THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Floyd Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, January 5, 1889

BAPTISM FOR THE DEAD.

A RECENT correspondent inquires: "What are the evidences in favor of the doctrine of baptism for the dead? It is stated in the revelations that the Book of Mormon contains the fulness of the gospel, but that book says nothing concerning baptism for the dead. Can you explain?"

Replying briefly to both questions: Baptism for the dead does not involve the teaching of any other gospel than that taught in the Bible or Book of Mormon; but it simply means the extending of the *same gospel, in all its parts* to the dead. It offers to the dead the same gospel privileges offered to men in this life. And when this is done, the dead have the same gospel—"the fulness of the gospel"—offered to them as is offered to the living. This is contemplated and provided for in 1 Peter 3: 18–20; 4: 5, 6; John 11: 25; Zech. 9: 9–11; Isa. 24: 21–23; Ezek. 32: 18–31; Ps. 9: 17; 16: 20; 139: 6–8; Rev. 1: 18; 20: 13; D. and C. 76: 6; 85: 28, etc., etc.

While it is true that the Book of Mormon contains the "fulness of the gospel," it teaches its application to the living only, but does not restrict it to them. This omission is not at all strange if we keep in mind the fact, that more than ninety-nine parts of the recorded teachings of the Nephite prophets and seers, and of Jesus also, are not found in the Book of Mormon, as is so often stated. Mormon speaking of this says: "I can not write the hundredth part of the things of my people."—Book of Mormon 1: 2. The same is said of the teachings of Jesus, in Book of Nephi 12: 1; and of the writings of the Jaredites, in Ether 6: 9. The Book of Mormon was not designed to teach the details of church government, organization, nor all the methods of teaching "the fulness of the gospel" to the living or the dead. Its chief office is set forth in the fly-leaf, and in 1 Nephi 4: 3; 2 Nephi 11: 4; Book of Mormon 1: 9; 2: 6.

Its omission to teach baptism for the dead is similar to its omissions in other directions. Bishops, deacons, seventies, evangelists, etc., etc., are provided for in the Bible as officers essential in administering the gospel, but the Book of Mormon omits specific mention of them. It, however, endorses the Bible, hence it endorses all that is taught therein, including preaching to, and baptism for the dead. While it is true that the Book of Mormon contains "the fulness of the gospel," yet there are many things taught touching the government of the church, its organization, its methods of work, and its progressive principles, so as to make the gospel effective and applicable in its broadest and most complete sense, that are not mentioned in it. That book contemplated and foretold the work and words of Joseph Smith, the Seer, and defines his duties and authority. See 2 Nephi 2: 2, 3; 11: 19; Book of Nephi 9: 12, and D. and C., sections 19, 43, and 110: 18–21.

Concerning baptism for the dead we present the following from the "Comprehensive Commentary," page 1312 which in explanation of 1 Cor. 15: 29, says:—

"Some understand it, of a custom observed, as some of the ancients tell us, among many who professed the Christian name in the first ages of baptizing some in the name and stead of catechumeus dying without baptism."

The following is what was written on the subject by Joseph the Seer:

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise and intelligent generation in which we live. Various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity, according to their several notions of virtue and vice. The Mussulman condemns the Heathen, the Jew, the Christian and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes the whole world that rejects his faith, and are not circumcised, are Gentile dogs and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who can not bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great Parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard. He views them as his offspring; and, without any of those contracted feelings that influence the children of men, causes "His sun to rise on the evil and the good; and sends his rain on the just and unjust." He holds the reins of judgment in his hands; he is a wise lawgiver and will judge all men (not according to the narrow contracted notions of men, but) "according to the deeds done in the body, whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey or India. He will judge them, "not according to what they have not, but according to what they have;" those who have lived without law will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah; he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and his inscrutable designs in relation to the human family. And when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion, which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is made either eternally happy or eternally miserable, that if a man dies without a knowledge of God he must be eternally damned without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Savior says that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come; evidently showing that there are sins which may be forgiven in the world to come; although the sin of blasphemy can not be forgiven.

Peter also, in speaking concerning our Savior, says that "he went and preached unto spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah."—1 Peter 3: 19, 20. Here then we have an account of our Savior preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah. And what did he preach to them? That they were to stay there? Certainly not. Let his own declaration testify: "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4: 18. Isaiah has it:—"To bring out the prisoners from the prison, and them that

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sit in darkness from the prison house."—Isa. 42: 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth, says: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they the visited." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together or the sons of God shouted for joy." The past, the present and the future were, and are, with him one eternal now. He knew of the fall of Adam, the iniquities of the antediluvians, the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, their apostasies, their crimes, their righteousness and iniquity; he comprehended the fall of man, and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations, and with their destiny; he ordered all things according to the council of his own will; he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstaces, and the laws of the kingdom of God, whether in this world or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of. For instance, it is common for many of our orthodox preachers to suppose that, if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:

> "Infinite years in torment must he spend,
> And never, never, never, have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty—the breaking of a shoestring; the tearing of a coat of those officiating; or the peculiar location in which a person lives, may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the iame time; one of them has the good fortune to be visited by a praying man and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on a can; the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies and goes to hell! One of these is exalted to Abraham's bosom; he sits down in the presence of God and enjoys eternal, uninterrupted happiness; while the other who was equally as good as him, sinks to eternal damnation, irretrievable misery and hopeless despair, because a man had a boot to mend, the button hole of a coat to work, or a handle to solder on a saucepan. The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense. At such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for he is a wise legislator and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man. And as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous. And to say that the Jews would all be damned that do not believe in Jesus, whould be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and how can he preach except he be sent." Consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God. For as the preacher can not preach except he be sent, so the hearer can not believe without he hear a "sent" preacher, and can not be condemned for what he has not heard, and, being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, What has become of our fathers? will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting priesthood which not only administers on earth, but in heaven, and the wise dispensations of the great Jehovah. Hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Savior, (who possessed the everlasting, Melchizedec priesthood), and had the gospel preached to them by him in prison. And in order that they might fulfill all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again . . . of water, and of the Spirit, he can in no wise enter into the kingdom of heaven." They were baptized, of course, not for themselves, but for their dead. Crysostom says that the Marcionites practiced baptism for the dead: "After a catechuman was dead, they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptize the living for the dead."

The church of course at that time was degenerate, and the particular form might be incorrect. but the thing is sufficiently plain in the Scriptures, hence Paul in speaking of the doctrine, says: "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"—1 Cor. 15: 29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived, for he says, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."—Matt. 23: 35, 36. Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah when speaking of the glory of the latter day: "And saviors shall come up upon Mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousnes, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles. . . . For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—J. SMITH, ED.

—*Times and Seasons, vol 3, pp. 759, 760 761.*

On Sunday, October 3d, 1841, in a conference at Nauvoo, he taught thus:

President Joseph Smith, by request of some of the Twelve, gave instructions on the doctrine of Baptism for the Dead; which was listened to with intense interest by the large assembly. The speaker presented "Baptism for the Dead" as the only way that men can appear as saviors on mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God. He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body laying in the sepulchre, to the spirits in prison, to fulfill an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection he appeared as an angel to his disciples, &c. Translated bodies can not enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ

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went in body after his resurrection to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer and obtain divine teaching. It is no more incredible that God should save the dead than that he should raise the dead. There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin which hath no forgiveneness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is, by the power and authority of the priesthood—by binding and loosing on earth.

This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties and distresses.

For illustration the speaker presented, by supposition, the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it and is made the heir of eternal life. Shall the one become a partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, "None! none!! none!!!" Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption. The speaker then answered the objections urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out their bottom of the bottomless pit. New wine into old bottles!—the bottles burst and the wine runs out. What! Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape; so the Saducee saints mock at authority, kick out of the traces and run to the mountains of perdition, leaving the long echo of their braying behind them.

The speaker then contrasted the charity of the sects in denouncing all who disagree with them in opinion and in joining in persecuting the saints, with the faith of the saints who believe that even such may be saved in this world and in the world to come, (murderers and apostates excepted.)

This doctrine, he said, presented in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those saints who neglect it in behalf of their decaased relatives do it at the peril of their own salvation.

The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations, also other things that have not been before revealed. He shall send Elijah the prophet, &c., &c, and restore all things in Christ.

The speaker then announced, "There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference until they can meet in said house. For thus saith the Lord!"—*Times and Seasons, vol. 2, pp. 577, 578.*

The church does not now teach nor administer baptism for the dead, for it has no command to do so.

THE letter below from Pres. Joseph Smith relative to his trip to California, the dedication of the Saints' new church in the city of San Bernardino, the prospects for church work in that region, with other items of interest, will be read with gladness by the Saints everywhere.

We well remember our visit to that city and vicinity when it was but a small place and had not the least prospect of ever becoming the large, growing and important point it is to-day; and we have not forgotten the humble few who joyfully rallied to the standard lifted up there by the faithful elders of the Reorganization, prominent among whom was the late Brn. Glaud Rodger, Hiram Faulk and William Anderson, also H. H. Morgan, J. W. Gillen, A. H. Smith and, later, many others, all of whom did good and lasting work for the Master in that section of country. And while that region has been blest with the gospel of Christ and the confirming power of the Holy Spirit in abundant degree and in great power, it has been sorely cursed with the darkness, delusion and reproach of the Brighamite Apostacy, and that "mystery of iniquity,"—Spiritism. We congratulate the Saints and friends of southern California, especially those of San Bernardino and vicinity, for having exhibited their devotion to God and his truth in the erection of their beautiful and commodious new church, and we fondly hope this work of love will inspire added zeal and interest and well directed effort in extending gospel light and gospel privileges to those who are sitting in darkness and in the region and shadow of death.

SAN BERNARDINO, Cal., Dec. 17th.

Bro. W. W. Blair:—Yours of the 10th received. Weather here is fine; the second rain of the season has fallen and there was an interval of sunshine, very acceptable to us, yesterday. The day was all we could ask for. We had a full house. The funeral of Mr. E. H. Morse, the cashier of the bank, shot and killed on Thursday, occurring at the same hour as our services, kept a large number away from us, but we could not have accommodated them had they come. We had about two hundred and fifty in audience. The services were in charge of Bro. Heman C. Smith, presiding. The programme was as follows: Opening hymn, No. 770, "Behold Thy temple, God of Grace!" Prayer was offered by Bro. Joseph F. Burton. The preacher read Psalms 24th and 25th chapters, when the choir sang an anthem, "At Thy feet, O Lord, we bow!" and the hymn 768, "O Thou, whose own vast temple stands." The choir, with Sr. Patterson at the organ, did splendidly. I then pronounced the sermon, using no text, but briefly commenting upon the origin and growth, necessity and fact of church building to give expression to the worshiping instinct in man; and in connection reviewing some part of the history of the Reorganization. At the close of the sermon Bro. D. S. Mills offered up the prayer of dedication, feelingly pouring out his soul before the Lord in behalf of the Lord's people, in thankfulness, praise, supplication and devotion. It was a moving, pathetic struggle of the soul, doing good like a healing stream. "While afflicted, tossed and driven" was then sung with much feeling, and the audience was dismissed by benediction by Bro. H. C. Smith, and the services were complete. The congregation was respectful and attentive, and all passed off pleasantly.

The Saints of San Bernardino have built a commodious and beautiful, though plain house of worship, at the intersection of 5th and G streets, north-east corner, with a seating capacity of some two hundred and fifty, with hall and small retiring room and alcove for preacher's stand and choir in the front end of building. It is well lighted by large gothic windows, containing diamond shaped panes of colored and figured glass; the windows in front and back being very large and finely glazed. The ceiling is high and partly arched, the light at night being furnished by circles of gas jets, ample enough to give plenty of light all over the house. The one over the preacher's stand is just enough in front to throw the light upon him from the front, avoiding any grotesque shadows upon the wall behind, which in some rooms gives so much of hilarity to the fun loving in a congregation. The church building is 32x50 feet in width and length and fronts to the south on 5th street, the entrance being at the south-west corner. Inside, the room is wainscoted and neatly plastered, the walls and ceiling being very white. The platform is raised, and the reading desk stands still a little higher, and is very neat, a present from a good brother, resting upon a very pretty stand, a really artistic structure. The whole building is an ornament to the street on which it stands, notwithstanding its modest appearance.

The building committee is entitled to much credit for exercising that business prudence, which first counts the cost, the means on hand, and then secures the best results possible. The contract price of the building is $2,487.72. This, together with the cost of furnishing, was all paid before attempting to dedicate, so that the work of the preacher was made pleasant and easy. The furnishing committee's work was well done and the harmony of proprieties kept in the furnishing. It would be a source of congratulation if every branch that essays to build would secure the services of such a committee, would be satisfied to use the means within reach and be content with such a building as that means would secure.

The building committee were Brn. A. B. Wise, G. W. Sparks, D. L. Aldridge, Heman C. Smith and H. W. Remington. The furnishing committee were Brn. A. B. Wise and D. L. Aldridge. The contractors and builders were H. W. Remington and N. Paulsen. The soliciting commit-

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teë were Brn. W. Gibson, D. L. Aldridge, Srs. E. Davidson, M. Patterson and Angeline Ames and others.

It is not needful to attempt to state who, among so many striving for one common end, is entitled to most credit, all are entitled to commendation. It has been a pleasant work, and has resulted in giving to the branch a pleasant and commodious house of worship, of which no one need feel ashamed. It was a most pleasant thought that no collection was needed at dedication to meet an onerous debt, or to finish a work partially done. No collection was taken, neither at the morning dedicatory service nor the evening preaching services following after.

Taken all in all it was one of the best and most satisfactory services it has been the fortune of the preacher to engage in.

I had an excellent audience both morning and evening, and in the evening I had good liberty, and found a much better interest manifested, apparently, than I had either hoped or expected. There was, to my thinking, an earnest under current of inquiry that tokens good for our work. I am encouraged. The trip coming here was pleasant, and though I was sore in flesh from the jar of the car and its motion, I feel quite well. Brn. Burton, Mills and H. C. Smith are here and well as could be expected. There is some sickness, but, thanks to the Lord, much of it yields to administration. One man is now ready for the water; a Bro. Paulsen, one who helped build the church here. His child has been healed under the administration of the elders within the last few days. We will hold meetings this week it is likely.

Yours,

JOSEPH SMITH.

BRO. HEMAN C. SMITH, of San Bernardino, California, has received the following characteristic letter, and the notice accompanying it; which we give as an item of news; that if any of the Saints may wish to purchase the work referred to, they may correspond with Mr. Clemons:

ORANGE, Cal., Nov. 12th.

Heman C. Smith, Esq., San Bernardino, California: Dear Sir:—The copy of original three thousand edition of Book of Mormon "printed at Palmyra 1830" by E. B. Grandin for the author Joseph Smith which I own is fully authenticated and an excellently well preserved copy. They are very rare, but I am so circumstanced as to be willing that some one better able to own the book than myself should have it. I will sell it for one hundred and fifty dollars. As showing the value of them I send you a clipping from the Palmyra (N. Y.,) *Democrat* of February 8th, 1888. If you can effect the sale for me I will allow you ten per cent. commission for your trouble. Very respectfull,y

FRED W. CLEMONS

"MAJOR GILBERT DISPOSES OF HIS BIBLE.

"Palmyra was the birth place of Mormonism and it was in this place the first copy of the Bible was printed. The book was seven months in printing, that is from August, 1829, to March, 1830. Major J. H. Gilbert now a hale and hearty old man of eighty-six years, still a resident of this place, was the principal compositor on the work, and the first copy of the Mormon Bible that came from the press he retained. It has never been bound but is in loose leaves. Mr. Gilbert valued this copy very highly, and he received several offers of one hundred dollars for the copy which he refused. A short time ago Pliny T. Sexton, our highly esteemed banker, purchased the copy for five hundred dollars, which he has added to his large library. In the Mormon Bibles now published Joe Smith is styled the 'Translator.' But the first edition bore on the title page 'By Joseph Smith, Jr., author and proprietor.'"

COMPENDIUM AND SUNDAY SCHOOL BOOK.

WE have received a large invoice of the Compendium in two styles of binding, and also the Intermediate Question Book. We regret the delay in getting them into the hands of those desiring them, but the Herald Office has spared no effort in hastening the work. They could not hurry the work of the binders, but had to wait and hope.

The Business Manager has decided to sell the Compendium, leather bound, at one dollar each. Therefore those who have hitherto sent for them at $1.25 can have the twenty-five cents due them credited on their subscriptions for publications or orders, or it will be refunded upon due notice. From an examination of the Compendium we consider it very valurble and hope it may be placed in the hands of the church generally, and also with those investigating the faith.

The Sunday School question book for intermediate classes is also now on sale at 25 cents each or $2.50 per dozen. It would be well for all the Sunday Schools and those having children to teach, to obtain copies of it.

EDITORIAL ITEMS.

To those wishing to know when the Tune Book will be out, we answer that the plates are nearly ready, and the work will be hastened on to completion as rapidly as at all practicable.

We are pleased to learn that Bro. Robert Oehring is doing good work for the Master at and near his home, Newark, Dakota. He has baptized seven during the past ninety days, and others were awaiting baptism. It is probable he will labor in that region during the winter and early spring, and we look for good results.

The editor of *Autumn Leaves* requests us to announce that the issue of the January number has been unavoidably delayed. It will be mailed about the third of January.

Replying to an inquiry in Editorial Items for December 22d last, by Mrs. Martha Young, for "her husband," Wiley Young, the latter in a letter dated at Union, Nebraska, December 25th, says he has no wife and never had. His home is at Columbia, Iowa, and he says the Saints at Emerson, Iowa, have known him for several years.

The attention of secretaries of districts is called to the minutes of the South-Eastern Illinois district conference, published in this issue. That brief and terse report is a worthy model to pattern from. Similar brief reports for publication would save us much space and time which must be economized as the work grows.

Sr. N. V. Pearson writes from Linley Post-Office, (as we suppose) Gonzales county, Texas, expressing her appreciation of the HERALD and AUTUMN LEAVES. She states that a singing school teacher is wanted there, and that Bro. Currie can get the position by going there at once.

Sr. Priscilla Park, of Brown Post-Office, Montrose county, Colorado, writes renewing her subscription for AUTUMN LEAVES. Neither she nor any of her family have seen an elder for seven years and they are hundreds of miles from any of the branches. They appreciate the publications of the church and would like to live in the land of Zion or the regions round about.

Bro. Edmund Ford, of Curlew, Palo Alto county, Iowa, desires the Saints living in or near Algona to correspond with him.

Bro. Thomas Daley wrote from Genoa, Nevada, December 17th, saying: "Since October 21st I have baptized twenty-one here."

Bro. G. W. Harlow, of Brighton, near Sacramento, California, and now possibly of the latter place, at a late election held in Sacramento county, was chosen Public Administrator, of which election he wrote in a late card to Bro. Heman C. Smith, "I was elected by five hundred and seven votes over a very popular official of twelve years standing, notwithstanding they cried 'Mormon preacher' all over the county." It is an office of trust and fidelity, and we congratulate Bro. Harlow on his being chosen.

A lady wrote us December 17th from Thurman, Fremont county, Iowa, asking if she needs to be baptized again, inasmuch as she had received baptism when young and had not been faithful to the gospel covenant. But she failed to sign her name. Our reply is that she should do as her conscience dictates and thus silence all doubts, for "whatsoever is not of faith is sin."—Rom. 14:23.

Bro. Joshua Armstrong wrote from Nebraska City, Nebraska, the 18th ult., that he recently preached eight discourses in the Congregational Church at Naponee, and that Bro. William A. Moore and family, who reside there, he found to be noble, faithful Saints who showed him many kindnesses. He says he was never blessed to a greater degree with the Holy Spirit than of late, and he desires to do more in the ministry than hitherto, for the calls are numerous on every side.

In a letter to Bro. Asa S. Cochran, dated December 22d at Temple, Texas, Elder A. J. Moore states that he held a debate with W. P. Brown, the Whitmerite, and that the popular verdict was that Brown did not make one point. He says Brown's stock of abuse and falsehood was almost inexhaustible, but it resulted well for the Reorganized Church, but bad for Brown; for the Saints became more firmly established in the truth, and many friends were made among non-members.

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Bro. Moore feels pleased with the fruits of the debate and our readers may soon have some details from his pen in respect to Brown's methods of ministration.

EXTRACTS FROM LETTERS.

Bro. Robert E. Grant wrote the 18th ult., from Kilkenny, Michigan:

"The work is moving onward in these parts. I expect to see a great work done in the surrounding country this winter."

Bro. R. C. Evans, in a letter to Pres. Joseph Smith, dated at St. Thomas, Ontario, the 17th ult., says:

"I have baptized seven more here this week, making thirteen ir three weeks, and hope to baptize eight or ten more before Christmas."

Good! Bro. Evans. We are delighted that you are meeting with success, and that God is sealing your ministrations in giving you many souls in the gospel "net."

Bro. Willard J. Smith, in a letter dated at Holstein, Ontario, December 18th, says:

"I have just returned from Masonville and Garafraxa, where I have been laboring since the first of this month. I baptized seven on the 15th and one on the 16th. There is a great demand for labor here, calls coming from every side. God is blessing the ministry in their labors here as elsewhere."

Bro. John Smith, of Seneca, Illinois, under date of December 26th, says:

"On December 16th Bro. Thomas Hougas organized a branch of seven members here, Bro. Walters president. We had a good time."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Doubts to the world's child-heart unknown,
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow.
We walk at high noon and the bells
Call to a thousand oracles."

WHAT ARE YOU WRITING.

Each day you are writing a page
That adds to your volume of life;
Each hour you are tracing new lines
That tell your success in its strife
The pages are growing in number,
The volume increases with years;
But are you content with its records,
And pleased with the way it appears?

Then are you aware that your writing
Will stand while the ages roll by;
And that every line you have written
Is read by Jehovah, on high?
Go look at the pages you've finished
And see if there's naught you'd erase:
Scan closely each line and its bearing,
And see if it's worthy the space.

Do all of your pages have something
That thrills you with honest delight?
Or, are you ashamed of your writing,
And long to erase it from sight?
How much of your space is devoted
To telling the good you have done;
And how much to showing your errors,
And checking the evils begun?

Are anyone's blessings recorded,
For kindness that you have bestowed?
And have you the thanks of the weary,
For helping to carry his load?
Is anyone's pathway the smoother,
For troubles that you have removed?
Have you a kind word for the erring,
Who hardens by being reproved?

Are faults that your first lines recorded
Repeatedly written again;
Or, have you new topics engaging
Time's faithful infallible pen?
Compare the last page you have written,
With those that you wrote long ago;
And see if its just as displeasing,
And just as much error will show.

Your volume is read by companions
Whose lives you are helping to mould,
And those whom you think are not heeding
By your life are largely controlled;
Your writing will soon be completed;
Time's pen you will shortly lay down;
So write all your pages henceforward,
That you may inherit a crown.

Ah! what are you writing, my brother;
My sister, what lines do you trace?
God gave you a page that was spotless,
But do you its beauty deface?'
So order your words and your actions,
And culture the spirit of love,
That you may write pages untarnished,
Thus laying up treasure above.—*Sel.*

HOME COLUMN MISSIONARY FUND.

Bro. Jas. R. Buxton, Flagler, Iowa	$1 00
Bro. John Buxton, Flagler, Iowa	50
Little Emma Buxton, Flagler, Iowa	40
Bro. Richard Shapard, Flagler, Iowa	50
Bro. Roger Shapard, Flagler, Iowa	1 00
Bro. Thomas Shapard, Flagler, Iowa	50
Sr. Alice Shapard, Flagler, Iowa	1 00
Joseph Shapard, Flagler, Iowa	10
Bro. William Bannister, Vanessa, Ont.	1 00
Bro. R. C. Longherst, Vanessa, Ont.	1 00
Bro. James Bannister, Vanessa, Ont.	1 00
Sr. Crofft, Vanessa, Ont.	50
Sr. Roberts, Vanessa, Ont.	25
Sr. Welsh, Vanessa, Ont.	25
Mrs. W. McKerlie, Vanessa, Ont.	1 00
Mrs. Pauline Osner, Centreville P. O., W. Va	55
Ella Osner, Centreville P. O , W. Va.	16
Louisa Osner, Centrevile P. O., W. Va.	08
Polly Osner, Centreville P. O., W. Va.	21
Sophia Smith, Centreville P. O., W. Va.	25
E. C. Hillman, Adams, Neb.	43
Alice Hillman, Adams, Neb.	25
John Hillman, Adams, Neb.	21
Stella Hillman, Adams, Neb.	16
Mary Hillman, Adams, Neb.	14
Laura Hillman, Adams, Neb.	09
Robert Hillman, Adams, Neb.	07
Sr. E. A. Allen, Birkner, Ill.	1 00
Sr. M. W. Kinghorn, Birkner, Ill.	1 00
Sr. Ida Layton, Parrsboro, N. S.	30
Sr. Matilda Davison, Parrsboro, N. S.	70
Srs. H. & N. Loveland, Belleville, Ill.	1 00
Sr. Edwards, Gladwin, Mich.	50
Sr. Emma Thrutcley, Narrows Creek, Mo.	1 00
Sr. M. A. Rushton, Forester, Mich.	37
Bro. Joel Allen, Cove, O.	1 00
Sr. Julia A. Burns, Machias, Me.	1 00
Sr. Nettie Green, Tabor, Iowa.	25
Sr. S. A. Hills, Tabor, Iowa.	75
Sr. Patten, Olivet, Dak.	25
Sr. Mary C. Stroh, Fremont, Ind.	40
Sr. Vinnie Russell. Bennett, Iowa.	50
Sr. Ann Sanders, Blythedale, Mo.	1 00
Sr. M. E. Young, Frederick City, Md.	2 50
Bro. Less. Lamning, Busby, Kan.	39
Sr. Lizzie Burgerson, Emmington, Ill.	1 00
Bro. R. S. Coates, Dorchester, Neb.	1 00
Sr. Dora Givens, Blandville, W. Va.	10
Sr. E M. Milgate, Folsom, Cal.	1 00
Bro. G. F. Skank, Henderson, Iowa.	1 00
Sr. Lilly J. Smith, Richland, Dak.	1 00
Bro. Thos. Street, Park City, Utah.	75
Bro. R. A. Satterfield, Springfield, Neb.	2 70
Sr. Emma Hall, Persia, Iowa.	46
Sr. Abbie Freeman, Gilmore City, Iowa.	1 08
Sr. Bettie Haws, Battle Mountain, Nev.	2 75
Sr. Julia Needham, Wheeler, Iowa.	1 27
Sr. Tillie Reid, Leitch, Mich.	50
Sr. Esther Reid, Leitch, Mich.	50
Sr. Minnie Holmes, San Lucas, Cal.	40
Sr. May Struthers, New Boston, Iowa.	1 00
A Sister, Canton, Iowa.	5 00
Sr. A. S. Guinand, Havensville, Kan.	2 00
S. R. Millard, Carson City, Nev.	1 00
Annie Ridler, Carson City, Nev.	1 00
Sr. Elle M. Deiley, Fulton, Iowa.	50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Dec. 27th.

In Home Column Missionary Fund in Herald of 28th ult., for "London Mills, Ont.," read "Illinois;" "Rambolt" should be "Rainbolt."

SPECIAL REQUEST FOR PRAYER.

Bro. A. J. Kennison of Smith county, Kansas, desires the prayers of the League in behalf of his aged and sorely afflicted companion.

Bro. H. O. Smith requests the prayers of the League in behalf of an afflicted son now living in Logan, Iowa.

EXTRACTS FROM LETTERS.

Sr Ann Summerfield, Stewartsville, Missouri, writes: "Thinking it was as little as I could do to tell you I am one with you, in striving to help roll on this work, I write this line. I sometimes feel that what I am able to do is not much, but I am willing to do all I can for I love this latter day work. If we are not called to go into all the world and preach the gospel we are called to preach it at home by our daily walk and conversation."

We are in receipt of an interesting description of the recent entertainment given by the Saints of the branch in St. Louis for the purpose of helping to pay the indebtedness of their new chapel, which want of space prevents our publishing entire. Great zeal and energy must have characterized the occasion as $250 was realized. No one but those who have at times engaged in such entertainments can form any adequate idea of the amount of labor involved. Surely our sisters of St. Louis are worthy of much credit for their perseverance and faithful labors. May the Lord bless them in all efforts for the promotion of his cause.

[The request in reference to *Autumn Leaves* will be complied with. Please state to what address they should be sent.—ED.]

Sr. Abbie M. Van Fleet, Downey, California, writes: "I have often thought I would write to the Home Column, which I appreciate very much, but I have hesitated so to do because of inability. I said a few nights ago to my husband: 'Nelson, would you not like to meet again all the saints with whom we used to meet in our youth?' I then mentioned Sr. Philo Howard and Bro. Charles Jones, and others. His answer was, 'I would.' It is hardly possible that we shall ever see all of the faces that memory brings so fresh before our fancy. I feel that life has been indeed a school to me, and amid all I have never lost sight of the truth of the gospel of Christ, which has been a source of comfort and strength to me. My lot has been to be the most of my time separated from the saints, so I have not had the privilege of assembling with them in worship —a privilege I always improved when it was possible. Nothing but sickness ever prevented me from assembling at prayer, or any meeting of the saints when it was called for the purpose of worship; and I felt it a pleasure to attend. The interests of the church have always been my interests. I have felt I was a part and parcel of that body; and I love all that feel they are a part of the same. I feel to reach out after those I see that are cold and indifferent, and try to win them back, if possible."

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CABOOL, Mo.

Dear Sisters of the Prayer League:—Do not think because my name is not with you in the League, that I am a wanderer from right; for if God hears our prayers in union he hears mine uniting with yours. I am so situated that I cannot belong to the League, yet I never forget to pray that our prayers may be united with yours in asking for such things as are put forth by the sisters in behalf of God's work here upon the earth. God has never forsaken me. Many times I rejoice in his Spirit, when I am alone meditating on his goodness to me. Dear sisters, pray for my husband, that he may get well of his affliction, which is rheumatism.

M. A. Atwell.

DELOIT, Iowa, December 17th.

Dear Sister Walker:—I thank God for the *Herald*, its weekly visits and the cheering news it brings to all that hunger and thirst after righteousness. Yes, my heart is made glad while reading its contents! Thank God for the great latter day work; it is dear to me, and I am striving to so live as becomes a Saint in deed.

I wish to write a dream I had about one year ago, as near as I can remember. It seemed I was travelling on foot, carrying something in a white cloth, old but very strong. At times I would be weary, then I would renew my courage and travel on, and my load would be light and easily borne. I went through a large building, and in the center of a very large room was a table, and a person stood by the side of it. I laid my load upon the table and said, "This is for the church treasurer." The person unfolded the cloth and said, "This will go towards spreading the gospel." I then awoke.

This dream so impressed itself upon my mind that I told it in church the Sunday following. The same evening the president of our branch called at my house and asked me if I had the interpretation to that dream. I said no, only I thought it meant we should pay our tithing. He said he thought that white cloth meant something.

I did not think much more about it. Last Monday night, after retiring for the night, I commenced thinking of the second coming of the Savior, the signs that would precede his coming, the Jews' return, the cyclones, the seas heaving, and distress of nations. Everything that has taken place and will be appeared to pass before my view, and it seemed it would not be long until all would be fulfilled. I said in my heart, "How long, O Lord, how long ere these things be? Will I be prepared?" Whether I was asleep or awake I do not know; but immediately I was standing in the same building, before the same person. His countenance was bright as the sun, and he said: "Here is the interpretation of your dream. Your travel represents the Saints' trials or warfare—those that rely on God for strength and aid, putting their trust in God and the Lamb, whose burden is light and yoke is easy. This building represents the church of the Lamb of God—perfect in its structure. The age of this cloth represents the everlasting gospel. The strength represents those that resist temptation, that are not led away by the cunning deceit of men. The whiteness of the cloth represents the purity of the Saints—those that will inherit the celestial glory." He said: "Look! It is without spot or blemish. Here is the patience of the Saints; of those who keep the commandments of God; those that have neither mark in the forehead nor in their hand, nor on their name; neither is their name numbered with transgressors." Again he said: "Look! this money is the tithes and offerings of the pure in heart—those that have covenanted with God by sacrifice." He a third time said, "Look! and a roll, as if suspended from the ceiling, commenced to unroll, and names written in letters that shone like gold were engraven thereon. He said, "These are the names of those that shall dwell with God and the Lamb for ever and ever." This passed away and I was sitting up in bed.

That we may all live so as to be one of the happy number whose names are written there, is the prayer of your sister in the Church of Christ,

AUNT MARGARET.

BAY PORT, Mich., Oct. 29th.

Dear Sisters:—Not quite two years have passed since I became a Latter Day Saint, and I can truly say they have been the happiest years of my life; although I regret the many crooked steps I have taken. Yet it has been my privilege to enjoy many happy seasons, and when I contemplate the goodness of God and realize how merciful he has been to me through all these long years and has brought me to the true light of the gospel, it seems to me I can not be thankful enough. I was a member in good standing in the Methodist church for over eighteen years, and enjoyed a portion of the Spirit of God,—enough to make me hunger and thirst after righteousness—but I could not find it there. I always felt there was something more for me, and how was I to attain it, was the earnest prayer of my heart. How often I prayed that God would send some one in our midst who would teach us the right way, and who would enlighten our darkened minds, and lead us into straight paths. For many years I attended the meetings of that faith; but I could see no fruits of the Spirit of God, nothing to feed the hungry soul that was mourning God's love to know. How I longed to see a revival here in our midst. After many earnest prayers it came. But it came in God's own appointed way; and although many rejected it, yet a goodly number accepted it with true and honest hearts, and to-day are rejoicing in the God of their salvation. Oh, I thank God that he was so mindful of us that he sent one of his servants into this part of his moral vineyard to rescue perishing souls! What a great change is here among us in the two years past! Truly we are a happy band of brothers and sisters, all in one common family in the Lord. Praise his holy name for full and free salvation!

It seems to me I have greater reasons to be thankful than most of my brothers and sisters, for I was an invalid about fourteen years, with Bright's disease, which is the dread of all physicians. Sometimes I was compelled to keep my bed for five months at a time; but after I was baptized I thought I was better. The spring following I went to Ubly conference; and as I had the dropsy, I felt it was my privilege to be administered to, which was done by brethren Cornish, Barr and Blakeslee, and I was healed by the power of God, and now I am very healthy and can stand any amount of fatigue for a person of my age—which is almost half a century.

Bro. J. J. Cornish has done a great work here, and I hope God will spare his life many years to sound the gospel trumpet. We have had many able preachers here, amongst whom are brethren Phelps, Shippy, Salyards and W. H. Kelley.

I had a dream which troubles me. I saw Bro. Cornish standing to declare the truth of the gospel. He was as pale as death, and he seemed to grow faint, and would have fallen; but still he preached in power, until at last he could stand no longer, and two brethren bore him away in their arms, and as I looked upon his apparently lifeless body, I cried: "Oh, my brother, you have given your life for the cause you loved so well!" May God spare him and shield him from all harm, is the prayer of your sister in Christ,

ADELIA TAYLOR.

NORTH PLATTE, Neb., Dec. 16th.

Dear Sisters:—I desire to give honor to our Lord by telling you of his mercy to us here. The light has shone in the darkness, and some have received it. In the Doctrine and Covenants (84:4) we find these words of promise: "Therefore blessed are ye, if ye continue in my goodness, a light unto the Gentiles; and through this priesthood a savor unto my people Israel. The Lord hath said it. Amen." We have believed these promises and the prophecies given in the revelations to us; and through belief and obedience have received light, and desire to bear witness of the light to those we are associated with; and some have received the light.

Nearly four years ago we came to North Platte. There were many churches here, but no Saints that we knew of. We were sorry to be alone, but prayed the Father that we might always have his Spirit to be with us. We found out the name Saint or Mormon was very unpopular; but that did not scare us, for we had learned that when we were very young; therefore we continued to bear testimony, distributing books and tracts; and at length our elders came and preached the word, and eight have been baptized, and one of these, Bro. Mohr, is preaching now. He preached at Naccook, Culbertson and North Platte in the German language; and he distributes tracts on the way. He baptized Sr. Johnson the 25th of November.

Bro. Mohr is very anxious for German tracts; says he must have them if they are to be had. Will Bro. Hinderks please send tracts to my address. We sent a letter and stamps for the same some time ago, but it must have got lost. We will send money to pay for tracts. Bro. Moler asks for this to be done. He goes from house to house, keeping the command of Jesus in Matthew 6:26 Inspired Translation. (It is not written so in the King James Translation). He cooks, washes his own clothes, carries his needle and thread, and mends for himself. I told him I would work for him, but he said, "No; you have too much to do."

Bro. Caffall is alive in the gospel, and is trying to make everybody else alive. He told us about going to preach one time, and no one came to hear him; but he preached just the same, and gave out an appointment for the next Sunday. We asked, "Was any one there next time?" He said, "Yes; the house was full." A little boy was outside and told it; and they all wanted to see that crazy fellow that preached to benches; and he built up a large church there afterwards. When he [Mohr] was examining this gospel in

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Germany I think he was troubled and puzzled between his firmness in Adventism and the power of thisgospel. He awoke one night and prayed very earnestly for knowledge from God; and suddenly the room was filled with light.

A German friend of his had a dream a short time ago. He dreamed that there was a great light that came from the direction of our house and overspread his house, himself and little boy. He is reading the Book of Mormon now.

A Baptist minister and a Methodist minister are also reading the book—the last through the efforts of Sr. Johnson. Sr. J. belonged to his church; but before she was baptized she went to visit him, and told him of her intentions and the poverty of the Methodist teachings and belief, or unbelief rather. She asked me to go with her, and I did; and we heard some queer things. When she spoke of the doctrine taught by the Saints he said, "We have the very same things, only in a little different way;" and when sprinkling was called for examination he said, "We are not following Christ." We called attention to Laying on of Hands in the 19th chapter of Acts. He and his wife said it did not say anything about laying on of hands, "they only prayed;" but we would and did read it out of his Bible. Well, it was too bad. One said I thought this, and the other thought that. Sr. Johnson spoke of the confusion in Methodism and other isms. He began then giving a little sketch of the confusion in Mormonism. I saw he did not give us justice and asked to speak for the church and our prophet. I did, and a few facts were given. He looked at me and said: "Mrs. Richards, I do not want to argue the case with you." But he heard a great many truths. His wife turned pale and her hands shook. He told us at last he did not believe the doctrine, and that Sr. J. would regret what she was going to do; and it was wrong, very wrong for her to unite with us. He said, "I know all about the whole thing." I said, "Then you have read the Book of Mormon?" He said, no, he had not; and after we made him ashamed, he asked me if I would get him a copy of the book. I did, and also a copy of the Spaulding Story—as he tried to use that as a weapon—but everything seemed to bound back and strike a terrible blow where it was not intended. We called special attention to the condemnation of polygamy by the Book of Mormon, and we trust good will be done. I heard that he said since that if she had come alone she would have gone away thinking differently. Strange he was not free to speak before me; but he was very nervous, while we felt at perfect rest and peace.

This fall, when Sr. Eva Adams was baptized she came out of the water singing and giving glory to God and pleading with her husband to come with her through the waters of baptism, while the love of Christ filled her heart and the light was all around her. She was also administered to for that terrible disease, catarrh, from which she has been a great sufferer. She has doctored a great deal with no relief; but when Bro. Caffall laid his hands on her and prayed for her she was blessed immediately, freed from pain, and has done a great amount of work that before would have laid her up in bed. Let us continue in the goodness of the Lord, and hold the light up higher. L. M. RICHARDS.

John T. Davies, 5 Park avenue, Llanelly, Carmarthenshire, Wales.

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

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Correspondence.

ANTWERP, Ohio, Dec. 15th.

Editors Herald:—I love this latter day work, and believe it to be the work of the Lord, and that it will stand the fire of investigation and come out victorious in the end, although it may suffer some times from the mistakes and wrongdoing of some. Since engaging in the work four years ago, I have tried to be true to the covenant I then made, and have been made to rejoice many times in the knowledge of the truth. I have been permitted to meet with the saints of Coldwater, Michigan, and Clear Lake, Indiana, branches, and others in conference at the above named places, and have met them but to love them. I enjoyed their association, their kindness and brotherly love, and I pray that the Lord will bless them with us and all his Saints, that we may all be faithful, and grow in grace and in a knowledge of the truth of God.

While I have found many things over which I have had reason to rejoice and be glad, it has not been smooth sailing all the time. When Bro. W. H. Kelley came here four years ago last September I found it difficult to get a place for him to preach, although there were two churches and a school house within one mile, either of which was promised me, should he come. But when he came the trustees of both the churches said, "No, they did not want any Mormons in their churches." But after some difficulty I procured the use of the school-house, I being one of the directors in the district, and we have, part of the time, had the privilege of using it since. But some object, and have gone so far as to take measures to try to close the school-house against us, but have failed, so far, as two of the three directors have been in our favor, while the other has petitioned the township Board of Education to not allow us to use it. They refused to grant his petition and he has now taken action against the Board of Education in the court of Common Pleas in this county. While in Paulding—the County seat—to-day looking the matter up, I met an attorney of some renown from Cleveland, Ohio, who is here as aid to our States Attorney in a murder case, and while laying the case before them he said: "There is not a church on this earth that can prove their doctrine from the Bible as *well* as the Latter Day Saints can theirs." His name is W. B. Higby. He and a Mr. Seiders, both attorneys, said they had been interested in the work of the Latter Day Saints at Cleveland, since one year ago last spring. Both think there is no danger of defeat, should the case come to trial, which it no doubt will. We ask the prayers of the Saints that the truth and right may prevail, and—if it be the Lord's will—that we may be granted the use of this and other school-houses in the county. Other religious societies use them without question and I see no *just* reason why we should not.

The little branch here are, as a rule, trying to live faithful lives; trying to let their light shine. All quite poor, so far as this world's goods are concerned, but rich in faith, and, we believe, trying to be in good works. We are considerably scattered and not able to build a house of worship of our own, although some out of the church would help us. Many are friendly to us and we think a good work can and will be done here yet. The United Brethren have just closed a protracted meeting at the Armstrong School house, two miles south of here, and, after two weeks hard labor, succeeded in converting one poor woman who had just lost her husband and one child, and was suffering from sorrow and bereavement. She was made to believe that baptism and the laying on of hands were not essential to salvation but were just for the Jews; that Jesus did not mean the Gentiles when he sain, "Go teach *all* nations, baptizing them," etc.; that Cornelius, a Gentile, received the Holy Ghost, and was saved without either. Truly, "What a tangled web they weave." We insisted that if Cornelius is an example for the conversion of Gentiles they must receive the visitation of angels, send for some one to tell them words whereby they may be saved, and while being taught, the Holy Ghost must fall upon them in such a mnaner that they shall speak in tongues and magnify God; and last, but not least, must be baptized or be disobedient to the commandments both of angels and men of God.

In the above mentioned suit I am in need of the tract "The Kirtland Temple Suit," and will send herewith an order for the same and the Church papers which you will please hand to Bro. Dancer. With love and best of wishes to all at the *Herald* office and a prayer to Almighty God that he will abundantly bless you all in your labor of love, and also every means which he has employed for the spread of his truth, and especially Bro. Joseph on his mission to Utah and the west that much good may be done, I remain, your brother in the gospel of Christ,

JOHN ERTER.

LAMONI, Iowa, Dec. 28th.

Bro. Blair:—By request of Bro. H. A. Stebbins, our district president, I went to the Bonnet schoolhouse, in the Greenville branch, and held a two days meeting Saturday and Sunday, Dec. 15th and 16th. Bro. Bell not meeting with us as we expected, I did the preaching. We met on Saturday at 2:30 and 7 p. m.; small congregations owing to rainy weather. On Sunday we held three meetings; had fair congregations and good attention in the fore and afternoon, and in the evening I preached to a large and attentive audience, and I believe that the good seed sown will bring forth fruit ere long. At the close of the meeting some who had never before attended the Saints meetings gave me a friendly shake of hand and invited me to come again. I had good liberty during the entire session.

On the 23d (last Sunday), I met with the Greenville branch at 11 o'clock, when we had a good prayer and testimony meeting. The Spirit's presence was sensibly felt, especially when we blessed a litle child. Bro. James McDiffit (the branch president), invited me to preach in the evening, when we had a large attendance, some of whom are believing the gospel, and I trust will obey soon. The branch is ably presided over by Elder McDiffit, and seems to be in good working order.

Yours in the one faith,

JOHN SHIPPY.

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LITTLE SIOUX, Iowa, Dec. 21st.

Dear Herald:—In reading the last issue I was earnestly impressed by the Spirit to write a few words. As I have never written to the *Herald* before I will tell you how much good your kind letters do me. Some of them seem to be written expressly for my benefit, for in them I often find answers to a great many questions that I can not solve. I receive so much strength and encouragement in reading the letters in the *Herald* and *Hope*, that I do not see how we could do without them. It is a pleasure for me, and to attend church is also very interesting. O! if some of the young only knew what a difference it would be to them to change their way of living in order to serve the Lord, instead of groveling in the darkness of the world, they would never regret the step they took. The greatest joy of my life is in the service of my Lord. I have left many enjoyments of the world which were once pleasurable to me, but now they are not. My desire is to keep the commandments of God with all my might, mind and strength. Remember, he said that those who did good to their fellow men did it to him—even when done to the least and humblest. We are the children of his Church and he left a work for his Church to do. He has promised to come back in glory, attended by the holy angels of God; but he will never come until this work which he has left for the Church to do, is done;—never. This gospel of the kingdom must be preached in all the world for a witness, and also a people are to be prepared to meet him at his coming

Your sister in hope of eternal life,

DORA COFFMAN.

LLANELLY, Wales, Dec. 10th.

Bro. Joseph:—We are engaged in doing what we can to revive and establish the good work in this mission, and the voice of the Spirit, through the gifts in the different branches is that we shall have an ingathering, after the proper labor and faithfulness on our part and also that of all the Saints here. We hope and pray that this may be the case. We shall try to do all we can.

We have settled at this place for the present in order to help the Saints of this branch to bring things to a better shape and to the best interest of the work. Here is the only meeting house in the mission. On the 8th inst. we delivered a lecture on the second advent of Christ to a large audience of anxious listeners. We hope the interest will increase.

A friend of ours, writing from St. Johns, Utah, October 30th, has this much to say of matters there since we left. "Soon after you left here, a man by the name of Palmer came around this country to preach. Perhaps you know him; he is said to be a great preacher; has been to the states on missions. I think he was sent here to repair the damage you had done while here. He said he was sorry he was not here when you was, as he had heard that you was quite gentlemanly in all your debates. He was well posted in the scripture, &c. So far as I understand, he was using mostly the old prophecies in the Bible that have reference to the building up of Zion in the 'valley of the mountains, &c.' He tore down the 'mountain of the Lord's house' (Isa. 2: 12), which you had built in Judea and Jerusalem, and he built one here in the mountains. He said there is no mountain to be built on in the land of Palestine!! He also said that he heard it rumored around that all the people of St. John had turned to be Josephites, &c. One thing I believe he was wrong in; he accused you people of doing nothing towards preaching the gospel, but laying on your oars waiting for something to turn up, &c I told some here that I knew differently; that most all the Josephites are missionaries, and are all over the different nations preaching the gospel, &c. You do get a knock-down (or they try it) here once in a while from the stand. Bro. —— undertook last Sunday to show to us that you were wrong in baptizing into the kingdom, &c. He was trying to prove there was no kingdom &c; but he failed to show us what John the Baptist baptized his followers into, and also those that were baptized before the church was organized in 1830. We rather take your views of the matter. He showed great weakness in his argument. Try to come and visit us again straight from your mission when you are released before you go to your home in Kansas. Our kindest regards to you and wife.

Yours truly, ——."

The above serves to show how how the wind blows. In bonds,

J. T. DAVIS.

FULTON, IOWA, DEC. 23d.

Dear Herald:—I, too, wish to say a few words for this latter day work. I can say, (as many of my brothers and sisters before me have said) it is the work of God. I have never regretted the step I took the 29th day of last May, when I went down into the waters of baptism, and I know I never shall. I thank my Father in heaven that I ever lived to hear the gospel in its fulness, and that when I did hear it, I was not too prejudiced to investigate the work. My aunt Lucinda Whitley and myself are the only saints in this little village. The gospel has been presented to the people here time and again, but it seems that the wall of prejudice is so hard and thick, it will require a great deal of time and labor to pick through it.

We are expecting Bro. J. S. Roth to soon return to this field of labor, and we are hoping and praying that he will gather a few more into the kingdom. Your sister,

ELLA M. DEILEY.

MANCHESTER, Eng., Dec. 14th.

Dear Herald:—Three more precious souls were added to the church by baptism, in this great city last evening, and four or five others are nearly ready. Prospects continue favorable. Reports from the Leeds branch, up to present week, are excellent. Yours in hope through the gospel of Jesus Christ. JOSEPH DEWSNUP, SEN.

COLEMAN, Mich., Dec. 24th.

Bro. W. W. Blair:—I have been here for the last nine days and have spoken eleven times in the Town Hall; do not have a very large crowd, but they are interested and pay good attention. The ministers of other faiths are getting very uneasy, and are busy telling the people to stay away, etc. A few have declared their intention to obey, some of whom are not afraid to speak of the faith. The work in this district moves on nicely. Several are coming into the church, nearly all of whom enjoy a portion of the Spirit of God. I am going home to spend Christmas this year. Kind regards to all. J. J. CORNISH.

DOW CITY, Iowa, Dec. 19th.

Bro Blair:—My last was from South West City, Missouri. From there I went to the Indian Territory, but because of lameness, I thought it best to work north instead of going to Texas; so Thanksgiving day found me at home. In all my labors while south, I can truly say that I felt well spiritually. The short mission of three months was a good school to me. The people I had met before were glad to see me again, and I have no enemies in the south that I am aware of. The main reason for not going to Texas was my lameness, thinking I would not be able to do as much as I desired. I am very glad to know that the work I have done in the ministry in the Reorganization has been accepted of God. I have endeavored to let the little light that is in me shine to the people. I am now rested up; and that was what my ankle needed. I shall labor in this region until conference, under the direction of those in charge, unless you have other work for me. When the ministry in Texas see this letter, they will learn the cause I am not on my mission assigned me by the conference. A lover of all truth,

JOHN HAWLEY.

LIMERICK, Ohio, December 17th.

Bro. Blair:—It has been months since I last wrote to the *Herald*. I left home October 12th for Highland county, arriving there on the day following. Found the branch, as a body, in rather low spirits; began meetings on Sunday the 14th, and during my stay of six weeks delivered twenty eight discourses, being favored with extra liberty in a general way; baptized four. The branch now numbers forty-two. While with them be used our influence toward the erection of a church house. Meetings were called and the advisability of erecting one was discussed. The result was that a locating committee was chosen, and soon reported favorably. A building committee was next selected and appointed, consisting of Brn. Skeen, West, and Mr. Isaac Rhodes. They have concluded to build a house 28 x 42, the room to be fourteen feet in the clear. The site is a beautiful one, and when it is erected can be seen from afar. It is in sight of the renowned Fort Hill which is a wonder to all who visit it. Within the fort are about seventy-one acres, and it is a remarkable foot-print of the ancient inhabitants of this continent. There are traces of forts in the vallies below, and the county north and south abounds with mounds, among them the Serpent Mound of history, but a few miles from Fort Hill. By the time I left, or during the last week in November, the brethren and friends had cut, scored and hewed out most of the frame. I have never seen anywhere exhibited among the Saints, and the community at large such a willingness to aid in building a church for the Saints. I have faith to believe it will go up, for there are a goodly number of aged men who have put their shoulders to the wheel with their counsel and means. They will soon have a house to meet in regularly. Our visit among them seemed to be timely. The Saints were strengthened, and we were loth to leave them. May the Lord bless and richly remunerate them for the favors shown to me.

On the 29th ult. Mr. John Rhodes brought me in his carriage to Bainbridge, thus favoring me with a pleasant ride twelve miles or more. H

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was well acquainted with the country and gave me much information about it and the people. After thirty miles ride on "Nahum's Chariot," I stepped off at Bro. L. W. Torrence's where we took lodgings for the night. They are always successful in their endeavor to make an elder comfortable, and by the way, Sr. Torrence is one among the first who accepted the gospel when I first visited this country in 1878. She has had her conflicts to pass through, but is a lively stone in the spiritual building. We called on brother and sister Joel Allen and spent a few hours with them on the 30th ult. Bro. Allen has been and is still greatly afflicted with rheumatism, which renders life almost a burden, yet he seems to be in good heart, and tries to be as patient as it is possible to be in his condition. They were the first to obey when I introduced the doctrine in these parts. They have stemmed the tide of opposition, and are strong defenders of the faith. In the evening of the 30th ult., we trudged our weary way with valise on our back, which seemed to grow heavier until we had stepped off about eight miles, which brought me again to our little cottage home to greet loved ones and to be greeted by them. I felt like singing:

"Home again, home again
From a distant shore;
O, how it makes my heart rejoice
To be at home once more."

The reports from the laborers as given in the *Herald* are encouraging, although some of the valiant ones are being called away. I felt to weep on learning of the death of Bro. J. H. Meriam, but our loss is his gain. Bro. T. J. Beatty and I expect to leave home in a few days for other parts of our field of labor. I feel encouraged.

Yours in bonds,

L. R. DEVORE.

WIRT, Iowa, Dec. 18th.

Editors Herald:—According to previous agreement I, in company with my brother Joseph and John Johnston, have concluded the two-days' meeting at this place which was appointed by the president of the district. On arriving here we found that Bro. N. Kent had been authorized to arrange the meetings. This we found was not congenial with the feelings of some of the brethren, the law not being honored.

First we met at the Oger School-house, Friday evening. Only a few being out, we left an appointment for Monday evening at that place. Our next meeting was at the Pumptown School-house, Saturday, at half past two p. m. Two came, and at seven o'clock in the evening a few lads came out. We met again on Sunday at eleven a. m. and tried to give instructions as we were led. Being satisfied that the two-days' meeting was a failure, we went to the Dickson School-house north of this place, where heretofore there had been a good interest, and the people had treated us with kindness. But the position assumed there since that time has worked injury, and we were informed that the door would be closed against us and we could not have the use of the house. Then being informed by Bro. Kent that there was a place in Union county where they wanted to hear the good news, in company with brethren Anderson and Kent we went to the place and found the leading spirit that had been so anxious, like Felix of old. We were informed in this place that people of the county were building a monument in honor of the old-time Saints who were buried at a place called Pisgah, in the county. We were also informed by a Catholic gentleman who had lived at Kirtland, Ohio, that he was acquainted with the Saints before the exodus, and knew them to be honorable people. We were glad to hear these things. We returned Monday evening to the Oger School-house, but the interest did not warrent any further meetings at present.

As ever,

H. N. SNIVELY.

BIRD'S EYE, INDIANA, Dec. 24.

Dear Herald:—The work is onward in this part of the Lord's vineyard. I attended the southern Indiana conference at Byrnville, Harrison Co. There was a fair attendance of Saints and friends from different parts of the district. Harmony prevailed, and the Saints were edified and strengthened. Bro. M. R. Scott remained there preaching every night until Friday, then went to Mott station and presented the gospel truths to a fair sized audience, and left a good impression upon the people. On the 22d and 23d he and Bro. V. D. Baggerly conducted a two days meeting at Riceville. There are more calls for preaching than the elders can possibly fill. People are beginning to realize that the gospel has a different ring than the sectarian sounds they have been accustomed to hearing. The cause is gaining friends in many sections of this country. But, oh! how few that accept and obey it.

My earnest prayer is that God may bless and strengthen the Saints everywhere to the upbuilding of his cause among all nations.

CHAS. BARMORE.

Communications.

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

HARMONY OF INSPIRATION.

BY R. M. ELVIN.

ALL the Saints of this age have been taught that the revelations received by the Prophet Joseph Smith were in absolute harmony with those of the ancient prophets. In the Lord's preface to the Doctrine and Covenants, we are told to "search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." This is the same instruction that the great Teacher gave to his apostles: "Search the Scriptures."

With this simple, but sensible rule, we will proceed to make an examination, and see if the inspiration claimed for the prophet of this generation will harmonize with that found in the Bible. For this purpose we take one paragraph of the revelation of November 1st, 1831, and test it by the accepted words of divine authority: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, (a) called upon my servant Joseph Smith, Jr., (b) and spake unto him from heaven, and gave him commandments, (c) and also gave commandments unto others, (d) that they should proclaim these things unto the world; (e) and all this that it might be fulfilled which was written by the prophets; (f) the weak things of the world shall come forth and break down the mighty and strong ones, (g) that man should not counsel his fellow man, neither trust in the arm of flesh, (h) but that every man might speak in the name of God the Lord, (i) even the Savior of the world; (j) that faith also might increase in the earth; (k) that mine everlasting covenant might be established; (l) that the fulness of the gospel might be proclaimed (m) by the weak and simple, (n) unto the ends of the world, (o) and before kings and rulers."

I have divided the foregoing by inserting reference letters, and if the reader will refer to each reference as he proceeds, it will greatly aid him in understanding and discovering the forcefulness of the harmony.

(a) We cannot, with any degree of safety to a profession of belief in the inspiration of the Bible, deny the unlimited and comprehensive knowledge of God. And that calamities have been predicted and are being fulfilled to the astonishment and awe of the peoples of all nations, let Holy Writ and historical facts be heard: "For I am the Lord, I change not."—Mal. 3:6. To this we add, "for the ways of man are before the eyes of the Lord, and he pondereth all his goings."—Prov. 5:21. Again: "Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do."—Heb. 4:13. These seem to establish the unchangeableness of the character of God, and his knowledge of universal man from the dawn of creation until the winding up scene of all earthly affairs. We now take a glance at some of the calamities foretold: "The consumption decreed shall overflow with (in) righteousness, for the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."—Isa. 10:22, 23. Let it be understood that the sin, evil and wickedness among all the people will be displaced and overcome to some extent, by the introduction and establishing of the gospel of peace and salvation; but great and marvelous physical events, such as storms, cyclones, fires, earthquakes, inundation of rivers, lakes and seas, with war and devastating diseases will carry to the grave multitudes of unprepared souls, and destroy untold millions of wealth. The prophet must not be understood as prophesying of the Jewish people only, or of one locality, for he says, "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."—Isa. 28:22. Moses gave a rule of taking evidence, that, "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."—Deut.

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19:15. Adopting this rule as a good one, here is another credible witness: "For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring. Mens' hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."—Luke 21:22–26.

These events have been and are being fulfilled beyond the possibility of contradiction. Here is a most startling delineation of present existing events that are chronicled almost daily in the newspapers of the times. "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers; incontinent, fierce; despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God."—2 Tim. 3:1–4. Perhaps on this point enough of Scripture has been introduced, and we therefore present some collateral evidences:

STORMS.

On this topic I might write for hours, and give new data upon each page which would prove intensely fascinating and attractive. The violence and frequency of destructive storms have not escaped the notice of authors and newspaper men. From the numerous reports as published, I select but one from the east and one from the west: "All over the country these storms have been of unusual frequency and dreadfully destructive this year. The lightning, the hurricane, the waterspout, number their victims this summer in the western states by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."—New York *Herald.*

"Among the many singular features of the terrible storms which have been devastating portions of the west within the two weeks past, the following item is reported from Lincoln, Nebraska, June 26th, 1882. After stating the destruction of crops, the wreck of buildings, and some loss of life, the report says: 'A woman had her leg broken, and four houses were blown to pieces at Rising, and hardly a window was left in town. One mass of ice which crashed through a house and floor *weighed twenty-seven ponds.*' A further report states that 'one man was killed by being struck on the head with hailstones.' A few such experiences as this may begin to convince people that the great hailstones threatened under the seventh plague, (Rev. 16:21), every stone about the weight of a talent or nearly sixty pounds, is not an impossible visitation." —*Review and Herald.*

Passing from this phase of disturbances of the elements, we consider the

CYCLONE

which has been so common of late in all parts of the earth. I will not copy on this for the reason that I can not choose from the plethoric record made thereon. In Bengal, Calcutta, Chittagong, Hattiah, Sundeep, and Dakhin, at one time over twenty-five thousand people lost their lives, and all the property destroyed upon the thousand square miles of territory. Coming to America the list is appalling. April 14th, 1879, at Collinsville, Illinois, several were killed, and damage to property to the amount of $50,000 was done, while two days later at Waterboro, South Carolina, a hundred houses, including all the churches, were swept away, and fifteen persons were killed. In June of the same year, in Kansas, a cyclone destroyed much property and forty were killed and eighty wounded. July 15th, 1881, a frightful visitation occured at New Ulm, Minnesota, by which the town was left in almost total ruins, and some thirty of the citizens killed. Kansas was visited during April 6th, 7th, 8th and 9th, 1882. Many persons were injured, several killed, and the damage was very great. Again, on the 25th of the same month, Saline county, Missouri, was sorely distressed with great losses; eleven were killed and thirty-five wounded. Who and where are those that have not heard of the terrible loss of life and property to the towns of Grinnell and Malcolm, June 17th, 1882, when the estimated value of property destroyed amounted to between two and three millions of dollars, while the fifteen hundred homeless ones were all mourners for the large number of dead. During the week ending May 19th, 1883, six persons were killed at Coventry, Montana, with twenty at Racine, Wisconsin, and a hundred injured, and one hundred and fifty houses blown down. Valparaiso, Nebraska, was made to suffer; likewise White Pigeon, Michigan, Kansas City, Missouri, (three killed), while the same cyclone visited St. Joseph, Missouri, and great damage was sustained at both places. I might add many others but think those cited are sufficient.

FIRE.

Upon this part of the subject I am still more troubled to select from the many than to obtain proof. The most extensive fire that New York City ever sustained was December 26th, 1835, which burned six hundred and forty-eight stores and warehouses, valued at twenty millions of dollars. April 10th, 1845, Pittsburg, Pennsylvania, suffered from the fire-king the loss of one thousand buildings, valued at six millions. Quebec, Canada, in May, 1845, lost by fire fifteen hundred houses, and many lives, while in June the same year, another fire destroyed thirteen hundred dwellings. By these two fires two-thirds of the city was destroyed. May 3d–5th, 1851, San Francisco, California, lost by fire two thousand five hundred buildings, and by another fire, (June 22d), five hundred more; an estimated loss of three millions. By the explosion of a little fire-cracker on July 4th, 1866, Portland, Maine, sustained a loss of fifteen million dollars, and ten thousand people were left homeless in suffering and poverty.

In 1870, at St. Petersburg, Russia, lightning struck a house, and in a few hours eleven thousand buildings were in ashes. When Chicago, the "Queen city of the west" was laid waste by the fire-fiend, a space of one mile wide by five miles long, or thirty-two hundred acres; beautiful and costly mansions, handsome residences, also business blocks; all were licked up by the tongue of flame that many supposed to be supernatural fire.

Shortly afterwards, (November 9th and 10th, 1872), Boston suffered an estimated loss of ninety millions, and almost annually we have great forest fires in Michigan, Wisconsin, Maine, and also in the south; while the small fires that are only locally noticed, will fully equal the large ones in value in the aggregate of losses.

EARTHQUAKES.

Here we have one of the most engaging topics of revelation, history and science; and as a usual thing, when we introduce this class or kind of evidence, the objector will urge that earthquakes have always existed, and therefore that we can not prove anything by them. But hold on. Had you a case in court or were a juror upon some case or trial, which would you prefer as a witness, some person with whom you were acquainted, one who possessed a good reputation for truth and veracity and did not stand in jeopardy of having his testimony impeached, or a total stranger to the entire court?

We are not perturbed on account of objections filed against this witness, and have nothing to fear from cross-questioning.

"Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise; with storm and tempest and the flame of devouring fire."—Isa. 29:6. To this we add the words of Christ, "For nation shall rise against nation, and kingdom against kingdom. And there shall be famines, and pestilences, and earthquakes in divers places."—Matt. 24:7. As early as Dec. 27th, 1832, a revelation through Joseph Smith, to the eldership, states, "for after your testimony comthe the testimony of earthquakes." Most any man might predict such events, but it must be conceded that no man could cause such a prediction to be fulfilled, and the enquirer desires to know—be informed—whether earthquakes are more frequent since 1832 than they were prior to that date. There has been much research and labor performed to gain an accurate, tabulated statement of earthquakes, and Mr. D. T. Taylor, in his "Coming Earthquake," quotes from Mr. Ponton and Mallett, who prepared and arranged chronologically,

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and distinguished the registered earthquakes into five periods as follows:—

	No.	No. of years	Average.
Those recorded before A. D. 1,	58	1700	1 in 29 years.
Thence to the end of the 9th century,	197	900	1 in 4 years.
Thence to the end of the 15th cenury,	532	600	1 in 1 year.
Thence to the end of the 18th century,	2804	300	9 in 1 year.
Thence to 1850,	3240	50	64 in 1 year.
Thence to 1868,	5000	18	277 in 1 year.

The very destructive earthquakes that destroyed cities, with many lives register as follows:—

	No.	No. of years.	Average.
From B. C. 1700 to A. D. 96,	16	1796	1 in 112 years.
From A. D. 96 to 1850,	204	1754	1 in 8 years.
From 1850 to 1865,	15	15	1 in 1 year.
From 1865 to 1868,	15	3	5 in 1 year.

I have not at hand the compiled report from 1868 to date, which, however, does not show any decrease, but the reverse. The mortality caused during the year 1868 by earthquakes, was over one hnndred thousand, and an equal number perished in Java, August 25th, 1883. I might extend facts and figures upon this phenomenal disturbance of the earth, but will only add by asking the reader, What think you of the witness God said should testify, after the elders should go forth testifying of the restoration of the gospel?

FLOODS AND WAVES.

In America, Europe, Asia (especially China) there has been during the last fifty or sixty years, great inundations along all the principle rivers, resulting in great loss of life, the number unknowable, and property not within the range of calculation as to obtaining anything like the correct estimate. But when we come to consider the havoc wrought by the waves, we are dazed with the stupendous catastrophes that fill the pages of history. A question of contradiction is raised against this line of argument, for Job says, "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed?"—Job. 38: 8–11. Some would-be wiseacres would use this as an animadversion on the revelation of Joseph Smith, wherein he says, "And after your testimony cometh the testimony of . . . the voice of the waves of the sea, heaving themselves beyond their bounds."

I can easily believe and see that both Job and Joseph told the truth, and that by the direction of the same authority. What right has puny man to call in question the action of "Him that made heaven and earth, and the sea and the fountains of waters?" If He saw fit in the time of Job to set bounds to the waves, and in the time of Joseph to say to those waves, You shall be my witnesses by leaping over the boundary line, who shall say to God, nay. For is it not He that "changeth the times and the seasons?" And if he so decides, who can hinder? And, still more, if He gives notice of the change, why should fault be found with the messenger who makes public the notification when said messenger has not power to bring to pass that which he publishes?

In the quaint parlance of kitchen talk, "the proof of the pudding is in the eating of it." So if we find a fulfillment of the events predicted by Joseph Smith, we may be positively sure that he told the truth, and if the thing he predicted was incompatible with the then existing state of things, and from a human standpoint of judgment no such event could happen, we might be doubly assured that Joseph Smith was a true prophet of God. If this be called unsound logic, where shall we turn for certainty upon any subject of revelation?

To be continued.

A MODERN PARABLE.

ONCE upon a time a man possessed a very valuable knife. The blade was of the finest steel, tempered to sustain the keenest edge, and admitting of a very high polish. The handle was a marvel of workmanship, its beauty unsurpassed, emblazoned with rare jewels and wonderful carvings. This knife, the only one of the kind in existence, was the admiration of all who beheld it, and great was their desire to possess it. The owner of the knife placed great value on it, guarded it very carefully, and at his death left it to his son with the command that he should preserve it as it then was, anxious that it should thus be handed down from generation to generation, in its perfect condition.

After years had passed, one of his descendants becoming self-satisfied and careless, allowed the blade to become loosened, and he finally lost it. Then to replace the loss he procured another blade, had it attached to the handle and claimed that he still had the same knife.

As time rolled by, the jewels, one by one became detached from the handle, and through neglect the carving became worn, dim, and so much defaced that the possessor, desiring to change the style and appearance, had a new handle attached to the new blade, and still claimed that he had the same original knife.

Years after this, a young man found the original blade, and prizing it highly, guarded it carefully, until one day, to his great joy, he found the original handle, which had been discarded by the former possessor. Then, after uniting the blade to the handle, this young man proclaimed to the world that he had the original knife. Upon this the question arose as to what knife the other claimant had, for he delared that his was the original knife, that it had never been out of his possession, but that he had always retained and still held it. But examination proved that it had no appearance whatever of the original, that through the changes it had passed it was no longer the same. And still more, here was the young man with the very identical, original knife, as every one who examined it carefully were compelled to admit.

THE EXPLANATION.

The knife represents the Church of Jesus Christ. The blade, the word of God—by revelation. The handle, with its carvings, the officers of the church. The jewels, the gifts of the Spirit.

The church was established by our Savior while here on earth, and its perfect organization was in due time effected. "The word of God," which is "sharper than any two-edged sword," and "is perfect, converting the soul," was relied upon by the members for the dividing of truth from error. They had it direct from the mouth of the Savior, and also had continual revelation to themselves. Thus the word of God—the gospel of the kingdom—was presented to the children of men as the means of salvation for all who would receive it, and they were told that without it they could not be saved. The Savior sent his apostles to preach the word of God—the gospel—to "every creature," saying, "he that believeth [the gospel] and is baptized shall be saved; but he that believeth not shall be damned." The salvation of themselves and their descendants depended upon their teaching and observing the very things that Jesus commanded—without any changes—as his parting words show: "Go," says he, "teach all nations [the gospel] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo [on these conditions that you teach all my commandments] I am with you alway, even unto the end of the world." He also said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven."—John 3: 5.

That we may be more perfectly assured as to what the gospel was, Paul tells us that the "principles of the doctrine of Christ" were repentance, faith, baptism [for the remission of sins], laying on of hands, for blessings, healing the sick, for the gift of the Holy Ghost and conferring the priesthood; resurrection of the dead and eternal judgment. Peter told the early Saints that if they would give all diligence, and add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, they should have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The officers of the church were chosen by the wisdom of God, through Christ, and were commissioned as his ambassadors. Paul, who was called by revelation to officiate for Christ, said that no man could take that honor unto himself, unless he was called in the same manner. Christ also said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." The first officers chosen by Christ were apostles! and Paul tells us that God "set in the church" apostles, prophets, evangelists, (the seventy?), pastors and teachers,

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"for the work of the ministry." These were governing and controling powers in and of the church on earth, and, with the lay members, composed the Church of Christ, the "body" of Christ, the one body, the one fold, the one straight and narrow way unto eternal life. They were united in the one faith, one hope and one baptism, and were led by one Lord and one Shepherd, and by one Spirit they were all baptized into the one body of worshipers—the Church of Jesus Christ, the kingdom of God.

This perfect organization with the gospel, was to continue as the means of salvation "till we all come in the unity of the faith, and of the knowledge of the Son of God." The reason why it was necessary to have the organization remain perfect, with its pure doctrines, was, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 6: 14. God knew, Christ knew, and the apostles knew, that no other church, and no other but the church and doctrines of Jesus Christ could work salvation for man.

The officers of the church promised salvation in the celestial kingdom to all who would unite with it and observe its teachings. And that they might have a full assurance of such salvation, they were promised that certain signs should follow them here in this life. Christ said: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 17, 18.

These things were to be done by the believers in all ages of the world—if they adhered strictly to all the things Jesus commanded—and were to be enjoyed through the possession of the Holy Ghost. Peter, on the day of pentecost, told the believers that if they would repent and be baptized in the name of Jesus Christ for the remission of sins, they should receive the gift of the Holy Ghost. And that all true believers might know that they, too, might receive this gift, Peter said that the promise (of the Gift) was unto them and their children and all whom "the Lord our God shall call."—Acts 2: 38, 39. So wherever God calls any one, the promise is unto them.

Paul tells us more concerning the "jewels," these gifts of the Spirit. He says, "there are diversities of gifts, but the same Spirit," and that they all come from the same Lord and God. He names the gifts, wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues. All these gifts God gave the believers, as it pleased Him, for them to profit by, and thus know that they had embraced the true church, and were saved if they continued in righteousness.

Thus the church was fully established, its teachings and ordinances complete, and in that condition the Head of the church left it for his successors. But as time passed on and years rolled by, they became careless, negligent and lukewarm, and instead of adhering to the gospel they allowed themselves to drift into heathenism, and they consequently lost the word of God by revelation, and were no longer led and directed by it. So, to replace the loss, they attached another word to the church, namely, the word of man—the wisdom of man—and they have relied upon that ever since, and admit that now they are not led by present revelation—the word of God direct. But still they claim that they have the same church!

As time passed on the man-led church became dissatisfied with the officers of the church, and discarded them, replacing them with others more to their own liking; and instead of the officers God set in the church we find Popes, Cardinals, Archbishops, Vicar Generals, etc., etc. Even the name of the church was changed from the church of Jesus Christ to the Roman Catholic Church; and instead of its being led by the Spirit of God it was led by another spirit; and, as a consequence, it lost the gifts of the Holy Ghost, because it no longer complied with the terms upon which the gifts were promised. Baptism by immersion—administered only to repentant believers—for the remission of sins, was changed to sprinkling innocent infants who were incapable of either sinning, repenting or believing. Instead of teaching converts that the "gifts" were intended for them, as well as for their forefathers, they taught that all those things were done away, and no longer necessary. Consequently, the members lost faith in those things, and the signs did not follow them because thay did not believe. Even if they had believed in them these man-made officers were not ambassadors for Christ—were not called by revelation, were not chosen of God—and therefore could not confer the gift of the Holy Ghost.

Step by step they had departed from the faith (1 Tim. 4: 1–3). They changed every doctrine and ordinance of the church (Isa. 24: 1–6; 2 Tim. 4: 3, 4). They no longer preached the gospel, (Amos 8: 11, 12), but became corrupt and denied the things of God, as prophecy had foretold they would (2 Tim. 3: 1–7). And yet they claimed that they still had the same church!

For hundreds of years they held to this false claim and still continue to do so. The dark Ages came and passed away. The reformers appeared and freed their fellow men largely from mental, religious and political bondage. Finally a young man came forward with the claim that angels had visited him; that the visions of eternity had been opened up to him, and that our heavenly Father had been pleased to reveal to him His mind and will concerning the gospel and the church; that he had the word of God direct, saying, that the creeds of all the churches were wrong, that their creeds were an abomination in His sight.

After this young man had been fully instructed and commissioned with the authority, he was commanded to organize the church as it was when Christ and the apostles were on the earth. He was delegated an ambassador for Christ, and was taught the duty of all the officers of the church. By revelation he called and ordained them as Christ had done, sent them out to preach the same gospel restored (Rev. 14: 6, 7), and promised the same gifts of the gospel to all who believed and obeyed, which was salvation in God's celestial kingdom, the "signs" to follow believers in this life. He placed in the church every doctrine and ordinance that graced it in Christ's day, and then presented it to the world as the means of salvation for man, as the true and original church, the church with apostles and prophets, "Jesus Christ himself being the chief corner stone." Thousands embraced it and testified of its truth; and thus it stands today the Church of Jesus Christ of Latter Day Saints, organized April 6th, 1830, by Joseph Smith the Prophet and others. The other churches were organized by the authority of man and the wisdom of man, and are therefore the churches of men. The primitive church departed from the faith, and changed the ordinances, and, in its contact with heathenism, instead of converting it, it was itself converted and absorbed by heathenism. All the forms and ceremonies found in the Roman Catholic Church to-day are just so much heathenism introduced and adopted since revelation from God to the church ceased. It is a dead church, without the Spirit, without the gifts, without the power to save; and it is an "abomination" in the sight of God.

Seek ye therefore the true church, the Church of Jesus Christ, and through it secure salvation in God's celestial kingdom, seek and obtain the Spirit and then the gifts. Then you can testify to the truth and be a witness for Christ.

G. S. LINCOLN.

THE MILLENNIUM'S SYMBOL-DAY.

This work of redemption is still progressing, and will occupy the six milleniums symbolized by the six days work of creation, and the seventh millenium will then be the great sabbath of the earth. The sabbath as the Millenium's symbol-day, has been associated with the work of redemption from its commencement. There is no scripture warrant for supposing that Adam was ignorant of the original constitution of the world, and the relations, duties and responsibilities belonging to himself as the first representative man. He was created in knowledge. This can not mean that he was created in ignorance. He knew all that it was important for him to know. And when he had transgressed the law, and involved himself and his posterity in sin and death, he was still fully competent to understand the import of those terms in which God was pleased to make known his glorious purpose of redemption. The declaration that the seed of the woman should bruise the serpent's head, could not have been the foundation of faith; nor could it have afforded any comfort of hope, unless it

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were understood. And if understood, as we have every reason to believe it was, then its bearing upon the subject of our discourse was apprehended, and hope must have anticipated that the six thousand years of redemption would terminate in the restitution of all things and an everlasting rest. That one day is with the Lord as a thousand years, and a thousand years as one day, was not only understood from the symbolic use of the days of creation, and the first sabbath, but also from the use of the term day in the penalty annexed to the command that they should not eat of the fruit of the tree of the knowledge of good and evil, viz: 'in the day thou eatest thereof thou shalt surely die.' Here the term day did not refer to a natural day of twenty four hours; for Adam did not die in the natural or solar day in which he transgressed; but it refers to a millennial day of a thousand years, within which Adam did die. This is proved from the reference to it in the ninetieth Psalm: 'Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.' This evidently refers to the sentence pronounced upon man, 'Dust thou art and unto dust shalt thou return.' This is the sentence by which man was turned to destruction, and this sentence was to be executed in the day in which man transgressed; that is, within a thousand years, which with the Lord is counted as a day. In the antediluvian age there were probably no deaths in infancy and childhood, and the people generally lived to be several hundred years old.

They doubtless understood that the penalty of death, which had passed upon all men on account of Adam's sin, would be executed within a period of a thousand years. Adam himself lived nine hundred and thirty years, nearly three-fifths of the ante-diluvian age, and hence could instruct his posterity in regard to the original constitution of the world, and the work of redemption, in both of which the sabbath and its symbolic signification was an important feature. Besides, during that age the garden of Eden still existed, and the cherub with the flaming sword kept the way of the tree of life; thus insuring the execution of the penalty by debarring man from the only means by which his life could be protracted. And the Lord himself, who dwelt in the garden, appeared to his worshipers, as occasion required, to accept the sacrifices of faith, and to administer judgment in righteousness, making known the way of salvation through faith and voluntary obedience. In the prophecy of Enoch (Jude 14), we have evidence that, during that age, there were divine revelations concerning the glorious advent of the Lord to the earth, and the participation of the saints in the rest or sabbath of redemption which he will then introduce. 'Behold the Lord cometh, with ten thousands of his saints, to execute judgment on all, and to convince all who are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' This prophecy indicates that when he comes for these purposes, his saints, who shall all have been previously redeemed and glorified, shall come with him, and being constituted associate judges or magistrates, shall enter with him into that kingdom and glory then to be revealed. The translation of Enoch, as the seventh from Adam, was probably designed to teach that the bodies of all saints shall be changed, that they may be fashioned like unto Christ's most glorious body, when he comes to establish his kingdom in the seventh millenary of the world.

Selected by W. C. Lanyon.

Selections.

THE FIRST MAN ON EARTH.

WHERE did man first appear on the earth? Plato said he appeared on the Isle of Atlantis, lying between Central America and Africa. Herodotus stated that he interviewed the priests of Egypt, who declared they came from the Land of the West 10,000 years before the Father of History visited them. Was the Land of the West Atlantis or Central America? Alexander Winchell placed Adam, or rather the pre-Adam, on an island lost in the South Seas—Atlantis—and Donnelly has written a book descriptive of that mythical isle. Augustus Le Plongeon, the great explorer, claims that the oldest evidences of man on earth exists in Yucatan. As he has brought his proofs here from the peninsula it is at least interesting to hear what he has to say and examine his collection of relics, which are certainly the most marvelous in existence.

Augustus Le Plongeon lives in Brooklyn, at No. 204 Washington street. I visited him there and had an interview. He is a Frenchman by birth, classically educated, now of advanced years. He married a lovely English girl whom he met in the British Museum. She became interested in his studies and placed her fortune at his disposal for exploration and accompanied him on his perilous expeditions. She has ever been his enthusiastic companion and supporter, and her name must live in history with his. Dr. Le Plongeon said:

"I went to Peru in 1862 under the auspices of the California Academy of Sciences, and remained there until 1870, making explorations. I came to New York in 1871, and then to London, where I examined documents in the British Museum for six months, and ascertained what could be learned there relative to the history of ancient Peru. In 1872 I came to New York, and in January of 1873 delivered an address before the Academy of Sciences, in which I stated that there was reason to believe, from what I had seen in Peru, that man had his origin in America. I was attacked for the statement, and made up my mind to go to Yucatan and settle the question if possible. After arriving there I saw that a vast amount of work would have to be done, and before me lay a wealth of antiquities unknown to the world. There were at least forty cities, overgrown with forests, and these so thick that one would never suspect the presence of ruins. Yucatan comprises 24,000 square miles. My investigations there lasted for twelve years. A war of races had been progress for thirty-seven years between in some Indians and whites, so that it was perilous to prosecute investigations alone. People advised me not to go to the ruins, but when they found that I was determined to do so General Palonimo, commander of the Mexicon forces there, volunteered an escort of 100 men, which was accepted. Merida was the Capital of Yucatan, located twenty-eight miles from the coast. From here we went to Chicken, 120 miles further. The nearest village was Silas, fifteen miles away, containing mixed races. There I employed sixteen men at $1 each per day, and General Palonimo armed them. I am a Mason, and as the General was also a Mason, he was ready to render me his powerful assistance and many valuable suggestions.

"HOW THE WORK WAS CARRIED ON.

"We commenced work by having the men clear away the bush from what seemed to be the center of an enormous city. We cleared the debris from around the buildings so that they could be photographed and plans of their architecture secured. There were difficulties in making photographs, as we had only a little box for preparing the negatives. The wind moved the curtain and spoiled the light and the men would peep in to see what mystery was concealed; or we would find that the Indians placed in the background had moved and blurred the negatives. Climate caused the ether to evaporate from the collodion. Plates got smashed. Out of over 1,000 negatives we made, only about 300 are preserved.

"All of the buildings stood on artificial terraces or pyramids. The ascent to them was generally by steep stairs; very often the stairs had disappeared altogether. In many places we had to ascend by climbing some convenient tree. Once on top we found all kinds of thorns, bushes, and debris. We were in constant danger from venomous reptiles and poisonous insects of vast varieties, wants, and tragic intentions. Add to this the stumbling over stones, falling on the nose, and continuous stiff breezes blowing away our tape lines, and you have a fair idea of some of the difficulties of exploration in Yucatan. The sun scorched by day and insects bit at night. We had to examine each place where a foot was put on account of deadly vipers. All of the bushes were loaded with wood-ticks, which got under the skin and made us feel as if we had the small-pox. Nothing would take them off except a hot bath, which was impossible to obtain. We did not dare leave our rifles out of sight for a moment. Still, we conducted our work, and measured every terrace, stair, room, wall, cornice, and door, and got the lengths and breadths, so that we can rebuild any of the structures at any time in fac-simile.

"Among the many interesting discoveries were bearded men, nicely sculptured. There was one face with so long a beard

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that it appeared to the Indians to resemble me, and they insisted that it was I when I lived thousands of years ago. On this account I became much respected among the natives. There was an old rascal among the men who professed to know where everything was, and he guided us to one building which we were anxious to see. While showing us over the place he told us a wild story about a live donkey living in the walls, and he would not go inside. The same party afterward betrayed us for $10. He stated that in a certain part of the building which was closed up a donkey could always be heard braying. That report caused the soldiers to dig immense holes in order to find the animal, and the workmen assured us that for our desecration we would be turned to statues. The most important discovery was made here. In a mausoleum we disinterred an enormous statue, weighing 3,000 pounds. With it were urns containing the cremated remains of the individual whom it represented. This was the famous statue of Chaacmol, now in the National Museum of the City of Mexico. We were about two months excavating down twenty feet below the mausoleum to the statue. I translated the inscription on the mausoleum and knew that below was either a mummy or a statue. The work took so long a time because the mausoleum was composed of loose stones which fell down. To remedy this we made a palisade of saplings tied together with withes. The men were very stupid, not understanding what was wanted, and worked unwillingly, because they thought if they touched any of the antiquities they would die before the end of the year. We had to constantly watch them and urge them on, and even when they worked willingly they were slow. Twice they openly revolted. One day when they revolted Mrs. Le Plongeon stood by the stack of arms and threatened to shoot them on the slightest provocation, while I repaired the damage they had done by tearing down the palisade. We made ropes from the saplings with which to haul out the statue. After we got it out we had no means by which to carry it away, and so we made a rude cart and a track. We pushed it for five miles, making a road of levers as we went along.

DESCRIPTION OF THE STATUE.

"The statue was hewed out of limestone, and was smooth and beautifully flesh-colored. After we had gone five miles to receive orders from Gen. Palonimo to disarm, on account of a rebellion in progress. We could not ask the men to remain without arms, so we built a little house and left the statue in it on the cart, carefully wrapped in oilcloth. While the revolution was in progress we went to other ruins for seven months, hoping to go back and get it. While we were away one Peon Contreras, Director of the Museum of Merida, proposed to the Government that the statue should be searched for and placed in the museum at the Capitol. The Government was pleased at the suggestion and sent an army to get it. It was at this time we were betrayed for $10. The soldiers took the statue to Merida, the streets of which were decorated and the houses festooned. It was greeted by vast throngs of people, bands of music, poems, prose writings, and speeches. In fact no man was ever received with more honors than the great statue of Chaacmol. The Government wishing to be in the good graces of Diaz offered it to Mexico as a present. The Mexican Government accepted it, and sent the man-of-war Libertad for it and it was shipped to Vera Cruz and placed in the National Museum of the City of Mexico, where it remains to-day.

"Gen. Grant failed to take action on the subject of this colossal theft, as at that time he was encouraging railway connections with Mexico and feared to complicate matters. The American Minister at Mexico and also the Consul declined to interfere. I placed the matter in the hands of Senator Hoar, who brought it before the Senate, which ordered the whole thing printed. Here again Gen. Grant begged to have the theft dropped, fearing to complicate the close relations of the two Governments. Thus we lost the results of our work on the statue, which had cost us over $1,000. We are still hoping for an Administration which holds the honor of Americans in no light balance, and which will demand the immediate surrender of this great statue so pregnant in the history of the dawn of civilization.

"We spent several months at the principal city of Uxmal, where we found objects of equal interest. Among these were exquisite works of art and a statue supposed to be the brother of Chaacmol. This statue we carefully concealed after making a mold of it. Only we know where it is hidden, and if we never secure it I doubt if it will ever be found.

WHO CHAACMOL WAS.

"Chaacmol was defied after death and worshiped in several countries under as many names. At Chicken we found a shrine erected to his memory. Here were many beautiful mineral paintings, probably the only vestiges now existing of ancient American art. They represented religious ceremonies, warriors, domestic scenes, and part of the life of Chaacmol. Of these we made paintings. They were on the walls, which were smoothly and beautifully plastered. The paintings were in vegetable colors, the same as on the tombs of Egypt. They represent the history of the life of the individual buried beneath the mausoleum. We preserved fac-similes.

"The mastodon was venerated by the Mayas because it was the largest animal then in existence. We found it sculptured on all the monuments. They considered it a fit emblem of worship. The same emblem appears in the Troano manuscript in numerous instances. The mastodon faces are at the same time inscriptions and have their significant meanings. The mastodon probably became extinct about 10,000 years ago, and hence gives some idea of the age and time in which the Mayas lived, those lost races whose relics alone gives an inkling of their history. It seems that it was these people who colonized the earth, because the words of their language and customs, even the red hand, appear everywhere. The red hand marks of blood we found on the walls where they were placed thousands of years ago. The Egyptians always carried a corpse across the water shouting, 'To the West!' 'To the West!' These signs of respect were the same in ancient Yucatan.

"The Troano manuscript was one of the books which escaped destruction at the hands of the Spanish priests under Bishop Landa, who accompanied the conquerors when they came to this country for conquest. It is a book on geology revealing all the facts about the lost Isle of Atlantis and what was known about the creation of the earth in the most remote times. It is a scientific work, not at all like the Book of Genesis, as it confines itself to facts. This manuscript lies in the British Museum, where I secured a fac-simile. I anticipated that I should find a key to it in Yucatan and was not disappointed. On all the monuments I found beautiful inscriptions. I worked out the meaning of the Troano manuscript from these inscriptions, letter by letter. The way we ascertained the correctness of my decipherment was in that whenever we followed the directions on the monuments we discovered where certain statues were hid, besides many other objects whose history was on the monuments. We spent in the excavations $48,000 of our private fortune and $5,000 advanced by Mr. Pierre Lorillard at the request of the late Sir Frederick Barlee, Governor of British Honduras. In our last explorations we made molds and casts of all the monuments and inscriptions in the buried cities of Uxmal and Chicken, These are not what are commonly called squeezers, but hard, shaped on the stone with iron bands, nothing being lost, so that plaster casts would be fac-similes. The object of making these molds was to be able to reproduce the inscriptions in any city so that students might study them without a voyage. We have 400 of these molds—enough to reproduce all the monuments, inscriptions, palaces, statues, etc.

"THE ORIGIN OF MAN.

"Let us see how other nations borrowed from or brought their customs and languages from ancient Yucatan, the land of the Mayas. The Greek alphabet is a Maya poem, each letter a line thereof. The Egyptian Maya dogs, and the custom of cutting off or curling their tails, are the same. The signs of respect, such as one arm crossing the breast and hand resting on the shoulder, are the same. They had the same dress and the same cut of the garments. In the center of the pyramids the triangular arches are the same. The Freemason signs are the same. In Uxmal there is a three-room temple where signs exist which any Freemason can recognize. The Egyptians and Mayas had each five unlucky days in a year which are the same. Their measure of time was the same. Each had a civil year of eighteen months and thirteen days, with identical latitude and declination of the sun. Each

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people believed that after passing through various transmigrations they would return to earth again. Each believed that they would on their return to earth use the same bodies, and hence the use of mummies with Egyptians and of statues like the individual with the Mayas; each people preserved the ashes of the dead. Blue was the color of each at the buriel service.

"I could go on indefinitely with similarities showing that the Egyptians came originally from Yucatan when it was an immense continent and before the submersion of the greater part of it. In those ancient times, some 12,000 or 15,000 years ago, and there is evidence that the Troano manuscript was written 8,000 years before the Christian era, the land of the Mayas or Mia, as it was called, contained a population of over 260,000,000 people."

Dr. Le Plongeon ceased speaking at this point and I spent several hours examining his marvelous material. I think his statements will bear scrutiny; certainly the evidence he presents is overwhelming and startling, and I hope he may find means to present it in extenso to the world in proper form.

"WILLIAM HOSEA BALLOU."

Conference Minutes.

NORTH-WEST KANSAS.

Co iference convened with the Goshen branch December 1st, President M. Smith in the chair. Branch reports:—Blue Rapids 62. Goshen 51, 1 baptized, 4 received, 4 removed, 3 died. Star Creek 16. Elmyra 29, 6 removed. Elders' reports:—G. W. Shute, Alma Kent, H. R. Harder, Henry Hart, G. W. Beebe, A. Seers, M. Smith. Priests' Reporting:— George Oglevie and V. Rogers. Election of officers:—The president and secretary were sustained. Moved to sustain Bishop's Agent. Lost. Motion to reconsider, carried. Motion to sustain carried. Bro. G. W. Shute offers the following: Whereas the North-Western Kansas district has made its boundery line comprising less than one third of its former territory, over which G. W. Shute was appointed Bishop's Agent, and, Whereas he now resides outside of the present limits of the district he therefore tenders his resignation as Bishop's Agent over that portion now comprising North-West Kansas district. Committee report: We your committee appointed to audit the Bishop's Agent's book, respectfully report as follows: That we have audited his book from March 12th to September 15th, 1888, and find receipts to the amount of $222.15, paid out $215 11. Balance on hand September 15th, $7 04. H. R. Harder, H. P. Curtis, committee. Read and approved; committee discharged. Bishop's Agent's report for six months ending September 15th. March 1st on hand, 11 69. Received since 75 35. Total 87 04. Paid out $80 Balance on hand $7 04. G. W. Shute, Bishop's Agent. Read and approved. Adjourned to meet with the Blue Rapids branch, March 30th, at ten o'clock.

SOUTH-EASTERN ILLINOIS.

Conference convened at Springerton, White county, Illinois, December 15th. G. H. Hilliard in the chair, I. M. Smith secretary. Branch reports: Brush Creek 142; 6 received by letter and 3 upon certificate of baptism. Tunnel Hill 76. Springerton 57. Alma 10 Parrish and Dry Fork not reported. Elders reports; I. A. Morris, I. M. Smith (baptized 1), G. H. Hilliard and J. W. Stone reported in person, and J. M. Tousley (baptized 1) by letter. All elders, priests teachers and deacons requested to do all they can to advance the work. Adjourned to meet at Springerton, March 16th, at ten o'clock.

KEWANEE.

Conference convened December 15th, J. W. Terry president, J. D. Jones secretary. Branch reports: Buffalo Prairie 69; 1 baptized, 1 died. Henderson Grove 45. Rock Island 16. Kewanee 75. Millersburg 44; 1 baptized. Reports: F. G. Dungee, M. T. Short, J. Lord, R. Holt, T. C. Whitehouse, Sr., D. S. Holmes, J. D. Jones, E. Charlton, J. M. Keck, J. W. Terry and A. H. Smith. Resolved, that the secretaries in all branches be respectfully requested to hereafter be sure and date their statistical reports to the time that they are accepted or approved of by the branches, and not as has been done by some to the convening time of district conference. Resolved, that it be considered wise when elders confirm members into the church to use the words "into the Reorganized Church of Jesus Christ," thereby making a distinction between it and the Utah and other factions. Resolved, that when this conference adjourns it does so to meet at Millersburg, Mercer county, Illinois, March 16th. Resolved, that we unanimously sustain the spiritual and temporal authorities of the church. Officials present: 1 apostle, 1 seventy, 7 elders, 3 priests. Preaching by Elders M. T. Short, D. S. Holmes and A. H. Smith. An instructive and cheering conference.

WESTERN WISCONSIN.

Conference convened at Willow, Richland county, Wisconsin, October 13th, A. L. Whiteaker president, W. A. McDowell clerk. Branch reports:—Wheatville 26, 13 baptized, 1 died. Elders reported:—A. L. Whiteaker, baptized 8, W. A. McDowell, F. Hackett, C. W. Lange, Isaac Newkirk and High Priest Cyrus Newkirk. Bishop's Agent's report: On hand last report $11.30; received since $23 50: total $34 80; expended $5; balance $29 80. Resolved that this district request those brethren appointed by General Conference to labor in Wisconsin, if it so be that they can return to do so and labor with us this winter. Resolved that we sustain the present officials of this district until next conference with all the spiritual authorities of the church. Preaching by Elders Lange, McDowell, Hackett and Whiteaker. Adjourned to meet with the Wheatville branch, in Crawford county, Wisconsin, Saturday and Sunday, January 12th and 13th, at 10: 30 a. m.

Miscellaneous.

APPOINTMENTS.

Owing to the resignation of Bro. Phineas Cadwell, my agent for Little Sioux, Iowa, and Bro. David Chambers being recommended by a conference held in Woodbine, Iowa, December 7th, as agent in his stead, I therefore appoint him as such and commend him to the Saints that they may sustain him by their prayers and faith.

G. A. BLAKESLEE,
Presiding Bishop.

NOTICE.

The Autumn Leaves will be mailed about the 3d of January to all who have either renewed their subscription or desired their names retained. If any such fail to receive a copy they will do us a favor by notifying this office immediately, and should any wish to have their names retained who have not already notified the office, they have only to make application and the magazine will be sent.

DIED.

HUGHILL.—Near Lamoni, Iowa, December 12th, 1888, of consumption, Sr. Harriet R., wife of Bro. Lewis Hughill, aged 30 years, 3 months and 23 days. Her maiden name was Rinker. She was born at Croton, Iowa, in 1857, was baptized at Lodi, California, April 28th, 1878, by Bro. J. R. Cook, and came to Lamoni with her husband about six years ago. She was a faithful wife and mother, and loved the truth of God. The funeral sermon was preached by Elder W. W. Blair, assisted by Bro. H. A. Stebbins.

TAYLOR.—Sr. Mattie A. Taylor, wife of Bro. Albert Taylor, was born the 3d of May, 1863, at Hamburg, Fremont county, Iowa; was baptized 13th of June, 1886, at Hamburg, Iowa, by Elder Kemp; confirmed same day by Henry Kemp and Nicholas Taylor; died the 18th of December, 1888, of consumption. She was a member of the Pleasant Grove, Missouri, branch of the Church of Christ. Funeral services were held at the Pleasant Grove church, A. W. Head in charge. Funeral sermon by L. L. Babbitt. She leaves three little children and her husband to mourn her death. Her remains were followed to their last resting place by a large concourse of friends.

JONES.—At Malad City, Idaho, December 17th, 1888, Thomas, son of Barnard and Sarah Delia Jones, and grandson of Bro. Morgan Jones on paternal side and Henry Thomas on the maternal side, aged 1 month and 16 days. Funeral services on the 19th by Elder John R. Evans.

"Because thy smile was fair,
Thy lip and eye so bright;
Because thy loving cradle care
Was such a fond delight."

AUTUMN LEAVES.

The friends and patrons of *Autumn Leaves* will please notice that the January number is rapidly nearing completion. In addition to being handsomely illustrated it will contain eight extra pages of reading matter together with several choice original poems and altogether will be a very complete number. We hope to be able to supply all demands. Send in your subscriptions or orders to *retain your names*, early.

M. WALKER.

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R. R.

as well as what they stand for, as it will be a great saving of time and expense to the office. Our foreign subscribers will bear in mind that we pay the full price of mailing this year, consequently there will be no advance in price to them. We will be very thankful to brethren Smith, Wight, and Butterfield to act as our agents in Australia, and notify the office where they wish their copies sent.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE W[illegible]ND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH[illegible]N EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 36.—Whole No. 817 | Lamoni, Iowa, January 12, 1889. | No. 2.

Mortal Scott

THE SAINTS' HERALD:

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

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA, Every Saturday. Price $2.25 per year.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 12, 1889.

LAMONI COLLEGE.

IN this issue will be found Articles of Association for the proposed College at Lamoni, prepared by Bro. E. L. Kelley at the instance of Brn. Joseph Smith, G. A. Blakeslee and others, and endorsed by the Lamoni Board of Trade at a late session.

It was intended by the leading men of the church to seek to establish such an institution, when at all practicable, as far back as in the early sixties. When the matter of locating a permanent business centre for the church was being discussed and provided for, the education of the rising generation was also had under earnest consideration, and the subject has ever been one of living, growing interest with those whose duty it is to watch over and minister for the best interests of society and especially "the Church of the Lamb of God." Prominent among those who, during those early years and since, have ardently advocated it, are the First Presidency, the Twelve, the Bishopric, the High Priests, Seventy, Elders and other church officials, also a large proportion of the membership, prominent among whom are "Sr. Frances" and a host of other faithful sisters.

Of late the First Presidency and Bishopric, also many others of the ministry and membership, and some persons not members of the church, have had the matter under thoughtful discussion and have decided that the time has now come when an effort should be made to establish a suitable institution of learning, of an academical or collegiate character, at or very near the town of Lamoni, Iowa, and it has resulted, thus far, in publishing the proposed Articles of Association and providing for securing subscriptions to its capital stock.

The objects sought by the projectors of the proposed school are most laudable, for "knowledge is power;" and the best means of attaining knowledge, in its advanced branches, is only through the well regulated high school.

The Saints need an institution of the kind where their children and the children of others can be educated without constant contact with sectarian bigotry, denominational dogma, and that blind, partizan zeal which will "compass sea and land to make one proselyte" to their creed-bound systems; for they and their children have suffered in the past not a little in this direction. And they need also to step to the fore-front and demonstrate the fact, that a college can be successfully operated purely as an educational institution, free from denominational bias or sectarian taint or intermingling. This can be done, and will be done in due time.

Lamoni offers a site that, in some respects, has unequaled advantages. It is "beautiful for situation." The moral tone of society, in and around the town is of a very superior character, and we trust it will be maintained and steadily advanced. In respect to its healthfulness, it is unsurpassed. Food and fuel supplies are easily obtained, and at cheapest rates. It is sufficiently remote from large cities and their allurements, excitements and confusion, to afford that quiet which is so essential to successful study, and pure and fruitful education.

Railway facilities are tolerable, with excellent prospects that the line now passing through the town will soon be completed, via Maryville, Missouri, to Rulo, Nebraska, also that two prominent roads from St. Louis to Omaha and one from St. Paul to Kansas City, will be built through the county at no distant time.

Brethren Bishop Blakeslee, Bishop Israel L. Rogers, David Dancer, J. H. Peters, Robert Winning, Elijah Banta, the First Presidency, and many others, are of the opinion that, to secure best results and make the institution pay good dividends on its capital stock, the amount of stock to begin with should be sufficiently liberal to erect commodious buildings and furnish them in a suitable manner. On this point Bishop Blakeslee wrote us as follows: "I think the capital stock should be $50,000 or more. I would not be willing to take hold of the movement with less. And I do not believe in taking hold of any enterprise and letting it fail." David Dancer and others with whom we have consulted, coincide in this view.

In conclusion, we have no hesitancy in saying that a College at Lamoni, of the kind contemplated in the "Articles of Incorporation" alluded to, can be made a decided, permanent, and growing success in every way; and that, in the hands of competent managers, it will pay fair dividends, annually, on every dollar of its capital stock, making the stock a safe and permanent investment to all shareholders, whether members of the Reorganized Church or not. And it should be borne in mind that stock may be subscribed by any and all persons, but that only the *majority* of the managers are to be members of the Reorganized Church.

We bid the enterprise good-speed, and we trust all who can wisely do so will take stock in it as soon as the opportunity offers, so that an organization may be speedily effected and the work of building go forward rapidly.

ELDER W. J. SMITH'S PAMPHLET.

SOME little while ago Elder W. J. Smith, whose mission is in Canada and Michigan, sent the manuscript of a pamphlet entitled "Whitmerism Unmasked," to the Herald Office to be printed for him, with the request that it be printed as written. In reading the manuscript we found a statement that Dr. William E. McLellin was baptized into the church under Pres. B. Young in 1847. Not having any information of the correctness of this statement, we at once wrote Elder Smith, requesting his authority for such statement. The letter failed to reach him before the pamphlet went to press; and not knowing but what he might be in posssession of data to sustain his statement, and not being authorized to change the manuscript, the office published as directed. Subsequently, Elder Smith wrote us that he had taken the statement made by the HERALD respecting Dr. McLellin having been baptized in 1847 as the basis of his statement, and considering that the Utah church was the only branch of the so-called Mormon church actively propagandizing and baptizing proselytes, concluded it must have been into this Dr. McLellin was baptized. We wrote Elder Smith upon receipt of his letter that he had made a great mistake, and calling his attention to the facts as we understood them; also stating to him that the baptism of Dr. McLellin, referred to in the HERALD as having taken place in 1847, was the one of which the doctor himself informed the readers of *Zion's Ensign* published by him at Kirtland, Ohio, and occurred at that place in obedience to what he stated was direction from the Lord to begin a work of reconstruction and rebuilding of the church there. Some others were baptized at the same time, and others still later. We suggested to Elder Smith that such statement should at once be corrected; for, however seemingly good an argument made upon such a statement, if true, might

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be, the statement being untrue, all or any argument based on it would be bad.

The HERALD is not responsible in any sense for Elder W. J. Smith's pamphlet, nor for any of the statements in it, any more than it is for the personal sermons of an elder in the field, or for any private printing done at the Herald Office by the Board of Publication in its business capacity. For this reason, and for the further reason that we do not deem falsehood and erroneous statements essential to the good of any cause, much less to one of a religious character, and do not propose to be compromised or concluded by such statements when the nature of them is known to us, we do not sanction nor sustain, either the statement made by Elder Smith nor the argument made upon it.

What course Bro. W. J. Smith may pursue in reference to it we do not know, as we have not yet heard from him; but justice to ourselves, to the elders in the field, the readers of the HERALD, and the memory of Dr. Wm. E. McLellin, (who, however much he may have been opposed to us while he was living, he also, so far as we know, always expressed himself as opposed to polygamy and the rule of Brigham Young,) all demand that we now explain. We believe it to be as improper to knowingly misrepresent an opponent as to assume false grounds in support of one's own cause.

HYPERCRITICAL.

Editors Herald:—In your answer to the first question in the *Herald* of December 22d, 1888, page 812, you state that the bread should "be broken and blessed," and cite as authority several witnesses. I suppose you expected your readers to examine what the witnesses have to say upon the subject. Matthew, who wrote A. D. 38, states, 26:26, that Jesus "blessed it and brake it." Again, Paul, who wrote A. D. 56, tells us that "Jesus took bread: and when he had given thanks he brake it."—1 Cor. 11:23; while Mark, who wrote A. D. 65 says, "Jesus took bread and blessed and brake it."—Mark 14:22.

These three witnesses are each and severally against your instructions. Nephi 8:6 is in your favor, but Doctrine and Covenants 17:11 has no reference. Doctrine and Covenants 17:22 gives the word of blessing. We were told in a sermon by the president of the church December 2d, 1888, (and not December 1st) as stated in the *Herald*, page 794, that we should stand by that which is "written," and if any man, prophet or angel brought anything that clashed with that which is "written" we should refuse it His father tells us in his history, that the word of the Lord came "when also we were commanded to bless bread and break it."—*Times and Seasons*, vol. 3, p. 915 He was not neglectful, careless nor indifferent unto the word of the Lord, for of the sixth day of April, 1830, he writes: "We then took bread, blessed it and brake it with them."—*Times and Seasons*, vol. 3, p. 944. I do not write to find fault, nor with a desire to increase division, neither would I refuse to honor my Redeemer and seek for increased spiritual strength in the partaking of the bread forsooth, he who should administer might so elect to break the bread before blessing it, but in the light of the majority of the testimony of the witnesses you have, as Bro. John T. Davis would say, "that cart on the wrong end of the horse." I hope the time has fully come when no man can preach or publish that which clashes with the written law, without a halt being called and the fog and mist cleared away. For truth unsullied and unity divine.

— —

To the foregoing we reply: The question asked us was as follows: "In partaking of the sacrament, should the officer administering break the bread, or should each member break a portion as it is passed to them?" Our answer was that, "it should be broken and blessed and administered by one having authority so to do." We answered the question as to *who* should do thus and so, not as to which act should have precedence in order. However, while Matthew, Mark, Luke and Paul in their several narrations state that Christ blessed the bread before breaking it, it appears from Mormon's abridgment of Nephi's account (B. M. Nephi 8:6, p. 456) that Christ upon that occasion took the bread and "brake and blessed it" and also commanded others to do likewise.

We remembered when answering the question that the revelation given April 11th, 1887, says, "and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it be broken and the wine before it be poured," etc., and hence knew that the answer was both generally and technically correct.

To harmonize these Scriptures the proper conclusion is that it is immaterial whether the blessing or breaking of the bread has precedence in order; otherwise Christ either made a mistake upon one occasion in administering and teaching, and the Spirit has erred in the last communication to the church, or some of the sacred writers have erred in their narratives and thus placed the Scriptures in conflict.

If the brother insists that we are bound to bless the bread before it is broken simply because a "majority" of the sacred writers mention its administration in that order, hadn't he better offer an explanation on behalf of the minority, instead of tilting his lance at the editors, especially when the said minority are no less than the Savior and the Spirit?

He says: "I hope the time has fully come when no man can preach or publish that which clashes with the written law without a halt being called and the fog and mist cleared away." We, too, hope so, and for that reason call attention to what is written in the *three* books and object to the accepting of one to the exclusion of the other two. Will the brother please "go for" those who have "published" the Book of Mormon and the late revelation in the Book of Covenants. If we want to keep out of fog and mist had we not better say and do according to *all* that is "written," "*every* word that proceedeth out of the mouth of God" and not be hypercritical and strain at a gnat? We think his statements are rash, and that the objections are not well taken. Let us be careful in our criticisms and just in our conclusions. "Be sure you are right and then go ahead."

THE PRONOUN "WE."

"WE, pronoun; plural of I."—*Webster.*

A glance at almost any issue of the HERALD is sufficient to inform anyone that our correspondents too often make use of the word "we" when referring to themselves in singular, and—as far as the use of pronouns is concerned—that they have, in the great majority of instances at least, become a law to themselves.

We (the editors) are satisfied that the writers to the HERALD have formed the habit of improperly using the pronoun "we" in preference to "I" because it appears to be freer from possible egotism and personal display; and also because of its frequent appearance in the editorial columns of the HERALD.

Its use as referring to the acts of one person, however, is improper, and not according to grammatical rules. The pronoun I should always be used in the first person when reference is made to but one individual. It is the proper word by which a speaker or writer should denote himself. The word we is the plural of I, and can not be used properly unless reference is made to two or more persons.

When used editorially it is supposed to refer to those in charge of the editorial department and may refer to two or more.

A brother should not be considered as speaking or writing in self praise if he makes proper use of the King's English and uses the word I when referring to himself, and we hope that it will be used when its use is proper. Does not the word "we" in that sense rather look as if one thought himself equal to two or any indefinite number?

PLAINNESS OF SPEECH.

In this connection we wish to call the attention of our contributors to the use of language in general as taught by our best and most progressive educators at the present day. The ablest preceptors who teach and write the English language, and whose works are regarded as models of good style are noted for the simplicity of their language.

The directness of their style is appreciated and its pointedness and terseness commend it as being easily comprehended. They waste no words and make no display of unnecessary and unduly long words in explaining their meaning.

Our language probably contains words taken from almost every other language, but the mother tongue is Anglo-Saxon. It is the true basis of the English language and its simplicity and comparative purity are acknowledged by all educators.

The Apostle Paul is an excellent example of one skilled in the use of words. Direct and incisive, he always selected the best word to express his meaning and by admirable selections from an extensive vocabulary was able to clearly convey what he desired to teach with exactness and brevity.

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Among the good accomplishments that we are called upon to possess let us learn to excel in the propriety of our language, for it is written that by our words shall we be justified and by our words shall we be condemned. Also, that for every idle word men shall give an account.

NEWSPAPER YARNS.

THE New York *World* regales its readers with a foolish fiction, professedly from "John Y. Nelson," in respect to Brigham Young and his hegira west, and is valuable only as showing what false self-evident yarns are sometimes published in influential newspapers as the truth. Nelson asserts that "late in the fall of 1846," when he was at Cottonwood Springs, Nebraska, "Brigham Young came along and asked my Mexican friend and myself to be his guides across the Rocky Mountains, promising us pay." But what is fatal to this yarn of Nelson, Brigham and the pioneers left Winter Quarters in April, 1847, for the west, reaching Salt Lake Valley July 24th the same year; while Nelson states that "towards Christmas we struck Ham's fork, in western Nebraska, after making a journey of nearly one thousand miles," where they "were snowed up until the next spring." How easily and willingly even would-be respectable people believe falsehood if peddled against those they dislike.

EDITORIAL ITEMS.

REPLYING to inquiries concerning games of chance, we can only say that they are not justifiable for the membership of the church. All games such as horse-racing, shooting at target, shooting matches, cards, dice, etc., etc., involve waste of time and money, immoral associations, and should be avoided by all lovers of wisdom, truth and purity. "Abstain from all appearance of evil."

A letter from Bro. Richard Scott of Galena, Indiana informs us that the brethren in that section of country are hard at work battling against error, but not with entirely flattering prospects. He enjoys the influences of the work and desires its progress.

Bro. William F. D. Brandon writing from McCann, Nebraska, states that he would like any of the elders who can do so to labor in his locality. It is a new country but he thinks good could be done. He lives ten miles south-west of Georgia Station on the Fremont, Elkhorn and Missouri Valley Railroad. He also states that there is some government land there, and that he would be glad to have some Saints settle there.

Sr. Mary Annay who resides at Highland Station, Doniphan county, Kansas, writes inquiring if there are any Saints in that vicinity. She also states that herself and family would like to have any of the elders call and preach there or any of the Saints to visit them. She should correspond with Bro. Daniel S. Munns, president of the Central Kansas district at Good Intent, Kansas, who can furnish all needed information.

CHRIST'S BIRTHDAY.

Buck's Theological Dictionary, page 94, says of Christmas: "The first footsteps we find of the observance of this day are in the second century. That it was kept before the time of Constantine we have a melancholy proof." Chamber's Library of Universal Knowledge, reprint, vol. 4, p. 270, says, "It is nevertheless, almost certain that December 25th can not be the nativity of the Savior, for it is the height of the rainy season in Judea and shepherds could hardly be watching their flocks by night in the plains."

Library of Universal knowledge, vol. 1, A. A. Dodge, American Edition, page 499 says: "Dionysius, who was the author of the Christian Era, began the first year on the 25th of March. . . . This beginning the year on the 25th of March was the practice in most Italian States as late (in Pisa) as 1745." In England in the 12th century the practice prevailed of beginning the year the 25th of March, and that was the general practice until the reformation of the calendar in 1751 by parliamentary law which directed that the year 1752 should be reckoned from the first of January."

We give our readers this week the comments upon Christmas with the foregoing sketches of history to awaken thought and investigation. We are living in a day of increased knowledge, and it is our duty to give a meek answer to all that ask us of our faith. If Pope Julius in the 4th century decreed the 25th day of December to be observed as Christ's birth-day, and if prior to that time it was unsettled, and observed in a more favored season of the year, to comport with the shepherds watching their flocks of sheep in the *fields* by *night*, when we are asked the day of the year our Savior was born, let us answer, *We have no divine information.* The change of reckoning the length of the year as well as its beginning, with the uncertain traditions of three centuries after the birth of Christ, render it uncertain as to which day of the month of any of the twelve that now constitute our year it occurred upon.

The above from the *Advent and Sabbath Advocate* is of interest to the readers of the HERALD. We have long believed that the birthday of our Savior was the one on which the church was organized —April 6th. Upon this subject we have had "divine information" in the following revelation from the Doctrine and Covenants, Sec. 17: 1: "The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandment of God, in the fourth month, and on the sixth day of the month which is called April."

The reasonable objection against December 25th being the correct date of Christ's birth, namely, that on account of its being in the height of the rainy season the shepherds could hardly then be watching their flocks by night on the plains, can not be urged against April 6th. For Dr. Smith in his Bible Dictionary, page 789 says: "Rain * * * * is very rare [in Palestine] in April, and even in Lebanon the showers that occur are generally light. In the Valley of the Jordan, the barley harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June. * * * The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fine weather."

John T. Perry in his work "Sixteen Savior's or One"—a reply to Kersey Grave's "World's Sixteen Crucified Saviors"—says, page 48: "All evidence points to *early April* as the true date of the Savior's birth." We have noticed that some writers who have made a close study of the prophecies have placed early April as a time in which very important events will take place in certain years to come.

All these testimonies sustain the true character of the inspiration of Joseph Smith, who, though not learned according to the world, was marvelously blessed by the divine Spirit in all his prophetic utterances. The more we study the word of the Lord revealed through him, the more we will find it to be in harmony with the predictions of the ancient prophets, and the events of our own times.

EXTRACTS FROM LETTERS.

From Blue Rapids, Kansas, Bro. L. Decker recently wrote in this cheerful strain:

"We had a feast last week; Bro. Shute was here and preached seven sermons to crowded houses. We had a glorious time; one to be remembered. Weather here is pleasant and all is well."

Bro. J. A. Currie, Jr., wrote in a late letter as follows:

"I have never enjoyed myself as of late. Have had the gift of prophecy, and it came to pass exactly, thank God. Also the gift of discernment. O, how my heart has been made glad to know that God was with me to own and bless. I think I will have to meet Mr. Z. Brooks (now a Campbellite) in Wilson county, on my next trip. He wrote the preface to one edition of the Book of Mormon, but I am told that he denies being an elder. I am about to engage in a discussion with a Christadelphian."

In a late letter Bro. D. S. Mills says:

"I have just returned from San Bernardino. We had a grand time at the dedication of our nice church. Bro. Joseph preached with much power, and good is being done. We are now having fine warm rains."

Bro. John A. Taylor wrote of late from Carbonate Camp, Dakota, renews for the HERALD and says:

"I would feel lost without it, for it is a great comfort to me. In it I read of so many good meetings that I can scarcely remain here. My faith in the latter day work is unshaken and I hope the time will soon come when I shall be able to do greater good for the Master's cause."

Sr. Charlotte Stewart, of Diamond, Ohio, orders the *Hope* for some of her young friends, and of some to whom she formerly sent them she says:

"And now that they have joined the Saints, I want them to help. A wise saying is, "Be just and then be generous." I would not be without it (the *Hope*) for twice its cost a year; and others have said the same. I know they are working a great work quietly. The girls at the Zenia school, asked Miss Zebb to bring the back numbers to the school, as she has been there only one year, and she took them. She has read them for years."

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Bro. Thomas Daley wrote December 22d to Bro. Heman C. Smith, Perkins, California:

"I arrived here this morning, feeling pretty well tired out. I have spoken almost every night for sixty days; baptized twenty-three. I devoted my time to four places—Diamond Valley, Fairview, Mottsville and Genoa. I will rest a few days and then strike out I guess to Eureka. I feel moved in that direction."

Bro. Thomas Taylor, in charge of the British mission, in a late letter wrote:

"The work in this mission is moving along very satisfactorily; the Lord is blessing his people, and prospects are very encouraging for the future."

In a letter dated at Brazil, Iowa, December 29th, Bro. J. T. Williams says:

"Since I located here I have preached twice in the M. E. Church, with the promise to preach there whenever it is not occupied by them. They turn out good. This is a new field, and with an effort good might be done. I intend to be alive in the work here while I remain, trusting my labor will not be in vain."

IN its issue the last day of the past year, the Chicago *Tribune* has this to say of the war portents hanging low over the eastern hemisphere, to be followed too soon we fear, by the "red horse" and all the direful calamities that follow in its train. But the Saints, those familiar with ancient and modern prophecies touching these last days, should not be surprised at the condition of the world's affairs, for through the ministrations of Joseph Smith, the "Choice Seer," a vast amount of information has been furnished them on these matters:

THE EUROPEAN WAR CLOUD NEW-YEAR'S DAY.

It is impossible to believe that there can be much sincere rejoicing in Europe New-Year's Day. All the felicitations and congratulations must be a hollow mockery in the presence of the black war cloud which hangs over the Continent. The great nations of the Old World are rapidly nearing that point when they must either fight or go into backruptcy, and it is, therefore, the interest of those which are the weakest to do their warring while they may. For years each Power has been seeking to outdo its rivals in expenditures for military purposes. There has been a steadily increasing competition to get the most deadly rifles, the farthest-throwing and most powerful cannon, the strongest forts, the largest steelclad men-of-war, and the biggest armies. France is now turning out 50,000 rifles a month of a new pattern in which she places great hope. The ball it carries weighs but about half what the standard fifty-calibre bullet does, so that the magazine will contain twice as many and the soldier can carry double the quantity of ammunition he now does. France also claims to have discovered a new powder which is nearly smokeless, besides being very powerful. England is discarding the small arms she has been using and is trying to get better ones, while Germany, Austria, and Russia are all bending their energies in the same direction. Each nation, except England, is piling on to its subjects all the taxes they will bear, and is borrowing from every capitalist all that he can be induced to lend. The number of men under arms, taken from productive pursuits and fed at the expense of the toilers, is growing larger and larger. From the English Channel to the banks of the Volga Europe is one vast camp.

The two prominent antagonists are naturally France and Germany. The former, with the heaviest debt in the world and with a severe financial setback in the failure of the Panama Canal, is still spending money as lavishly as if she had the revenue of Golconda and Ophir to draw on. She has just voted an extra appropriation of $150,000,000 for war purposes and is now expending over $40,000,000 in the construction of a strategic railway which shall link together all the French railway lines of the north, south, and east and facilitate the prompt and undisturbed centralization of all her soldiers on the German frontier. Germany and Austria, on their side are building similar roads on their eastern borders, so that they may be in a position to meet any sudden attack from Russia, which is apparently concentrating her forces for an onslaught on her western neighbors. Everywhere new forts are constructing and every frontier line is becoming a frowning fortification.

The present indications are that when the clash of arms comes, as it surely must, it will be the east and the west against the centre—Russia and France versus Germany, Austria, and Italy. England will be a bystander at the commencement, and for commercial reasons will be strongly inclined to remain so. Whether she will be able to stand neutral while the giant and bloody struggle goes on, is the question. If drawn into the fight she will doubtless side with Germany, not so much for family reasons as because what continental fighting she has done has been against France and Russia—the former an enemy for centuries—but never against Germany, whose ally she has ben since the Protestant Reformation and the conflict with Louis the Great. As to the result of such a combat of armed giants it is useless to speculate. Probably it can only end in the annihilation of one or two powers and a remodeling of the map of Europe. War has gotten to be so expensive and destructive that it is necessary to make a clean, thorough job of it when once commenced. After it is all over the inexorable necessities of the case will probably force a general disarmament, so that there may be more men to work and to pay taxes on the fearful debts.

If war comes the duty of the United States is plain. It has no entangling alliances and should make none. It should push on with the building of its navy and the improvement of the dynamite gun for coast defenses. If England becomes mixed up in the war her commerce will be likely to share the same fate that ours did during the Rebellion, and we ought to profit by her losses and become the common carrier of the warring world. We will have abundant, good food, which our merchants will be glad to sell for spot cash to the combatants; and we shall also stand ready to act as arbiters, whenever they so desire. We could give them much good advice now, but they would not heed it. We could tell them it would be much wiser to disband their huge armies and establish an international supreme court to adjust all their disputes, instead of settling them by a dreadful appeal to arms. They will see all this plainly for themselves when the impending conflict is over and they are all ruined, and may then adopt the advice. But it is doubtful if anything can avert the war which seems to be imminent. If it does come let us hope it will be the last which this century will see. We hope the next one will have sense enough to refrain from determining disputes by such costly and useless butcheries.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Within himself he found the law of right;
He walked by faith and not the letter's sight,
And read his Bible by the Inward Light."

BY WHAT LIGHT ARE WE READING?

IN the Central Christian Advocate of December 5th Edward H. Rogers discusses The Social Crisis at some length, and holds this problem up to the view of the public, turning upon it lights so strong that we think many a Christian who reads it will be constrained to read again, and, having read, to ponder over the stubborn facts contained therein. We wish the limits of the Column would allow of our publishing it entire, but as this can not be done we will try to give a brief synopsis. He starts out with the assertion that his own acquaintance embraces many intelligent Christian men and women whose convictions are firm that the present scheme of doctrines and practices in the churches embodies stupendous fallacies. That organic, rather than individual defects exist, in the present working of Protestantism. He says: "There are many reasons, and some of them are very good ones, why wealth and respectability should dread the possibility of a political uprising of the common people; but it is passing strange that the broad and deep currents of revelation which point unmistakably to the same results which working people desire, should excite no apprehension or notice even among the same classes —'The expectation of the poor shall not perish forever. . . . The Lord will maintain the cause of the afflicted and the right of the poor.' The history of the world furnishes abundant evidence that nations may make great advances in the moral and intellectual culture of their individual units but still be socially rotten at the core. It can not be doubted that this was the condition of the Hebrew people at the time of Christ. We have the instances of Gamaliel, Joseph of Arimathea, Nathaniel whom the Lord himself pronounced 'without guile' and the members of the family at Bethany, as evidences that individual culture had made great advances, but the nation itself was on the verge of dissolution because it had completely disregarded and disobeyed the 'Law.' The destruction of Jerusalem was only an epitome of what has happened to all the ancient people, and it is what will happen to us, unless our 'righteousness excels that of the Pharisees.' That is, unless the voice of the suffering people of the country can be heard over that of the cultured classes, our case is hopeless."

Enlarging upon this part of his theme, the writer goes on to show how the silken bands of courtesy modify and restrain the fearless utterances of the ministers, and the unsatisfactory nature of the pietism which wins the poor to a higher plane of life and there leaves them without placing them in circumstances to earn a sufficient income to comply with the demands of the elevated life upon which they have entered. He says, "There is an absurd disproportion be-

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tween their income, with its precarious and sorrowful conditions, and the demands which are made upon church members. Superficial temperance advocates often quote the large sums spent for liquor by the working classes, and argue that their discontent with their wages is without cause. They assume that sobriety would bring prosperity. But it is now evident that it does not bring the degree of pecuniary ease which would sustain such conclusions. Churches cost two or three times as much as saloons do. The moment a working man enters a church he is brought with his family into emulative contact with the well dressed, ease seeking, middle classes of society. The expenses for clothing alone, which are forced upon him in this way, are large enough to beggar many of the low paid classes. . . . The fact is that the whole atmosphere of the modern church, on its secular sides, is nearly prohibitory of the membership of the working classes. I find the true reason for the mutual estrangement of the churches from the people and the people from the churches, in the material aspect of the situation. . . . It is fast becoming evident in the south, as it already has in the north, that the churches can not maintain their hold upon the common people. The defect is a radical one; to attempt to reach and to remedy it by the present pietistic measures is as impotent as the ravings of the priests of Baal in the presence of the fire which descended upon the offering of Elijah."

If it be asked us, "What has this matter to do with the Home Column?" we answer, it is one which should present itself to the earnest consideration of every one who reads it. This man has struck but one chord, it is true, of the inharmonious strains between Protestantism and the people; but it is none the less an important one. It occurs to us, however, as strange that he did not see more clearly just where the remedy lies. When Christ came to the earth he came to seek and to save that which was lost. He brought not his glory with him, but to all outward appearance was like those he sought to elevate. He taught his fellows that self denial was absolutely necessary in this world. He would have those who were exalted, humble themselves; not providing for the worldly exaltation of those who were poor, but offering to all alike the true riches. Protestantism to-day confesses her inability to reach the common people. Why? Because when they want to worship God there is no place found for them in the costly edifices erected to his worship, and apart from all else the writer admits, that "the expenses for clothing alone are large enough to beggar many of them." Could they not wear plainer and cheaper clothing? We answer by asking you, "Do you not believe they would be glad to do so if those others who profess to be interested in the salvation of souls would set them the example? Why should it never enter into their minds or hearts to follow the example of Christ, to condescend to men of low estate? Why in the name of Christianity, in the name of the brotherhood of mankind, should this thought never enter into their calculations—never be thrown into the balance? Surely there is something at fault in the "light by which they read."

By what light are we reading? There is a lamp which should be a light unto the feet of every one who has undertaken to walk in the narrow way leading to life and salvation, and that lamp is the word of God. Are we reading by this light, and has it reflected its beams into our hearts and lives so long and so thoroughly that we find our footsteps firmly planted and are not as those who walk in the dark? In fact, "Are we children of the day, and not of the night?"

To be continued.

PRAYER LEAGUE.

Memory Texts for February:—First Thursday, Ezek. 44: 5. James 4: 10, 11. D. and C., 107: 14.

Second Thursday: James 5: 16. Gen. 20: 17. Num. 11: 2. Deut. 9: 18–20. Josh. 10: 12. 1 Sam. 12: 18. 1 Kings 13: 6. 2 Kings 19: 15–20, and 20: 2–5.

Third Thursday: Deut. 32: 1–4. Zeph. 3: 12. D. and C. 30: 2.

Fourth Thursday: Ps. 132: 13. Jer. 31: 7. Book of Ether 4: 2:—"Thus did the Lord pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity.

ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

Sr. Sarah A. Drake, of Eldon, Iowa, desires the prayers of the League in her behalf, as she is separated from the Saints and afflicted; also Bro. John Smith, of Seneca, Illinois, asks your faith and prayers in behalf of his wife, that she may be converted to the truth.

Sr. Lettie A. Dunn, Shellsburg, Iowa, who has long been afflicted requests the prayers of the League. Also Sr. Daniel Jones, of Webster, Neb., reqnests the same for herself. She is suffering with severe pain in her face.

HOME COLUMN MISSIONARY FUND.

Sr. P. M. Higgins, Salt Lake City, Utah	$1 00
Srs. S. J. and A. M., East Dennis, Mass	1 00
Sr. Lizzie Watkins, Cleveland, Iowa	1 00
Sr. Jane Carlisle, Council Bluffs, Iowa	1 00
Sr. Ellen Wild, Council Bluffs, Iowa	1 00
A Sister, Council Bluffs, Iowa	1 00
Bro. C. A. Butterworth, Hastings, Aus	5 00
Sr. Heppie Morris, McVey, Ill	1 00
Sr. Ella Lewis, Neponset, Ill	5 00
Sr. Ella Dudley, Ferndale, Cal	47
Sr. Mary Robinson, Ferndale, Cal	63
Sr. L. L. Lyons, Lamoni, Iowa	1 00
Sr. Elizabeth, Allen, Pleasanton, Iowa	5 00
Sr. J. A. Currie, Bandera, Tex	18
Sr. G. Gladwin, Council Bluffs, Iowa	50
Sr. M. A. Farley, Gilman, W. T.	1 00
Bro. Thomas Reese, Bozeman, Mont	1 00
Bro. Arthur Reese, Bozeman, Mont	1 00
Bro. T. Lester Reese, Bozeman, Mont	1 00
Sr. Mary J. Reese, Bozeman, Mont	1 00
Bro. Oliver L. Reese, Bozeman, Mont	1 00
Bro. Joseph A. Reese, Bozeman, Mont	1 00
Sr. Ruby M. Thomas, Sweet Home, Ore	2 00
Sr. Gertrude Cole, Brookline, Mass	1 00
Sr. E. J. Edwards and children, Mich	5 21
Sr. E. W. Simpson, Holden, Mo	50
Sr. E. B. Edson, Blaine, Iowa	7 25
Sr. M. Hillard, Detroit, Mich	50
Srs. Cornish and Bentley, St. Thomas, Ont.	1 00
Sr. J. A. Twist, North Topeka, Kans	1 35
Sr. Margaret Davis, Bevier, Mo	1 00
Sr. Lydia Davis, Bevier, Mo	25
Bro. T. W. Hotchkiss, National City, Cal	1 00
Sr. Isabel Hotchkiss, National City, Cal	1 00
Sr. P. Warner, National City, Cal	50
Sr. Maggie Teasdale, Coalville, Iowa	50
Sr. Elizabeth Teasdale, Coalville, Iowa	50
Sr. Thirza Chapman, Valley View, Iowa	25
Sr. Mary Devore, Webb City, Mo	80
Sr. Mellisa Herbert, Webb City, Mo	30
Sr. Ann Rutter, Crescent, Iowa	1 00
Sr. Hannah Jones, Crescent, Iowa	2 00
Sr. Emeline Hall, Pleasanton, Iowa	50
Sr. M. A. Christie, Rogers, Ark	25
Bro. John Wonders, Streator, Ill	2 50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Jan. 3d.

PROVIDENCE, R. I., Dec. 4th.

Sister Frances:—I can not but wonder why there are not more letters from the sisters in the east. I was glad to read sister B's letter from Boston, but is there only one among the eastern sisters that dares to write, or are they asleep? I know there is good talent in the Boston, Brockton and Providence branches. There are many sound, thrilling testimonies that might be borne to the world, and that might attract the attention of some weary one, and cause them to arise and renew their strength. I, too, perhaps, have been asleep; but may the Spirit of the Lord awake me to a sense of my duty. If I can write, may He inspire me with new zeal, and give me power from above. I will not write a long letter this first time.

I feel that God will bless the Prayer League and every effort in that direction. Many, many times I have proved Him to be a prayer-hearing and prayer-answering God, the same to-day as of old, always ready to guide the steps of His trusting children. My husband and three children are members of the Church of Jesus Christ, but my prayer is that we may all be baptized anew with the Holy Spirit. Let us as a family have an interest in the united prayers of my sisters.

Ever praying for the welfare of Zion, I am your sister in Christ,

ADDIE V. HOXIE.

STRATFORD, Essex, England, Nov. 11th.

Dear Sister Frances:—I feel a great desire to join the Prayer League. After a very careful reading of sister Eleanor's letter on the subject, dated May 12th, I feel to endorse all the conditions therein set forth. I have great faith in prayer, having received many blessings in the past, through prayer and fasting; and I sincerely hope in the future to receive many more. I know that if we would have blessings, we must live for them. How beautifully this is illustrated by sister Emma, in the *Herald* of June 2d. Oh, how my heart rejoices when reading the *Herald*, from time to time. I often wish that I were better educated, that I might be better able to convey the knowledge I have to others. I was baptized by Elder Norton, when Father Lewis was on a mission here, over twenty-one years ago, and when there were only six members in London, and not a sister at all. The church here has passed through many trials; but there have been times of prosperity and great happiness and I am thankful to say that the present outlook is very promising. For the first fourteen years of my membership I was as firm and immovable as a rock. The greater the difficulties the church was in, the more zealous I was, pouring out my soul in prayer and tears, accompanied by fastings on its behalf before the Lord; but alas, how frail we are! There came a time of stumbling which entered into my domestic affairs, so that neither my husband nor I entered a meeting in seven years. Oh, how I grieve when I think of it. Yet for me it seemed un-

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avoidable, as I should have gone in open violation of my husband's wishes if I had gone; but praise the Lord, he has at last answered my prayers, and has opened the way for me, and I am now in full communion with the Saints of Zion's Hope branch. I am not able to go very often, as yet, but trust the time will soon come when I shall be able to be a worker as well as a worshipper. It has been a severe trial for me to be an idler for so many years, as I was formerly rather active, being secretary of the United Sisters' Mission; which was organized some years ago, as there were sisters enough in the church to form a society, sister Emma Bradshaw being president. I was always glad to be able to do anything that was required of me. Dear sisters, do not be backward in the well-begun work, for I know of a surety that the Lord will bless your efforts. Our sisters' mission was greatly blessed; being the means of doing a great amount of good, both of a spiritual and temporal nature. I would love to be actively engaged again, but dare not think of it at present, only in my prayers. My great trouble now is my husband. Oh. I trust he may not sin away the day of grace. I ask an interest in the prayers of the sisters.

Correspondence.

HASTINGS, Victoria, Nov. 20th.

Dear Herald:—Since the conference at Queen's Ferry, one month ago to-day, we have been laboring in some new openings within a few miles of said place. No additions have been made to the church, but we believe the seed to have been sown on good ground, for many took quite an interest in the new doctrine. There are always men ready to oppose the work, but their opposition, as a rule, causes more to come and hear, and thus the work spreads more rapidly. We are expecting Bro. and Sr. Smith to spend a few weeks in Victoria before leaving Australia. It was hard enough to see Bro. Burton and family taking their departure, but I can hardly tell what it will be when Bro. Smith sails away for Tahiti. It almost makes the boys feel as if they were left alone in the great battle for the victory, but we trust that the Conference will not forget this part of the great harvest-field when it appoints the laborers. The work is moving slowly and the good seed that Bro. Burton has sown amidst trials and troubles is beginning to spring forth, and we hope that the time will speedily come when the Lord will cause those that believe to stand out for the truth. Our hearts were made glad when we saw that the Prayer League had set apart a special time to pray for this mission, as well as for other parts of the vineyard. If ever there was a mission that needed praying for, it surely is Australia; for the field is a large one, and there will be only two boys steadily in the field after Bro. Smith leaves, and both of those were put to the plow before they knew what it was to have the harness on. Well do I remember the words of Bro. Joseph, when the Twelve told him that I had had no experience in the work. He said, "Australia is a good place to get it."

Yes, and after we get an ample sufficiency to carry us through life there will be plenty left for others, so don't forget to send some one to this part as soon as possible. We will do all in our power to establish the cause and spread it as far and wide as we can, so that the honest seeker for truth may be preparing himself for that great and notable day when the Lord shall come to gather out the righteous from the four winds of heaven, and to reign with them on earth in peace and happiness while he is preparing the church to deliver it up to the Father a pure church. May the Lord guide us into all truth, is my earnest prayer.

C. A. BUTTERWORTH.

PLUM HOLLOW, Iowa, Dec. 20th.

Bro. Blair:—After leaving you at Underwood, I went to Hickory Grove with Bro. Davis and preached in the Ransom school house to fair sized congregations, held two meetings in private houses, administered the sacrament to the Saints by their request, and felt blessed in all of our labors at that place. Went with Bro. Davis to Niobe, and secured a hall for preaching to be attended to by Brn. Davis and Peak. The two Brighamite elders, Minor and Shadwick, we met by request at the house of Bro. Underwood, one of their members. Bro. Davis, with myself, put in the time faithfully and interestingly, for three hours. We had the law and the prophets to our aid, with the tracts on polygamy, successorship, and the Reorganization, with ten years experience in Utah. We talked, and when they demurred, we read the documents. These men have but little foothold, as Bro. Underwood himself does not believe polygamy, nor any of its kindred doctrines. I spent one week in Union Grove, held meetings, visited old and tried friends, and hope good was done. Among these were the Brn. Chapman from Utah, and Thomas, with Bro. Limmish. Will those Brn. please accept thanks for kindnesses received, and help for traveling expenses.

From thence I came to Neola, and found Brn. Davis and Peak sounding the gospel trump to attentive audiences. I stayed with them one night and occupied the rostrum with good liberty. The Presbyterian preacher was present, and had attended two meetings before that night. I preached four sermons in Council Bluffs, and was glad to meet with many old friends, with whom we had spent many happy hours in years past.

Returned to this district November 23d, and commenced services in Bartlett and Egypt. Full and packed houses for one week. From there to Elm Creek church, now in the Plum Hollow Branch; last week in the Ross School House; this week in the Dutch Hollow, and College Hill school houses. We are holding preaching services every night, having excellent liberty and the very best of attention by those apparently deeply interested. In addition to this, we, with the officers, are visiting the members of the branch, and others, who are near the kingdom, and have held four social meetings in the after part of the day, in which the Holy Spirit has been abundantly poured out upon us in a manifest manner, causing the hearts of all to rejoice in the truths of the gospel.

The work we are now engaged in is a work of necessity in this branch; and we say to the brethren of other places, We shall get to you just as soon as possible. Be patient and press on in the good cause, remembering the duties and obligations imposed upon us as God's Saints. Please do not forget that Bro. William Leeka is still Bishop's Agent for this district. Let all try to do their duty in this respect, that their souls may be developed by their good works, and thereby "lay up treasures in heaven;" for to all such, the rich blessings promised of God, will come.

The young and new members, that joined our ranks during the last camp meeting, are still rejoicing in God "through Jesus Christ our Lord." Many speak very highly of your labors, also of the labors of others who wrought so earnestly and effectually for good in this vicinity; and all say, 'Please come again."

Tabor, Dec. 31st.—The Saints and those not members, often express their great satisfaction with your preaching while among us. I have spent three weeks in Plum Hollow branch; preached in four different school houses, to large and very attentive audiences; have preached six times in the Shady Grove church, and have calls from every quarter. I must now start for Farm Creek, Keystone and Wheeler Grove, for I have not visited these places since you were with us there last spring. Peter Frederickson, of Wheeler's Grove, was baptized of late. He has been a good helper to the cause for many years, taking a very active part in finances.

Yours for the truth,

HENRY KEMP.

MICHIGAN BAR, Cal. Dec. 9th.

Dear Herald:—I can say I know that the latter day work is the work of God, and I know God has again spoken to his people by Joseph Smith, and warned us to repent. I know that God in His mercy has blessed me many times. I have been sick and have been healed by the prayer of faith. I love this glorious latter day work, for it has brought me hours of comfort. I was baptized some twelve years ago and have never regretted the step, but I have not done as well as I should. Pray for me, dear sisters, that I may be an instrument in the hand of God to bring some souls unto Him. I sometimes think I can not do anything for the Master; then I think if I can not do as well as some, I will do the best I can. If I can not preach I can help the sick and afflicted ones. I can serve God with His help, without that I can not do anything.

Your sister,

SARAH NILSSON.

GARAFRAXA, Ontario, Dec. 19th.

Editors Herald:—A year and some three or four weeks have passed since the writer was privileged to make an opening here, three miles from "Grand Valley." Although the "sound" of the work had reached here by Bro. Wm. Taylor of Masonville branch, he having talked the doctrine to his father's household where we first had the privilege of preaching here. Our effort was followed by Bro. J. A. McIntosh for some two weeks, when we returned and had the pleasure of baptizing five persons, (Bro. Wm. Taylor's father, Bro. Jacob, and two sisters, and a Mr. Elliott.) Bro. McIntosh then made an opening in Luther Township about five miles from here, the writer continuing in this neighborhood about a week, when three more were baptized, several more being almost ready, when Bro. W. J. Smith came to our assistance and twelve more were baptized by him. He left and we returned and continued to hold the fort. Bro. McIntosh soon returned and commenced holding meetings

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in Grand Valley, so ably presenting the truth and having such a large audience as to arouse the coppersmiths, (sky pilots) to send to Toronto for Rev. T. L. Wilkinson, the great debater of Methodism, to meet Bro. McIntosh in debate, which took place on the subject of baptism, and lasted for eight nights., being a complete victory for the truth. None have been baptized in Grand Valley yet, but we hope in the near future (several are believing) that there may be some.

The writer continued labor at several points surrounding Bro. Taylor's and here, since opening, baptized twenty-nine persons here, W. J. Smith twelve, and Bro. John Taylor, Sr. priest, three, which with two by letter from Masonville, makes a branch of forty-six members, which was organized Sept. 13th and named Garafraxa branch, by Bro. John H. Lake, who also gladdened our hearts with his presence for a few days, Bro. James Mortimer being called and ordained to the office of an elder and Bro. John Taylor Sr. to the office of a priest. Since the organization a neat brick church edifice has been built by the Saints at "Taylor's corner," which was opened and dedicated on Sunday Dec. 2d, when some of the brethren from Egremont, Proton, and Masonville were present. There were three services during the day. Bro. W. J. Smith preached at 10 a. m. to a full house, and at 2:30 R. C. Evans preached the dedicatory sermon from Psalms 127:1, to a crowded house; also at 7 p. m. Bro. Evans preached on "the prophetic mission of Joseph Smith;" also on Monday evening, when he lectured on "Salt Lake Mormonism" and on Tuesday evening "Probation after death." On Wednesday evening the Saints met for prayer and testimony when the Spirit of the Master was present in the gifts, singing in tongues and interpretation, also speaking in tongues and intertpretation in advice and encouragement to the Saints. Bro. Evans left on Thursday morning for St. Thomas. Bro. W. J. Smith continued with us over Sunday the 9th, our meetings being largely attended; and on the 11th I drove him to Masonville, (about twenty-five miles away) and found the branch in a prosperous condition. Although but organized April 6th '87, they now number nearly one hundred members. Found Elder Wilson and family and all the Saints enjoying good health; met with them at their Wednesday evening prayer meeting; visited some of the Saints and friends next day, and on Friday returned here. I preached Sunday evening and on Monday 17th attended the funeral of Bro. John Roney, who died on the 10th after a long and painful illness. For over a year he had been unable to walk, having lost the use of his legs. He was baptized by the writer on the 5th of July last, and stated that he did not have faith to be healed, but wished to be baptised for the remission of his sins. He bore his suffering with patience and bore to the world a bright testimony that he was ready when the call came and wished his time to be short. A week before his death he requested me to preach his funeral sermon which I did in the Presbyterian church at Price's Corner on 17th, to a large congregation of relatives, Saints and friends—text Rev. 14:12-13. The interest is still good here. On 20th I go to Amaranth to labor, as the work may require. Below we give the verses sung in tongues by R. C. Evans at prayer meeting here Dec. 5th, after singing hymn 513, "Jesus I my Cross have Taken," to the tune of "The Dying Nun:"

"As my cross you now have taken,
Be thou faithful to the end;
I will give thee strength to conquer,
If thou wilt on me depend.

"Be thou firm and fixed and faithful,
To the covenant thou hast made;
Thou wilt surely feel my power,
Through the gospel you've obeyed.

"Oh, my people, I have spoken,
Be thou faithful, firm and true;
For the day of your deliverance
From all trial is now in view.

"Then give heed unto my counsel,
All my precepts to fullfil;
Oh, be faithful to your mission,
Soon you'll sing on Zion's Hill."

Yours in hope of eternal life,

JOHN SHIELDS.

McVEY, Ill., Dec., 16th.

Editors Herald:—It is with a thankful heart that we write, as the gospel in its fulness has again been preached in this part by able representatives.—Isaac M. Smith and Isaac A. Morris. It is the first preaching we have had since last winter. The meetings began November 8th, and closed December 2d, and the attendance was good throughout, as the meeting closed with a crowded hall. One had the courage to come out upon the side of truth amid the scoffs of a prejudiced people; yet prejudice is in a great measure giving way with the thinking classes, and some are investigating, which enrages the ministry, and so they stand united against us. The night our meeting closed the Methodists began a meeting one and one-half miles away. It still continues and although not a minister came to hear our preachers there has, up to this time, been six different ministers in attendance at this meeting, all taking part in the services and representing the Methodist, Baptist, Campbellite and Christian-Union churches.

Both the Methodist and Baptist ministers one week ago to-day undertook to overthrow Bro. Smith's position in regard to repentance after death, but not having attended any of his meetings and depending wholly on hearsay misrepresented Bro. Smith and made our doctrine to teach what it did not, consequently we resented and told them they had better go and hear before they attempted to reply and thereby they might not misrepresent. At this the Methodist minister became very angry and indirectly called us of Satan. His words were:—"I know you folks; I know you of old: I can trace you right back to Job." The whole community is in commotion. On Friday last the presiding elder came to the rescue and, although stating that all controverted points was mere play upon words and that he had no time for such, launched right out on controverted ground and remained there through the three discourses already preached and we expect him to remain right there so long as he sojourns in this part, helping the other ministers to substantiate the fact that there can not be a single individual redeemed from hell. He says it is according to our depraved natures to try to think there is no such place as hell and closed up by thanking God that there is a hell, that all may have a clime congenial to their natures. In his discourse to-night he became almost boisterous, declaring that the lowest meanest and most degraded individual was one that would not preach the gospel, but just try to proselyte around, and that a sheep thief was the worst thief in the world. As this did not strike our ministry it is not at all hard to tell who it did hit. He tries to make the people believe we would take the sinner to heaven with all his sins clinging to him.

Have visited sister Gunter, and, although she has so lately enlisted in the service of the Master, she is firm in the faith. Husband and I have been so long alone that we know just how to appreciate the association of one of like faith. It is said that every one who attended meeting at the hall is responsible for her soul. Admitting that to be a fact it will only add a jewel to their crown. Surely much good has been done or the enemy would not be so enraged. Satan is cunning and is not going to fortify where there is no danger. That we may live faithfully, walk humbly and in no way bring reproach on the cause we so much love, is the prayer of your sister,

HEPPIE MORRIS.

Dear Herald:—Here is a letter from one of our sisters which I think is worthy of a place in your columns:

"NOANK, Connecticut, Dec. 17th.

Dear sister Lottie:—Unless I answer your letter pretty soon, I fear you will think I have forgotten you and lost all interest in the great work we are engaged in. I assure you that neither is the case, for I never loved the work better, or felt more interest in its spread and growth, than at the present time, though I have not had as much time for study and writing as heretofore. But I have had just as much time for talking and thinking, and have improved it, too. I have been away on a visit for a week at an aunt's, and enjoyed it immensely. They are very much interested in the work and are willing for Bro. Bond to stop at their home and hold meetings. There are four of them that are investigating, and all have the tracts, the Book of Mormon, O. Cowdery's Letters, and the life of Joseph the Prophet. I think the son and daughter will attend the conference with me; but uncle and aunt are getting too old to get so far from home in cold weather, though they are just as interested, or more, if anything. They are in earnest, and are trying to live near to God. Mother has another sister who is also confirmed in the work. Besides, there are many investigating. O, the truth will spread, and nothing can hinder!"

WHEELER'S GROVE, Iowa, Dec. 24th.

Bro. Blair:—Brethren Sutton and Elswick and myself left here September 17th for a trip through Missouri. We found a man seventy-five years old in Nodaway county, who said he helped to drive the Mormons out of Missouri, and saw the Missourians kill and fill a well full of them. He told us the same old story about the Saints going to houses and driving off stock in the name of the Lord. May our heavenly Father have mercy on our enemies. We arrived in Kansas City and Independence on Saturday, the 22d. Attended the Saints Sabbath school in the morning, and the preaching at 11 a. m. and in the evening by Bro. J. Luff, which was very edifying and instructive. Left Independence Monday morning, passed through Jackson, Cass, and into Henry county. Stopped with Bro. D. C. White. Was not very favorably impressed with that part of the country. On our return,

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Bro. I. N. White rode with us to Holden, and we had the pleasure of there hearing him preach. On the 30th arrived in Independence and heard Bro. Luff preach again, which did us good. Brn. Davis and Hanson made the Saints a visit here, week before last, and preached us some good sermons. Come again, brethren.

The Saints at Wheeler seem to be more spiritual and to want to serve the Master in Spirit and in truth. Yours,

GEORGE W. NEEDHAM.

ALBION, Idaho, Dec. 23d.

Dear Herald:—Welcome messenger of the spirit of peace and good will to all men! I often feel like exchanging thoughts with your readers. In looking over your pages during intervals of your visits, many and varied are the reflections crowding themselves upon my attention. I see on your pages. stories of intense love and devotion under as many different conditions, that often tears of sympathy, unbidden, will fall. Why it is that mankind rejects a Savior's proffered love and refuses to come into the "one fold" is a mystery claiming the earnest inquiry of every loving child of God. Trials and almost continual heart-aches seem to be the lot of many souls within the fold of God.

Adverse tides in the home circle cause many tears of sorrow. God-blessed is the condition of two life partners walking hand in hand in the bonds of heavenly love, rearing their little ones up in the "nurture and admonition of the Lord." To the strong and loving heart, opposition in the world at large awakens but one desire to reason with, and convince of sin and folly, but on the other hand, every chord of the heart's sympathy is drawn out. Very often this could have been avoided if divine wisdom had directed with the Saints in contracting such alliances. The gospel changes the entire channel of our affections very often, and always should direct our love for fleshly and worldly pleasures into the channels of peace and joy in the Holy Ghost. What we once took pleasure in often becomes hateful, even its memories. On the other hand there is no change. The old pleasures attract and please —very evident here is friction. Reasoning is often but irritation; silence itself becames a source of irritation.

Two can not walk peacefully and lovingly together and disagree so vitally. Spirituality becomes an appetite all absorbing in its craving as it is gratified from its own fountain, to be fully satisfied when we "awake in his likeness." The soul which is content with worldly pleasures thrusts the other from it as an abridgement of the pleasures of life. O, man, how will you ever make amends to your Creator for so great a dearth of spirituality, as a life legacy to your offspring. An empty soul, void of fertility,—way side soil. No wonder the wicked are like the waves of the sea; tempest tossed soul, always in trouble, never at peace.

No wonder we should hate the garments worn in sin—they hid from us a Savior's face. A horror of darkness fills the mind at the thoughts of the terminus of the other road, though we should eventually attain telestial glory. The calm sweet peace, the assurance of our inheritance with the Saints in light. The sweetest transition, the gift of God to weak, erring mortality; transition from darkness into light. The heart cries out in agony, "Why, man, will you refuse your birthright?" Troubled soul, you go mourning through life when one morsel of the bread of life might send the life-blood leaping through your veins. I see! I see! A light I never saw before flashes across the mind. How many souls have been so, or similarly assisted in the mystery of Godliness eternity alone will reveal. God is always ready to assist us when the heart of man is only prepared and ready to receive. But wilful man says, (in effect at least), "If God wants anything of me he can let me know." But the earnest, hungering soul will continue to try and search till he touches the sympathetic chord in the Father's love, and earth will appear in its beauty for them. "The secret of the Lord is with them that fear him. Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seek her as silver and searchest for her as hidden treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." "But the natural man receiveth not the things of God, for they are foolishness unto him," totally blinded by a love for the world, the flesh, and the devil. Carnality, thou enemy of man, why wilt thou not reveal thy hydra-head to all mankind? Well might Enoch's bosom swell wide as eternity. We want to take the world in our arms and weep over the sons and daughters of men. Why should the gospel separate fond hearts? He who loved the world was not loved in return, but was hated and despised; a man with sorrows and acquainted with grief. "The heart of hearts yielded up its life-blood that all who would believe might have eternal life." What a seeming contradiction, that we may float in a sea of perfect ease of peace and love, and yet bear "continual sorrow." Who can understand it? O, portals of glory, if you would but open up to all mankind that they might see and then believe and be at peace, reconciled to their Creator. This warfare must go on, dear ones of earth! To yield to sin is death to us who wish eternal life.

The worldly mind revolts and says, "I can not, will not yield to that; 'tis foolishness you ask of me. God tells *me* nothing of his will; 'tis but imagination of the mind. The Scriptures you repeat are dry and stale, and none but fools give heed to them. Advanced thought has cried them down. Darwin has disposed of God and Satan too. They were the myths of ages long ago. I'll eat and drink and pleasure find, and maybe I'll think of God some other time."

God bless you all, dear Saints of latter days. Let us pray for one another.

Yours in the precious hope of the gospel of Christ, C. L. ALBERTSON.

CLINTON, Mo., December 25th.

Bro. Blair:—The wheels of time have brought another Christmas, and I am "rained out" of appointments, and from home, and therefore can not enjoy the comforts of loved ones—dearer than life itself. All is bustle around me, but no "tree" has any fruit to cheer a lonely elder. Ah, not even permitted to eat the crumbs that fell from the table! But the sad fate of God's "special witnesses" and their loved ones will be rewarded if faithful, at the close of the battle. Wife and children say, "Can't you be home on Christmas?" The Master's business calls to the harvest-field. I saw the tear on the cheek and kissed them good bye while my daughter coaxed the sweet little babe from my arms, and I was gone. Thus the elder's life goes on.

Well do I remember the years gone by when thinking over the sacrifices that the ministy must inevitably go through, and how I sought God in fasting and prayer, asking, "What sacrifice do you require at my hand?" An audible voice, with piercing words, said, "Read the seventh chapter and twenty-ninth verse of first Corinthians." (Inspired Translation). Stepping to the stand I read: "But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives shall be as though they had none; for ye are called and chosen to do the Lord's work." Seemingly every eye in the house was moistened, while God's Holy Spirit spoke to us in tongues and prophecies concerning his "marvellous work and a wonder."

I am now in the heat of the battle; calls on every hand; opposition in every quarter in the "Zion of America." Late *Heralds* say: "Some of the ministry must be called in, as there are no funds to keep their families!" Yet the call is not hushed: "The harvest is great and the laborers are few; therefore go ye into my vineyard and prune it for the last time." "Let no man among you from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom." "Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with a sound of a trump." "Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish." "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." "And, again, thus saith the Lord unto you, O ye elders of my church. . . . behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world."

Saints, it is for you to decide this vital question,—Shall the ministry be called in from the field to keep the wolf from the doors of their families during the cold winter days?

"Let no one deceive himself, that he shall not account for his stewardship unto me." "For I am the Lord, I change not. . . . Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." "The law of the Lord is perfect, converting the soul; the testimony of

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the Lord is sure, making wise the simple." "Whom (Christ) the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets." "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after today cometh the burning." "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it that the temporal means so obtained is truly truly used for tne purposer of the church, and not as a weapon of power in the hands of one man for the oppression of other, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

SUMMARY.

The harvest is ripe; Saints are praying to the Lord to send more laborers; the Lord hears and makes the calls; instructs them to go "without purse or scrip from this very hour," don't tarry nor be idle; many have come under condemnation by not lifting up their voices; tribulation and anguish await such. The elder gives himself to the church; the voice of the Saints sends him to the field, away from family ties, from plow, anvil, plane, counter, etc., and all are forsaken; the family fails to keep things running as of yore; the flour chest gets empty and children out of shoes with cold winter staring them in the face! The good wife tells her trials to the good Saints, who give present help until it becomes a burden, when some good brother pounds and bangs the books while giving advise to the Saints, being sure to quote, "If they don't provide for their family they are worse than infidels." Elders are careworn, wives are touched and write their husbands the situation; husbands have restless nights and their spirituality commences to wane, especially when he gets the *Herald* and reads: "Many of the ministry must be called from the field, as there are no funds to keep their families." Elders go home; every mail brings letters saying, "Come and preach to us!" Some good brother wakes up and quotes: "O ye elders of my church, I say unto you, it is the duty of the church to assist in supporting the families of those who are called to labor in the vineyard." Saints are the church; they search for the law and find "It is written"—"Let no one deceive himself that he shall not account for his stewardship unto me," and sees, for the first time, that God has been robbed in tithes and offerings. "Ah," says one; "this was a law for olden times!" "The law of the Lord is perfect, converting the soul;" and are we not preaching a restored law? Heaven was to retain Christ until the time of restitution of all things; and that he would do nothing until he revealed it to his servants the prophets. Here we have it: "Behold, now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people." In order to execute this the Twelve in connection with the Bishop, were to invite the Saints to observe it; and these officers were to see that the means so obtained should not be used as a weapon in the hands of one man to oppress or aggrandize any one. And in the manner they execute this, law, "so should they be judged in the day of judgment." Who can say that the Twelve and the Bishopric have not done their duty? And if the elders are to be called from the field whose fault is it? Saints, study well the cause, and then act. You are free agents over all you possess. There is no church polity to force any man to give of his substance to the support of the gospel, but every man's work will be tried, so as by fire. Shall Jesus say to you, "I was an hungered; I was thirsty; I was a stranger; naked, sick, in prison, and you failed to care for me with your substance—robbed me!" When was this robbing done? "Verily I say unto you, inasmuch as ye have done it unto one of the least of my brethren, [ministers families and poor, who need it by reason of being hungry, naked, sick, etc.], ye have done it unto me." Those who fail to open their hearts to the wants of the poor, the naked, sick and thirsty ones, will not merit the plaudit, found in Christ's words, "Who, then, is a faithful and wise servant, [over his own substance] whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing; and verily I say unto you, he shall make him ruler over many things."

"Remember bleeding Zion!
Our tears for her shall flow,
While time's unerring dial
Points to one hour of woe.
We will thrust in our sickles;
Help us thou God above,—
Each one to do a little,
Inspired by sov'reign love."

Yours in bonds,

I. N. WHITE.

STREATOR, Illinois, Dec. 25th.

Bro. Blair:—The Lord is still mindful of us, and his mercy endureth forever to those who love him. Eight years ago yesterday I was carried home from the shaft a cripple for life. In the spring following I was elected Justice of the Peace, and when I had served three years, I had an attack of *Locomotor Ataxia* that deprived me of the use of my limbs, and I have been confined to my bed for nearly four years, and am now patiently waiting for the Master to call me Two years ago I was given up by the doctors, but oh, the happy assurance that was given to me in the following language by the Spirit: "I will never leave thee nor forsake thee."

Two years ago I was administered to by Brn. Cooper, Vickery, Hougas and several others. The Spirit said it should be well with me; that I was in the Lord's hands and he would do with me as seemed to him good. So you see I have much to be thankful for. I received the *Herald* for which I am very thankful to you. I have also had some *Autumn Leaves* lent me by Sister Mills. I find a great deal of comfort in reading the church papers. I only wish I had some of the church books, for when I have anything to read I make use of the long weary hours at night. For I can not sleep then. Brother Blair, it is a comfort to know that when this suffering is done, and these pains are ended, and this body ceases to toss about on this bed of suffering, that the Lord will say "It is enough." I thank God that this latter day gospel has given me bright hopes in the near future. "Ask and you shall receive, that your joy may be full." Blessed hope, blessed resurection, blessed peace of mind, blessed Jesus! Hasten thy coming and take me home where the weary shall be at rest! Remember me in your prayers. I ask an interest in the sisters' Prayer League.

Your brother in Christ,

RICHARD WOOLISCROFT.

GRIZZLY FLATS, Cal. Dec. 17th.

Dear Herald:—I have been traveling, with Bro. Daley for about two months in Nevada. Was called home by the sickness of my wife and two of my children. Sixteen were baptized during my stay in Nevada and I think several more are almost ready for the water. There is a grand work to be done there if an active elder is sent to labor for some time. I would recommend Bro. Daley for that part of the vineyard. We were very agreeably disappointed with that mission, as we heard that it was a very hard field, but we found it very pleasant. I think that if an elder is sent there to labor permanently, he will be warmly received by the Saints. I will say for them that they were very kind to us and I hope we in turn did our whole duty while among them. There will always be a warm place in my heart for them, and I hope and pray they will not be neglected. After we had preached a week in Genoa (occupying the Methodist church) and returned to Mottsville, the Methodist preacher took occasion to preach against our faith and Joseph the Seer, etc. When we heard of it Bro. Daley wrote out a challenge, but the Reverend gentleman would not accept. Said he "had not the time, if he had the disposition"—the coward's plea. I asked him to come out to our next meeting. He did so, and if ever I heard a man thrashed with the Bible, it was that man. Bro. Daley is very handy with the Scriptures, but I thought more so than usual on that occasion. I tell you if was grand. The line was cut close, and the chips flew fast and hard. Friends were made for the gospel.

Yours in gospel bonds,

WM. O. SKINNER.

MOTT, Indiana, Dec. 23d.

Editor Herald:—Our conference was held at the Byrnville branch and many came out to hear the preaching by Brn. Baggerly, J. M. Scott and M. R. Scott, all of whom preached with good success. There was one baptized on Wednesday. We had a good attendance throughout the conference, and a good interest was taken by those outside of the church. The work is spreading here and calls for preaching are more than can be attended to. The harvest truly is great and the laborers are few. Pray therefore to the Lord that he may send laborers into the harvest. I am glad to say that I know that this is the work of God. I praise God that he has placed it in my heart to know this. I would like to stand up before thousands and testify to them that this is the only way by which the children of men can be saved.

When I came into this church and was baptized for the remission of sins and had the elders hands laid on my head to receive the Holy Ghost, I went home and came back to the church that night waiting for the gift of the Spirit. Bro.

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M. R. Scott preached that night and I was made to rejoice in my soul while he was preaching. I wanted to get up and tell the people that it was the work of God. I could not sit still while Bro. Scott talked. When he got through he asked me if I had anything to say. "Yes" said I, and up I got. It appeared to me that the whole Scripture was made plain to me, and that I must tell the people the danger they were in. The parables were plain to me; in fact, it appeared that I could understand the Bible from Genesis to Revelation. I rejoiced to tell the people the plan of salvation, and I was so rejoicing in the Lord that I could not sleep after I went home. I wanted to go and tell everybody how they could be saved. I want to say to the Saints, Stand up for your faith, for I know this is the work of God. Don't stand back on account of persecutions, but stand up for the Lord.

Your Bro. in the bonds of faith,

GEORGE JENKINS.

PANA, Ills., Dec. 31st.

Bro. Blair:—Please state through the *Herald* that if Bro. Alexander Smith could come through this place we would get him a place to preach and take care of him while here. The gospel has never been preached here, and I think there are many honest souls that would gladly obey the truth. Our family is the only one of the faith here. We are about a hundred miles from Streator. I do not know where to address Bro. Smith or I would have writtenhim. I saw that he had started for a trip throngh this state. Any elder would be welcome that could make it convenient to come. There is another town that we lived in before coming here that we could get a hearing in if an elder would come, where many would be glad to hear the words of eternal truth delivered by the chosen servants of God.

Yours for the truth,

MRS. AMANDA YOHE.

ST. JOSEPH, MO., Dec. 31t.

Editors Herald:—Enclosed find obituary notice of a person whose sweet life has passed from earth to heaven. I do not say too much when I say that, Wm. E. Coiner lived a life exceptional. No word, no act known to parents or friends that ever seemed to require the "mantle of charity" thrown about them for covering. His morality was pure; even his dietary mode had reference to the foundation of character. Bright, true and good. He was a mother's boy, and no duty asked by parents was ever neglected. Would that the world knew more of such as him. He was one of "my boys," and our friendship was strong and warm.

It is pleasing to note the record of the progress the church is making everywhere. The gospel can only win its way by its own self-commending propositions. They appear to be staunch and unswerving, teaching us that salvation is the result of conduct rather than of creed. Every man and woman that enters the "pearly gates," enters upon the pasport of character formed by conduct here. Salvation through the blood of Jesus without reference to conduct is a doctrinal lie! It originated with Catholicism, has been echoed by Protestantism until its narcotical influence has producd spiritual stupor and moral shiftlessness.

Religion is simply a line of coduct. Conduct forms character, culture brightens character, and is a potent factor of conduct. Character admits us to heaven or forces us from its portals. This depends upon its merits or demerits—that's all. Religion is nothing mysterious at all. It is daily application of proper principle—honorable in its nature, practically used. Life's conduct is the performance of individual duties—these lie Godward, man-ward and self-ward. Well performed they guard our temporal and eternal interests; neglected, they destroy those interests. Religion seems more and more simplified to my mind. Divest it of all "mysteries," for humanity needs no mysteries for practical living. God moves in the realm of mysteries. While even human life may be a mystery, that life deals mostly wiih apparent facts explicitly manifest. Mysteries declare for theories, but facts furnish no fancies. Solidity alone is practical, and what we need. The transparent serve for no foundation rule. Mystery is that which we see; perceiving not, we hear, but understand not. A mystery may be both a fact and a truth, its existence furnishing the fact proof. Christianity is broad and grand, and if it does not relate to what we eat and drink, and do and wear, and how; then it is a spiritual farce claiming attention one way to the neglect of the other. It is either a consistency in its rules of temporal and spiritual living, or an inconsistency. If the latter, then it can be of no lasting value at all. People ought to live it as well as pray it, and vice-versa. It makes demands upon every department of our lives or none at all. There are those who claim to do things toward the benefit of the church, but they never get beyond the toward.

Hoping for continued peace and prosperity to the church, I am yours faithfully,

J. F. MCDWELL.

CONTENTMENT.

It is because of the special connection of meekness with contentment, that it is promised that the meek shall "inherit the earth." Neither covetous men, nor the grave, can inherit anything; they can but consume. Only contentment can possess. The most sacred and helpful work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done), not how "to better themselves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat and *not* be satisfied. The words of blessing are that they shall eat and be satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger—the bread of justice, or righteousness, which, hungering after, men shall always be filled, that being the bread of heaven; but hungering after the bread or wages of unrighteousness, shall not be filled, that being the bread of Sodom. And in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life, this, at present, of all arts or sciences, being the one most needing study. Humble life—that is to say proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, but wholly of fore-sorrow, and taking no troublous thought for coming days; so, also, not excluding the idea of providence, or provision, but wholly of accumulation;—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure; therefore chiefly to the loveliness of the natural world.—*Ruskin.*

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

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

THE LAMONI COLLEGE.

AT a regular meeting of the Board of Trade of Lamoni, Iowa, held on the 31st of December, 1888, Articles of Incorporation for a College in Lamoni were presented and read, and upon motion the *Herald*, *Patriot* and *Autumn Leaves* were invited to print and publish the same; also that Joseph Smith, D. Dancer, G. A Blakeslee, W. W. Blair and D. F. Nicholson be requested to act as a committee to procure the publication of the said Articles of Incorporation and take the necessary steps to procure subscriptions for the erection of a college in Lamoni.

Resolved, that this Board of Trade heartily endorses the proposition to build said College, and will aid the enterprise all they can.

W. HUDSON, *Pres.*
V. WHITE, *Sec.*

INCORPORATION AND ASSOCIATION ARTICLES OF LAMONI COLLEGE,

DECATUR COUNTY, IOWA.

STATEMENT:—

For the purpose of establishing an institution of learning of an academical character and providing a means of higher education and literary attainment in the town of Lamoni, Decatur county, Iowa, for the benefit of all persons who are able to enter the same as provided in the course of study, without distinction of sex, caste or religion, the undersigned incorporators do hereby associate themselves together and make and adopt articles as follows:

ART. 1—The association assumes to itself all the powers and privileges conferred by chapter two (2), title nine (9), Code of Iowa, and such parts of chapter one (1), title nine (9) as are applicable to associations of an academical or collegiate character; and shall exist as provided therein for the period of twenty years from the date of filing of these articles of association in the office of the Recorder of Deeds of Decatur county, Iowa, unless by a vote of three fourths of the Capital Stock of said association, in which event the duration of said association may be reduced to any number of years less than twenty; and said corporation may be renewed at the expiration of twenty years.

ART. 2.—The association shall be named and known as the Lamoni College Society.

ART. 3.—It shall be the purpose of the association to institute, establish and maintain in the town of Lamoni, Decatur county, Iowa, a school of an academical and collegiate character and transact all business,

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including that of conferring of degrees, usual to such institutions; the principal place of business of which shall be at Lamoni, and county and state before named.

ART. 4.—The officers of this association shall consist of a board of seven trustees, and a president, secretary, and treasurer; but the secretary and treasurer may or may not be members of the Board of Trustees; and in case of a vacancy occurring in the office of president of the College the chairman of the Board of Trustees shall act as president *pro tempore* until the vacancy is filled.

ART. 5.—The Board of Trustees shall have power to perform the duties usual to such officers of similar institutions, and such as are specified herein, and shall provide suitable buildings, rooms, library, apparatus, incidentals, etc., for use according to the demands and necessities of the College work, from any funds provided by said incorporation for such purposes; but they shall not take or use any donation or fund made, given or bequeathed to the use of certain special purposes—such as the establishing or founding of any chair or professorship in said institution—and appropriate for building or incidental purposes which may be inconsistent with, or contrary to the terms of the gift or donation. They shall also employ and provide for such number of professors and teachers, and such curriculum or course of study as shall fully meet the wants of those desiring the advantages of a good academical and collegiate education, and for the giving of diplomas and the conferring of degrees in the manner usual in such institutions, and also prepare and provide such rules and regulations as shall be necessary for the control and proper government of said College.

ART. 6.—The stockholders of the association shall annually, during the time of the Commencement and graduating exercises of each year, at such day, hour and place in the said town of Lamoni as shall be designated by the chairman or secretary of the Board of Trustees, which notice shall be given at least ten days prior to the time of such meeting, elect a Board of Trustees or directors to the number of seven, four of whom shall be members in good standing of the Reorganized Church of Jesus Christ of Latter Day Saints, and the only restrictions and qualifications of the remaining three shall be, that they must be persons of good moral character and over twenty-one years of age, who shall perform the duties and work herein set forth of such officers; and such trustees, or directors, shall within one week thereafter, at a meeting of which due notice shall be announced at the aforenamed stockholders' meeting, meet and organize by the selection of a chairman and secretary and elect a president, a secretary and a treasurer of the society, and the professors and teachers for the ensuing year, provide for a janitor, and perform any and all other duties required for the good of such institution.

ART. 7—In case of a failure at any time to elect or procure suitable officers or instructors, it shall be the duty of said Board to meet on the first Monday thereafter, at seven o'clock p. m., and proceed with such business, and so on each week until all necessary and proper officers and instructors are chosen. Special meetings of said Board may be had at any time by a call by the President and Secretary of the same, or by a majority of the said trustees, which call shall be in writing and by notice given or mailed to each member; but a majority of said Board shall constitute a quorum for the transaction of business.

ART. 8—All deeds and other instruments of writing, in order to be binding upon the association, must be executed by the President and countersigned by the Secretary and previously authorized by the Board of Trustees and entered of record in the Minute Book to be kept by said Board, which book shall contain a true and accurate minute of all meetings held by said Board, signed by the President and Secretary, and after the same are approved by the Board. Said record shall be open at all times to the inspection of the stockholders of said company or society.

ART. 9—It shall be the duty of the President of the College to take charge of and preside at all meetings and gatherings of the membership and Faculty, and take an active supervision of all departments; and he may instruct in such branches of learning as he may deem properly in the interest of the school, and perform all other duties usually performed by Presidents of Colleges. He shall receive for his services, as also each member of the Faculty and teachers, such salary as the Board of Trustees shall fix.

ART. 10—The Treasurer shall collect and receive all moneys belonging to the association or due from scholarships, tuition, or incidentals, and keep an accurate account of the same, pay out money only on the written order of the President and Secretary of the Board, and shall be the custodian of all the funds and other property of the association, and shall report to the association annually, and at such other times as he may be directed by the Board of Trustees.

ART. 11—The Secretary shall keep a true and accurate account of all the proceedings of the association, and perform such other duties as usually devolve upon secretaries of similar boards, and shall keep a true account of all donations, contributions and stock, and turn over the same to the Treasurer and take his receipt therefor at the time of delivery.

ART. 12—The Treasurer and Secretary of this association shall each, before entering upon the discharge of the duties of their respective offices, execute and deliver to the association a bond in a sum not less than two thousand dollars, to be fixed by the Board of Trustees, conditioned for the faithful discharge of his duties, with sureties to be approved by the Board, and for their services they shall receive such sum only as the Board shall fix at a regular meeting of the same.

ART. 13—The authorized Capital Stock of this association shall be fifty thousand dollars, divided into shares of twenty-five dollars each; but the amount of Capital Stock may, by due notice and a three-fourths vote of the stockholders, be increased to a larger amount; but there shall never, at any time, be an indebtedness created beyond the amount of the paid-up stock of the association. All accumulations of interest, donations, profits, &c., in addition to the original stock, shall be placed in the surplus fund and held for the benefit of the association according to these articles.

ART. 14—The subscription to stock of this association shall be due and payable as follows: One fourth (¼) on the adoption of these articles of incorporation; one fourth (¼) in four months, and one fourth (¼) in eight months from the date of filing of said Articles, and the balance in twelve months from said date of filing with the Recorder of the County: Provided; that any one so desiring may pay the entire amount of his subscription at any time after the books are open, and receive his certificate of stock therefor, and also that all over due subscriptions shall draw interest at the rate of eight (8) per cent. per annum until paid.

ART. 15—The certificates of stock shall be transferable by delivery; but such transfer shall not be valid, as against the association, until a majority of the stockholders consent to such transfer, and the minority of the stockholders, if any, have opportunity to purchase the stock, and until it is regularly entered on the books of the association so as to show the person by and to whom transferred, the number of the certificate and date of transfer.

ART. 16—At all the meetings of the stockholders, each member of the association shall be entitled to one vote for each share of stock he or she may own, but in all meetings of the Trustees each shall have one vote. Any stockholder entitled to vote may appoint, in writing, a proxy to act for him at any meeting of the stockholders, and in all meetings of the stockholders a majority of the paid up capital or stock shall be necessary to constitute a quorum for the transaction of business; but a less number may adjourn from time to time.

ART. 17—These Articles of Incorporation may be amended at any regular or special meeting of the stockholders by a majority vote of at least two thirds of the stock subscribed, except that which has become delinquent. And it shall be the privilege of the Board of Trustees to make such By Laws, from time to time, for the operation of such college work and transaction of business, as are not inconsistent herewith.

ART. 18—The College shall never be sectarian in its work or instruction, but its advantages and privileges shall be open alike to all; and to guarantee this, it is herein provided that the majority of the trustees shall be members of the Reorganized Church of Jesus Christ of Latter Day Saints; and the President of said Society and College, if not of this Denomination, shall be a scholar of broad and tolerant views and with readiness to canvass and compare religious or political views in a fair and Christianlike manner with students and Faculty. The professors and teachers

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shall be selected upon their merits and ability to impart instruction, irrespective of Religion or Politics.

ART. 19—The association shall provide a seal, and sue and be sued in its corporate name, and perform any and all work through its proper officers necessary to its corporate existence.

Witness our hands this —— day of ——, A. D., 188 .

HARMONY OF INSPIRATION,—NO. II.

BY R. M. ELVIN.

DISASTERS BY WAVES.

"THAT *most horrible* phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea-monsters! I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The *mighty waves surged*, and *roared*, and *leaped*. The cries of human beings and animals were frightful."—*Harper's Magazine*, 1869.

I supplement this with the statement of the British vice-consul, at Arica, who was an eye-witness: "Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack-thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, sometimes turning in circles, as it striving to elude their fate."

Here is another vivid description: "The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *a thousand miles an hour*. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were *full fifty feet in hight*. . . . It is said by those who have witnessed these waves that the ocean's *roar is exceedingly frightful*."—*New York Tribune*, Nov. 12, 1868.

It must be grand beyond all conception to behold these gigantic upheavals, but more especially would it establish faith in those who have an abiding confidence in the utterances of inspiration. It is not the credulous alone who are concerned and interested in relation to these events: "Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the *most remarkable* and extensive of which there is any *written record*."—*New York Tribune*, Nov. 12th, 1869. Some thoughtless persons desiring to avoid the direct force of such proofs, will, with flippancy cry, "Bah! such things always were, but no religious fanatical cranks tried to use them in sustaining new-fangled ideas about religion!" Not so fast, my friend, in your creed-bound notions. The time has come to scrape the moss from your antiquated hulk and brush up a little and get in line with advanced thought and the great developments that are to prepare a people to stand with Christ when he establishes His kingdom of glory upon the earth.

"These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, *will not explain the matter*, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the gulf stream from its course, and the alteration of climates, have been some of these increased marvels."—New York *Mercantile Journal*, November, 1868.

The astonishing loss of life and property by these disturbances is frightful to contemplate. During one week in December, 1863, in the Mediterranean Sea, there were over fourteen hundred ships wrecked; and the losses sustained since 1865, by the United States, are two thonsand, eight hundred and twenty-one vessels, valued at $129,067,700.

Lest I become over tedious I invite you to one other branch of proof of the "distress of nations," and will endeavor to be brief. Still it is replete with fact and interest while we jog along the road of observation and inquiry. O, the heartaches and lamentations that have been caused by

WAR,

One of the signs of the last days which will prevail to the extent that men will undertake the conflict against their fellows, without the aid of associates. This was predicted as an integral part to make up the whole of the great calamities to come upon the people in the last days. Here is the word of the Lord thereon: "And they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom."—Isa. 19: 2.

Some would urge that this had only a local application; but the last clause and the present existing state of society indicates that it is general in its forecast. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."—Hag. 2: 22. When this great struggle shall be accomplished, as it most assuredly will be, it can not be otherwise than a calamity without a parallel for the earthly dynasties will be displaced by the legal assumption of universal governmental control by the King of kings; and those who have been in power will not surrender peaceably. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."—Zech. 14: 13. During the last half century, war has entailed its carnage and suffering and destruction of property upon the following nations, namely: "America, South and Central America, France, Italy, Austria, Denmark, Spain, Cuba, Holland, Russia, Greece, Germany, Turkey, Egypt, Algeria, China, Japan, Corea, as also in many of the sub-divisions of both Africa and Asia." Millions of lives have perished in these wars, widows and children in manifold instances were left with sad hearts and in destitute circumstances, and also they left to the world a legacy of demoralization that will not pass away until the present generation, and many of their offspring are transported to the future world. The fighting forces of the European nations as enumerated by the statistics I have access to are as follows: Austria, 856,980, Russia, 1,519,810, Italy, 605,200, Prussia, 1,261,160, France, 977,660, England, 478, 820, Sweden, 274, 510. Total 5,974,140. The forces of the English navy,—the largest in the world—, is not stated.

This present year Germany has lost two emperors by death, which has unsettled, to some extent, the pacific and amicable conditions obtaining for the last few years, while at present the equipments for war by both land and sea, indicate that all expect and fear the approaching conflict. And who can tell but what our own loved and peaceful America may be drawn into the whirlpool of war, or that perhaps darker days await us than any hitherto experienced until Washington's dream shall be fulfilled?

Here is something of a more personal interest to individuals than any other of the coming calamities.

DISEASES

Strange to medical professors, and very complicated and destructive to the human life. True, humanity has been afflicted with a great variety of ailments as far back as we have any account, but "previous to 1860, this fatal scourge was scarcely known in our community. That year, however, it swooped down upon the little ones, and its victims were 10,000. Physicians said its visit was transient, and, like the Asiatic cholera, it would, in time, depart. But time shows the error of this medical prognosis. The scourge came to stay. It cuts down the darlings of three, five and eight with relentlss hand. Whole households are swept away by it. Medical men say it is caused by some strange and unknown affection of the air. It is on the increase most alarmingly. Five years ago, in 1872, it stood the nineteenth on the list of fatal diseases in Massachusetts. In 1873 it was

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the same; in 1874, the eleventh; in 1875, the seventh; in 1876, it stood second. In deadly action, it now [1877] stands next to consumption in all the old Bay States. The faculty are in alarm at its ravages. Parents tremble at its visitation."—Comments on diphtheria by D. T. Taylor.

The first time I ever heard the dreaded word or knew of any one sick with diphtheria, was the winter of 1860–1. A man living south-east of Nebraska City had three children buried in one grave. He was so severely affected that he had to be sent to the Iowa Insane Institution, for he went through the streets preaching and the people called him the "old crazy Mormon."

During 1880, in Massachusets alone, there were 17,812 deaths from diphtheria, and 20,000, deaths in the United States from yellow fever. And still other new distempers are making their advent, afflicting the populace, and baffling the skill of the most profound doctors. "Turkey is at this time a deeply afflicted country. Besides the ravages of famine, a deadly disease is raging among the flocks and herds throughout the empire, from Bagdad to the Adriatic. In the province of Smyrna a kind of small-pox has broken out among the sheep, while there is a pulmonary disease among the cattle that is rapidly thinning the herds. On the plains of Troy, the skeletons of thousands of sheep cover the ground. Shepherds, stripped of their entire herds in many cases, have gone insane over the calamity. In the country about Adrianople, fully thirty per cent of the horses and horned cattle have already died of the disease. The entire pastoral regions of the empire seem smitten with the disorder which is said to greatly resemble the murrain, spoken of in the Bible."—Christian at Work.

The people of the United States and Canada can not forget when the epizootic swept over the country from east to west, so that even in New York City the street cars and omnibus' were drawn by oxen, funeral processions wended their slow and silent way, also hauled by oxen.

In March 1829, Joseph Smith predicted the coming of "a desolating scourge [which] shall go forth among the inhabitants of the earth." I believe this was fulfilled to a degree by the cholera visitation to America, mentioned among other calamities in the following from the Chicago *Inter Ocean:*

THE PLAGUES OF HISTORY.

"The threatened cholera epidemic has called attention to the great plagues recorded in history, and a glance at some of the events may reconcile us to a grateful feeling for the comparative freedom from pestilence in late years. The earliest plagues of which there are any account of those described in Exodus, occurred in Egypt, 1491 B. C. In 534 B. C., there was a plague at Carthage so terrible that parents sacrificed their children to propitiate the gods. In 187 B. C., in the Greek Islands, Egypt and Syria, people died at the rate of 2,000 a day in Rome. A. D. 80, 10,000 died daily. Another plague at Rome, A. D. 256, took off 5,000 a day. In 430, Britain was scourged so that the living were hardly able to bury the dead. During the years 746–749 Constantinople lost 200,000 of its population. At Chichester, England, in 772, 34,000 people died, and in 954 Scotland lost 40,000 people. Ireland was sorely visited in 1172 and 1204, and again in 1348–9. At that time 200 people were buried daily in London. In 1407 London lost 30,000 citizens. There was a fearful pestilence at Oxford in 1471. The dreadful "sweating sickness" occurred in London in 1506 and again in 1517. In most of the towns half of the people died, and Oxford was depopulated. In 1522 thousands were swept away in Limerick. The sweating sickness revisited England in 1528, and again in 1551. In 1603–4 30,578 people perished of plague in London. Constantinople again lost 200,000 people in 1611. In 1625 London lost 35,417 inhabitants. In 1632 Lyons lost 60,000. In 1656, 400,000 people died at Naples in six months. In 1664 London's great plague took off 68,596 inhabitants. In 1720 60,000 people died at Marseilles. In 1773 80,000 inhabitants of Bossora, Persia, died of plague. In 1792 800,000 persons died of plague in Egypt. In Barbary 3,000 people died daily, and in 1799 247,000 people perished at Fez. Asiatic cholera first appeared in England at Sunderland, October 26th, 1831, and in North America at Quebec, June 8th, 1832, and in New York June 22d, 1832. It revisited the United States in 1834, slightly in 1849, severely in 1855, and again lightly in 1866–67. In 1829–30 900,000 people died of cholera in Russia and Germany. In 1848–49,53,203 people died of it in England and Wales, and in 1854 these countries lost 20,097 and Naples 10,000 persons. In 1865 50,000 people died of cholera at Constantinople."

The foregoing gives dates and data that are valuable, to which I add:

SOME FACTS ABOUT CHOLERA.

Medical men are not very well agreed about the origin of cholera epidemics, and are still less in harmony in their application of remedies. But by common consent few diseases are more severe, or more quickly and surely fatal than cholera. Efforts have been made to establish a connection between its appearance and the recurrence every twelve years of great Hindoo pilgrimages and festivals, and the writer of a learned article in a popular cyclopedia, published some years ago, went so for as to predict visits from this plague in 1877 and 1879. These prophecies were not fulfilled. The truth of the matter seems to be that the exciting causes of cholera are always active in some parts of India, in the Phillipine Islands, and in other far Eastern countries, and that the methods of commerce prevailing nowadays are most favorable for disseminating the pestilence throughout the world. Its ravages have been extensive and almost constant for the last two years in the regions of its origin, and it has now broken out in Egypt, and possibly also at Gibraltar and London. There is much reason to believe that it will appear before many months in every country in Europe, and in this country also.

It is now generally held that cholera is not, strictly speaking, "contagious." That is to say, it is not spread by touch, pure and simple. Its seeds, in order to do their work, must be introduced into the system through the lungs or the stomach. The most frequent means of their spread is the use of contaminated water. Some authorities, indeed, go so far as to say that all the most virulent epidemics have been connected with the pollution of drinking water by choleraic evacuations, and that there is but little danger of a very extensive outbreak of the disease where drinking water is originally pure, and is conveyed in close and clean pipes. It seems, however, that the infecting matter in the discharges from the bowels of those who have the disease is apt to be diffused through the air or become attached to clothing, and thus to find entrance into the lungs of healthy persons.

It is still undetermined whether the morbid material that constitutes the cholera poison is a parasitic germ or a miasm. And no one professes to know how the poison is generated, or why it tends to spread more widely at some times than at others, or how the presence of decomposing matter and certain conditions of climate and soil, and certain physical characteristics of individuals, favor its distribution. The disease, in short, is known only in its effects.—St. Louis, Mo., *Globe-Democrat*, July 19th, 1883.

With these two lengthy extracts from two of our leading newspapers, I close the argument upon the first part of the proposition, that the revelations given through Joseph Smith are in harmony with predictions of the Bible. The perspicuity of the evidence in proof seems all sufficient to demonstrate that God did reveal unto Joseph Smith the truth relative to the calamities of this age of sin, deception and crime. (b) Some well meaning people, who are devoted and zealous in their religion, ever willing to express implicit confidence in the writings of the Bible; accepting all therein as of divine authority, and who are highly incensed if any one should question the inspiration thereof, and who give every evidence of being honest, and desire it understood that they have full toleration for the religious opinions of all, can not brook for a moment the idea that Joseph Smith possessed the prophetic gift. When asked their reasons for rejecting such a belief they cite such Scriptures as, "Beware of false prophets;" "Believe not every spirit;" not understanding that the evidences they use are conclusive proofs that true prophets are to be expected, else no need of a warning against the false ones. Credulity receives the statement of religious teachers without any substantial evidence therefor; while faith is established upon the investigation of comprehensive, reasonable and tangible evidence, experienced upon faithful and painstaking obedience to "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." —Matt. 7:7. "If any man will do his

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will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17. These are the instructions of Jesus Christ, and they are not empty sayings, but are full of truth and meaning, and God will fulfill the promises made, otherwise we could have no confidence or inducement to worship Him. Peter at one time upon seeing the spiritual blessings bestowed upon parties whom the Jews did not consider worthy of divine favors, opend his mouth and said, "of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35. The above statement is as true now as when uttered to the Gentiles in the presence of the six Jewish witnesses. Neither time nor clime changes such eternal truths, and "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given."—Jas. 1: 5. If those who ridicule the faith of the Latter Day Saints and so vehemently oppose their claims would follow the advise of James, remembering the only true and impartial method of a religious investigation or controversy is "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them," (Isa. 8: 20), I am willing to abide the result of such verdict founded upon such rule in righteousness. The God-appointed way to determine as to whether a prophet is divinely sent or not, is laid down in much plainness, and no mistake need occur, if the instruction of God is faithfully adhered to. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18: 22. The proper interpretation of this would be, if the thing spoken by the prophet did come to pass, it would be fair and just to conclude that the thing spoken was from the Lord. That is clearly what Moses attempted to teach, and in that light we receive his declaration.

"The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."—Jer. 28: 8, 9. All revelations are not predictions of future events, but when such are given, and a reasonable time has elapsed for the fulfillment thereof, we have, in this statement of Jeremiah, a true rule by which to measure the claim to the prophetic office. Hear ye what the Master has to say that no injustice be done unto those who come proclaiming the decrees, admonitions and instructions of heaven unto men: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7: 16–20. The admission made by many who profess acute knowledge in theological issues, that Joseph Smith said many good things, and taught much that was praiseworthy and sound orthodoxy, is a tacit acknowledgment that he was a true prophet, divinely sent and inspired; or else they place themselves in the unenviable position of ignoring the words of Jesus the Christ, or of claiming to be possessed of a better understanding of divine things than the Prince of Life was able to attain unto. The essential principles taught by Joseph Smith, as necessary unto salvation, we are willing to put in juxtaposition with any other servant or prophet sent of God, and we contend that this is both fair and honorable: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh."—Jas. 3: 11, 12. It would seem that the accusation of the Pharisees and other religious sects that Christ and his associate ministers were false and corrupt, forced the statements made in vindication of their own work and claims. It is mean, harsh, cruel and malicious to attack the personal character of the individual instead of impartially examining the doctrinal teachings which they declare to be the true means of grace unto eternal life. Isaiah, Ezekiel and Christ severally cited prophecy as a test of their missions and calls as ambassadors from the court of light unto fallen man: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen. Let them shew the former things, what they be, that we may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together."—Isa. 41: 21–23. Those who refuse or hesitate to compare their creed of worship with the Bible, are either dogmatical, or lack confidence in their profession?

This is more direct: "And when this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them."—Ezek. 33: 33. This man waxed bold in his own defence. There must have been non-believers in that land where the Holy Bible men wrote and spoke, otherwise they were wonderfully blessed with the gift of correctly describing some people of this age.

The Lord gave proof of his call and invited the people to watch a prophecy as a test: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."—John 13: 19. Could it be construed as a violation of any known commandment of God, or example of ancient prophets, if the American prophet gave the opportunity to test him upon the merits of predictions made? One of the first things he said was, that the angel informed him "That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people."

Be it fairly and honestly understood; this statement was made when the farmer-boy was in his fifteenth year, and possessed but a very limited common school education. How could one so situated obtain even the idea of doing a work for the Lord, and in so doing gain the good will and respect of men among all people, as also hatred from all parts of the world? A retrospective review of work accomplished by this man during the fifteen years prior to his tragic death, eclipses the most dazzling achievements of the greatest reformer. The enemies and opposers of Mormonism are compelled to concede that no man ever had warmer or truer friends than Joseph Smith. Even hundreds born since his decease, courageously and unflinchingly stand in defense of the divine call and mission of Joseph Smith. And, notwithstanding the peculiar divine providence of God, the pure and true gospel of Jesus Christ, by reason of the place and people to whom restored, is an American institution and its putative founder was an American. Men from all nations are found equally zealous in defending the faith of "this sect, [of which] we know that everywhere it is spoken against," while on the other hand, the opposers have ransacked the entire vocabulary of the English language to find vile, ignoble and contumelious invectives to hurl against the innocent, the inspired, the called of God.

That which is surprisingly strange, is the admixture of praise and censure upon lips of the orthodox clergy. Such a paradoxical exhibition seems to fulfill the prediction, "Surely the wrath of man shall praise thee."—Psa. 76: 10. Let there be a logical analysis of the church organization set in motion by Joseph Smith, with the doctrinal principles taught, and the spiritual blessings promised, and no honest man who believes and accepts the New Testament can consistently reject the call that God made upon his servant Joseph Smith. Be not deceived, neither let mockers cast dust in your eyes, for this church has for its foundation that spoken of by Paul in his letter to the Ephesians: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2: 20.

This church does not make the palpable blunder of building upon a foundation composed of "apostles and prophets," but we build upon the same foundation that the apostles and prophets builded upon, therefore we can accept, and abide, and can not be dislodged. "For other fouldation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3: 11. Well may the Saints sing with all the warmth and enthusiam of inspired souls, those grand strains, "How firm a foundation ye saints

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of the Lord, Is laid for your faith in his excellent word."

To be continued.

NAHUM'S CHARIOTS.

In evidence of the fulfillment of Nahum's prophecy I quote from Mr. Horatio Allen's speech in 1838, about steam locomotion. He stated to the South Carolina Railway Company, that if they would adopt steam instead of horse-power, the basis of his report was the broad ground that in the future there was no reason to expect any material improvement in the breed of horses, while in my judgment, he says, the man was not living who knew what the breed of locomotives was to be.

As early as 1829 and 1830—mark the date—Peter Cooper experimented with a little locomotive on the Baltimore & Ohio Railroad. "In the year 1875, at a meeting of Master Mechanics in New York at the Institute which bears his name, he relates with great glee how, on a trial trip, he beat or had beaten a gray horse that had been attached to another car. In the same year the South Carolina Company had an engine called the "best friend" built at the West Point Foundry for its line in 1831. This company had another engine which was designed by Horatio Allen, built at the same shop. He says it was remarkable in having eight wheels which were arranged in two trucks."—*M. N. Forney in Scribner.*

The above is to show the remarkable coincidence with Nahum's prophecy, and goes to show the inauguration of a railroad system in or about the year 1830, or in the days of the preparation of the Lord, which in my mind agrees with Isaiah 11: 11–13; 2: 11, 12, 17 and Nahum 2: 3, 4. And now we will introduce another witness in declaring the sign of the times. The prophet Amos, the ninth chapter and eleventh verse; also Ezekiel 7: 26. How the learned DD's. can overlook these important facts is wonderfully strange. I admit my lack of penetration in the mysteries of God, but I am compelled to recognize these plain facts of the hand of the Lord in bringing about the appointed time of his preparation.

Clarence St. Clair.

Conference Minutes.

GALLAND'S GROVE.

Conference convened at Galland's Grove, Friday, November 16th, W. W. Whiting president, C. E. Butterworth assistant president, John Pett secretary. Branch Reports:—Galland's Grove, 276, 5 baptized, 1 received, 1 died. Mason's Grove 126, 1 baptized, 2 received, 1 died. Salem 84, 2 baptized, 2 received. Coalville 24, 3 baptized, 4 removed. The other branches of the district did not report. Elders' reports:—R. Jenkins, J. T. Turner, baptized 3, G. Hawley, A. Jackson, C. Derry, W. W. Whiting, baptized 5, J. Pett, O. Holcomb, C. E. Butterworth, baptized 9, J. Seddon, J. Rudd. Brn. Wedlock and Ford were reported by Bro. Whiting. Priests C Williamson, J. W. Smith, D. Brewster and W. Bullard reported. Teachers T. Bell, J. Cross and C. J. Hunt reported. Deacons J. M. Baker and R. Peterson. Bishop's Agents report: On hand last report, June 16th, 1888, $207.65, received since to November 17th, $350 65, total $558 30, paid out $460.15, balance $98 20. John Pett Agent. It was resolved that Saturday afternoon of each conference be set apart for the business of the Sabbath School Association. Resolved that all those holding the priesthood in the Galland's Grove district, not actively engaged in the charge and care of branches in said district, be requested to labor in the ministry during the coming quarter under the direction of the presidency of the district. Brn. W. Whiting and C. E. Butterworth were sustained as president and assistant president of the district until after the close of the next conference. The spiritual and temporal authorities of the church were sustained. The District Sabbath School Association occupied a portion of the time on Saturday afternoon. The General Superintendent, Bro. J. M. Baker delivered a timely and appropriate address. The reading of the Rules and the favorable reports of superintendents of Sabbath Schools in some of the branches of the district made the hour interesting and enjoyable. Preaching by J. Turner, J. Seddon, W. W. Whiting and C. Derry. Adjourned to to the Salem branch, Friday, February 15th, 1889, at 2 p. m.

MALAD CONFERENCE.

This conference met at Malad City, Idaho, December 8th, 1888. After singing, prayer and instructions by the president, the following elders reported: T. Jenkins, H. John, J. Thomas, M. Jones, W. Richards, O. Thomas, J. Lewis and J. R. Evans. J. Vandlewood tendered his resignation as a member of the Reorganization, believing it not to be the Church of Christ. H. Baker's license was demanded, and he and D. Williams were silenced as ministers of the Reorganization. Moved that the district president with the assistance of Elder J. K. Evans reorganize the Elkhorn branch. Moved and seconded, that J. Vanderwood have the chapel to give his reasons why he leaves the Reorganized Church. Moved, that district president appoint a delegate to the next General Conference. Moved, that we sustain the spiritual and temporal authorities of the church. Moved, that J. Lewis be sustained as president and H. R. Evans as secretary of this district. Bishop's agent's report was examined and accepted. It showed $47 received and $49 50 paid out. Elder J. R. Evans preached during conference. Adjourned to meet on call of president.

Miscellaneous.

CONFERENCE NOTICES.

The conference of the Massachusetts district will be held in Dennisport, Massachusetts, Saturday, January 26th, 1889, convening at two p. m. The Saints will remember the change from Boston to Dennisport. Branches desiring excursion rates on the Old Colony road will ascertain the number required as near as possible and confer with the undersigned at an early day. Brn. W. H. and E. L. Kelley and other missionaries are expected to be present.

John Smith, *Dist. Pres.*

The Fremont district conference will convene at the Ross School-house in Plum Hollow branch, February 9th and 10th, 1889. Will presidents of branches and secretaries please see to it that we have on hand full and complete reports of branches. If you send reports by mail, send so we can get them not later than the 8th of February. Address Henry Kemp.

Henry Kemp. *Dist. Pres.*

SABBATH SCHOOL RESOLUTIONS.

For the encouragement of the scholars in Primary and Intermediate classes, the teachers of the Saints' Sabbath School, of Dow City, Iowa, adopt the following:

To each scholar one card each session shall be given for the items enumerated below: Prompt attendance and good behavior, each one card. Each verse of Scripture recited (not more than two to be recited each session) shall be rewarded with a card; and each new scholar brought in shall be rewarded with three cards. Ten of these cards shall be valued at five cents, and twenty of these may be exchanged for a larger one, valued at ten cents. The teachers of these classes distributing the small cards, and the Secretary the larger ones. On the first Sunday of December the large cards shall be taken up and presents to the value of the amount represented shall be bought by the school for those entitled thereto, and distributed at the Christmas entertainment.

J. M. Baker, *Supt. Galland's Grove Dist.*

MARRIED.

Audet—Crompton.—At Lynn, Massachusetts, Christmas day, 1888, at the home of the bride's mother, Sr. Rachel Crompton, Elder M. H. Bond officiating, Mr. Frank Audet to Sr. Mary F. Crompton, both of Lynn, Massachusetts.

Armstrong—Hines.—At the residence of the bride's father, Nebraska City, Nebraska, December 19th, 1888, by Elder H. C. Bronson, Miss Clara Armstrong to Mr. Smith H. Hines, of Wabash, Nebraska. May peace and joy attend their pathway through life.

DIED.

Newman.—Henry James, son of James and Jane Newman, was born at Liberty Center, Ontario, August, 1885; blessed January 24th, 1887, by Elder Samuel Brown, and died December 14th, 1888, at Manton, Wexford county, Michigan, with only a few minutes illness. Funeral sermon by Elder Samuel Brown from 2 Samuel 12: 23, at Tilbury Centre, Ontario, December 16th, 1888.

Harry's only gone to rest awhile
Beyond this vale of tears,
To bask in his dear Savior's smile
Till Christ in clouds appears.
You'll then behold him face to face,
When no rude hand shall tear
You from each others warm embrace
Nor cause a sorrow there.

Atkinson.—Emily Mary, daughter of Henry and Margaret Atkinson, born June 25th, 1888, at Tilbury, Ontario, blessed by Elder J. A. McIntosh, September 11th, 1888, after a week's illness. Funeral sermon by Elder Samuel Brown from 1 John 3: 3.

Rest, dear Emily, whose tearful weeping
Oft bore witness of thy pain,
'Mid the sinless little children
Who have heard His "Come to Me."

Hackett.—Bro. Arsimus Hackett, of Newark, Dakota, after suffering great pain, died of dropsy of the stomach on the 16th day of December, 1888, strong in faith. He was born at Bulicon, Dodge county, Wisconsin, on the 28th of June, 1849; was baptized in March, 1865, by Caleb Hall. He leaves a wife and six children to mourn their loss. Funeral services by Elder Robert Oehring.

Oleson.—At Sandy, Utah. Johannes Oleson was drowned in the large canal or sect October 30th, 1888. In trying to back his team off the bridge the wagon upset into the stream and before he could be rescued he drowned. He was born March 14th, 1831, at Sasjas Aalsborg, Sweden, came to Utah, was baptized into the Reorganized Church by Peter Anderson October 18th, 1885. He was laid to rest at Pleasant Grove. Funeral by J. C. Jensen.

Tally.—At Independence, Missouri, December 22d, 1888, of bronchitis, daughter of Bro. and Sr. Pleasant Tally, aged 4 years and 5 months. Funeral sermon by Elder F. C. Warnky, from Mark 10: 14.

Methena.—At her home in Grove township, Shelby county, Iowa, December 19th 1888, Frances. wife of Mr. Howard J. Methena and daughter of Bro. and Sr. John U. and Melinda Hurst. Deceased was born September 10th, 1871 and married February 7th, 1888. Some time ago, when some others were being baptized, she expressed a desire to be baptized, but had no change of clothing at that time. She leaves a husband and a babe eight days old and parents and brothers and sisters to mourn her departure. Funeral services by Elders John Pett and John Hawley.

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TAYLOR.—At Bartlett, Iowa, of typhoid fever, Nancy Taylor, aged 52 years and 5 months. She was the wife of Bro. William Taylor and the daughter of Bro. John Henerickson. She leaves a husband and five children with a host of friends and relatives to mourn their loss. Funeral sermon in the School-house at Bartlett; interment in the Plum Hollow cemetery. Sermon by Elder Henry Kemp.

JEFFORDS.—At Centropolis, Jackson, county, Missouri, December 20th, 1888, Bro. Walter W. Jeffords, aged 17 years and 8 months. He went on the ice on the Blue, broke through and was drowned. Bro. Jeffords was baptized by T. H. Humes February 28th, 1883. He was a boy of promise and the gospel was his delight. He was secretary of the Kansas City Sabbath School. He has gone to rest in the paradise of God. Funeral sermon by Elder F. C. Warnky at the Saints' Chapel at Independence, Missouri. Text Alma 19:5.

BALDWIN.—At Fall River, Massachusetts, after a painful illness, caused by cancer, Sr. Ann Baldwin, December 12th, 1888, aged 46 years. Funeral service December 16th conducted by Elder John Smith. A large number of friends gathered at the service, and the gifts of flowers to strew on her grave were very profuse. At the house there was singing by the Baptist choir, and at the grave by Sisters Ashton and Linney.

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You can never ultimately coerce Nature. Nature lie? Nature never does lie; it is only man that lies, and in proportion as man lies does he depart from Nature. See whether you can get nature to lie; put paint on your cheek to make yourself look young; you can not put smoothness on your brow to correspond. Nature is a continual protest against lying. What are those wrinkles coming upon some of you? The retreat of physical reality before the life. What is a wrinkle? The mark of the ribbed sea sand that tells me where yesterday's tide of life was, but where it is no longer to-day. What are those gray hairs of mine, coming so fast? The retreat of juvenility before, if I be a holy man, a coming spiritualism, and if I be an unholy man, a decaying sensualism. You are gray-headed now; what does it teach you? That sense is an ebbing tide with you, and that physical reality and lustfulness are ebbing with it. A hoary head if in ways of righteousness is a glory, because then, as color is gone, and sensualism fading out, spiritualism, of which beauty of form is the emblem, has taken its place; hence we learn in the old head and the old face rather to look for beauty of form than of coloring, for color is the sign of sensualism; color is the sign of the body, form the sign of the soul. —*George Dawson.*

RECORDS OF FIFTY-TWO CENTENARIANS.

Richard A. Proctor, the astronomer, says in the *Cosmopolitan* (New York):—"I have before me the records of no fewer than fifty-two centenarians, the details in regard to whom have been collected by a committee of the British Medical Association. Of the fifty-two no fewer than thirty-six (more than two-thirds) are women. This may probably be attributed in large part to the comparative immunity that women enjoy from many risks to which men are exposed, but probably it is due not less to their greater temperance and to their freedom from the anxieties and heartburnings which attend men's struggles for influence, and even for maintenance. Medical men contend, however, that women also possess greater inherent vitality than men, the mortality of girls being less than that of boys, even during the first year of life, when the female is neither more temperate nor less ambitious than the male, and is exposed to as many dangers. Of the sixteen men only one was single; ten of the thirty-six women were single; fifteen men and twenty-six women, then, among the centenarians, were married. Three of the fifty-two were rich, nineteen poor, the rest in comfortable circumstances. Most of the fifty-two have had good appetites, only two having appetites classed as actually bad; most of them have been through life moderate eaters; twelve, however, have eaten large quantities of food. Only one is returned as a large eater of flesh food, and only one as a great consumer of alcoholic liquors (in his case the liquor preferred has been beer.) Only eight of all the number are classified as simply "irritable," but to these must be added five classed as "irritable and energetic." As to smoking, 32 are non-smokers, 17 smoke much (four of them being women), three moderately, and two a little; only one chews; 37 avoid snuff."

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If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

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THE SAINTS' HERALD.

Digital Soot

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBIN. HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, January 19, 1889

W. J. SMITH'S MISTAKE.

IN reference to the pamphlet of Bro. Willard J. Smith, of which we have elsewhere in the HERALD made mention, and the mistake made by him in regard to the baptism of Elder William E. McLellin as having been by the Brighamites, Bro. Smith states in a letter to us that, reading in the HERALD that said baptism of Elder McLellin was in 1847, he gathered the idea that, as there was but the one faction of the church or body of any note claiming to be the church, and that was under Pres. B. Young, it was into that body that Elder McLellin was baptized; and he so argued from that conclusion.

We have stated Bro. Smith's mistake, and so far as the HERALD is concerned shown that it was not in fault. Of that mistake, Bro. Willard J. Smith wrote us December 18th, from Holstein, Grey county, Ontario, as follows:

"I have just returned from a three weeks' trip in Garafraxa and Melancthon townships to-day and find your favor of the 27th ult. awaiting me.

"In reply thereto I wish to say, I have been sorry a hundred times perhaps that that mistake ever occurred in my pamphlet regarding Dr. W. E. McLellin.

"In regard to this, Bro. Joseph, I wish to say that the truth is dear to me. It was because of this that I wrote that pamphlet. I wrote of the matter as I then understood it, and desiring the good of the work. That mistake has occurred, and it it is better that I should suffer than that one shadow of untruth or misdirected effort should impede in any way the onward march of the great work. I therefore suggest that either you, or brother Blair, take up the matter and set it in its proper light before the readers of the *Herald*."

We do not know that Bro. Smith can do more than is done by this frank statement. It is much easier to commit an error, than to say nobly and frankly, "I have erred." Bro. Smith is equal to the occasion. We trust that this will be found sufficient to prevent further misunderstanding in the matter. We certainly commend the spirit of self abnegation, and love for the truth, in which Bro. Willard states his conviction of error, and his regret for having so erred. May it be of benefit to all as indicating the better spirit in which workers for good should labor.

LAMONI COLLEGE.

BRO. E. L. KELLEY, under date of the 8th instant, writes us from Kirtland, Ohio, and in these hearty words endorses and urges forward the erection of the proposed College at this place:

There is no move before the body now which makes greater promise for the good of the work everywhere than that of the esiablishment of a first class institution of learning by the members principally, and yet without the taint of being sectarian.

It is not only Lamoni that will be benefited, but as must necessarily occur, when one part of the body is honored, every other part is blessed by it. An educational association with an aim to attain a ranking place with the first institutions of the kind in the country, will give a prestige to the work in every part of the country, and materially assist in opening up the way for preaching to every elder in the field, not to say anything of the inestimable good it must be to those who can receive of the direct advantages of such association and instruction. It will further advertise to the world of letters and culture that the church is not the bigoted and fanatical body it has been so falsely charged as being; that it stands for an educational institution wholly free from bias and sectarianism, and yet recognizing the Bible as of divine authority and a correct guide. I have a firm hope that the Saints everywhere will not fail to see the necessity of prompt, devoted and unselfish aid in the undertaking, for certainly rightfully sustaining this, is aiding wondrously the gospel work that we are daily contending for. I have but little personally to aid with, but shall sacrifice in other things that I may subscribe for a few shares of stock to aid all possible the undertaking; to have an institution I may have confidence in, where I may send my own children, and where all who desire may send theirs for an education unburdened with the bias, superstition and bigotry of priestcraft of whatever kind.

Lamoni as a healthy, secluded, moral, thriving inland town, and Iowa, as a first class free, advanced educational and liberty-loving state, makes the place of selection first class. And now let us have funds sufficient for a first class College. Fifty thousand dollars will do as a starter, but you will want to soon double the capital stock I hope. At least, have a reserve or sinking fund of as much more. Don't think we will be backwards here in the east to aid it because so far west. We want some place to send our children so they may be under proper control and restraint while being educated."

THE official recognition below of the efforts of Pres. Joseph Smith and the Reorganized Church against polygamy, is another proof that God is giving—and will give—the faithful Saints "favor and grace" with the people when they wisely and patiently serve him. All history witnesses that "the Most High ruleth in the kingdom of men," and that he is "the Most High over all the earth." His Saints everywhere are learning this, although with some it is "by the things they suffer."

May heaven inspire the hearts of all to seek the Lord with the whole heart, that his name be honored, his cause advanced, and his church triumph gloriously.

TRINITY HISTORICAL SOCIETY, DALLAS, TEXAS.
SECRETARY'S OFFICE.
Dec. 28th, 1888.

REV. JOSEPH SMITH: *Lamoni, Iowa:*

DEAR SIR:—The members of this society desiring to convey to you in some manner an expression of their appreciation of the value of your work against polygamy, and as a slight token of their esteem, have unanimously elected you an honorary member of the society. Would you kindly favor us with your photograph?

Very respectfully yours,
BEN W. AUSTIN, *Sec.*

PURGE OUT INIQUITY.

A BROTHER wrote us of late as follows, and inquires what should be done with the transgressor:

"There was an elder in this district who sold some horses that did not belong to him, obtained money from the bank under false pretenses, and then left and did not pay his store bills nor make settlement with his creditors."

Our answer is, that the branch and district officers should have proceded at once, as the law of the church provides in the Scriptures, Book of Mormon, Doctrine and Covenants and Book of Rules, chapter thirteen, to correct and purge out the evil. Besides this, if it was evident he had violated the laws of the land, then he should have been promptly turned over to the civil authorities; for the law of the church commands that he or she who kills, robs, steals or lies, and the like, "he or she shall be delivered up unto the law of the land" (Doc. Cov. 42:22), and their guilt "shall be proven according to the

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laws of the land."—Doc. Cov. 42:41. The laws of our country provide for the punishment of such evil doers, and the law of the church commands the Saints to "be subject to the powers that be" until Christ comes in glory. (D. C. 58:5). The fair fame, the prosperity, and even the safety of the Saints depend on their seeing that these requirements are faithfully kept.

A branch or district where there are two or more elders who are not personally interested in the matter is legally competent to proceed and purge out such evil.

Any person who sells property not his or her own and over which he or she has no lawful authority to sell, or who obtains money or property under false pretenses is criminal under the laws of both God and man and should be made to answer thereto. And all persons who will not settle with their creditors and pay store bills, or any lawful, just debt, are transgressors of the laws of the church and of the land, and should be treated as such. No one can be a disciple of Christ, or a decent citizen, and wilfully or negligently fail to pay his or her debts; and the officers of the church should see that the church and the country are not defiled by that class of church members.

EDITORIAL ITEMS.

BRO. M. R. SCOTT wrote from Wirt, Indiana, the 4th instant that some Brighamite elders had been trying to undo the work done by the brethren at Byrnville, Indiana. They hastily departed, however, on hearing of his coming. He lectured there on the apostasy of the Utah Church and the claims of the Reorganization, baptizing a leading citizen and his wife at the close of his meetings. Bro. Scott states that no harm was done to the cause by the efforts of the Brighamite elders.

Bro. F. C. Warnky wrote from Independence, Missouri, that church matters were prospering there. The brethren were pushing the work on the new church building, and expected to get the roof on this winter. In spiritual matters they were also advancing.

Bro. Thomas Rawson, of White Rock, Michigan, writes that the few Saints there are alive in the good cause, trying to do what they can to advance its interests. They seldom see an elder, but rejoice in the blessings of the work, which they receive.

Bro. Joseph Simmons, of Canton, Illinois, renews for the HERALD and says, "I can't see how any true Latter Day Saint does without the *Herald*."

We are pleased to learn by letter from Bro. G. S. Lincoln that Bro. H. P. Brown, of Oakland, California, who lately had a stroke of paralysis, was up and about again, expecting to resume his work on the *Expositor* and other duties at an early day.

Bro. J. M. Sumner, of Castle Rock, Morrow county, Oregon, is anxious that some of the traveling ministry should visit him and preach in that vicinity. He thinks some would unite with the church.

The Saints of Salt Lake City made glad the heart of Bro. R. J. Anthony with substantial tokens of their kindness on Christmas day, presenting him with a fine gift, for which he feels very grateful; conscious that it is an evidence of the esteem of the donors.

Sr. Abigail Stites, of Plainville, Indiana, writes that there are but few Saints there, but they rejoice in the cause and their hearts are gladdened by the good news of its progress. She hopes to see all Saints, whether few or many, standing firmly for the right as a testimony of the faith to the world.

Sr. M. A. Bean, of Cadillac, Michigan, writes cheerfully of the good she has received by obeying from the heart the form of doctrine delivered unto her through the ministrations of Elder W. J. Smith. She rejoices in the blessings of the Lord. Replying to her question we state that the Home Column Missionary Fund is used to sustain the families of the ministry.

Bro. J. A. McIntosh writes that the edition of his pamphlet on the objections to baptism examined and refuted is now exhausted. More will be printed at a future time of which he will give due notice.

A recent letter from Sr. M. T. Short informs us that Bro. Short is in his mission field—Wisconsin.

Bro. A. Z. Rudd, of Kingsley, Iowa, writes that Brn. J. A. Davis and W. E. Peak are opening new places and doing stalwart labor for the cause in the Little Sioux district.

Sr. Emily Shumway writes from Muskogee, Indian Territory, that she is not long for this world and asks the prayers of the Saints in her behalf; also in behalf of her two young grandchildren, that they may be watched over for good.

QUESTIONS AND ANSWERS.

Ques.—Are parents who do not live in Zion or any organized branch exempt from the command of God, as recorded on page 200 in Doctrine and Covenants concerning their children?

Ans.—We have no right to extend the specific obligation further than the revelation itself does. It reads: "Zion, or in any of her stakes which are organized." A strict obligation rests upon all Saints, however, to teach the gospel to their children, and in a proper manner persuade them to accept it, when prepared to do so.

Q.—Is it in keeping with the law that the sacrament be taken from the church and administered to one who is sick and cannot attend?

A.—Yes; in case of sickness, accident, or other infirmity.

ROME WAILING.

THE clippings below indicate a fulfillment in part of some of the remarkable prophecies of St. John, of the Book of Mormon, and Doctrine and Covenants, in relation to the humiliation, wasting, desolation and final overthrow of "Mystery, Babylon the Great, the Mother of Harlots," etc., etc. Read Revlations, chapters 17, 18 and 19. also 1 Nephi 3:33, 34, 46–51, and Doctrine and Covenants 1:3; 34:3; 64:5; 84:1; 108:2, 4, etc, etc. We rejoice that God is moving for the spread and triumph of his "marvelous work and a wonder." The signs of the times point unmistakably to a further breaking down of "Mystery, Babylon," throughout all her departments, and to her further alienation from, and by, the civil governments of the world. The light is come and increasing.

ROME, Dec. 24.—"The Pope addressed the Sacred College today and gave thanks to God for the blessings which his jubilee had brought him. He affirmed with much feeling his former utterances on the question of temporal power, and indignantly rejected the accusation that he was an enemy of Italy. He urged Catholics everywhere to agitate in a legal manner, for the restoration of the Papal Supremacy, and spoke in deprecation of recent liberal factions in Italy. His address throughout was unusally violent and bitter.

The speech referred exclusively to the Vatican and Italy. His Holiness said that the whole world saw in what a painful situation he was placed. One could only ask, How far will they go? At the present time a systematic war was being waged. Even the person of the Pope was exposed to the threats of the mob. The enemies of the Holy See had weapons enough already to injure the Papacy, and if these did not suffice, they were prepared to manufacture fresh weapons. It was persistently asserted that the Pope was the enemy of Italy. This assertion was simply made to mask the real object of the perfidious war against the church, and that object was to render Italians hostile to the Papacy. To vindicate the rights of the Pontiff, was in reality to advance the prosperity of Italy. To demand that the greatest moral power in the world should possess real sovereignty in Italy, where Providence had placed it centuries ago, was not an act of hostility to the country. The fact that Bishops in foreign lands were laboring for the restoration of the Pope's temporal rights proved that the interests of the whole Catholic Church were bound up in the cause."

Of this the Chicago *Tribune* for Dec. 26th has the following comments, and the Brighamite Mormons and their like would do well to note the fact that "Providence" is moving for the divorcement of the state from church control and church interference throughout all Christendom. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The *Tribune* says:

"It is a little remarkable that the venerable Pontiff of the Roman Catholic Church at this blessed Christmas tide, and when his discourse should be "peace on earth, good will to men," addresses his Sacred College in a belligerent manner and can find no better topic than wholesale abuse of the Italian people, and of all people everywhere who do not believe in the temporal power of the church. 'To demand that the greatest moral power in the world should possess real sovereignty in Italy, where providence placed the church centuries ago, is not an act of hostility to the country,' says the Pope, forgetting that the same providence which placed the church in Italy, also laid upon it the injunction, 'Render therefore unto Cæsar the things which

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are Cæsar's,' of which things temporal sovereignty is the most natural and conspicuous. It is not a pleasant spectacle, this of the spiritual head of a great church berating the world, opposing himself to its material profit and progress, and demanding political power and sovereignty, oblivious to the fact that it has long passed the time when it will allow the church to interfere in the concerns of state or dominate them in any way. Such violence and bitterness are not seemly."

EXTRACTS FROM LETTERS.

Bro. R. Etzenhouser wrote under date of the 7th instant from St. Louis, Missouri, as follows:

"Conference of the 5th and 6th a success. All business passed off peacefully and much of the Spirit was manifested, with profitable sessions throughout. In the sacramental service many took part and were blessed. Bro. Gillen's preaching of late weeks, and his work in the conference have been very profitable."

Bro. Hiram Rathbun wrote from Buchanan, Michigan, the 4th inst:

"I have labored at Williamson, Webberville and Dimondale, and left all three places with arrangements for prayer and testimony meetings every Sabbath at each place. I am now with H. A. Richardson, John Shook and the other Saints in this place trying to help them on in their conflicts in this holy war against error, ignorance, superstition, arrogance and sins, all of which know no blush. But the faith, the hope and the patient endurances of the Saints—watered with their tears—bringeth in the season thereof a glorious reward. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Thank the Lord for his precious promise! When grief's gushing fountains of the Saints are all broken up and the eyes become the channel of a flood, yet holy hope rides buoyant down every tear as the Spirit whispers, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things.' So let Saints work on, pray on, weep on, trust on, hope on. The rest, the prize, the crown, is waiting, yes, just waiting."

Bro. J. G. Cook, of St. Louis, Missouri, recently expressed himself as follows concerning church matters there:

"Bro. J. W. Gillen has been preaching for us lately, but I am sorry to say that he is going away this week; his sermons were good and he has done a good work here; he is a good brother, and in his departure from among us I can say that he has the well wishes of the Saints at St. Louis."

WE have the following from the Chicago *Tribune* of the 11th inst.:

"A meeting was held tonight (10th) by the Reorganized Church of Jesus Christ of Latter Day Saints to complete arrangements for the world's conference to be held April 6th 1889 Delegates will be in attendande to the number of probably 800, from all parts of the world, and the conference will continue for about a week. A committee on entertainment was appointed, consisting of J. F. McDowell, H. C. Bronson and Robert Winning, who will see what can be done in the matter of aid toward entertaining the visitors. This committee will also visit the various pastors of the city with a view of securing their co-operation. Robert Winning, John Burlington Jr., and the Rev. H. C. Bronson constitute a committee to procure a building sufficiently large to accommodate the delegates. This conference is an important one, as it exercises a controlling interest in all governmental affairs of the Church throughout the world. The quarterly conference of this district convenes in St. Joseph the last Saturday and Monday in February. It will enact such regulations as will be deemed necessary for the further establishment of the church in north-west Missouri, receive the report of the general work done in this district, and appoint all ministers within its jurisdiction.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant."

BY WHAT LIGHT ARE WE READING?

As saints of God we expect to build a spiritual house. Have we counted the cost, and are we assured in our own minds that we shall be able to finish? "One is your Master, and all ye are brethren."

In our last article we quoted from a widely circulated, ably edited journal of the Methodist Episcopal Church an article which charges upon Protestantism the entire blame for the loss of power over the masses of the people; and one of the items ennumerated is, that the dress of even the middle classes is such that the poor cannot afford, without beggaring themselves, to appear in the house of God clothed as would seem suitable beside these. In this latter day, God has spoken to his people and given them a direct command, "Let all your garments be plain." Would any one suppose that this could be open to controversy? And yet it is, and that too of honest difference of opinion, because to this is added, "And their beauty the beauty of the work of thine own hands." A plain garment may at the same time be a beautiful garment, but by no possible rendering of the English language with which we are acquainted can an ornamented garment be a plain garment. It may indeed be *comparatively* plain, but it is not plain If we read by the light of loving, willing obedience to the will of God, we will not only be able to read correctly, but, led by the Spirit which guides into all truth, we will many times be able to see clearly the *reason* for the loving guidance God extends to us, which guidance if submitted to, will lead us into all truth. Comfort, freedom from many an hour of perplexing thought, self respect, time secured for the improvement of our mental faculties, to say nothing of obedience to His will, are all on the side of plain dressing; and if it does not bring humility with it surely no one can say that it has a tendency to foster pride.

Still more surprising than the fact of the construction which has been put upon the commandment to which we have just referred, is that which is put upon the one given in 1887: "Let your garments be of a sober character, and free from excess of ornamentation." There is a light by which this would stand out in bold relief and read, "ornamentation is the *excess* from which I wish you to be free. The trifling ornaments which vanity and pride lead men to put upon their persons, ill become the elders of my church. Men 'standing between the living and the dead,' embassadors for Christ, need not such things as these. They cannot add to your dignity, they may perchance hinder your usefulness; avoid them. The money invested in these would procure respectable garments for some fellow laborer who is not to-day in the field, simply because his clothing is not respectable, or for some other one who is there, and being there, needs better clothing than he has." All may not read it by this light, however, and for the sake of argument we will read it by another light, and say, "This shows plainly that a certain degree of ornamentation is right, and may be used. If the elders may ornament their clothes to a certain extent, then it follows that the sisters may do the same."

In the first place this command was given to "Men of God who bear the vessels of the Lord;" and be its meaning what it may, it applies to them and only them. And however desirable it may be for others to obey it, and good in its results to them as to the ministry, were those others bound by *no other command* to a like course of action, then they are not bound by this, for it is direct and specific in its nature, and cannot by any stretch of the imagination be made to apply to any but those to whom it is given, "*Men of God who bear the vessels of the Lord.*"

But admit for the sake of argument that the Lord did intend to convey the meaning which has been attached to it, is there any trimming which good taste allows to be put upon a gentleman's clothes? To any reflecting mind the absurdity of the position ought at once to be apparent.

Again; if the noun "excess," be used in the sense of the adjective excessive, who will be able to tell us just at what point the proper amount of ornamentation ends and the excessive begins? We have seen by their own confession, that to present a respectable appearance by the side of the middle classes in Protestant churches to-day, means beggary for the poor. Neither can you call this excessive, for according to the world it is very moderate indeed, anything like excess lying far beyond this. As a case in point we give you a brief description of the attire of Mrs. Frank Leslie, when assisting at a Thanksgiving dinner served by herself and other ladies of New York to the starving poor of that city, in the kitchen of the St. Andrews hotel: "She was dressed in black silk, with a jaunty little bonnet on her head, and the regulation band of white ribbon tied about her throat. Her fingers were jeweled with solitary diamond, turquois, sapphire and pearl, and about her wrists were clasped great bands of Roman Gold, set with diamond stars." Mockery, hollow mockery! but while our heart burns within us at such a spectacle, we do not wish to be drawn from the consideration of the question, "Where does the proper amount of ornamentation end and the excessive begin?" Having made *plain* garments to mean *sober* garments, and discovered that we may trim and ornament them, it is still necessary that we know how much to put on them without coming to the point of excess.

Thus we find ourselves again reduced to walk in an uncertain way and to stumble, as all surely will who walk not by the light of His revealed word. The test of our love to Gsd is obedience. "If you love me keep my commandments." We take broad issue with the sectarian world upon this very point. They have *explained away* the plain commands of God. Are we in any better condition? It will not do to say, "This matter of dress is a small one;" for if it is not too small to demand the attention of the Ruler of the uni-

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verse, can it be too small for our consideration? It will be a happy day for the cause of truth, and a blessed one for humanity, when they shall fully comprehend the fact that every law of God is a great matter, and because each separate one has been framed and weighed in the balance of eternal love. and was from the beginning intended for our highest good, they cannot be violated with impunity. Small as this matter of dress may seem to you to-day, if eternity should reveal to you the fact that *one soul* had stumbled over your dress and been lost, do you think it would be a source of pleasure to you? Love seeks the welfare of its object—leaves the ninety and nine in the fold and searches upon the bleak mountain tops for the one gone astray—and if you have never tasted the sweets of finding and helping back to the fold such an one, try it, we say to you; taste, and you will know joy you have never felt, a foretaste of the joy reserved in heaven for him who overcometh.

The voice of the Spirit is calling to the Saints, "Come up higher." The forty years wandering in the wilderness for the Latter Day Israel is drawing to its close, and the eye of faith turns from the toil-worn and weary veterans, to the young men and maidens of whom you said, "Our children shall perish in this wilderness." Even now God is raising up leaders for them, and e'er long the battle cry will be passed along our lines, "Arise, go over this Jordan, thou and all this people." Let those who wait upon the Lord renew their strength, and let your courage fail not; for as there were in Israel seven thousand who had not bowed the knee to Baal, so in this Latter Day army God has reserved to himself a goodly number who will keep his commandments, and his word shall not fail, but shall accomplish that whereunto he has sent it. Let us so strive to read his law by the inner light of love towards God and man, that we may be found walking in harmony with it; for outside of this there is no promise of safety.

PRAYER LEAGUE.

Special Requests for Prayer.

Sister Lillie Kinsey, of Harlan, Iowa, is in special need of the prayer of faith and earnestly desires to be remembered by the sisters of the League.

Sr. E. A. Charles, of Bartonville, Ill., also requests to be prayed for, that if it is God's will she may be healed.

Home Column Missionary Fund.

Sr. Mary Whit, Lima, Mo	$ 25
Sr. Sarah Hudson, Columbus, Neb	2 00
Sr. M. A. Witherell, Opolis, Kan	35
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Sr. Rosa Porter, Wilber, Neb	15
Sr. Laura Porter, Wiber, Neb	10
Sr. Carrie Porter, Wilber, Neb	10
Sr. Pearl Dutcher, Bay Port, Mich	75
Sr. J. A. Herbert, Sonora, Ill	50
Sr. Ella Sherman, Blandinsville, Ill	1 00
Sr. Mary Farrow Burnside, Ill	25

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Lamoni, Iowa, Jan. 10th.

Errata:—In Sr. Richard's letter in the Column of recent date, it was Bro. Mohr who preached to an empty house, instead of Bro. Caffal, and it was not in Germany, but in North Platte, Nebraska, that Bro. Mohr first heard the gospel.

EXTRACTS FROM LETTERS.

Sr. Mary White, Lima, Mo., writes:—"I must bear my testimony to the value of the Prayer Union. I have observed the hour from the first, and have had the Spirit of God bearing witness with mine that He is a prayer hearing and a prayer answering God, and also that he is about to pour out his Spirit more fully upon the church. I desire this year to make a monthly free-will offering to the Lord. I am one of the scattered and lonely ones, and ask to be remembered in your prayers."

Sr. Bently, St. Thomas, Ont., writes:—"I want to let you know that I am still in the faith, and the more thoroughly I become acquainted with the work the firmer I am. I desire to press onward in it, for I love it and its teachings."

Sr. Cornish, of the same place, writes:—"I love this work, and strive to defend it wherever I am. Last year I asked the Saints to pray for me because of poor health. It has pleased God to bless me; but I am not entirely restored. Will you intercede with God in my behalf, that, if it pleases him, he will restore me to health, that I may spend my strength in his service."

Sr. Mary Prettyman, of Knox, Ind., writes:—"I have been engaged in this work for twenty years, and God has many times blessed me in a wonderful manner. There is a little flock of Saints here that are hungering and thirsting after righteousness. We have not had any preaching since September, when Bro. C. Scott was with us and gave us some splendid discourses. We have week-night prayer meetings, and Bible studies on Sunday. Visitors frequently come in to these, and we enjoy talking together. Sr. Maggie Collins and myself have been visiting, and talking some with the people, and have been blessed in so doing. The last week of the old year was one of severe trial and darkness for me; but, praise the Lord, with the incoming of the new year this darkness has fled, and I set my stakes more firmly than ever to draw nearer to God and strive to live every day as though it were the last one of my mortal life. Let me beg the sisters of the Prayer League to be faithful, for God has surely a blessing in store for those who are."

Sr. M. M. Brooks, Tilbury Center, Ont., writes:—"I think the Prayer League will be the means of much good if we are only faithful. Would that the language of every heart might be, "Nearer my God to thee." May God increase our faith, and give us wisdom that we may know what to pray for. Let us pray in faith, for the prayer of wavering unbelief can not be acceptable to God."

Sr. Mary E. Kelsey, Croton, Iowa, writes:—"Sr. Matthews sends me the church papers, and though I have had many trials since I came into the church, I can truly say I have never regretted what I have done; and though my husband now opposes me I hope to see the day when he will be with me in this work. Pray for me, that I may hold out faithful."

A sister writes as follows:—"I was much impressed with the good news contained in the editorial in the *Herald*, "Come up Higher," and on the night I read it I dreamed that I, with some of the Saints, was in a large wagon, journeying. It seemed to be night, and I noticed the stars, which were exceedingly bright and numerous. They commenced to move and come together in perfect order; and went through a drill, as it were, changing into beautiful forms—much like the forms presented in the changes of a revolving kaleidescope. When the last view was presented there appeared two double columns, and over these a beautiful arch, like a large gateway. The arch was beautifully wrought with a lace or network of stars, with the word "Come," in the beginning of it. I could not make out the other words, which were behind the network, neither did I know what they were. I thought I stood up and clapped my hands and shouted, "This denotes the coming of the Savior." I awoke and felt to rejoice over it, and because of the progress of the Lord's work throughout the world."

Buffalo, Iowa, Dec. 30th.

Sister Frances:—Something like two months has passed since I sent my name to be enrolled with the Prayer League; and I now wish to relate my first experience when meeting with you. I was alone one afternoon sewing. The thought came, "It is near the time for me to meet with my sisters in prayer." The next thoughts were, "Oh, how silly it would look! Your prayers would amount to nothing!" But I well knew this to be an influence from an evil source, and so, by a determined effort, I forced myself from the chair in which some unseen power seemed endeavoring to keep me seated. Going into my bedroom and closing the door, I knelt down and prayed to God to help me that I might pray intelligently; and I experienced a spirit of prayer such as I had never known before. And, dear sisters of the League, I felt your very presence with me so strongly that I instinctively looked around almost expecting to find you there indeed. I arose with my eyes full of tears, and my heart warm with love for Him who I knew heard my prayer that day. I believe there will be great good wrought by, or through our effort. Let us persevere; and if any be tempted as I was, do not yield, for a blessing awaits you. Ever praying for the welfare of Zion, I ask that you pray for your sister,

Pauline Ruby.

No 5, Park Terrace,
Llanelly, Wales, Dec. 11th.

Dear Sister M. Walker:—I have been a constant reader and a silent observer of all your writings in the *Herald*, *Hope* and the *Leaves*, and after mature consideration I am constrained to say that by your labor and in your field there is truly a golden harvest for the church, for fathers and mothers, for the youth and the children.

I have read the different letters in the "Mothers Column" from the many sisters that have been drawn by your labors into the great field of correspondence, with great interest. Could see

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my own experience of life in the self-confessed experience of others.

By this time I am released from the "burden of young children." I have raised mine, four in number, two boys and two girls; and, thank God, they are landed where my ambition wanted to have them, in the service of God, and in the missionary field. And my prayer now is continually: "O, Lord, protect from the evil that is in the world." Only a mother's mind can run back the path of my experienc and conceive with what terrible exactness I tried to, and did, impress the image of truth upon their tender minds, and that, often times, under trying circumstances.

Permit me here to offer a thought. The minds of our children, when we first get them, are clean, pure and white, like paper ready to take impressions; and, dear mothers, it is our right to see and superintend all the impressions that are made.

Remember us and our mission field.

SISTER J. T. DAVIS.

THE words of encouragement and appreciation contained in the above letter are to us almost precious; for, next to the approval of God, we hold the approval of a true, pure, loving, faithful mother—a mother whose works bear witness to her life, and whose husband and children rise up and call her blessed. Sisters, let us take new courage. Our work cannot be separated, and whatever is said to one is said to both. Together we are enlisted to fight this battle, and whith God's help we must conquer. We entreat that the Prayer League will not forget the especially hard and in many respects discouraging mission undertaken by Bro. J. T. Davis and wife, that God may uphold and sustain them and go before them.—ED.

Dear Sisters:—This being the first of the new year, I feel like writing a few lines to you to say that I am encouraged in the work that we are engaged in.

The Mothers' Home Column has been a great comfort and help to me, as well as to many others, for which I feel thankful. Many times, when burdened with care and trials, there would appear a letter that seemed expressly for me, from which I would receive new strength and faith to take up my cross again, and follow my Master through rough places as well as smooth. The paths He trod were not always smooth and full of roses, then why should mine be? Since entering into the Prayer League I have been blessed. Although I am one of the scattered ones, and have not the privilege of meeting with my sisters, I have not failed to keep the hour, and feel that it is right so to do. The Lord has blessed me, and I know that he will bless all that seek him with full purpose of heart.

I received a letter a few weeks ago, from one tempted and tried, and I presume there are many such. To them I would say, do not give up. Let your trials be ever so great and your burden ever so heavy, remember you have a friend that will help you in every time of need. He is pleading with you with outstretched hands, saying: "Cast upon me all your care. Come unto me all you that are heavy laden, and I will give you rest." Will you heed those kind and loving words, and trust Him? If you will, he will help you, never fear. So do not get discouraged, but look up. The Spirit is calling you, dear discouraged sisters, to come up higher. Purify yourselves; let your conversation be pure and holy; call on the Lord in mighty prayer, he will hear. Do not say you doubt, for He desires a prayer of faith. If you are weak and cast down, remember we all have a work to do, the weak as well as the strong. If you do stand alone, there is more need of living close to your Savior, continually striving to live the life of a true Christian, teaching your little ones to live so that you with them may meet those gone before that are waiting for you in the paradise of God.

I feel that I am one of the weakest, but am determined by the help of God to fight on and try to gain that rest that awaits the people of God. What are all the vanities of the world compared with a home in heaven with the saints of the Most High? God give us strength to endure to the end, is the prayer of AUNT P.

Correspondence.

GARAFRAXA, Ont., Dec. 24th.

Dear Herald:—Having become acquainted with your papers of late and being cheered by the many testimonies given to the truth of this great latter day work, I thought I would add what I know of the glorious gospel. I am but young in the work, having been baptized on the 30th of July last by Elder John Shields. When he came here a year ago I was so prejudiced I would not go to hear him preach, and represented that he had come to get up a load for Salt Lake, and also other reports which had no foundation more than Madam Rumor.

I was raised in the Presbyterian faith, but finally abandoned church-going and tried to believe the Bible to be false and religion to be a fraud, thinking it was not possible for the Bible to be a truth and sanction to so many forms of religion. And without investigation I classed the Latter Day Saints as another of these forms, and only another specimen of the religious fraud, until one Sunday, in February last, my wife and I paid a visit to Mr. John Taylor's family, living about ten miles away; and it so happened that Elder J. A. McIntosh was to preach there. After hearing him preach I thought the gospel was better explained than I ever heard it in all my life before. I then got some tracts and a Voice of Warning and commenced to investigate; and the more I searched the more I found the doctrine to agree with the Bible. In June I met with Elder Shields again and invited him to come to my place and hold meetings, which he did on the 23d. On the 30th I agreed to be baptized with my wife and three others, and on the morning I was going to be baptized I took out my pipe to have a smoke, but Bro. Shields said, "Bro. Mortimer, why not bury your tobacco habit with all the rest of your sins?" so I began to think, "Why not," as no unclean thing can dwell in the presence of the Great I Am, and surely tobacco is not a clean habit. And as I wished to get rid of the habit, "why not now?" so I did not have the smoke, and have never touched tobacco since, nor did I have a desire to do so after I was baptized, for I desired the Lord to take away the appetite when I arose to walk in the newness of life, which he did, although many times previous to my obeying the gospel I had tried to give up the habit but was unable to do so, proving to me at last the power there is in the gospel to save from sin if we we will only be obedient to its conditions. I was also addicted to strong drink, and at many times was partially overcome; but since obeying the gospel I find that appetite also taken away. I thank the Lord for the same and would not exchange the few months happiness since I obeyed the gospel for all the pleasures of the world I have ever before enjoyed. When I say this work is true I only state what my eyes have seen, what my ears have heard and what I have felt of the power of the Spirit. I know the gifts of tongues, healing and prophecy are enjoyed by the faithful ones of to-day as in days of old. But I also know it requires diligence in the service of the Master, and a consistent walk before all to obtain those blessings.

Yours in the gospel of Christ,

JAMES MORTIMER.

KINGSTON, Mo., Dec. 31st.

Editors Herald:—I am still working for the cause of Christ. On the 8th of December I went to Livingston county. Bro. Miller secured the Christian Church, known as the Highland Church. I occupied it four nights and raised a little inquiry. I think some saw things in a different light from what they had before. I have been preaching eight miles east of Kingston in a School-house. I spoke three times at night in succession. This is where my brother, E. N. Ware, preached, as a Campbellite. He once preached our faith. I have preached in Ray and Carroll counties at twelve different places. Some new places, and some where there has been a large amount of preaching done. I shall do what I can this winter, according to my health. I have not been very well this fall; had some chills. My preaching is mostly at night and the night air seems to disagree with me, though I shall trust in the Lord and do what I can.

Yours in Christ,

R. L. WARE.

HARRISONVILLE, Mo., Dec. 29th.

Dear Herald:—Since I last wrote you I have received letters of inquiry concerning the lay of the country, etc. I will say for the benefit of all concerned, that the country is mostly level, just rolling enough for drainage, with lime-stone soil, mostly prairie, yet plenty of timber for support, and is well adapted to growing all kinds of grain and grass. Harrisonville is the county seat of Cass county, and has a population of about six thousand, with four railroads. We have a membership here of fifteen but are not yet organized. We hold services once a month. As evidence of the class of people that occupy Cass county, this fall we gave a majority of four hundred for Local Option. Beat it if you can. Of late I have done considerable preaching at Rich Hill and baptized seven, mostly heads of families. Several others are near the kingdom.

I assisted the brethren there in organizing a Sunday School, Bro. J. C. Christensen superintendent. The branch has enrolled on its book fifty-nine members, four others who have moved in of late not registered.

The branch has rented and seated with chairs a very commodious hall, that will seat about one hundred and fifty. Bro. S. S. Black is president, A. Dellor priest, W. Chapman teacher, Thomas Oneal deacon.

On December 11th I commenced a discussion in the Christian Church at Virgil, Vernon county, Missouri, with Elder F. Smith, which lasted

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four nights, giving us a grand victory for truth and making many friends to the cause. To God be all glory. We have some very faithful Saints who live in that section. I have been assisted at times in my labors by Brn. A. Lloyd, D. Tucker, J. C. Foss and the White brothers, who are all good, faithful brethren, and are doing a good work. I feel well in the work and desire to battle on until the last victory is won.

Yours in the faith,

EMSLEY CURTIS.

FERNDALE, Cal. Dec. 15th.

Dear Herald:—I send you the Ferndale *Enterprise* in which you will find a defense of our position. I find no trouble in getting such an article printed. Most of editors are perfectly willing. Again, I would call the attention of our brethren in the field to this the best of ways of informing the public of the difference between us and the Utah people, if they will write without personalities. It is no trouble to get this subject before the public in the secular papers. We should use every lawful means within our reach to let the people know the difference, as that is the great stumbling block and rock of offense. Let us remove it. I have just opened another place and am slowly widening the circle. Expect to baptize some on the morrow.

Yours in bonds, A HAWS.

TULARE, Cal., Dec. 25th.

Dear Sir:—I wish to call your attention to a strong argument for the convincing of outsiders of the truth of the divine revelations of Joseph the prophet. We read in Ezra that he set up the altar that had been thrown down and restored the continued sacrefice. What more evidence is required to prove that the 2,300 year-days of Daniel's prophecy, for the cleansing of the sanctuary, are in the past? It is acknowled, generally, that the 70 weeks were 490 years. Ezra set up the altar 536 years before Christ. If the daily sactrifice was taken away in B C 600, we come to the birth of Swedenborg who may have had something to do with the water or cleansing. If we reckon from 543 B C. we come to the date of Swedenborg's last judgment in the world of spirits 1757. He (Swedenborg) restored organization like Joseph Smith, but predicted at his death that the Lord himself would, in about 50 years, restore the New Jerusalem Church, which took place in 1830 through the instrumentality of the Lord's prophet, Joseph Smith. Malachi says the daily sacrifice that was offered up in his day was not acceptable to God. Hence the fulfillment of that prediction is in the past.

INER LAMB

BURTON, Wis., Dec. 25th.

Dear Herald:—I am just as strong in the faith now as ever. I have read the Life of Joseph the Prophet, also the Book of Mormon. I have been reading my Bible lately, which, by the help of my heavenly Father, I understand well. I wish the prayers of the Saints, for I have hard times here, being all alone. If it were not for "the faith once delivered to the Saints" I would not want to live in this wicked and sinful country. If any of the elders should pass through these parts, they can find a welcome with my parents. I would be glad to correspond with some of the Saints. Yours,

W. D. KLARMAN.

CARO, Michigan, January 3d.

Bro. Blair:—An article [found in another column.—Ed.] written by Mr. Richard Nye, better known in the counties of Sanilac and Huron, in this state under the name of "Uncle Nye, I send you to-day. He is a very influential man, and it is said by those who are acquainted with him that he is a man of veracity. By his request I frequently made his pleasant home a resting place when I passed that way, and I always received a hearty welcome from him and his family. One day when in Minden City he chanced to meet two ministers, one a Congregationalist, the other a Methodist. They began to converse with him upon the subject of religion which ended in a controversy upon the mistranslations of the Scriptures, and on the faith of the Latter Day Saints. On parting they promised soon to pay him a visit. Soon after returning home he prepared this article, which he intended to read to them, but they failed to fulfill their promise to meet him. Soon after he had written it, I happened to pass that way and stopped for a few hours, and while there he read it to me. A few weeks ago I sent for it, and so he sent it to me and gave me permission to have it published in the *Herald*, and I forward it to you.

Yours in Christ,

LEVI PHELPS.

ELDORADO SPRINGS, Mo., Dec. 28.

Bro. Blair:—I feel to rejoice in this great latter day dispensation, for the truth is gaining ground. I had the pleasure of attending the discussion held at Virgil City, cammencing December eleventh, and continuing five evenings of two hours each. Bro. Curtis sustained his posltion nobly and well. It must be remembered that the discussion was forced upon Bro. Curtis while preaching at Virgil City. Elder Smith of the Christian faith remarking that what Bro. Curtis had said was an "infernal lie," and that he would "wear him out" on the same. The tables turned and Elder Smith frankly confessed that to Bro. Curtis belonged the spoils, and shook hands over it at the ending of the debate, and said he wanted to act honorably with Bro. Curtis which he did. The whole house was held spellbound for the last half hour, while Bro. Curtis, under the power of the Spirit, heralded forth the truths of the kingdom of heaven, and under the solemnity of the occasion many were able to see that the gospel is still the power of God, although some would persecute the saints of the Lord. I am happy to say that the work in this part of the Independence district is flourishing; that by wise and efficient labor, we have reason to believe many will obey the gospel soon. We all know in waging war we must have faithful officers to see to the work, and we have that in the wise supervision of brethren I. N. and A. White. There are grand openings all along the southern portion of the district for preaching.

I have not been able to devote all my time to the work in the field, as home duties have taken up a part of it. But by the the help of the Lord I hope to devote all my time to the vineyard of the Lord as soon as circumstances will permit. My labor has been to assist Bro. Curtis until of late. I expect to join him after conference again, and remain through the winter. Our quarterly conference convenes on the sixth and seventh of January. In the covenant,

ABNER LLOYD.

WHEELER'S GROVE, Iowa, Dec. 31st.

Bro. Blair:—The Saints at Wheeler's Grove are not all dead. We have had some good prayer and testimony meetings this winter, in which the Spirit has been present with us, and that has caused the Saints to rejoice greatly, and has strengthened our faith in this great Latter-day work. Brn. Hanson and Davis have been with us and spoken words of encouragement and cheer, for which we thank our heavenly Father. While they were here another one was born into the Church of Christ. Peter Frederickson is well known in the Pottowattamie and Fremont districts, a man respected and loved by all who know him. He ever was a charitable man, and a true friend to the church. His baptism fulfills a dream in which it was seen he was baptized. This dream was had eight or nine years ago, and the very spot and everything connected with it was shown in the dream. We are looking for Brn. Henry and George Kemp by the 4th of January. Yours in the faith,

S. C. SMITH.

NEW HOPE, Va., Dec. 28th.

Dear Herald:—I am a new member among the Saints and wish to tell your readers how my conversion was brought about. I had been trying to serve God as best I could for twenty-one years. I had never heard of this latter day work until I was married, which is nearly nine years ago. My companion was deceived by the Brighamites at one time, but he told me he did not believe in all their doctrine, and that he expected to unite with the Reorganized Church some time. But I thought it was all a delusion and that he would be turned away from it.

I did not feel uneasy at all, and so everything moved on smoothly until one year ago when the few Saints in this community asked for our house of worship for an elder of the Reorganized Church to preach in and it was denied them. Then my trouble began. My companion told me he could not go there with me to preaching any more. This was more than I could bear alone; and as I had always found help in time of need, I thought I would take my trouble to God in prayer. Then I felt strong, and I thought that would be the turning point for my husband, and that he would come in with me. But instead of this, God turned me around insomuch that I could not pray at all. I then thought there was something wrong, but I tried time and again, and always with the same result. At last I gave it up. If it had been a man I believe I would have fought him. But I was afraid to try to fight God because he would not let me do to suit myself, for I felt that it was the power of God that was in my way. I continued stubborn and would not tell of my trouble but was trying to wear it off, when brother James Moler came to our house and stayed a few days and preached twice. I believed the doctrine to be true the first time he preached, but I was determined not to say so, and he went away. I did not feel satisfied, and when he came back the second time and preached several more sermons I felt obliged to confess I believed, and also tell my experience of trying to pray and could not. I tried all night to go to sleep, but could not; but when I told all, sleep came just as natural as ever.

But my near and dear friends have turned their backs on me; and yet this only confirms my faith in the work—that it is of God. Bro.

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Moler baptized my husband on the 8th of this month, and six days later he baptized me; and now we are trying to serve God together; and we rejoice that we have been united in "the faith once delivered to the Saints."

Pray for us that we may be faithful unto the end. I have already written more than I intended, and yet have only made a beginning.

Your sister,

MAGGIE S. COFFMAN.

VALENTINE, Mo, January 1st.

Bro. Joseph:—There has been a discussion here between a wholly Sanctified man and Bro. James Thomas of this district. The propsition read: "Resolved that the gospel preached by the twelve with its water baptism, did not include the Gentile world." Mikel Rousy affirmed; James Thomas denied.

The cause did not suffer in the four nights debate. Bro. Thomas tried to get him to continue three nights longer; but no; he must go home! He said the Latter Day Saints believed that none would be saved only them. He was then informed that they believed every man would be rewarded according to his works. He tried to make it appear that Paul preached another gospel, a different one from that taught by the Twelve, chosen by the Savior prior to his resurrection. But he utterly failed on all points.

Bro. Thomas and my father, Ole Madison, have been on a preaching tour in Holt and Atchison counties, and state that the work is onward in all the places where they were, people being willing to come and hear for themselves. But we need more laborers, for the field is large, and the harvest is ripe, and the reapers few.

Yours in Christ,

M. P. MADISON.

PLEASANTON, Iowa, Jan 3d.

Bro. Blair:—I have looked over the first volume of the *Autumn Leaves*, and in my judgment it is the best work I ever saw for the youth of the Church. The story of the Book of Mormon, by Bro. H. A. Stebbins, is very interesting reading and gives real light upon the dealings of God with his people on this land of America. "With the Church in an Early Day," by Frances, is very instructive and edifying, and should be read by all our young people. "From Malachi to Matthew," by W. R. Houghton, is an able effort to throw light upon a period of over four hundred years, which we have but very little history of in the Bible. These articles, with many others from the pens of our faithful brethren and sisters, and others, which appear in *Autumn Leaves*, make it a very interesting and valuable book to read, and the young people and the heads of every family in the Church, ought to subscribe for it. Dear young brethren and young sisters, if there are any of you who have been in the habit of reading novels and worthless books, I advise you to cease from it and read that which is now prepared for your especial benefit. I once asked a member why he read trashy matter. The answer was that he was tired of reading the Church books and that he wanted a change; at the same time never taking the *Herald*, nor any of the church papers. To such my advice is, Stop reading your novels and subscribe for the Church publications. One number of *Autumn Leaves* will teach you more wisdom, moralty, virtue and religious principles, than ten thousand copies of fables. Remember that this monthly magazine is published especially for your benefit. It is edited with great wisdom and is beautifully arranged. If the whole volume complete is bound together, it will make a book of nearly six hundred pages of good reading, and worthy a place in the library of every Saint.

A. W. REESE.

MONMOUTH, Ont., Dec. 25th.

Brn. Joseph and William:—As the year has rolled around, bringing the festive season, it also brings many greetings as memories and scenes are revived, and charity forbids expression of the thought that all these greetings are hollow mockery only put on to fill up an appearance which is but assumed. Be it as it may, there are among the many those whose souls are stirred with deeper and holier thoughts, when they are brought in memory of Him whom the days' festivies are said to commemorate the birth of. My own thoughts go out to Him and I am trying to comprehend the extent and nature of the work he did, but I can only see a little way, and "through a glass darkly." But I will leave my reflections and proceed with other matters.

This is a new field of labor opened by brethren W. J. Smith and J. H. Lake, where they have done a good work at considerable sacrifice. Their memories are yet fresh in the minds of the Saints. This is the roughest and most picturesque part of Canada that I have ever seen. It appears as if one of the most mighty convulsions of nature—earthquakes—had done very much to "turn upside down" a very considerable extent of this country, as much of the rock has been heaved to the surface and is broken in such a manner that large detached pieces can be seen where they have evidently been broken off from the other parts. Granite (red and grey) lying on the surface. Iron abounds in places and in paying quantities, but little is done towards working mines. Marble, of no mean quality, is common to some parts. Pyrites, soapstone—of a splendid quality—and lead are found in many parts. Copper is also found, and several kinds of beautiful stone which for lack of ambition or energy lie unnoticed and unused.

You will no doubt call to mind a letter you received some time ago from a Church of England minister, who wished to enter into a war of words through the *Herald*, but you wrote him to use some of the local papers as the *Herald* would not be seen among but very few of his people. This is his locality, and he seems to have a sympathetic feeling for his surroundings; (I mean the physical appearance of the country); as it is most terribly broken up, deformed and contorted by convulsions, evidently caused by internal pressure. I hope the future may make the rough places smooth again, not only in the physical, but also in the moral phase. I may have to meet the gentleman, but would rather not from what I learn of him. Bro. W. J. Smith held a debate with him last summer and it has done our cause a great deal of good. In fact, I dont want to spoil it, so I shall try to keep out of the way so far as I can, and not compromise any principle of truth.

Among the events that have trsnpired with the Saints we may mention the loss of Bro. Abram Lake's wife, aged forty-seven years. She was not a member of the church, but was about to become such. Her faith led her to confess as much. She died very suddenly, having left home at Irondale on the morning of November 1st, and in company with Sr. Bates proceeded to Cameron, which they reached in safety. Some time after arriving Mrs. Lake had occasion to go out of the house where she was stopping (with Mr. A. and Sr. Miller). Sister Miller knowing that Mrs. Lake was not well, went out a short time afterwards and found her dead. A deep interest was felt by the Saints and many of the friends. Among those who are not members was Mr. Bryson, the Post Master, who drove to Bobeaygeou, a village some twenty miles distant, where she was buried. Mr. and Mrs. Ayers also showed all the kind attention possible; but probably the weight of feeling rested on Mrs. Miller and his wife. As sister Miller is not very strong, the shock had considerable influence on her nerves for a time. Bro. John H. Lake no doubt will join in mournful sympathy, as it was his brother's wife. Shortly following this was the death of Sister Garbet, also of Irondale, and we have been informed by those who surrounded her bed just previous to her departure that the radiant light of peace and joy which lit up her soul and burst from her lips was one of the most soul gladdening testimonies ever left by a dying Saint. I was called upon to preach both funeral sermons which I did on the same day—Sunday December 16th. In the forenoon we used a text for Mrs. Lake's sermon Romans 14: 7-12; and in the afternood Psalms 116: 15 for the discourse on Sr. Garbet's departure.

I enjoyed a degree of liberty and had no lack of aid, being assisted by the word. Three other elders being present, namely, Abram Lake, Amos Lake and D. E. Hough; the two former brothers of J. H. Lake, the latter a promising young elder who has volunteered to labor with me for a few weeks this winter. I very much appreciate his help. He is a good reasoner, very calm and not easily disturbed by crying babies, etc.

I feel inclined to offer a word in behalf of Bro. Abram Lake, as I am satisfied that he has the talent to make a very servicable man in the field if he can arrange his temporal affairs. Bro. Amos Lake is not at all qualified for the rough experiences of the field, but is of a very retiring disposition and admirably qualified to preside over a branch if he will give himself to it. Bro. Charles Lake, a young priest of the Irondale branch, son of Abram, is well qualified for any labor in field or branch, in due time, as he becomes better acquainted with the work. He takes his place now when duty calls him, and has given good satisfaction. Bro. Anson Burton, a young elder, is doing his best to hold the fort at Monmouth and acquits himself creditably before the world and the brethren, who are well pleased. Thus you see that in this part of the field God is answering the oft-repeated prayer, "Send more laborers into the field" by raising up young men to succeed the ones who will soon pass away. May they be abler and better men! Wish you could send some tracts into this place, they would do good; several are enquiring for reading matter. This is a good field. Several urgent requests have come to me from places round about—from five to twenty miles distant—to "come and preach for us." I can not do it, as I am only one and there are none of those holding office who can go, as they are all compelled

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to labor for the "bread that p-risheth." I may except Bro. Abram Lake. Even if they were at liberty they feel timid in going alone. Yet that is how I went, and have remained, with few exceptions, for eleven years. I will do the best I can while here to "strengthen the brethren" and present the word and such labor as is generally required, etc. I feel that with the local talent there is in these parts, that in a few weeks I shall be justified in going west, into the Kent and Elgin district, as that is where I am assigned to labor, as soon as I can reach it, which will be as soon as possible, of which I will apprise the president, Bro. A. Leverton, in due time. (Long may his face shine). To the Saints in that district, I send greeting, a wish for a joyous Christmas, not caused so much by reason of carnal festivities as by that "hungering and thirsting after righteousness," that the day may, by its recurrence, bring about in memory the desire to "come up higher," to a more spiritual walk and conversation with God; thus feasting to good things that make fat the soul.

To the Saints in the London district—as it is my home—I wish all that God may deem wise to give them, and I shall try to do my part in aiding them as I pass through the branches occasionally. Many times have they remembered me for which I wish to bring a gift of sweet remembrance and lay it on this Christmas altar to be consecrated to God for his goodness in puting that love into their hearts.

Some lonely ones away on the north peninsula of Bruce I am thinking sadly of to-day because they have no one to speak to them of the joys of the kingdom. Yet I am glad for them that they found the "Babe" who was once cradled in a manger. May the echo of the angelic voice which declared "Peace on earth good will to men" rebound upon the hearts of each of them and all their lonely ones thus situated, and echo and re-echo until it reaches my home where wife's heart may be made glad, and all my brethren and their homes, this day.

Your brother in the faith of our Lord,

J. A. McINTOSH.

LAMONI, Iowa, Jan. 7th.

Editors of the Herald:—After a long silence, so far as the *Herald* is concerned, I feel it my duty to offer a few words to your many anxious readres. About one month ago I did my last preaching. It seems a long time to me. It is a great sacrifice to labor as a traveling minister, but it is much greater one to be unable to fulfill the duties of one's calling. Some years ago I received the evidence that it was my duty to go forth, preach the gospel and help build up the work, notwithstanding my poor health, if at all able to do so. From that time to the present I have carefully striven to observe the instructions given; for the impression came in answer to prayer, was very strong, and I knew it was of God. God knows under what trying circumstances I have gone forth, and that I went in good faith and without regard to consequences. I have, however, for many years, been sensibly aware of a gradual and sure failure in my health, and that without Divine and miraculous interposition, I would, at an early age, reach that point where it would be impracticable and unsafe for me to continue in the field. That point has been reached; and although not unexpected by me, yet, as is usually the case, it has come much too soon. To submit with good grace is the most difficult part. We need the prayers of the faithful, but do not wish to attract undue attention, as there are others, many others, who need them as badly (possibly more) as we do. In some of my last efforts in preaching the word, I was greatly blest. I trust I shall never forget how the good Father stood by me when I was weak, giving to me and to all the hearers who were in a condition to be blest, such strong evidence of the divinity of His work. My desire and determination are to do what I can to sustain the work. And should it please God for me to again occupy the field, I will gladly do so.

Your brother,

JOSEPH R. LAMBERT.

BARTONVILLE, Ill., Dec. 23d.

Bro. Joseph and William:—I have just finished reading the *Herald* and rejoice that there is such a paper in the church. On reading it many thoughts come to mind. I noticed in it a request from Kewanee for the Saints to pray for Sr. Annie Chisnall We have been shown by the Spirit in vision that, if she would exercise faith she would be granted her desire. Sr. Annie is a good Saint and one who has ever been ready to put forth her best efforts, both in branch and in the Sunday School, and she has won the esteem of her schoolmates and brethren and sisters. We feel to say amen to the request made, and will join in the prayers of faith with the rest. Ever hopeful,

JOSEPH CHARLES.

LAMONI, Iowa, Dec. 31st.

Bro. Blair:—The *Herald* comes and brings good news from far and near, gladdening our hearts to hear how the gospel is being carried to the nations of the earth, and how God is blessing his servants with his Spirit. Since I left Illinois I have labored in southern Iowa and northern Missouri, and have been blessed in presenting the Word. At Blythedale and Pleasant Valley where I have been laboring of late, I find there is an earnest inquiry after truth, and the prospects are good. Some will obey ere long. It is no trouble to get a hearing when we go into a place where we have members who are trying to serve God and live their religion, and who are indeed an honor to the cause. Such I find in my travels. At Pleasant Valley is a nice Church belonging to the Baptists which is open for us by common consent, and the people administered to our temporal wants. Our brethren there are few in number: Bro. Wight and family, and Bro. Wm. Allen and family who are trying to hold up the Banner of King Emmanuel by their good works, letting their light shine. Bro. Bandy, who lives near Blythedale, is an old time Saint. He is an honor to the cause, and is well respected by all who know him. I expect to go back to that part soon, as the people are eager to hear, and I think much good can be done. I wish to say to my friends that Lamoni, Iowa, is my Post Office address. THOMAS WELLINGTON.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Reoleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

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

TRIUNE BAPTISM.

Whether we shall cruise along the shores of time, or bask in the sunlight of the known; or with intrepid boldness try to fathom the mysteries of the great unknown—and that which, without the inspiration of the Spirit of God will remain to man the unknowable: Whether we shall, by the inspiration of God, go out into the vast infinitude of creation and see its wonder-workings, all of which proclaim the supreme majesty of the Author, or simply confine ourselves to our terrestrial surroundings, we will be made to discover that nothing exists without law—neither indeed can. In fact, it were but deduced logic, that the thought of being governed, implies the necessity of something to operate in that direction. And hence we argue that as God is the great Author of the universe, and the governing, moving power, he will do nothing without law. And he being perfect in all his attributes, that no law can be framed in his unerring conception but a perfect one. That he, knowing the end from the beginning, could understand what kind of law would be necessary to operate in the final salvation of humanity, and just what kind would be suitable to any or all conditions of life, without regard to any particular time in the great events that were to transpire before the final "consummation of all things."

To our mind the great events of the flood, which has so perceptibly left its imprint enstamped upon the face our globe, stands out a living argument of God's eternal design, and corroborates the statement of Paul in Galatians 3:8 and Hebrews 4:2.

But that a better understanding of the argument we design making, may be had, we must go away back to what, without the voice of inpiration, would remain to the human family the great unknowable, away to the time when nature travailed and brought forth a new world; and I trust the *Herald* readers will pardon the timidity with which we approach this part of the argument, as we are yet a novice as to the pre-existence of man. As Jesus was the great Prototype of the mortal family of man, so must he have been of the immortal family, and hence, were there no other proof, this thought alone seems sufficient to our mind to prove that—"When the morning stars sang together, and all the sons of God shouted for joy," we of the human family must have been there, and we shouted because we knew that we were to come and take up an abode and become even a part and parcel of the earth, that the design of our creation might be accomplished. See Genesis 6:2; Luke 3:38, in proof that we are the sons of God.

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God knowing that man would become a transgressor of law, brought into existence a law intended to redeem him from transgression, and also to frustrate the deceptive schemes of the tempter. The operation of this law will bring about the redemption, not only of the globe itself,but of all who are willing to yield obedience to its demands. In Genesis 3: 17–19, we learn that on account of man's transgression the earth was cursed. Having already discovered that we are a part of the earth, is it unreasonable to suppose that to the extent that the earth is cursed, man will also partake of its withering blight, and *vice versa?* Hence the law requisite to the purifying of the globe, will also govern man, at least so far as he has partaken of the nature therof. Now that God operates through all nature by law, and would save man without law, seems unreasonable and highly improbable, to say the least. But going to the "law and to the testimony," we find the bright gleams of inspiration speaking forth in affirmation of God's way, and just how he has designed that in time we shall have fulfilled our course, and having observed the law, shall stand with the redeemed and bask in the glorious light of heavenly bliss.

In the sixth of Genesis we learn that man had so far degenerated that it became necessary for God to destroy him from off the face of the earth. Man being a part of the earth, through his profligacy brought our globe into a fallen condition, and in consequence it became necessary for God to put into operation the law adequate for the redemption of this terrestrial sphere, and without which it would ever have remained in its fallen condition. Hence we see it entirely immersed with a water baptism, the which becomes a part of the grand law of trinity that ages before had originated in the mind of Deity. In the second chapter of Joel, we learn that after the land of Canaan shall have been redeemed, there is to be a wonderful outpouring of the Spirit of God, even to the extent that "all flesh" shall feel the grand effusion, or that our globe is to be literally immersed, the second part of the triune law, the Spirit baptism. And it is to have such an effect, that Isaiah tells us that the "lion and the lamb shall lie down together." "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 1 Pet. 3:7. Here we learn that the time is to come when the earth is to be cleansed by fire, and it will be *after* this cleansing that it becomes as "a sea of glass." Thus is seen the trinity, the baptism of water, of the Spirit, and of fire; and as God never does anything without a necessity, it becomes actually requisite that the earth shall undergo this triune baptism before it can be permitted to occupy its allotted place with the celestialized globes.

Now if the argument thus far be a legal one so far as the law of God is concerned, and man in any sense of the term partakes of the nature of the earth, then that part at least, if ever cleansed, will need to undergo the same purifying influences. I trust we may be pardoned, if for the moment we digress to offer the thought that this was one of the reasons why it became necessary for Christ to be baptized. To the extent that he had partaken of the earth, it became necessary for him to obey the great law of purification.

Going to the record we learn that John was commissioned to preach the baptism of water, and as the sweet cadences of divine inspiration had long ceased to be heard, on account of apostasy, the result was that his preaching awakend in them such conviction of guilt that they came from all parts to receive his baptism. And true to his divine mission, he taught them that while he baptized them with water unto the remission of sins, "one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Luke 3: 16. And now bursts forth from inspiration's dawn, the great era of the world; when, instead of the law of types and shadows, the great constitutional law of the world is given through the ministration of Jesus the immaculate! Who so arrogant as to assume for a moment that though for a time it was necessary, in this age it has become one of the non-essentials! What childishness to impute unto God the thought that he would introduce into a law intended for our salvation, such a thing as a non-essential!

But the glorious beams of his eternal goodness shoot athwart the darkned sky of degenerate apostacy, and through the teachings of the Savior of the world we hear the voice of Jehovah giving utterance to the sublime saying, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—Jno. 3: 5. Again: "He that believeth and is baptized" carries with it the weight of Jesus after "all power" had been given him. Then in a condition to know as God himself, dare we impute to him the thought that he knew not whereof he affirmed? If he did not then know, is it not barefaced assumption—to say the least—for even the most learned scholar in biblical lore to offer the thought that baptism is not essential to salvation?

But God has given such complete proof of the divinity of the law that we do not need to dwell on conjecture, but go to the heaven-inspired utterances of those men who were duly commissioned to establish the law among their fellow men. In the last chapter of Luke we have the record that the apostles were to tarry in the city of Jerusalem until they were "endowed with power from on high." Now remember that these men, though they had traveled with the Master, and for three and a half years had been taught the truth, yet they did not have the right to go and teach it till they had received the baptism of the Holy Ghost and of fire. The last verse of this chapter tells us that they "were continually in the temple, praising and blessing God until [as we are told in the second of Acts] the day of pentecost was fully come." Now read Acts 1: 2–4 and we learn of the baptism of the Holy Ghost and of fire. Weigh this matter carefully. If these men were not in a condition to preach the gospel without this purifying endowment can we expect to be saved short of it? Listen once more to the voice of inspiration: "Repent and be baptized every one of you in the name of Jesus Christ."—Acts 2:38. "The like figure whereunto even baptism doth also now save us."—1 Peter 3:21. Not the act of water alone, but the great triune baptism, which to our mind constitutes the "one baptism," for Paul says, "by one Spirit are we all baptized into one body."—1 Cor. 12:13.

Thus we feel to have discovered the necessity of the three baptisms; but as you will have seen, we are but a novice in this line of argument, and if the thought presented is not in harmony with the church polity or the word of God, then we want to be set right.

Another reason for presenting it is, that we are often accused of preaching too much doctrine. Remembering that "whosoever transgresseth and abideth not in the doctrine of Christ hath not God," we feel the necessity of showing why we preach doctrine. And inasmuch as this is a part of the doctrine of Christ we feel that it should be understood. To this end then we present it to the *Herald*, desiring to be shown our error if wrong.

J. W. WIGHT.

HASTINGS, Victoria, November 20th, 1888.

SOME HISTORICAL FACTS.

FIRST that the Bible was never printed until about A. D. 1455. This is self-evident, because prior to that date there was no printing done of any kind. Up to that time it was in manuscript form, and in possession of those who could change it if the wished, and they did change it, because no two ever agreed.

The Jews never agreed as to what books were inspired. Two or three years before Christ the Hebrew manuscripts were translated into Greek. Some Latin Bibles were found in Africa, but no two of them exactly agreed. And then they translated the Septuagint or Greek version of the Old Testament, and no two of them exactly agree, although they were in the European languages. Constantine had been Emperor of Rome, residing at Constantinople, twenty six years. He died July 22d. A. D. 337, in the sixty-sixth year of his age. He helped on the evil work of apostacy and corruption and was a murderer, for he murdered his wife and child.

The Bible of Henry the Eighth did not suit his daughter, so she got up another edition, and she also murdered her consin Mary, Queen of Scots. But this Bible did not suit. Then King James, a good philosopher no doubt, prepared the edition which we now have. Now do either of the above named make any claim to having been inspired by God to translate his holy writ? If they do I fail to find it. History proves that the Bible has been translated some eighty times; and it may have been translated three times that number for any proof we have to the contrary.

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Then is it any wonder, when we put our prejudice under our feet and think for one moment of all the times this Bible has been translated, written and rewritten, printed and reprinted, and for many other reasons that I might mention, that mistakes occur in it? One of the things that surprises me is, that there are so few. Then should man charge these mistakes of men to God! My answer is, emphatically, No.

Now go with me and read from Exodus the fourth and the ten following chapters and you will find it says six times that Pharaoh hardened his heart against God. That, in my opinion, is correctly translated. In those same ten chapters it also reads that God hardened Pharaoh's heart against himself (as it were) eleven times. This I believe to be incorrectly translated. I would ask, Is the above translation where it reads, "God hardened Pharaoh's heart," the language of God, or man? I know that my Creator liveth; He is my God, my Father and my Savior. He will never harden my heart against himself; neither did he harden Pharaoh's heart against him self. But I, and Pharaoh, and I am afraid many others, have hardened our hearts against our God, and now some try to throw the responsibility upon Him by saying that God hardened the heart of Pharaoh.

Why would he not do the same by us? And if so, how can he hold us responsible? Believe me, that is not the language of God, but it is man's. God desireth not the death of a sinner, but would rather that he would turn from his wickedness and live.

My mother taught me to look upon the Bible as the unadulterated word of God. I still hold to that belief so far as I believe it is correctly translated. I think if all the evidence we have at command as to the men being inspired by God to translate the Bible just as he desired and required it should be, was weighed in a scale of justice and evidence, Joseph Smith would weigh them all down. I believe he was an inspired man, and that he died a martyr to the faith by the assassins bullet, as John the Baptist did when he was beheaded by the desire of a wicked woman on account of his goodness. I speak impartially, because I am not a member of any church. I am known because I love the brethren, more especially those in this latter day work. UNCLE NYE.

CHARLESTON, Huron Co., Mich., Dec. 4th, 1888.

"PRACTICAL TEMPERANCE."

REV. M. H. Bond of the Reorganized Church of Jesus Christ preached an interesting sermon yesterday.

Text: "Add to your faith—temperance."—2 Peter 1:5, 6.

Shining through the mists of error, misjudgment and doubt caused by man's ignorance and cupidity in the past and present, there comes the light of faith and hope in the doctrine of the immortality of the human soul. All or any religion, Pagan or Christian, in all places and in all times, can never be wholly bad that has this eternal fact shining through the errors of human doctrine and human creed. To every member of the human family, no matter what the average of their life may be, for joy or for sorrow there has come this thought, this fond hope of a continued life (no matter how inobvious to the touch of sense) beyond the tomb that shall make the joy of existence the rule, instead of the exception. No matter then how much we may be divided by religions, creed or opinion. There is one plain proposition to which all must in reason agree, that if it be true that "There is no death, and what seems so is transition," then it naturally and logically follows that whatever rule of conduct maintained in this life tends most toward the production of the peace and happiness of man as an individual, or collectively, (as character is the only thing with which a man or woman may enter into life or continued existence in another state or sphere). Then we should and must all agree that that religion, as a whole, which tends most to exalt man from the basis on which it finds him, which appeals in just and due proportions to all the higher and better forces of his being—justice, mercy, reason, truth, morality, loyalty, temperance, etc.—that these are the things that must be discussed and practiced in order to entitle us to the name of rational beings. This statement brings us to the discussion of our text. First, we shall assert that the word temperance, as used by Peter, the apostle of Jesus Christ, does not refer specially to the use of alcoholic stimulants in any form or quantity. I do not believe however that he would disagree with the modern definition of the work temperance, namely," The moderate use of such things as are not in and of themselves hurtful."

It has been often shown that the moderate drinking of alcoholic stimulants as a beverage, is unsafe and unpracticable, and far more difficult to regulate or control than fire or scourge. As a medicine it is rapidly losing favor and support in the light of discussion and practical experiment; and to the sick—honored more in the breach than in the observance of its practice and use. It has been said that there are two sides to every question—that men may differ permissibly upon questions of religion or politics—but to the questions of Prohibition, or the sale of intoxicating liquors, there is but one side—it is an absolute, unmitigated, unqualified curse. It is not possible to produce a man who was ever made better by selling rum, beer or wine to his fellow man; and yet it is he alone, almost, that constitutes the opposition to the temperance reformation. It is not the man who stands before the retail bar and thrusts upon himself, his family and society the results of his weakness and other's cupidity and greed. "The love of money" which tempts men into a business whose principal qualifications for success is a lack of conscience and sensitiveness should be considered as the "root of all evil," and by a wise and God-fearing nation or people treated as such. It is not our purpose to-night, however, to enter into lengthy details of the wretchedness and crime wrought by drunkenness.

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace"

Of no other question in the world is this so true as of the rum traffic.

Death loses its terrors by its common presence. That which is worse than death forms no exception to the rule.

Drunkenness is responsible for over one half of the pauperism in the Old World; the percentage is greater in our country. In New York city the saloon is responsible for seven-eighths of the crime and poverty existing there. There are nearly three thousand more places accessible to men for obtaining drink than for all the other things that go to make up life in that city. Not many years ago the Board of Aldermen consisted of two lawyers, two politicians—whatever they may be, God alone knows—two builders, two agents, one umbrella maker, one eating-house proprietor and thirteen liquor dealers. We pay in the United States nearly eight hundred millions of dollars for the support of the rum traffic. Do you wonder men engage in it, and that occasionly women fall so low as to sell intoxicating liquor? "There's millions in it." Religion costs a little over one dollar per head, education two dollars, while for every man, woman and child in this country there is spent $17 for rum.

"Peace on earth good will to men."—How shall we establish it? By abolishing sin! What is sin? Transgression of law. How shall we enforce law? By discussing and enforcing its penalties—by manufacture and education of a conscience and sense in man that he is an accountable being and will have to answer at the bar of justice, here or hereafter, and that the article of death is not a court of bankruptcy and discharge from the sentence of the Author of his existence that every man shall answer for the deeds done here in the body, "things whether they be good or whether they be bad."

A religion which puts conscience into men, the fear of God and a just judgment to come, cannot be a bad religion. A religion which evidences that God exists, and that his eyes are upon all of men's ways, by putting a conscience into men they will fear to do wrong. Francis Murphy has said somewhere that if law would have saved men, Moses would have been the Christ. The enforcement of law will give us the Christ and his reign. We have the letter of the law in Rhode Island, not only in regard to the sale of liquor, but other sins, which if enforced would bring us near the millennium. How shall we prevent men from selling and drinking liquor; the man from making rum for money only, and the pious hypocrite from the greed of large rentals and prompt pay, which the wages of sin offer for the present time? How shall we make men courageous as well as wise and politic at the ballot, in the street or the church, or the pulpit! or conscience the education and manufacture of an unpliable and a Godly conscience as a potent factor in the reformation and salvation of the human race!

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absolute necessity of communion with God; and to make it clear and emphatic, to establish the consistency of the claim of God's unchangeability, the revelation must be as aforetime in regard to manner, means, and the doctrine contained in the revelation. Public men, ministers, have publicly stated that "Mormons," (a name we do not acknowledge), are the most temperate, religious body in the world. From our enemies you may have been led to think that our people engaged in a monopoly of every kind of wickedness. We simply invite you to a study of statistics and facts with regard to the morality of our membership as compared with other churches. And whatever favorable verdict may be had for us, the argument cannot be drawn from the fact that our Gospel comes to and is received only by the rich and honorable, those who are removed largely from temptation which the poor of this earth are subject to by reason of their respective surroundings, but in the face and fact of a revelation which makes, and should make, men and women fear to do wrong.

"Add to your faith, temperance," and not only temperance, but the Apostle Peter gives us a list of virtues which, if practiced by a people or nation, would turn hell into heaven and the Lord's prayer would be answered. The presence of the letter of the law in our midst to-day is an affirmation that we are transgressors of law. "If law would save men, Moses would have been the Christ," says Murphy. If the Israelites had kept their contract with the Almighty, no Jew would need to pray the Lord's prayer. What was the trouble? Enforcment of the law! Paul tells us in Romans 7th chapter, verse 12, that "the law was holy, and the commandment holy and just and good," and it is spiritual also. What's the trouble? "But I am carnal—sold under sin. I find then," says he, "a law that, when I would do good, evil is present with me." Where is our practical help then by which we may live above law and so escape its penalties for violation? What hope for the drunkard and the man enticed into sin which his higher nature and best mind revolts from? "Thou shalt not kill," but they did kill. "Thou shalt not commit adultery," but they fell in one day by the thousands as a result of disobedience. How shall we stop men from committing slow suicide and destroying their families by selling and drinking intoxicating liquors? Our answer to all, as members of Christ's visible body, is with Paul to say that the law of the spirit of life in Christ Jesus will make men free from the law of sin and death. "It is not in man to direct his steps aright," unaided by a higher power than his fellow man. God has "laid help upon one that is mighty," and the divine manifestation of God's love in our helplessness, in the person of Jesus Christ, is our chief joy as a people, and our principal theme. "For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin—condemned sin in, [not out of] the flesh, that the righteousness of the law might be fulfilled, [accomplished] in us who walk not after the flesh, but after the Spirit."

There is a law that governs man's physical being that no man will say can be violated with impunity. The law of God, the law that governs or should govern the eternal spirit of man, is just as arbitrary, just as fixed as any other, is not nor can not be changed by man or any set of men without loss. That law is the gospel of Jesus Christ, revealed to us from heaven, and not reformed by men or theologians. We invite investigation of its practical results, in not only temperance, but all other reforms. And as we believe that whatsoever things are lovely, or pure, or of good report should be encouraged by saints of God, we urge the support of the public press that stands by the temperance reformation. The *Dispatch* has undertaken the cause of morality and law. We bespeak for it the encouragement and patronage of this people.—*Providence* (*R. I.*) *Dispatch.*

HARMONY OF INSPIRATION.—NO. III.

BY R. M. ELVIN.

"THE origin, rapid development and prosperity of this religious sect is one of the most remarkable and instructive events of the present century. That an obscure individual, without money, education or respectability should persuade hundreds and thousands of people to believe him to be inspired of God, and cause a book, contemptible as a literary production, to be received as a continuation of the sacred revelations, appears almost incredible."—History of Illinois, page 214.

From the rock-bound shores of Maine to the "Golden Gate." From the white sand beach at "Key West" to the land of lakes in Manitoba are the membership of the body of Christ, and they sustain a reputation as being moral, sober and industrious citizens. "By their fruits ye shall know them." A false religion does not usually gather from all denominations, sects and parties, and unify them in a oneness, and improve their moral and social condition.

(c) The bane of Joseph Smith and his co-associates in the ministry in the estimation of professors, is the claim that God gave commandments in the present dispensation. And if we are to believe our ears, to have faith and confidence in present and immediate revelation is a mortal and deadly sin, almost equal to the unpardonable sin, or the sin against the Holy Ghost. And more, it would be the delight of those who oppose this doctrine,—especially the dirt and slime slingers—, had the prophet and his companions emerged from the slums of humanity, and had there been no redeeming quality in any of them. And their worst fault is in claiming that God condescends to reveal his mind and will now as in ancient times. What saith the Scriptures upon this? Are there any reasonable grounds for expecting that God will act like himself to this generation as to the race from Adam until the apostles closed their eyes in death? "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14. To this promise agrees the following:" Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7. One thing is sure; if at this time when sin is so rife in the land, God has an active, living work going on among men, He has prophets to whom he commits His secrets or revelations; otherwise there is no God in the whole religious scheme. There can be no escaping this conclusion with those who believe this last quotation.

When the Redeemer was debating with the common foe of man, he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. To deny that Jesus here teaches continuous and immediate revelation, is an attempt to evade a plain and emphatic self-evident truth. Man, (the generic term), applying to the the whole human family from Adam on *ad infinitum.* And while this living, flowing stream shall continue to come and go, God will furnish, fresh from the fountain of light and life, words of instruction and guidance whereby those desiring to serve in patience and love the true and living God, shall obtain grace in His sight and have reason to pray. I would ask, What is the sense of praying if you do not expect an answer to your prayers? And, if praying to God, and He grants our petitions, what is it but revelation? Do we not perceive that to interpret Christ's words to mean other than direct and constant communications from God to man, is to do violence to the language employed? This is no new doctrine, for so was it of old. "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."—Isa. 28:13.

Kind critic, do not everlook the fact that other men who heroically labored for the salvation of perishing humanity had confidence in and taught that additional revelation and knowledge in relation to the things of the kingdom: "In the approaching days of a better reformation the sincere though weak endeavors of the servants of God who went before them will be also accepted of the Saints in those times of greater light and holiness that are to come."—Mather in Magnalia, vol. 1. If multiplied divisions among the so-called Christians was the greater light, Mr. Mather was a wonderfully wise man, a good guesser, or a true prophet. But the unification of all worshipers into one organization, with but one creed, was original Christianity, for "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matt. 12:25. These words are true and faithful and will ultimately have a most literal fulfillment. Unity is unmistakably the theme when Paul writes, "One body, one Spirit, one hope, one Lord, one faith, one baptism, one God."—Eph. 4:4–6. As this unity is not found in the Catholic or Protestant Churches we must look in other quarters for the new evangel. "The vindicators of religious liberty do not discover all truth in an instant; but like per-

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sons emerging from long darkness, their vision improves gradually."—Mosheim, p. 136. The Christian mind has been advanced on a number of doctrinal points during the last half century, but in other respects retrogression has been the order of march. In 1620 a band of people with a burning desire to enjoy religious liberty, and to obtain emancipation from the evils of priestcraft and intolerance, bade adieu to friends and native land. As they took passage on the "Mayflower" their former pastor addressed them thus: "Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part I can not sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will not go at present no farther than the instrument of their reformation. The Lutherans can not be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living would be as willing to embrace further light as that which they first received. I beseech you remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God. But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other Scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick Anti-Christian darkness, and that perfection of knowledge should break forth at once."

Mr. Robinson was evidently a man of good sound sense, and while he did not claim perfection he built better than he understood. It is the tall trees upon the highest hills that kiss the first rays of coming morn, but when the king of light hath arisen to his zenith then the most humble herb in the valley may be baptized in the warmth and glory of that light. The counsel he gave is as applicable now as when it was given, and to accept additional light by revelation direct from God will be to amplify upon our opportunities to ameliorate our own and others' condition. "A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhausted mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently searched afresh for its hidden treasures."—Interpreter, 1862. The light, agency and incentive to make the exploration into that wonderful "mine" will be the immediate revelations of the Almighty, such as he gave unto Joseph Smith. "Each age of the church has, as it were, turned over a new leaf in the Bible and found a response to its own wants. We have a leaf still to turn—a leaf not the less new because it is so simple."—Dean Stanley. Although the Dean and his compeers are not aware of the fact, that unturned leaf, "simple" as it was, but potent for good, was duly turned when God gave commandments unto Joseph Smith whereby an apostolic church, as the herald of the consummation of all things, and the preaching of "this gospel of the kingdom, shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. It may be humiliating for the religious world to acknowledge that, in preaching pure, undulterated apostolic doctrine, the Latter Day Saints occupy the most advanced position of the entire so-called Christian world.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39. The conclusion is inevitable, that if God now calls any one, to them the Holy Ghost is promised; and if God fulfills his promise and grants the Holy Ghost to those whom he calls, the gift of prophecy is included, (1 Cor. 12:10), in the manifestations promised "to every man to profit withal." Yea, still more, the "testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

Let all those who bow their knees in the name of Jesus Christ, be of the like mind as was Moses when he made answer to the objectors to revelation, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"—Num. 11:29. When the universal conception of the purpose of God is educated up to the high state that Moses attained unto, there will be found no longer defamers of the character of Joseph Smith on account of God choosing him as the one through whom commandments came to the world in this epoch.

(d) The only apology I offer for writing so lengthily is that which is stated in the revelation; the proclamation to the world of the restoration of the primitive gospel as a warning to turn from evil doing, and live by the oracles of Heaven. This was contemplated in the instructions, "I, Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:16, 17. It falls to the lot of the Latter Day Saints to make this cry unto mankind, for the minister or the church who decry the spiritual gifts, and get their faces awry on account of some who confess and deny not that a loving Father sends down, as of old, those unspeakable comforts to cheer the weary pilgrim, can not in reason be the principal agents of such a grand work. For almost sixty years we have been testifying of these things unto the churches, and let it be advertized that this mission has come to stay, and will abide until God hath made good the promise, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,"—Isa. 29:14. With time this work will gain in influence, and will also receive more consideration and kinder treatment.

(e) To collate proof of all the predictions of the ancient prophets, would occupy more space than I can in reason claim; for it would make a large book. But I will give a few items of more than usual interest. Peter was speaking upon this theme when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times for refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:19–21.

Two things of paramont importance are here stated, namely, that all the holy prophets had spoken concerning events to transpire, and the times of restitution; and, as the events were in the future from Peter's time, it but intensifies our anxiety to learn how and when these predictions are to receive their fulfillment, and the nature of the events. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city

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shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the field unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever."—Jer. 31: 31–40. We learn from this that God made a covenant with Israel about the time that Moses led them out of Egyptian bondage, and that they brake or violated the articles of that covenant, and a new covenant is promised unto the "*house of Israel.*"

B. C. 975, the twelve tribes were divided into two separate nations known as the kingdom of Israel, and the kingdom of Judah. From that date until the present, no reconciliation or union has been effected. If so, history is silent upon the transaction. The new covenant promised is to be made with the house or kingdom of Israel. When we ask the average minister as to place and time of establishing that new covenant, he invariably tells us that Jesus gave that new covenant during his ministry at Jerusalem. But there must be some mistake in this, for Jesus did not go to Samaria to be baptized and begin his ministry, which would have been proper had he repaired to the capital of the house of Israel, if he came from God to give the covenant promised by Jeremiah. On the reverse of this, Jesus came to Jerusalem, the capital of the house of Judah. And still further notice this marked and significant instruction to his twelve apostles: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—Matt. 10: 5. This was at the beginning of his mission. At a later period we hear him exclaiming, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 43. No one would think of denying that the gospel was preached to the house of Judah, but the above citation clearly shuts them out from being the people who were to be so highly favored of the Lord as to first receive the new covenant. If there remains a doubt, the following is enough—it seems—to remove it: "He came to his own, and his own received him not;" (John 1: 11), but to the contrary "his own" said, "crucify him crucify him."—Luke 23: 21. And so it was; the house of Judah rejected Christ, and thereby forfeited the privilege and opportunity of entering into the new covenant. God pledges the constancy of the orbs of light that he will remember Israel and establish the covenant with them. He then gives the dimensions of Jerusalem at the time this new covenant will be accepted, which very materially changes the limits and bounds of the city from what it was at the time of the Savior's advent. When this new city, with its inhabitants living under the laws of the new covenant shall be established, all shall be holy. Surely none are so ignorant as to think that such a condition obtained in a city, and among a people who put to death the Prince of Life and Glory; and, still more, when the Jerusalem here described shall be established, it shall never again be destroyed. If the covenant was given at the time of Christ, the prophecy by Jeremiah was a failure. Say, my friendly critic, which horn of the dilemma will you take? The understanding and knowledge of those with whom God shall make the new covenant is a distinguishing feature, accomplished by the indwelling of the Holy Spirit, to the displacement of uncertainty, confusion and anarchy upon religion, its object and attainments. Not during the time of Christ and the apostles, was the law of life in the hearts of the people to the extent that they ALL knew God, "from the least of them unto the greatest of them." We must, therefore, look elsewhere for the fulfillment of the promise of the new covenant. God's method of writing His law in the heart is on this wise: the first essential qualification upon the part of the disciple is faith in God, (Heb. 11: 6), and next in order, "except ye repent, ye shall all likewise perish."—Luke 13: 3. And of equal importance is the next step, "He that believeth and is baptized shall be saved."—Mark 16: 16. Now comes the ordinance by which the immediate power of God enters the heart: "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17. These are the requirements of God upon his children, and then by and through the agency of the Holy Ghost the law is written in the heart at all times in harmony with the commandments of God.

Unto Joseph Smith and the Church of Latter Day Saints did God bestow the dispensation of introducing to the world the new covenant. As additional evidence I quote: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2: 44. For long ages the clergy have preached and written that the kingdom referred to was an ecclesiastical kingdom, and that it was instituted in and when Christ organized His church. I am of the opinion that most all students and writers on the prophecies agree in the main upon the following historic data.

1. "The dominion was taken from the Chaldeans, or the lion, and given to the Medes and Persians, or the bear.

2. The conquests of the Medo-Persian empire were achieved in one direction; that is westwardly. The bear, it is said, raised up itself on one side."

The bear it is said had "three ribs in the mouth of it, between the teeth of it." The Persians conquered the kingdoms of Babylon, Syria and Egypt. They oppressed and devoured their revenues and their good things as a ravenous beast does its prey.

4. The dominion was to be taken from the bear and given to another, the leopard. The Grecians conquered the Persians.

5. Alexander was said to conquer faster than others could march. His victories resembled an army flying through a nation, rather than encamping against it. The leopard had four wings on its back representing the unusual rapidity with which the Macedonian dominion would be set up.

6. This beast had four heads. When Alexander died in his drunken revels at Babylon his kingdom did not descend to his son, or to one or two of his officers; if so, this beast would have had one or two heads; but it was parted between four of his generals, and these four heads had dominion until the fourth beast was grown.

7 The fourth beast, the nameless beast, was to take dominion from the four-headed leopard, devouring and breaking in pieces.

8. This power, the Roman, was to be diverse from all the beasts before it. This is so strikingly understood by all who read only the alphabet of history, that I need not name the instances of dissimilarity.

9. That which this beast could not devour it was to stamp with his feet. This has already been noticed.

10. It was to be divided into ten kingdoms, represented by the ten horns.

11. This division into ten was to take place exclusive of the Chaldean, Persian and Macedonian territories; for these beasts, after losing dominion were still to exist for a season and a time."—Nelson on Infidelity, pp. 370–371.

By a reference to Daniel's interpretation of Nebuchadnezzar's dream, you perceive that the intrinsic value and order of gradation of the kingdoms had in panoramic view, was from gold to clay, and by a retrospective survey, it would appear that the clay predominates to a great extent. And when the mill of the Eternal God is set to pulverizing the materials of all these kingdoms, the gold, brass, iron and clay will be ground to powder by the little stone that God shall take from the mountain, which is the kingdom that God himself will set up, which will displace all earthly governments and dynastic authority, and in lieu, will be the universal, governmental kingdom, whose autocrat shall be Jesus Christ, the supreme and righteous ruler.

To be continued.

Selections.

SAM JONES LAID OUT.

[THE following review was prepared by appointment of the Ministers' Association of Moberly, and read at their meeting, December 2d. The paper was adopted by the ministers with only one dissenting vote, that of Rev. T. H. Whitten. I have been asked to permit its publication. A few slight changes have been made and some criticisms, brought out in the meeting, added, J. B. WELTY.]

Rev. Sam Jones has come and gone. We have heard him, and this morning, by previous appointment, present a review of him. This is hard to do and and do it thoroughly, impartially and justly. We

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confess, at the start, that our paper is not a cold, abstract, critique, but is colored much by our personal feelings, likes and our dislikes We have no fulsome eulogy to pronounce, nor have we any unnecessary condemnation for that popular brother. It is granted at the start that he has some elements of strength, and points of genuine merit. But there are other elements and other points that are neither strong nor meritorious. We certainly admire his boldness, his loyalty to the cause of Christ, his frankness in exposing sin, pretension, hypocrisy and all manner of religious shams, his untiring industry, his earnest advocacy of whatever cause he espouses. But there are some things about him, his style, method and spirit, that are to be abominated.

We heard him first as a rostrum lecturer. But the term lecturer is a misnomer. Mr. Jones is not, strictly speaking, a lecturer. His whole two hours' deliverance can not be called a lecture, without violence. It was a random talk and no more. Indeed, we should but utter the truth to say that it was a pompous harangue to the people about their faults and their foibles, their shams and their meanness.

As to subject matter, there was nothing new. It was Sam Jones preaching over again Sam Jones' old sermons with the added rate of seventy-five cents per head. No doubt they bring in more money when advertised and set up as lectures than they do when preached as sermons.

The title of the advertised lecture was misleading. It did not express the lecture that was given. In fact, when Mr. Jones ascended the rostrum, he said that he was at liberty to select his subject and proceeded to announce a different one altogether from the one advertised. This struck us at once unpleasantly. It seemed that evidently the advertised one was used to catch the eye, strike the fancy, arouse curiosity and draw the people. But a lecturer should not deceive the people with a subject, or use it as a mere decoy. It should be as honest and direct as the price mark on a merchant's goods should be honest and true.

That Mr. Jones said a great many shrewd things, made a number of happy points, gave a few hard hits and frequently struck the popular cord so as to bring down the house, is but saying what was before expected.

But the lecture, and the Thanksgiving sermon as well, were not works of art, of logic, nor of argument. Both lacked coherence, continuity and logical sequence. Both were piecemeal. They were excellent as patchwork. They reminded us of the column of witticism in a newspaper, rather than the sober, solid editorial, or weighty discussion of great issues in the pages of a review. We felt that we were under the rattle of musketry, rather than the roar of cannon. The style was that of the stump speaker, rather than that of the rostrum or the pulpit. He talked for the most part at random, and apparently without any serious previous prepartion. But for all that, there was always an interest in what he said. Whatever else they might do, the people were not likely to go to sleep as long as he kept walking about the rostrum, letting things common and uncommon, clean and unclean, drop from his lips. His style, his method, his coarseness, his unblushing impudence, his propensity for calling ugly names, his natural bluntness or studied indifference to the finer sensibilities of the people, his uncouth and rugged illustrations compel the people within hearing to listen to him. The rowdies listen and laugh because from the pulpit or cultured rostrum he gives them of their kind; and people of finer tastes look and listen and blush, as with shame, that a man would dare to to take the language of the street and the jests of the clown into the house of the Lord, or use them in sacred discourse. The simple fact that he does violence to the nature and fitness of things, attracts attention, and draws the people. But the fact that the crowds are drawn is no argument in favor of sacrilege in the church or vulgarity in the pulpit.

The success of Jones is phenomenal. We greatly suspect that it is also ephemeral. He has gone up suddenly, and the speed of his ascent has undoubtedly dizzied him. He is more a balloonist, than a sturdy climber to permanent heights. Balloons often collapse in mid-air and come down quickly, ignobly. At most their voyage is not far, nor long. And unless Mr. Jones gets himself on a firmer basis, and does more substantial work, and in better ways, he will be a man of a day and the victim of his method or his folly, or both.

We were impressed by his whole bearing, language, voice and method, with the thought that Jones is vain, self-important, conceited. He acts like one who considers that the first man in the realm is present and all the rest are common folks. He talks to his hearers as though they had thimblefulls of brain whilst his might fill a tub. He does not address his auditors as by their permission or invitation, but with the autocratic tone of one having a right to be heard, or who has the authority to command, who has special license to scold, to ridicule, to rebuke, to abuse the people and to slander them, if he so chose, to their very faces.

We were disappointed in not hearing something fresh and new. His lecture and sermon were just about the same that have been published from three to four times every year, for five or six years. There was nothing new in the subject matter to those who read the papers. The same old stuff, stories and all, thrown off as a man dumps garbage upon the commons.

It is said that once, Jones, upon being asked how he studied his sermons, replied that he got them as he got his finger and toe nails. It is quite evident that he got them in some such method. And it is evident, too, that they need trimming and paring, revising and correcting. His sermons, like his finger nails, need cleaning in order to be presentable.

It strikes us that Jones has succeeded in getting a name that does not fit his composition—a name that is too heavy for him. Evidently his reputation has grown too big for the man. It is like some tall, windy structure built upon a very narrow pedestal. Expectation is kindled and the crowds go to hear him when he comes, but there is much disappointment both in the man and in the matter of his lecture. There are some elements of rude wit, but after all the vein is thin, and the wit often stale or borrowed. The merit is more in the rough method of the man than in any real power of intrinsic worth. The greatest things about him exhibited in his visit to Moberly, in the humble estimation of your reviewer, was his presumption, his conceit, his roughness, his ability to use slang, his coarse language, his vulgarisms. Coarseness and buffoonery are his two most striking traits. He may have others, but he did not show them here.

He is deficient in the qualities of a gentleman; and this seems strange in one coming from a country where men of culture are markedly polite, graceful and neat in address.

His use of language was very inaccurate, and often strained. His pronunciation was simply wretched. There was scarcely a sentence in which it was not apparent.

We think he made sorry work of it when he attempted any points in theology, or in Scripture interpretation. He treated the people as though they were, indeed, totally depraved, but his argument would land him in Socinianism. Until he does better as a theologian, his bitter, scurrilous flings at any system of theology comes with bad taste. In a mixed audience, on a Thanksgiving occasion when all denominations had united, and in a church by courtesy, whose theology is of the Calvinistic type, he took occasion to caricature and ridicule that form of faith, and then ended his unsavory climax by crying, "Its a lie! its a lie!" Never was such ruffianism exhibited before in our city.

As a lampooner, Jones is a success. He lays on with both hands and never lets up till he has, in his in his own slang, borrowed from the streets, laid it all over his victim.

He reminds us more of a moral detective whose business is that of finding out and reporting the mean and nasty things that occur under cover. He is a specialist in the business of uncovering human weakness and mortal meanness. He is a moral scavenger going about the country scraping up into hideous heaps religious barnacles. He uses such tools as suits him for that kind of work. Perhaps we should be thankful even for the coming occasionally of such a scavenger.

His terrible, low down language, and the low down tone in which he uttered it! He handles slang in sacred places worse than any street orator. But it may be said in extenuation that he uses slang as David used a sling, namely: to bring down the proud Goliahs of infidelity, hypocrisy and sham. He uses such expressions and illustrations as would not be tolerated for once in other ministers.

It is hard to see why congregations made up, as were those that heard him here, of the best, purest, cleanest, refined

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and intelligent people of our city, should be called dogs, hounds, lop-eared hounds, old rascals, sneaking hypocrits, liars, and such like choice names. Where was the need or the fitness, or the provocation for such manner of harangue?

Mr. Jones made many reckless assertions, both in his lecture and sermon, that can not stand a moments inspection. For example, that about the minister who takes a manuscript into the pulpit; he said, "That man does not preach Christ."

Or, again, when he affirmed that a certain class of fashionable mothers were not fit to raise a litter of pups, much less a family of children.

Or, again, when he, turning to the ministers said, in sarcastic, reprimanding tones: "If you ministers had done your duty there would be no saloons in Moberly. God forgive you, I won't." There is not a man in our city but what knows that this is utterly untrue.

Or when he said concerning one of our best substantial brick churches in the city that it was an old affair, "not fit for a hen coop."

So the extravagence, bitter charges and unwarranted assertions run all through both lecture and sermon.

We certainly take exception to his manner of treating his fellow ministers and especially the pastors in Moberly. His strictures upon them amounted to a caricature. He talked of them and to them as though they were a mean, sniveling set of whipped curs; as though they had no backbone; as though they were all cowards and afraid to speak against sin; as though he were himself the only one of the brave, true kind left to rebuke sin and defend the truth. He makes more boast and pride over Sam Jones, than the Episcopal clergymen, whom he so meanly berated, do over apostolic succession. In fact, he seems to have a little succession of his own and he never lets his audience forget that.

His posing as the reprimander of his brethren, and his exaltation of himself at their expense, was in bad taste, was uncharitable, grossly egotistic and utterly uncalled for. In this role he reminded us of

"Little Jack Horner
Who sat in the corner
Eating his Christmas pie;
He stuck in his thumb,
Pulled out a plum—
Oh, what a good boy am I."

This manner of treating the ministers on Thanksgiving day, was outrageous, domineering, and utterly uncivil. Great care had been taken in arranging for the Thanksgiving services. One of the ministers was appointed to preach, and one to arrange the programme. There was a distinct understanding that a collection should be taken for the poor of Moberly. After Mr. Jones came to the city, the minister who was to preach was asked to surrender his place on the programme to Jones. He very courteously and generously did so. But that was the only thing on the programme surrendered. But lo! on Thanksgiving morning, Jones walked into the church, and utterly ignoring the programme, took the whole service into his own hands. A written programme was handed to each one of the ministers with every order of service fixed on it, including a sermon by Jones, and a collection for the poor of Moberly. But it was utterly ignored. Jones took a book, walked to the pulpit and announced a hymn. From that on, he ignored the ministers and all their arrangements, and run the service to please himself. When it came to the collection, he pushed the intended collection aside, and without ever leaving the rostrum, proceeded to take a collection for his "orphants," away in Georgia, that he said "never received anything but what went through his ten fingers." It was only to save the disgrace of a scene that kept several of the ministers from speaking out in protest. And so the great I, without permission, advice or warning, pushed in his own collection, and walked off with it without apology or explanation, thanks, or even a courteous good afternoon to the ministers. Nor have they been informed yet as to how much the Thanksgiving offering for the poor was (?) And, as the matter now stands, Rev. Sam Jones, or his friends for him, owe to the ministers and the people of their several churches an apology for his un-Christian, unbrotherly, discourteous manner of treating them, and especially in the very midst of sacred services.

Your reviewer must say that he never met a man who showed so little of the "milk of human kindness," who is, apparently, so utterly unappreciative of the respect, sympathy, favor and regard for his brethren. From what he exhibited of himself at Moberly he evidently has a full share of that which he talks so much about—*meanness*.

If Mr. Jones was approachable, and any friend would dare do it, it would be a benefit and a blessing to him to be told calmly, clearly, fully and in language that there is no misunderstanding, the mistakes in his method, and how he had better mend them. Indeed he might make some moral and profitable use of his enemies, and of the newspapers that give him the benefit of their usually just criticisms. But instead, he goes to saucing back. He is like the little fellow that said to the big boy who was too much for him: "Well, if I can't whip you, I can make faces at your sister." So Jones, instead of profiting by honest, just and needed criticism, goes to making faces at the people, cracking jokes and using slang.

What an advantage this man has to do a great word for the Master! Alas, if at every place he stops, he makes such a record as he did here, and leaves behind him such an influence. Instead of lifting up, he has lowered the estimate of religion; and instead of cheering and helping the people, he only used and abused them

If he comes this way again, we earnestly hope that it will be with a beam of sunshine on his brow and not a frown, a song upon his lips and not slang, a message of love on his tongue and not abuse, and pure, sweet language in his speech and not the unclean dialect of the street and the den.—*Moberly (Mo.) Monitor.*

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.

Conference Minutes.

SOUTHERN INDIANA.

Conference convened at Byrnville, December 15th, M. R. Scott president V. D. Baggerly secretary. Branch reports: Eden 24; 4 baptized. West Fork 29. Pleasant Ridge 20; 6 received, 7 scattered, 1 died, 5 baptized. Hope 24. Union 26. New Trenton 19; 3 baptized. Olive 14. Byrnville 7. Riceville and Amanda not reported. Elders reports: J. G. Scott, J. M. Scott, D. Scott, M. R. Scott, V. D. Baggerly, W. B. Chaplow. Priests: W. F. York, T. Wheeler, J. Critchfield, S. Gruver. Teachers: G. Jenkins and J. D. Porter. Bishop's agent's report: Received from Bishop $80, from the district $25, expended $89.63, balance $15.57. Examined and adopted. J. M. Scott agent. The Canaan branch was disorganized. It was resolved that we request that the priests and teachers carry reports of the branches to conference in person as the law directs. The authorities of the church were sustained, also M. R. Scott as president of the district and V. D. Baggerly as clerk. Bro. J. W. Gillen was chosen delegate to represent their district in General Conference. Adjourned to Pleasant Ridge branch, March 9th, at 10: 30 a. m.

Miscellaneous.

NOTICES.

The January number of *Autumn Leaves* was mailed last week. If any who have renewed or requested their names to be retained should fail to receive their copy, they would confer a favor upon us by notifying the office immediately. Now is the time to subscribe, as all future editions will be limited to the demand. It is also the time for friends of the enterprise to aid it most effectively by increasing the circulation of the magazine.

M. WALKER.

A notice appeared in the *Herald* some time since, saying that I had several thousand copies of a pamphlet on the objections to baptism examined and refuted. The edition has been long exhausted. I have none on hand, but will have some time this year. I am in receipt of several letters containing stamps, &c., ordering in response to the notice in the *Herald*.

J. A. MCINTOSH.

ALLISTON, Ontario.

To Whom it May Concern:—The conference of the Nodaway district will convene at Ross' Grove, February 16th and 17th, 1889. Reports from all branches are requested.

JAS. THOMAS, *Pres.*
M. MADISON, *Clerk of Dist.*

To John B. Forbs:—You are hereby requested to report to the Platte Valley branch in Nebraska six months from this date. By order of said branch.

W. R. ELSTON, *Sec.*

CORRECTION.—In the death notice of Harry Newman in *Herald*, page 31, present volume, it should read, "born at Tilbury Center," etc.

In Home Column published in *Herald* of 5th instant it should read Bro. Alfred Guinand, Havensville, Kansas, $2, instead of Sr. A. S.

CONFERENCE NOTICES.

District conference will convene at Clear Water, Nebraska, Saturday, February 16th, at eleven a. m. Come one and all, bringing a righteous desire for the advancement of the work, seeking for increased strength, faith and wisdom to perform the part allotted to each.

LEVI GAMET, *Dist. Pres.*

In publishing the last conference minutes of the Central Kansas district they should have stated that Elder William Hopkins was chosen district president for the next twelve months.

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BISHOP'S APPOINTMENT.

Having been notified of the death of my agent, Bro. James R. Badham, for the Southern California district, I therefore appoint Bro. Heman C. Smith my agent in his stead, and recommend him to all the Saints that they may sustain him by their prayers and means.

G. A. BLAKESLEE, *Presiding Bishop.*

FIFTH QUORUM OF ELDERS.

Dear Brethren:—On February 15th the secretary, W. S. Loar, of Independence Missouri, will send to each of you a blank report to make out your yearly report to the quorum upon. If any changes in your address have taken place notify him of the fact. If any traveling want a blank at another point let them so order. If any Circular Letters are wanted send for them, and if any of the late applications for licence have failed to reach the applicant, please renew them.

Read your Circular Letter carefully and note specially the third and fourth paragraphs. Let every one be heard from. If any have done little or failed entirely, tell us what you can and will do in the coming year. See Revelation of 1865, paragraph 2, the one of 1882, paragraph 4, and that of 1887, paragraphs 2 and 3. If any of you are without these Bro. Dancer has them. Send and get them.

A goodly number of our quorum have made a splendid record in the field this year and others by way of articles in the *Herald*. We look for corresponding reports.

There is room for the workers in the quorum and perhaps more by or during the General Conference. Send your reports to R. Etzenhouser, No. 2519 University street, St. Louis, Missouri.

R. ETZENHOUSER, *Pres. of Quorum.*

MARRIED.

PARKER—JOHNSON.—In Lucas, Lucas county, Iowa, on Sunday evening, January 6th, at the Saints' Church, Bro. Howard Parker to Sr. Annie E. Johnson, in the presence of a large congregation; Elder John T. Phillips officiating.

DIED.

KEMP.—At Trinidad, Colorado, December 17th, to Bro. and Sr. James A. Kemp, a daughter, named Cecil, which died the same date and place. Funeral conducted by Bro. John Kemp same day.

GEE.—At Cinabar, Montana, Novembar 21st, 1888, Sr. Mary Ann Gee, aged 77 years. The remains were brought to East Gallatin cemetery and laid away by the side of her husband. Funeral services by Elder J. E. Reese.

BADHAM.—At Los Angeles, California, Dec. 27th, 1888, Elder James R. Badham, president of Los Angeles branch, and Bishop's agent for Southern California district. Bro. Badham was born near Worcester, England, Sept. 9th., 1841, and accompanied his parents to America when quite young. On April 12th, 1868, he was baptized at Plum Hollow, Iowa, by Elder E. B. Gaylord, and was ordained an elder at Manti, Iowa, June 1st, 1868, by Elder Wheeler Baldwin. He was a man of great zeal and devotion, filling the positions of trust to which he had been assigned with acceptability.

Funeral services were held at his residence. Sunday, December 30th; sermon by Elder Heman C. Smith, assisted by Elder D. S. Mills. Services at the grave by the Knights of Pythias, of which order Bro. Badham was Chancellor Commander. Our brother was greatly beloved and will be greatly missed in Los Angeles, where his untiring zeal has aided materially to build up the work of the Lord. He leaves a wife, one daughter, three sons and many friends to cherish his memory.

COINER.—At two p. m., December 7th, William Edgar Coiner died of typhoid fever at Pasadena, California, after a lingering illness of several weeks. He was born in Fair View township, Jasper county, Iowa, April 15th, 1865; united with the church July 11th, 1875, at Denison City, Grayson county, Texas; baptized by James Carroll, ordained a priest May 31st, 1885, at Newton, Iowa, became identified with "Society of Modern Woodmen of America" April, 1886. His remains arrived at Newton, Iowa, on morning December 16th, where at two p. m., said date, his funeral sermon was delivered at M. E. Church before a crowded house of Newton's best citizens, by Elder J. F. McDowell. He was admired by all who knew him, and those who knew him best loved him. He was a dear young man, and passed away in hope—bright hope of eternal life.

SYNOPSIS.

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The following is the contents of the Autumn Leaves for January.

So Near, And Yet So Far.—Home Happiness. Lead on, O Lord.—Notes on the Wing.—What the Star-led Wizards Said.—The Story of the Book of Mormon.—Under the Lamp Light.—Vision of Lamoni.—"I'm Home Again."—An Acrostic.—Elijah Banta.—A Sun-day Dream.—Pattie; Or, Leaves From a Life.—Helpful Hints and Suggestions.—Scraps.—For Love's Sake.—With the Church in an Early Day.—The Science of Healing.—The New Year.—Incidents in the Life of one of Earth's Pilgrims.—Autumn Leaves From the Tree of Poetry.

Thirty years ago there lived near Frankfort a duke who taught drawing because of his poverty. He had three daughters, Dagmar, Alexandra and Thyra, who made their own dresses. The drawing master is now King of Denmark, Dagmar is Empress of Russia, Alexandra is Princess of Wales, and Thyra is Duchess of Cumberland.

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This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Advent Society, and is an important work to be in the hands of the ministry of the church; and it is a most excellent one to be circulated both in the church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

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THE SAINTS' HERALD.

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBI HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITH IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA, Every Saturday. Price $2.25 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help build up the paper and the publication department.

Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.

Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, January 26, 1889

COLLEGE FUNDS.

THE committee appointed to solicit funds for the erection of the proposed college at Lamoni, are now sending out subscription lists and circular letters to all parts where they think means can be procured, and they urgently request those into whose hands these documents may come to use their best and earliest efforts to procure subscriptions.

The enterprise is one that affects all classes of society, both in the church and out of it, and therefore no one should hesitate to present the matter wherever they think subscriptions may be procured.

Education, such as is proposed to be given through the work of this college, will bless and benefit society wherever its influence extends. Now seems to be an opportune time to introduce and push forward this matter to speedy completion. But in order to insure success, there must be a mutual and hearty effort put forth by all favorably interested in the movement.

Whoever desires to subscribe shares of stock, or canvass for it, who have not received subscription lists, can obtain them on applying by letter to the Herald Office. Any desiring to subscribe for stock, can, if they choose, notify the committee, stating the amount they wish to take, and authorize the committee to enter their names upon the subscription list. Let it be borne in mind that the establishment of a first-class college at Lamoni, under the auspices, largely, of members of the church, will give prominence and prestige to the Saints and their work wherever the church has a membership.

It should be further borne in mind that the college is not designed as a money-making scheme, but that its primary object is to furnish a non-sectarian institution in which the rising generation can be thoroughly trained in all the important duties and interests of life. The committee is hopeful that its efforts will be readily and abundantly sustained, and also prove fruitful in best results.

Any information touching the movement that may be desired can be obtained by consulting the committee through Mr. D. F. Nicholson, its secretary, at Lamoni, Decatur county, Iowa.

OPPOSITION.

THE work of the church has always been carried on under the pressure of strong opposition from without, as well as fears within. Opposition ought to be expected; and it is not to opposition as such that we should object, or complain of. We oppose, actively, what others deem to be essential to their own and other's well being; and to be consistent we should not too seriously condemn them who may oppose what we may choose to accept as of worth and necessary to our good. Just now there is marshalled against the Reorganization a goodly array of opposing elements, of more or less importance as factors in the solution of the various questions attendant upon and growing out of the latter day work. It is fair, at least, to admit that the men who oppose the work being done by the Reorganized Church, who are urging a belief in the work begun by the Seer of Palmyra, in some form, are honest in their beliefs; and that whatever differences there may be between us of the Reorganization and them are the results of their convictions, to which they are as undoubtedly entitled as we are to ours. Men subject those things presented to them as of eternal significance to their human judgments, and act upon the decrees thus obtained, as absolutely as they do the things of this world that last only till death. So in this controversy upon the issues pending between us and others, we recognize the fact that it is largely a conflict of human opinions, the complete settlement of which can be made only in the courts of divinity and hereafter.

It is true that each and all may appeal to the "written word," but there is much in dispute upon which there seems to be not a sufficiency written. On such themes the interpretation which each places upon what is written forms the controversy.

The Reorganized Church may be at a disadvantage in this, that it has publicly and persistently put itself on record as accepting the Bible, Bood of Mormon and Doctrine and Covenants as containing the word of God to the church and believers in the latter day work, and that in consonance with what they believe is revealed in the teaching of those books God will and does continue to reveal himself to the comfort and guidance of the church. To us it seems that, to be consistent, the true believer must acknowledge the standards here given: To accept less is to come short, to contend for what is contrary to, or "more than this," is to go beyond the right. Privilege to do either is conceded, however.

In the exercise of this privilege to accept the standards by which men will consent to have their faith and works tested lies, very largely, the strong opposition we are now meeting. But we think much of the sharpness of the controversy is to be found, not in the standards we have chosen to accept, but in the overestimate we place upon them, or the underestimate others fix for them, as it may appear finally who is the nearest correct. The methods of advocacy, or opposition, are more to be objected to, frequently, than the fact of opposition. That men may differ from us is no more singular than that we differ from them; the one is no more strange or striking than the other. We are sure that we are right; they are sure they are in the right. We hold them to be in error, much or little, and they just as earnestly believe the same of us. There are, however, some common standards of right and wrong to which those who oppose us and we agree; by these each feels at liberty to examine and judge of his fellow believer; and upon such examination to present the several conclusions to which each may arrive. One of those standards of common belief is, that all men are to give account to God for the deeds done in the body—each for himself. This should make every one tolerant of opposition. Whatever is open and fair commands attention; whatever is secret and hidden is open to suspicion and distrust. Opposition is more to be judged and commended, or condemned, by its methods than by the fact that it is opposition. Be truthful with yourself and your fellow men in what you say and do, let the consequences be as they may.

DILIGENCE IN THE MINISTRY.

THE priesthood everywhere, and especially those engaged in missionary labors, are expected to be active, zealous and persevering with all patience in the work assigned them. An idle minister is a damage to the church of God, and a standing libel to his profession and calling as a servant of Christ, and he should not be sustained until he exhibits by his works that he has heartily repented of the evil and will diligently apply himself to the work of the Lord. Work, work, work, is the watchword of God's faithful ones, and those who will not work should step

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down and out, lest their example becomes a stumbling block to others and a reproach to the church and themselves. It is easy for some slothful souls to invent excuses and make apologies for misspent time and lost opportunities, but such will not satisfy the Lord, and should not exempt them from the criticism and censure of the church. The ministry should be faithful in keeping their priesthood covenants and obligations with Christ and his people, and if they wilfully or negligently violate them, they should be brought to account therefore. If a minister is at heart a sluggard, or a time server, he can easily find the weather too cold or too hot, too wet or too dry, or find it "hard" or "impracticable" to procure openings or hearers for his preaching; or, that elections, holidays, public and worldly amusements and attractions hinder—all these and a host of other excuses he can invent if he is possessed of a lazy, indolent disposition and habit.

The ministry should push forward faithfully, cheerfully, and in the spirit of love, serve God and their fellowmen, "looking unto Jesus" their "Leader and Commander" as though he and his angels were present with them. God and all good men and women will ever approve and sustain the wise, diligent, spiritual minister, but the heedless, shiftless drone stands condemned of all.

QUESTIONS AND ANSWERS.

Ques.—If a man kills another man in a fit of insanity can he be converted, saved or repent?

Ans.—Not until he becomes sane and is capable of believing and acting intelligently.

Q.—Does the church administer the sacrament on any day except Sunday?

A.—Yes. It is not restricted to Sunday, but may be administered on any day of the week if circumstances require it, for it is a memorial of the sufferings and death of our Lord. Sunday, however, is the most convenient and appropriate day for its administration.

EXTRACTS FROM LETTERS.

President Joseph Smith wrote from San Bernardino, California, the 7th inst:

"We had two excellent meetings on yesterday at eleven a. m. and at seven p. m. I spoke both times, on gospel themes to fair audiences. Bro. Burton and I expect to go to Beaumont to-morrow to spend a few days. Bro. Best has secured a hall for three evenings and Sunday afternoon. My health is still mending, I think. Wind from the north the last few days has found a touching reminder in my jaw and face, though it is but slight as compared with other days."

Bro. J. S. Goble wrote January 9th from Lewiston, Idaho, as follows:

"Bro. Holt and myself went about twenty-one miles west, in Garfield county, Wyoming. We expect to start for Whitman county, soon. I find Bro. Holt a noble defender of the truth. He has opened the understanding of the Scriptures to a great many. There are quite a good many calls for preaching since he came here. There are no Saints here but my family. The prospects are that some will obey soon."

Bro. J. W. Gillen wrote encouragingly concerning his labors and the work at St. Louis as follows:

"Every thing is moving on nicely in the city. The work is onward, and the outlook flattering. I leave for Kentucky on the evening of the 10th, to be gone until sometime in the month of March."

Bro. E. Day Bennett wrote from Brinton, Michigan, January 14th, as follows:

"Bro. Cornish and I are holding forth in this place and having fair congregations. Last night the Brown School-house was packed and we are at work in earnest. This is a large field. We go to open a new place in a few days."

Bro. John Smith of New Bedford Massachusetts, under date of the 9th inst., says that he is still firm in his faith in the work of God. He further says, "I can say with the poet:

"With joy we remember the dawn of that day,
When led by the Spirit the truth to obey;
The light dawned upon us and filled us with love,
The Spirit's sure witness sent down from above.

Prest. Joseph Smith thus writes from Beaumont, California, January 9th:

"I came here yesterday from San Bernardino, in company with Bro. Joseph F. Burton, to fill some appointments made by Bro. N. W. Best, in Beaumont. We found the village piously keeping "The Week of Prayer," and so only held service last night, proposing to occupy next Sunday at three p. m., and the evenings until Wednesday evening of next week, if all is well.

We had a fair audience in Maxwell's Hall last night. I occupied from the gospel text, "Prepare ye the way of the Lord, make his paths straight."

EDITORIAL ITEMS.

A CIRCULAR comes to us announcing that Messrs. Englehart, Winning & Co., wholesale merchants of St. Joseph, Missouri, have appointed Bro. Eli T. Dobson to represent them as salesman in Utah and southern Idaho. We are glad to know that a more active field has been opened to Bro. Dobson (whose health has been poor for some time past) by the kindness and appreciation of his firm. He is deserving of his promotion, and we bespeak for him the kind ministrations of Saints and friends wherever he goes, hoping that he will be able to encourage, bless and strengthen them.

Bro. D. Dancer has received a letter from Brooklyn, New York, dated January 10th, with two dollars in cash and a dollar and two cents in stamps for yearly subscription to the HERALD and ten extra copies of the same. The letter has no signature nor any street address. The sender will please take notice and write the office giving name and address in full.

Brn. Solomon and Frederick Salisbury, sons of Sr. Katherine Salisbury, the only surviving sister of Joseph Smith, the Martyr, have been visiting Lamoni and vicinity for the past week or ten days. We were pleased to see and welcome them, as were all the Saints with whom they met. They are alive in the latter day work and imbued with the spirit of it. Bro. Solomon preached a very acceptable sermon on Sunday the 13th instant. There was no mistaking its theology: It was Latter Day Saintism to the centre. Come again brethren.

Bro. W. J. Plain writes from Elmwood, (neutral strip) which is about fifty miles south of Meade Center, Meade county, Kansas, that he with others are very anxious that an elder should come and labor among them and their neighbors. He promises good care and wagon transportation to the laborer. Can any elder respond and minister the bread of life to those afflicted ones?

Elder M. T. Short is again occupying in his field—Wisconsin—from which he writes encouragingly of present and future prospects. Bro. W. S. Pender baptized two more last Sunday and others are near the kingdom.

Under date of the 9th instant, Bro. Amos J. Moore wrote us from Cook's Point, Texas, that W. P. Brown, at the close of the discussion mentioned in Bro. Moore's letter in this issue, left Texas for his home; he also says that Brown expected to baptize quite a number and visit all our branches, but succeeded in baptizing only four persons, two of whom had been expelled from the Reorganized Church in the past. He explains in his letter that but few of the many false charges and false statements made by Brown are mentioned. He also states that Bro. Nunley had recently baptized nine, with others soon to follow, and that they are having "good meetings."

The pulpit at Lamoni was occupied on Sunday the 13th instant by Brn. S. Salisbury in the morning, and W. W. Blair in the evening. The themes discoursed upon were the confirming power and blessings of the Holy Spirit, from Mark 16: 20; and the Resurrection, from 1 Thess. fourth and fifth chapters.

Bro. Alexander H. Smith, hale and hearty and big and strong as ever, accompanied by his eldest son, Frederick, called at the sanctum last week and made us a pleasant visit. He reports progress in his mission field and good news from all the workers. "Fred" is on his way to Moline, Illinois, where he goes to take charge of the milling interests of his firm. Accompanied by his wife and children, his father and sister, he spent Sunday at Lamoni. Fred is a prospering business man, and we are heartily glad of his success.

Bro. Thomas M. Parr wrote from Minneapolis, Minnesota, that he had been endeavoring to sow the seed of life eternal among the people of that great city, but had done so in the midst of opposition. Some are ready for baptism who express a desire to unite with the church if an elder can visit them. Bro. Parr expects to leave there shortly but can be addressed now at "No. 1514, Twentieth Avenue, North," should any of the ministry be able to respond to his call.

We can not at present fill orders for the Life of Joseph the Prophet by Tullidge, or the $1.50 edition of the Book of Mormon. Please order the cheaper editions of the latter for some time to come.

Brn. H. A. Stebbins and C. H. Jones are preaching at Allendale, Missouri, to large congregations. They report that "the old opposition seems to be about over."

Brn. M. M. Turpen, D. Campbell and T. Wellington have been laboring at Terre Haute, near Lamoni.

Bro. J. A. Burnham, of Independence, Missouri, writes that he desires to secure a houskeeper, and that any sister, not over forty-five years of age, desiring to go to Independence can secure a home by writing him for particulars.

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Bro. Arthur Crump, of Birmingham, England, writes with excellent spirits concerning his desires to progress with the work as it advances. He feels well and rejoices in the cause of truth. He mentions the efforts of a Mr. Jarman who gave an expose of Brighamism in that city.

The Saints and friends at Davis City, Iowa, have erected a handsome and commodious church which was opened for services on the first Sunday of the new year, when Elder Henry A. Stebbins preached there to large and interested congregations, the building being completely filled by audiences of those who were interested in the present and future success of the work there. The Saints at that place will appreciate the labors of any of the elders who can assist them in presenting the faith to the people. We commend their efforts as timely and opportune, believing in their deserved success which we trust the Master will give them. Elder Mark H. Foscutt also preached there Sunday morning and evening of the 13th inst. to packed congregations. Many could not obtain seats. He resumes efforts there from Thursday the 17th to the 20th inclusive, on account of the interest manifested, and will probably be followed by Bro. Elvin or some others of the ministry.

Bro. Peter Mohr writes from McCook, Nebraska, that he is a recent convert of the faith, and is glad of being a member of the true Church of Christ. He states that he has a piece of land to sell—160 acres. Those wishing to can correspond with him in care of T. C. Richards, North Platte, Nebraska.

Bro. R. M. Elvin has just closed a series of meetings at Pleasanton, of which he elsewhere gives an account. The work in this vicinity is moving forward steadily.

SERMON BY JOSEPH THE MARTYR.

BELOW will be found a very interesting sermon delivered by Joseph Smith. We reprint it from the *Times and Seasons*, vol. 2, No. 15, (June 1st, 1841). It will also be found in the *Millenial Star*, vol. 18, page 535.

Sunday Morning, May 16th, 1841.—The indications of the morning promised a beautiful day. At 10 o'clock a. m. a large concourse of the Saints assembled on the meeting ground and were addressed by Pres. Joseph Smith, who spoke at considerable length. He commenced his observations by remarking that the kindness of our heavenly Father called for our heartfelt gratitude. He then observed that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil can not compel mankind to evil, all was voluntary.—Those who resist the Spirit of God are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory—God would not exert any compulsory means and the devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths and difficulties which surround us. Where if the man that is free from vanity? None ever were perfect but Jesus, and why was he perfect? Because he was the Son of God, and had the fulnees of the Spirit, and greater power than any man.—But, notwithstanding our vanity, we look forward with hope, (because we are "subjected in hope,") to the time of our deliverance.

He then made some observations on the first principles of the gospel, observing that many of the Saints that came from different States and Nations, had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the Holy Ghost was discarded by them.

The speaker then referred them to the 6th chapter of Hebrews, 1st and 2d verses, "not laying again the foundation of repentance from dead works, &c., but of the doctrines of baptism, laying on of hands, the resurrection, &c." The doctrine of eternal judgment was perfectly understood by the apostle, as is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the rulers he said, "I would that through ignorance ye did it, as did also those ye ruled.—Repent, therefore, and be converted that your sins may be blotted out, when the times of refreshing (redemption) shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you," &c. The time of redeptiom here had reference to the time, when Christ should come; then and not till then would their sins be blotted ont. Why? Because they were murderers, and no murderer hath eternal life. Even David must wait for those times of refreshing, before he can come forth and his sins be blotted out; for Peter speaking of him says, "David hath not yet ascended into heaven, for his sepulcher is with us to this day:" his remains were then in the tomb Now we read that many bodies of the saints arose at Christ's resurrection, probably all the saints, but it seems that David did not. Why? because he had been a murderer.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters can not be forgiven until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

The speaker then spoke on the subject of election, and read the 9th chapter in Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, "In thee and in thy seed all the families of the earth shall be blessed." To them belonged the adoption, and the covenants, &c. Paul said, when he saw their unbelief, I wish myself accursed according to the flesh—not according to the spirit.

Why did God say to Pharoah, "for this cause have I raised the up?" Because Pharoah was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature.

The election of the promised seed still continues, and, in the last days, they shall have the priesthood restored unto them, and they shall be the "Saviors on Mount Zion," the "ministers of our God," if it were not for the remnant which was left, then might we be as Sodom and as Gomorrah.

The whole of the chapter had reference to the priesthood and the house of Israel: and unconditional election of individuals to eternal life was not taught by the apostles.

God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with correction, and if his children will not repent of their sins he will discard them.

This is but a very imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O fearful heart and troubled brain
Take hope and strength from this,
That nature never hints in vain
Nor prophecies amiss.
Her wild birds sing the same sweet stave,
Her lights and airs are given
Alike to play-ground and the grave;
And over both is heaven."

AN OPEN LETTER TO A FRIEND.

DEAR L——, You tell me that there is silence in your home where so lately the pattering feet of your little Claire made music sweeter than the chime of bells; that you go from room to room with empty arms, seeking but finding nothing to fill them; neither balm for the dull aching pain forever gnawing at your heart. You know me too well to believe that I could hear this without feeling the keenest sympathy for you; and by this you may know what my feelings are when I tell you that my grief for this is small, very small, in comparison with what it is when I read those other lines, wrung from the depths of the bitterest cup ever pressed to the lips of mortals, and yet possessing an added sting of speechless agony when the lips which quaff it are the lips of a mother.

"She is gone—my loved one, my beautiful one; gone in her sweet spring-time of life. The earth covers her form which erst laid so near my heart, and this is all of life. Life ended in death which is the end of all! Alas, why are we? Why loves the heart with such intensity of passion, that which is no more than a clod of the valley? But one short week ago and her smile answered back to mine, and from her eyes there flashed the quick intelligence which assured me she knew the grief I felt when I saw her suffering the pain no human skill had power to relieve! Death breathed upon her, and her eye took on a glazed and vacant stare; and when I called her name in throbbing agony, begging for just one word, one token that she knew me still, silence and the awful chill of death gave back the only answer. The clods of the valley hide her form, but they do not press as heavily upon it as they do upon my heart. No other child shall ever call me mother! Never again will I wake into life and being that which has power to crush me

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with such agony! Oh, if there were a God, what greater proof could there be of his tyrannical power than this? There is no God, no future; and my darling has but passed beyond all power of grief or pain to reach her. It is the end of all; she sleeps the sleep of death! Lost! gone! never to be again! Would I slept too! It would not bring me nearer to her, for she is no more; but I should not then know this agony which is consuming me, but which will not let me die!"

Oh, L——, dearest of friends, how could you ever pen such lines as these? They pierce my heart as the wounds of a sharp instrument. There is no comfort for you on this earth until you shall find it in the love of that God whose name you have blasphemed, whose loving care you have denied. Stop for one moment and answer me this question: If no power higher than your own brought into being that beautiful child whose life-pulse throbbed against your own, why not exert your power now and revivify that form you love so well? Answer me this, my precious friend.

It will not satisfy your soul to say, "She came into existence under the laws of my being," for the voice of your immortal, undying soul will answer you: If no higher power than you gave those laws, then you have power to control them. If there be no higher power, why is she dead? Is there a life throb in your being, one atom of force, power or strength which you would not stretch to its utmost limit to defeat this power of death? Aye, this hour you would give your life for hers; yes, just to have her with you, her warm breath upon your cheek, her loving arms about your neck, and her head nestled against your heart for but one moment—one poor, fitful moment of time!

If death has wrought no change; if a lump of clay was *all* there was in life, why then is not the *lifeless body* just the same as the *living body?* You say that even if you slept as she sleeps it would not bring you nearer to her, for she is no more. In all this, my dear friend, do you not see that you yourself acknowledge a power higher than your own, fixed laws from which none can escape; and yet, acknowledging this power in nature, you deny it in revelation. Forced to drink the bitter cup to its dregs, you put away from you, with a wilful, impatient hand, the cup of balm and of healing the Father offers you to drink. Let me ask you in the words of inspiration, "Why should it be thought a thing incredible with you that God should raise the dead?" The same power which first organized and brought into existence the life which was so dear to you, why may it not restore that life? restore it not as at first, subject to sin and death, but restore it with the power of an endless life and with a body like the glorious body of the Son of God? Why not?

Come, dear L——, and go back with me to the morning of creation. Lay aside every dark cloud of doubt, and let us together trace the history of mankind. Here in the beginning we find a great first cause, self existent, omnipotent, the essence of love and truth; yet even then governing all things by fixed laws. In order to the exaltation and glory of man, it was found necessary that he be made not like a machine, never moving except as moved upon by a force outside himself, but with an agency which left him free to choose whether he would do good and receive good as the fruit of his action, or do evil and suffer evil for the doing. God required but one thing of man, or rather gave him but one law, and that was the law of obedience which alone could lead to the good God intended man to have and finally possess as his own, an inheritance of which no power could deprive him. This law he chose to violate, and thus sin entered into the world, death following in the footsteps of sin. There was one who had the power of death, and that one was the devil; and through fear of death men were held in bondage. But deep as were the counsels of Satan, the counsel of God was deeper. Before man was given his agency, provision was made for a Redeemer, even for Jesus Christ who, by the grace of God, tasted death for every man and through the tasting of the bitter cup obtained the power to destroy him who had the power of death. Into the dark dominions of death and hell our great Deliverer descended, and wrested from him who had them the keys of his baleful power. So great was the love of God for man that in order to redeem him from sin and the bondage of sin and death, he gave his Only Begotten Son, to suffer and die that we might have life, and have it more abundantly. But as in the beginning obedience was required, so now is the the same demand made upon all who desire to gain the life of immortality which is the result of His life, obedience, suffering, death and resurrection. There is a second death which may reach you, but never can pass upon your child. She is safe with spirits of the redeemed ones in the Paradise of God. Her body—the empty casket in which her spirit dwelt while she remained on earth—will crumble back to dust; but when Jesus returns to earth he will resurrect it, and spirit and body will be united again never to be separated, and she will be a child of God—one of the redeemed, because she is a child of the resurrection. (See Luke 20: 36.) This is the great plan of redemption for all who die in infancy, or before they are old enough to sin wilfully or become accountable to God. They are redeemed from the foundation of the world through the atonement of Christ, and by the power of the resurrection are brought forth to life and immortality.

But you, dear L——, my precious friend, have as yet no claim upon God entitling you to any part of this resurrection, because you have long passed the years of accountability and yet have never obeyed the will of God. He sent his Son into the world to declare his will, and he has endowed you with reasoning faculties, judgment, and an inward monitor taking knowledge of your thoughts, words and deeds. He has placed you in a world where everything by which you are surrounded whispers to your soul: "There is a a power above the power of man; and back of all this design there is, there must be, a designer. The harmony existing in all things, the wonderful minuteness of detail all combining and blending in the perfect whole, point with unerring certainty to the One Power framing, planning and controlling all." As day by day you watch from your open window thn erection of some costly edifice, noting as it grows under your eye the gradually developing plan the outlines of which you early begin to trace, and continue from time to time to follow until in all its magnificence of design it stands before you a perfect whole, and you are constrained to feel and acknowledge the power of the master builder manifested through all; so with the works of God, which all combine to declare his presence to the soul which he has organized to trace him in his works. Had this great Designer implanted within you this undying love for your child, renewing with every morning's light the longing for her presence which follows you through all the day and colors your dreams by night, and which (if your belief is true) is only a mockery to follow you through life with its dark shadow and end in death, then indeed is there naught of sense, reason, justice or design in our life; but a being capable of the highest aspirations, the purest emotions, the grandest achievements of self conquest and love undying, becomes and is the sport of destiny so cruel that the poorest worm which crawls amid the slime of the earth is to be envied by this exalted creature we call man.

Oh, my friend, leaving entirely out of view the great injustice to your Creator, how can you be so untrue to your higher powers and attributes! Is there not implanted within you an unquenchable love of the pure and the beautiful, an ever reaching out and never to be silenced demand for the attainment of that which represents to you the highest good to which man may attain? Whence came it? From a power no greater, a standard no higher, than your own? This is impossible! Those beings who find within themselves the perfection they seek, will not reach out and long for that which is unattained. Is not the presence of the these very longings a prophecy to your soul of the heights to be attained? Are not the changing seasons as they come and go a witness which God has reserved to himself firm as the everlasting hills that man shall live again?

Can you tell when you place the tiny seed in the ground how it is, that being placed there, it will germinate and spring into life and existence, becoming a thing of beauty, which after it has yielded "seed of its kind" will fall by the breath of frost or the winter's blast? Why should you reason that it is owing to fixed laws that this marvellous change is produced, without acknowledging that Power which created these laws which are so infinitely past your searching out that you cannot tell the cause or reason why a single one of them should be? That they are you know, and this is all. If by wisdom and searching man has not found God, why will he not turn to that which it has pleased God to reveal of himself, and accept the terms upon which God is pledged to reveal himself to man? You mourn for your loved one as lost to you forever.

Do not think I speak unadvisedly or unwarrantedly when I tell you she is not lost. She will live again, and when the opening heavens shall reveal the Son of Man, coming in his power and glory, attended by the angels of heaven, he will bring your child, your beautiful Claire with him; and if you will, you may be with her. If I have not wearied you in this, and you wish to know more of my faith, belief and knowledge, I will gladly strive to point you in the way to obtain a knowledge for yourself, that you may *know* the truth of God as he has revealed it in his Son; and your mourning be turned into joy, your every doubt be removed, and the peace of God take possession of your heart and fill your soul to such an extent that every doubt shall be removed; and with one of old you will be enabled to say: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in

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my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Glorious declaration! No wonder that the grand old man should cry out: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!"

When I see you, dear L——, standing by the open grave of your precious child, with the cold, cruel monster of infidelity coiling around your heart-strings and torturing into almost madness your agonized soul, I think I realize fully how Job felt when he burst out in this inspired language. Will you let me come to you with a heart overflowing with love, and strive to point you to the "Lamb of God who taketh away the sins of the world?" and strive to show you how you may find him who said, "I am the resurrection and the life?" May he whom you now know not, comfort you and bring you to a knowledge of himself, is the earnest prayer of

Your true friend,

M——.

PRAYER LEAGUE.

Special Requests for Prayer.

Bro. R. J. Anthony sends in request for the the prayers of the League in behalf of Sr. Wilson of Salt Lake City who is a very great sufferer. Her house has been for years a home for the elders and she is worthy for whom this favor is asked; a very Saint indeed. Will the elders who have shared the hospitality of Bro. and Sr. Wilson also intercede with God on her behalf?

Home Column Missionary Fund.

Sr. E. A. Gill, St. Edwards, Neb.	$1 00
H. & J. Gallup, Hancock, Iowa	2 60
Sr. A. C Granger, Quincy, Ill.	1 00
L. E. & W. Culbertson, Chelsea, Neb.	1 00
J. J. & M. A. Rarick, Kensington, Kan.	75
Sr. E. J. Roseberry, Pope Valley, Cal.	1 00
Sr. M. A. Moon, Webberville, Mich.	20
Sr. Mina Johnson, Victor, Mont.	50
Sr. Cyntha Graham, Emerson, Iowa.	50
A Brother, Dow City, Iowa.	1 00
Sr. Mary A. Cummings, W. Jonesport, Me..	40
Sr. E. Poland, New Harbor, Me.	50
Sr. Bettie Jett, Dillon, Colo.	1 00
Sr. Sarah Watkins, Lucas, Iowa.	2 00
Sr. Simpson, Lucas, Iowa.	50
Sr. Sarah Constance, Cameron, Mo.	1 50
Sr. Christina Johnson, Plano, Ill.	25
Sr. Lorinda Lewis, Meadow Grove, Neb.	1 50
Sr. Sarah Waltenbaugh, Lucas, Iowa.	2 00
Sr. J. B. Hunt, Manteno, Iowa.	1 00
Sr. Martha Spanswick, Persia, Iowa.	1 00
Sr. Inez Dixon, Higbee, Mo.	1 00
Sr. L. L. Thomas, East Des Moines, Iowa..	45
Sr. Mary Clements, Independence, Mo.	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Lamoni, Iowa, Jan. 17th.

Fountain Green, Ills, Dec. 29th.

Dear Sister Walker, and the sisters of the Home Column: I thought I would write a few lines to encourage you on in the good work in which you have enlisted. I, for one, am well pleased with the interest taken in the spread of the glad tidings of life and salvation being preached to the world in these last days, of which we have had the testimony and can bear it to the world, that this is truly the gospel of Christ, which he preached when he was on earth. I rejoice that I live in a day when we can hear the gospel in its purity, and see the signs that do follow the believers. Dear sisters, I have read your letters with pleasure and desire to say to you all, be faithful, for there is a crown laid up for them that come up through great tribulation and faint not by the way. I think it is a sin to follow the fashions of the world. We are commanded to come out from the world, and be separate. Let us make our garments plain, as we are commanded to do, and not put two or three yards in a hump on the back. I think that needless expense could be put to better use. It is wicked, when the Lord formed the human family after his own image—of course that was straight and well formed and comely.

Now, sisters, I believe that your Prayer League is a very good thing; but I believe that the name "Union" would have been more appropriate, for when you meet together you want to be united as one in a band of union.

Sister Walker, I was visiting at Burlington during the conference. I attended the two preaching meetings, and heard two excellent discourses by Alexander Smith. I was in the testimony meeting also. The Spirit of the Lord was with us in power, and we were all made to rejoice, and there were many powerful testimonies borne. It was a time long to be remembered by all who were there. Bro. Ruby remained through the week. I have learned since I returned home that several more were baptized, and he was to hold meeting every evening. Alexander Smith preached there the next Sunday. I was asked by the sisters to write a letter to the *Herald*, and this is what I have written.

Your sister in Christ,

Katherine Salisbury.

Oakdale, Jan 4th.

Dear Readers of the Home Column:—I desire tonight to express my interest in the the gospel work by again adding my humble contribution. I have just been reading the *Herald* of January 5th, aud in so doing thought upon thought crowd themselves into my mind. How much joy and solid comfort this messenger of peace (the *Herald*) brings to the lover of truth. The letter of Aunt Margaret especially impressed my mind. I am personally acquainted with this dear old sister, and the dream she relates, together with the manifestation she afterward had, seem of paramount importance. Oh how much I desire that my name may be written on "the page" in letters of gold!

This letter, together with the poem "What are you writing?" affords matter for serious reflection. Yes, dear sisters, "each day" (as the poem says) we are writing a page in the great volume of life, and my heart beats with a throb of pain when I call to remembrance (as near as I can) how my volume thus far must look. I fear it is not spotless, but has many an ugly blot. But I take courage when I think it is our privilege to live and learn. God is merciful, and we have the assurance that his arm of love is ever extended. Christ our Savior knows all the sorrows, trials, and cares we mothers are called upon to endure. Let us confidingly seek his help and guidance.

Our work, if well done, will receive no inferior reward. This beautiful song in "Gospel Hymns" No. 145, comes to mind in connection with the thought offered:

"To the work! to the work! we are servants of God,
Let us follow the path that the Master has trod.
With the balm of His counsel our strength to renew;
Let us do with our might what our hands find to do."

It occurs to my mind, this is the important point for us all to see. Whatever and whenever our duty lies, if performed with an eye single to the glory of God it is just as worthy of reward as though we occupied our time and strength in performing duties of apparently much more note. If I can so live before God from day to day as to train the youthful minds in my care to love and obey His holy laws and to be able to exemplify my teachings, I shall have no fears but my ears will be greeted with the comforting sound, "Well done good and faithful servant."

Ever praying for the welfare of the cause,

Your sister,

Mrs. C. H. Derry.

Mt. Vernon, Oregon, Nov. 28th.

Sisters of the Home Column:—Not seeing any correspondence from this littie branch, I felt it my duty to write to the Home Column. It is a great comfort to me, and I have felt I was taking all the comfort and adding nothing to advance the cause of Christ. Bro. H. L. Holt has been laboring with us for the last two months. He left last week. We were all sorry to have him go; but he thought he was needed elsewhere, and of course it was his duty to go. He thought he had not done much good while here; but we think he did, for he encouraged and instructed the Saints; and some of us was sadly in need of instructions, and we do not think all the good seed he planted here fell by the wayside.

This is a glorious work being done in these last days. It is a mystery to me why more can not see the truthfulness of it than do see it, when it is laid before them so plainly.

I sometimes hear people say they believe this latter day work is true if any is, but they could not bear the name of Mormon. I often think it is a blessing sent upon the church to keep such people out. If they can not bear that much for Christ when he suffered so much for them, they would be no benefit to this church or any other. If by bearing that name we are to be separate from the world, I am satisfied it should be so.

Ever praying that this gospel will spread and convert the true and faithful, I remain your sister,

Clara Thompsen.

Correspondence.

Cook's Point, Texas, Jan. 4th.

Brn. Smith and Blair:—I have moved to Burleson county, near Cook's Point. Since coming here I have organized a branch of about seventeen members, and a Sunday School of about thirty, and have baptized four. Others will follow soon I think. One more has made application for baptism. We expect to build up a good branch at Cook's Point. I intend to visit the branches of the district as soon as I can, and preach to as many as I can get an opportunity as I go from branch to branch in the bounds of this district.

The work is moving along about as usual, but not as good as could be desired. I hope there will be a change for the better soon. I am expecting Bro. Moore at my house soon to engage with me in the work in this section. I understand he set aside W. P. Brown, the Whitmerite, at Rogers, Bell County. And it seems that Brown has concluded not to meet Bro. Moore again.

Yours,

E. W. Nunley.

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COAL HILL, Ark., Jan. 10.

Dear Herald:—We marvel greatly that this field has been overlooked so long. While Europe, Asia, Australia and the islands of the sea are included in our missionary work, Arkansas is virtually unnoticed.

Here in these mountainous regions are thousands who have never heard the gospel story. So many of them are innocent, unprejudiced and willing to be taught. To be sure, every neighborhood, or at least every town, has its knowing ones, who have heard some scandalous rumor about the Mormons. But in the main, there is a far better and more favorable opening for preaching—preaching that will reach the hearts of the people,—than in many northern and more highly enlightened communities. This being the case, and the Lord of the vineyard being a kind and impartial master, it seems that he desired this part of his possessions to be improved upon as well as other localities. So he moved upon a good brother—B. H. Case—a humble, earnest soul holding the office of priest, to come to this vicinity, and he began the spiritual work in private conversation. He is always ready to quietly and unobtrusively scatter crumbs of truth which inspire calm investigation, besides being fully competent to answer all doubts and queries, as he seems to thoroughly know what he believes. He has only been here since last spring, but he has disseminated much truth and caused a goodly number of persons to cast about them and compare their faith with Jesus' perfect and pure teachings.

Since the good work must be done, the same Spirit seems to send another here; that members be fully inducted into the kingdom, when honest hearted ones be found.

In November Elder E. M. Wildermuth came, and after preaching in Hartman more than a week with no visible effect, he began to hold forth here—three and a half miles further west—in the Christian Church on the Sabbath,

Last Sabbath he baptized six persons, three long tried and valued members of the Christian Church, estimable people from the north, who have only heard these gospel sermons. One was an old time Saint, buried in these mountain fastnesses as completely as if in a subterranean desert. She is favorably and widely known, and cultivated and lady like, besides being a person of firm mind and well informed of things in the past.

This is not a progressive country. It is claimed by those who profess to know that in this region was made up the train that was massacred at Mountain Meadow. And here, long years ago, Utah missionaries came and made a number of proselytes and led them away to the land of Brigham. After that, persecution and indignation would be a natural result.

The masses in general are not well or widely informed of past or even current events, and the gospel is more likely to reach them in consequence. But Satan has begun to show his teeth already, as the Christian Church is not open to us now. But last Sunday night we had confirmation meeting at E. M. Wildermuth's and prayer and testimony meeting Wednesday night at the same place. Elder E. C. Wildermuth and family are here now and intend locating in this part of the state.

There are more investigating, wondering and reading up our belief. If charity begins at home, why are not these willing souls as fully worthy of instruction as the heathen and the inhabitants of other climes?

One of the new converts, John Nanny, seems to be a shining mark for the darts of the adversary, and if the powers of darkness do not overcome he will be a chosen instrument for mighty work in the hands of the Master-builder.

Craving your prayers in behalf of this mission, we are, as ever, yours for right and progress,

PERLA WILD.

BOZEMAN, Mont., Jan, 12th.

Dear Herald:—Your weekly visits are a great help to us, as your columns are constantly freighted with words of encouragement and instruction to the hungry soul. The work in this region is on a fair footing, and the Saints here are reviving in the work and are taking hold in earnest, and I think we will see the good effects and fruits of our efforts. We are being greatly blessed in our Saints' meetings; the Spirit is being poured out upon the Saints in a marked degree in the gifts of the gospel; the sick are being healed, and all along God is giving abundant evidence of the divinity of this work. As a minister, I never before had such clear evidence of my acceptance as now.

Herewith I send a copy of a hymn given by the Spirit at one of our Saints' meetings:

Be faithful, my children, be true to the last;
Forgive one another and bury the past;
For thus did your Savior when he died on the coss,
He prayed to the Father to pardon his foes.
And thus, if the blessings of God you'd enjoy,
Your lives to his honor and work must employ.

Be faithful, my children, I've blessings in store,
The same as enjoyed by my people of yore;
Your lives must be pure as though tried by fire;
That you might enjoy them I bid you live higher;
That you may be numbered with those whom I love,
And ne'er from my glorious presence to rove.

Be faithful, my children; in me put your trust;
For soon will the righteous arise from the dust;
The world will behold me when I come in the air
With the hosts of my Father the Saints to prepare.
The great thousand years will then usher in,
And the earth will be cleansed from pollution and sin.

In gospel bonds,

GOMER REESE.

PLEASANTON, Iowa, January 9th

Bro. Blair:—After leaving home I spent five days with the Greenville branch. The meetings were well attended, order good, and there was a deep interest manifested. We sealed our labors there yesterday morning by leading Mr. Stephen A. D. Wood and wife into the waters of baptism We were richly blessed with the Holy Spirit at confirmation. Wise, kind and spiritual treatment, will, I believe, be productive of good to the cause we represent, and also add to our membership. Some who have left us have not failed to be untruthful in stating that we, as a church, had a sealed book that we did not let the people of the world see. This has turned the minds of some against the truth. My faith, however, is that present damage will result in future good, and those who now examine and accept will abide.

Bro. Lloyd W. Wells of Dakota is with me, and seems to be diligently seeking to learn and understand the faith, doctrine and polity of the church more perfectly. I am pleased to see the course he has adopted. It would be well if all our elders would first seek an intelligent knowledge of the work before they attempt to become teachers of others.

I was pained in my very soul on learning of the departure from life of Bro. J. R. Badham. Years of intimate association with him gave me an acquaintance with his trials, disappointments and desires. A more humble and saint-like disposition, it has not been my lot to know. We may expect the aged to leave us, but when those in the prime of life, of our own age, are called away, we cannot help the tear and pain of heart to see the upright, useful and noble ones going on before.

Will begin meetings here this evenings. Success to the effort at Lamoni.

R. M. ELVIN.

BARNES, Kansas, Jan. 6th.

Dear Herald:—In Barnes I have not done anything. I opened the work in a neighborhood where the "friends" had found a footing and established more self-righteousness than gospel truth. I spoke there a few times and the people seemed to turn out quite liberally, but were evidently more attracted by curiosity than a desire to investigate. The silent messenger of the night from dreamland instructed me that there had been a landing prepared for me to the southward. I found large audiences and an appreciative interest. I spoke a number of evenings and closed the meeting to prosecute my mission further north and east, intending to make my way toward St. Joseph, Sweet Home, Allendale, etc., but the friends here seemed so anxious to hear more that their importunity constrained me to leave an appointment for a series of meetings to commence January 4th. I reached Bro. Joshua Hightowers near Beattie. Spoke the two following nights. Sunday evening the house was occupied by the M. E. brotherhood, to continue through the week in a protracted effort and we were invited to a neighboring school-house in an adjoining district, which had been closed against all creeds, but was granted us by unanimous consent of the board. I found a large audience of expectant listeners, with that wrapt attention that seemed to say, "We want more." The following evening the interest was more intense, if possible, and I found that a goodly number had followed us from the protracted service of our Methodist friends, leaving vacant seats in that fraternity. As I closed the service announcing my obligations elsewhere, I observed a group of earnest men engaged in conversation, and I was afterwards informed that they were devising plans for my return and a series of meetings. I assured them of my return provided arrangements could be satisfactorily made among themselves within a reasonable time.

January 4th found me near Waterville in the presence of a large audience, with attentive listeners and interest good. On Sunday evening the house was filled beyond its seating capacity. They had come from miles around; had crossed the river on the ice, on horseback, in wagons and in boats. Old men were there whose presence and religious proclivities incited surprise, and their seeming interest was not less a subject of remark.

I am pleased to say that good order and quiet deportment has almost constantly attended my ministry. The local press, too, has been liberal. The Marshal county *Democrat*, Beattie *Star*, Barnes *Enterprise*, and Waterville *Telegraph*,

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all in Marshall county, as well as the Republic City *News*, of Republic county and the Guide Rock *Sentinel*, of Nebraska, have been generous in their notices of us and our true position. When I reflect on this favorable treatment and remember what some of my worthy brethren have and do suffer in other parts of the vineyard, I think God has been kind to us—to me—possibly beyond just deserts; but I am thankful for it.

While I have been blessed in presenting the word, my health has not been so good. In my early boyhood I had a tendency toward dyspepsia which I overcame in after years by rigid discipline in diet. Notwithstanding all my care I find the tendency returning with advancing years, that it is difficult to control in rounds of the ministry.

I find friends wherever I go and those lonely ones who have for long years been isolated from the church feel as though they can not do enough for me. God bless them and grant that I may not be unworthy of their confiding love.

JOHN D. BENNET.

PRAIRIE CITY, Indian Ter., Jan. 10th.

Bro. Blair:—I have not written to the *Herald* since the April conference, so I thought it proper to let its readers know what I have been doing since then. I have met and made many friends for the cause of Christ, and have also met with a great deal of opposition. Some threatened to have me put out of the territory if I did not quit preaching the doctrine of our Lord and Savior. One professed christian rode over the country advising the people not to come out to hear me, but some had independence enough to come. One lady who was very kind to sister Maloney and I, told me that she would do all in her power against me preaching. I asked her reason. She said, "I am afraid you will get my people (meaning the Indians) into your church." I told her that was what the Lord did intend to do and that she could not help it. She replied, "I am afraid so, but you people I like," (meaning wife and I). This lady's husband is a believer, but as he told me thirty-five years ago, "Mr. Maloney, your doctrine is true but not popular." At another place I went to fill an appointment among the Shawnee Tribe. A Methodist preacher gave us a great deal of abuse, asked the congregation if they wanted us to form a church there, if so, that he would have nothing more to do with them. The people told him they wanted to hear us. He arose and went off, vexed. Bro. J. A. Davis, president of the Spring River district was then with me. He preached a plain discourse, at the close of which they requested me to leave another appointment which I did; and when I returned at the end of the month and arrived at the friend's who kindly entertained us, I was told that there was great excitement, and that it was not safe for us to go to the school-house, as this preacher had caused it. This friend would not go with us, but wife and I knowing that the work was the Lord's went on to the schoolhouse, got there two minutes before the hour, eleven o'clock, having traveled with my team twenty miles that forenoon. We found the house full and the Lord by his Spirit filled me also. Our efforts gave good satisfaction and made friends for the cause. At the close of the meeting, a gentleman arose and asked if the Bible mentioned such a book as the Book of Mormon. I told him yes, and that when I came again I would prove the coming forth of the book from the Bible, which I did when I returned in one month, for truly the Spirit of the Lord is with me in every instance in talking to the people. At another point where I have a regular appointment one man arose at the close of the meeting and abused me shamefully, and advised the people to run me out of the territory. He said his uncle helped kill old Jo Smith, and that he gloried it; and that this fellow, meaning me, was an old polygamist, and that I was branded. One sister asked him where I was branded. All these matters cause much indignation and are making us and the cause of Christ more friends, for instead of blessings our opposers bring cursings upon their own heads, and the excitement is causing me to have larger congregations. We are, in our weakness, trying to make the cause of Christ honorable by our daily walk and conversation; so that the church might be respected by our proper course. There are many believing and some ready for baptism. I have baptized two the past summer. If the weather permits, expect to baptize more soon. Being alone, I have not gone much among the full bloods, as I did not have any tracts in the Cherokee language. I wrote to Bro. Joseph last May, requesting him to send me some suitable tract to have published in Cherokee, but I never heard from him or the tract since. You will recollect us talking of the importance of such a tract, when at Independence.

There are some noble saints in this Territory who are an honor to the church, while there have been others whose acts are thrown up to us, and may be the cause of keeping some out of the fold of Christ. But the work and the people are in the hands of a merciful God and ere long he will manifest himself in power to this people; for the Spirit of the Lord says so. I must mention one of the most important matters that has transpired since the church was established; that is, last summer there was a grand council of delegates from every wild tribe of the west. The great chiefs of all the tribes were present and made speeches, all desiring to unite under one government and one law, and that they wanted the Cherokees to make the laws and be at the head, that they were tired of the acts of the white man, and of the government towards them. There were many beeves killed. They adjourned to meet next summer. I sent you papers containing all the speeches. Saints all pray for me that I may do the Lord's will among the Lamanites.

STEPHEN MALONEY.

DETROIT, Michigan, Jan. 8th.

Dear Herald:—The *Herald* is a dear visitor to me. We have no Saints in Detroit that I know of except my husband, and many times when reading and thinking over the latter day work, my soul rejoices and the Lord blesses me with his Spirit, when the tears roll down my cheeks and I cry out, "O Lord open the way that poor perishing souls may hear the truth."

I love this latter day work. I have been a member for seven years, and I would rather lose my life than give up my faith. I can testify to the truth of this work, for I know that the signs follow the believers. My children have been healed time after time and I have also been healed. I had been under the doctor's care from March to September and he said I could only live a few hours. I was instantly healed by laying on of hands through brother Rathbun. I I have many dear friends in Kansas and other places that are in the same faith. Joseph Luff is a nephew of mine. If you know of any Saints in this city I wish you would let me know of them through the *Herald*. I praise the Lord for what he has done for me. He has taken all desire of the world and its vanity in dress away from me. I can not find words to express my joy. May God help me in doing my duty. If you see fit to put my addess in *Herald* for any elders who are going through, I would like them to call. Also if any saints are in this city I would like them to come and see me.

Yours in the faith,

JANE COUSER.

No. 283 Croghan St.

SAINT JOSEPH, Mo., Jan. 11th.

Bro. W. W. Blair:—I take solid pleasure in perusing the pages of the *Herald*. Its news from the field gives encouragement. I often think of "An Elder's Experience" published in *Herald* years ago, and wonder why some good active elder (the same one preferred) does not continue in line. The work in our city is in good condition—our meetings are blessed. The busy faithful workers far exceed the drones in number. Are not drones necessary "that the Scriptures may be fulfilled?"

On last Wednesday evening the branch took preliminary steps in preparing for the coming General Conference. Three committees were appointed, composed of excellent material, to make the necessary arrangements, which gives assurance that the work will be performed wisely. Due notice of arrangements will be published. Some are investigating, and some are being added by baptism. Our winter has been very "open" and prospects are good for an ice-famine next summer. Our Bishop's agent reports a general slowness in Tithing—the outgo exceeds the income. I refer the reader to Bro. I, N. White's letter in *Herald* for the 12th instant.

We shall soon prepare the circular letter for the Third Quorum of Elders. Those who have not sent, will please send in their addresses.

In gospel bonds,

J. M. TERRY.

OENAVILLE, Texas, January 9th.

Bro. Blair:—The debate between W. P. Brown and myself closed on December 21st. He seems to be satisfied, for he stated on the third evening that if he ever got through with this discussion, he would never sign another proposition. He then stated, "Moore was so tricky, he got me to sign these propositions."

I will not attempt to give an account of all his falsehoods and misrepresentations, but will point out a few: He stated that we had "to receive everything that Joseph Smith said, as from God's own mouth." He then held up the book of Doctrine and Covenants and read, as if it was in the book, as follows: "Joseph received a false revelation and in answer to it he received another stating that some revelations were of God, and some were of the Devil." This tickled the ears of the congregation. but when they learned that it was only another of Brown's misrepresentations, things changed considerbly. He said "Polygamy was under the law of Moses, and the Reorganiza-

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ion is going to back it;" "The Church in California is in such a bad condition over the Book of Covenants that Joseph Smith has gone there to try to get the people to accept that book." In reading from the Book of Covenants he read it in this way: "For he that is not tithed shall be burned." He further stated: "When these people send out their elders they tell them not to say anything about the Book of Covenants." He also stated that a belief in that book was a test of fellowship. "All have to pay tithes," was his statement in one speech, while in another he said, "Only the poor pay tithing."

Brown had Joseph Smith giving revelations and then giving others to get out of them. He also had the Lord fighting battles, etc., according to the Doctrine and Covenants. This was all answered from the Bible, and then from the Book of Mormon. He finally became so beaten and disgusted with himself, that he stated that he would never discuss another proposition. He had agreed to meet me in our Church, near Elmwood, but did not come. Elder Brown stated that there was no Church, no Kingdom, no officers until Pentecost. He said it was all man's work in choosing Seventy, also in having a succession in the quorum of the Twelve. He stated that our people at Independance called him a liar, and many other names which I dont wish to mention; also that his life was in danger when there, etc. Brown baptized Land, who was cut off from the church.

Our people feel satisfied that Whitmerism is a fraud. I would give Bible references, used but it would take too much space. I never was helped with better liberty than when I was defending the Doctrine and Covenants. The gospel plan is defensible. Christ is at the helm,and who will not stand up for the truth!

In bonds, AMOS J. MOORE;

CORNWALLIS, W. Va., Jan. 4th.

Bro. Joseph:—Three weeks ago I commenced preaching here and spoke eleven times, held one sacramental, one prayer and testimony and one baptismal and confirmation meeting. Baptized Mrs, Mary E. Carpenter, a most excellent lady, Her husband, John Carpenter, seems almost ready for baptism, also, and there are many others near the kingdom.

After I left, the enemy started up a great one who proposed to discuss with us the literal kingdom and reign of Christ on earth, which doctrine he proposed to affirm was not true, but that his kingdom would be "only in the hearts of his people." This moved the brethren here to call me back. I came yesterday, but I regretted to learn that the champion had taken to his heels and fled the country, and has clean escaped out of our hands. But we had an excellent meeting last evening, great liberty and power was given in preaching the word and friends are multiplying for the cause on the right and left. The work of the Lord is in a good and promising condition at this point now, the place where Bro. E. L. Kelley routed the Campbellite champion—Archibald—the result of which is that Bro. E. L. stands highly esteemed by all parties. He made an impression for good that will remain and follow him after he shall have rested from his labors, for he won the hearts of many and may yet bring them to the Lord. I have myself started out for the war, unless sooner discharged. I have to fight a hard fight, but so far the Lord has sustained me, and blessed every effort.

I shall move on from here to Sinnett's Mill, and thence to Big Springs in Calhoun county, where I will hold forth as the way may open. I feel well in the work here because blessed with light and liberty as never before since beginning the work. I beg the prayers of the Saints in behalf of the work here.

Faithfully yours,

D. L. SHINN.

COLUMBUS, Neb. Jan. 15th.

Bro. Blair:—As I was reading to-day, some of the letters and testimonies in the *Herald*, of some of God's people, I felt that I must write to you and bear my feeble testimony, for I know that we belong to the true Church of Christ. Every day brings forth, and nearly every paper we take up proclaims, new testimonies that the Latter Day Saints belong to the Church of God. I have striven many times to bear my testimony in company with the Saints, when assembled for that purpose; but on rising to speak could not give utterance to words. Why it is, I do not know, but I have determined if I can not talk, I will write and send it to the *Herald*.

I have often thought of the saying of the Savior, "He that is ashamed to confess me before men, of him will I be ashamed before my Father in heaven." I am not ashamed of Christ, but am ashamed of myself. But I am determined by the help of God to overcome this man-fearing, or evil spirit. Dear Saints, pray for me that the Lord may give me strength to at least bear my testimony to this latter day work, for I know it is of God.

I never was intended for a preacher, for I am very slow of speech, unless helped by the mighty power of God. But thank God, I can express in a measure my feelings with the pen, if not with the lips. I have wished many times that I could speak like my dear father when the spirit of the Lord rests upon him, as I have seen it many times. But we should all preach by our actions and we all do, either for or against the Lord. God grant that we may always be found striving to do his will. Yours in Christ,

GEO. N. DERRY.

CALMNESS IN ARGUMENT.

BANISH utterly out of all conversation, and especially out of all learned and intellectual conference, everything that tends to provoke passion, or raise a fire in the blood. Let no sharp language, no noisy exclamation, no sarcasms or biting jests, be heard among you, no perverse or invidious consequences to be drawn from each other's opinions, and imputed to the person; let there be no wilful perversion of another's meaning, no sudden seizure of a lapsed syllable to play upon it, nor any absurd construction of an innocent mistake. Suffer not an opponent to insult a modest opponent who begins to yield; let there be no crowing or triumph even when there is evident victory on your side. All these things are enemies to friendship, and the ruin of free conversation. The impartial search of truth requires all calmness and serenity, all temper and candor. Mutual instruction can never be obtained in the midst of passion pride, and clamor.

A. J. Moore, Elkhart, Anderson Co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

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Communications.

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COME TO CHRIST.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:29, 30.

How precious to the widowed mother who toils almost night and day for the maintenance of her little ones, does this invitation and soul cheering promise come. Ah! it is cheering to all the careworn and oppressed and unfortunate of earth's children when all other friends have failed, then to believe and know that there is a friend who is all-powerful, who can "be touched with the feeling of" their "infirmities," and who will not turn them away empty, but will speak peace to their souls, increase their faith, revive their hopes, and give them the blessed assurance of a never-ending life of joy and peace with the blessed Jesus and the redeemed of earth when "God shall wipe away all tears from their eyes" and "when there shall be no more death, neither sorrow, nor crying," when all things that give pain and unrest, and which make life at times a burden, shall have vanished away. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16.

"Humble yourselves therefore under the mighty hand of God that he may exalt you in due time: casting all your care upon him, for he careth for you."—1 Pet. 5:6, 7. How well the divine Master knew that the proud heart of men must be humbled before they would come to him. Yes; man must discover that he is in need of divine assistance; that he is in a lost and fallen condition, before he will seek for and accept the proffered salvation. "For the Son of man is come to seek and to save that which was lost." "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what this meaneth: I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."—Matt. 19:10; 9:12, 13.

The fact that those who come to Christ are to take his yoke upon them, shows that there is a "burden" for each and all to bear; yet that yoke is to be made easy, and that "burden" light, by the divine hand, if they are willing to learn of him, and become "meek and lowly in heart. Shall we learn?

When we think of his temptations, his trials, his tears, his groanings and sweat of blood in the garden of Gethsemane and his agony upon the cross, we wonder how

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he could say "My yoke is easy, and my burden is light."

Yet when the Spirit of God rests upon us, and we feel that joy in the heart which words cannot express, the mystery is solved, and the language is clear. Yes blessed Jesus, "Savior divine!" thy yoke was made easy, and thy burden light, because thou didst come as an unmerited favor to save all who would accept of thee. Thou didst the will of the Father and had the assurance that God was well pleased with the sacrifice, and approved of the work. "The Father hath not left me alone; for I do always those things that please him."—John 7:29.

Right here the following words of the poet impress themselves upon my mind:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

"The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me."

I judge from the tenor of the Holy Scriptures that poor humanity is always on praying grounds; and that right here the work of coming to Jesus begins. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved"—Acts 2:21. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."—Matt. 7:8. Yes; but there is a proper way to come to God even in prayer, in order that he may hear our petitions and answer our prayers. And I know of no better way to make this lesson plain to the reader's understanding, than to call attention to the following teachings of the Savior bearing upon this point:

"After this manner therefore pray ye: Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

The foregoing shows that, in order to approach the throne of grace in an acceptable way, we should do so in humility and with a holy fear, realizing that God alone is absolutely holy; realizing that he is the embodiment of perfection; all powerful, yet kind and full of mercy; while we are poor, weak and dependent upon him for life, health and daily supplies, as well as for our hope of eternal life.

We should not be influenced for a single moment either in thought, word or deed by that self-righteous feeling of the heart which prompted the Pharisee when he prayed as illustrated by the Savior in the following language found in Luke 18:9–14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

No one should be discouraged. The humblest child may approach the sympathizing Jesus. For we are not heard for our much speaking, nor yet for the excellence of our language; for God looks into the inmost recesses of the heart and rewardeth us according to the righteous desires thereof. Prayer is a means by which we are permitted to hold communion with our God; and he who is found oftenest holding this sweet communion will be found to have the most of that meekness and lowliness of heart which characterized the blessed Lord. This brings the following words of the poet forcibly to mind:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion on a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.
Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold, he prays!"

It is but reasonable to believe that the Savior intended that all who prayed that the will of God should be done in earth as in heaven should work to that end by doing all in their power to comply with the divine law. This thought is more fully taught in the following words found in the same prayer: "Give us this day our daily bread. And forgive us our debts, as we forgive our debtors."

I sometimes think that this daily bread referred to, and for which we are instructed to pray, not only means that bread which perisheth, but that which cometh down from heaven; that it means that daily and hourly supply of divine grace so much needed by the child of God and which is referred to by the Lord Jesus Christ when he said, "And you shall find rest unto your souls." Thus showing that the "rest" was given from time to time just as it was needed.

If in coming to Jesus we are to call upon God for a forgiveness of our sins, we should remember that we are instructed to ask God to forgive us as we forgive our fellow men, and that we are emphatically told that, unless we do forgive, our heavly Father will not forgive us. This may be seen in the following language found in verses fourteen and fifteen of the sixth chapter of Matthew: "For if you forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It is often stated from the pulpit that all we have to do to be saved, is to come to Jesus. But we discover by the reading of God's word that he that cometh must come calling; and not only calling, but calling and believing; and not only calling and believing, but calling, believing and hoping; and not only calling, believing and hoping, but calling, believing, hoping and doing the will of God in every particular. That faith and hope are essential to eternal life, is seen in Hebrews 11:6 and Romans 8:24.

The following language of our Savior shows that he that cometh to him must work if he would find rest to his soul: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7:12; also Matt. 5:42–48.

The Savior not only teaches in harmony with this thought in the following language, but also teaches that the power to perform miracles in his name will not secure to us eternal life unless we continue to do the will of God: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

The same truth is clearly taught by our Lord in the following words: "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. 12:46–50.

Thus we see by "coming to Jesus" in the way he has marked out for us in the word of God, there is a connection formed between us and the blessed Lord that is closer and holier than that of *slave* or *servant*, for we become the children of God and the brothers and sisters of Jesus Christ the Lord. In proof of the foregoing we offer the following: "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bearing witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. 8:13–17. And the Savior says: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36. But, of course, it must be understood that, if we wish to abide in the Father's house, and be entitled to all the blessings promised to the children of God, we must not serve sin nor become the servants of sin, but must follow the example of Christ when he said,—"The Father hath not left me alone; for I *do always* those things that please him."—John 8:29. Hence I reach the conclusion that, in order to come to Jesus and receive that rest unto our souls spoken of, it is necessary to believe and obey the gospel of Christ.

The apostles and early ministers of

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Christ were authorized to go and "preach the gospel to every creature," and the promise was that, he that "believeth"—and obeyeth—shall be saved. And Paul says: "The gospel of Christ is the power of God unto salvation."

We here quote from the first page of the *Herald* for Dec. the 15th, 1888, in order to show what the gospel is, for we think it does so in very few words: "The gospel is the good tidings of salvation in Christ Jesus, for the living and the dead, and comprises faith in God, in Christ, and in the Holy Spirit, as set forth in the Scriptures; also repentance, which means ceasing to do evil and learning to do well; baptism of water and of the Spirit; the laying on of hands for the purposes set forth in the Scriptures; the resurrection of the just and the unjust in their order and time; the eternal judgement of God upon all men according to their desires and their works; living by every word that proceedeth out of the mouth of God; living in the Spirit and walking in the Spirit; teaching and practicing every principle of truth and righteousness in its time and place."

If our faith and practice is in harmony with the foregoing, we will surely be partakers of the blessings of God provided for his children in this life and will have that abiding testimony within us that a crown of eternal life will be our portion when Christ cometh to make up his jewels.

We can safely close our article and prayer in the following words: "For thine is the *kingdom*, and the *power*, and the *glory*, for ever. Amen."—Matt. 6: 13.

C. E. B.

HARMONY OF INSPIRATION.—NO. IV.

BY R. M. ELVIN.

In the spring of 1880, I was attracted by the announcement of an aged minister, who gave notice that he would, at a certain time and place, tell the people "chronologically and geographically when and where the kingdom of heaven spoken of by Daniel would be set up." I waited with a degree of anxiety to hear the exposition made, for I had in that same place given my opinion. "At Jerusalem, on the day of Pentecost" he said, "Jesus was coronated King of Kings, and then and there was the kingdom set up, never to be overcome." I did not believe it then, neither do I believe it now. The plain facts of history and revelation have decided my mind otherwise. The order of succession and of duration of the kingdoms symbolized in the image, were to be after the Babylonish, the Medo Persian, the Grecian, the Roman Empire, and the ten kingdoms of Europe. The order of these last kingdoms are as follows: "The Western Empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions or kindoms: 1. The Huns in Hungary, A. D. 356; 2. The Ostrogoths, in Mysia, 377; 3 The Visigoths in Pannonia, 378; 4. The Franks in France, 407; 5. The Vandals in Africa, 407; 6. The Suevi and Alans in Gascoigne and Spain, 407; 7. The Burgundians in Burgundy, 407; 8. The Heruli and the Rugii in Italy, 476; 9. The Saxons and Angles in Britain, 476; 10. The Lombards in Germany, 483."—*Facts for the Times, p. 35.*

This is from Dr. Scott, and he quotes from Machiavelli's History of Florence, *lib. 1.* Bishop Lloyd, Newton, Faber, Dr. Hales and David Nelson, M. D. It would be uphill business to get sensible and thinking people to believe as true, a revelation that contradicted the facts of history. If ministers would remember this, and seek to comport their sermons with unyielding truth, there would not be so many sceptics as now swarm in all lands. When Christ began his ministry the Roman Empire was in the zenith of its glory. I have the best of evidence for this statement, for Luke, the Physician wrote: "And it came to pass in those days, that there went out a decree from Ceasar Augustus that all the world should be taxed." Luke 2: 1. It must be clear to the careful thinker, that the Roman Empire was in full power during the time of Christ, and its laws acknowledged by him; "Render therefore unto Ceasar the things that are Ceasar's." Matt. 22: 21. "And when they were come to Capernaum, they that received tribute came to Peter and said, "Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. 17: 24–27. Jesus not only acknowledged the authority of the Roman Empire, but likewise claimed to be a citizen thereof.

God promised to set up his kingdom during the days of the ten kingdoms; this must have been after A. D. 483. Thus we are set adrift in search of the fulfillment of the promises made by the prophets. I will not attempt to give dates of the changes that are to bring about the setting up of the great and last kingdom of earth, but all will readily allow, that there must necessarily be some initial works of preparation, and if these be indicated we may approximate the period in which the work will begin, and, by the specifications, be assured of the identity of the work. "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against another in the broad ways. They shall seem like torches; they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved." Nahum 2: 3–6. I offer this Scripture in evidence of a work of God that requires preparation. The railroad system is the thing most prominent in evidence. Lyman's Historical Chart gives, 1814—1829: "Carriages propelled by steam in England," and, 1832, "Opening of the Liverpool and Manchester Railway." It was during these same years that Joseph Smith received the greater portion of his revelations, translated the Book of Mormon, translated and corrected the Bible and organized the Church. And this I believe to be the work of which Nahum speaks and denominates "the day of his preparation," and these other events are the witnesses. We are informed that when this Liverpool railroad was projected the idea was entertained that the road-bed must be on a dead level, and that the farmers throughout whose farms the line of road ran, remonstrated against having their farms destroyed by the grading, and they further believed that the smoke from the engines would kill their crops. And the grading was done by man-power alone, with pick, spade and wheelbarrow. When the workmen began, the farmers, with all the prejudice usual on the introduction of what is new to them, raised a mob and drove the workmen away. The contractors called upon the constabulary of the country. These, however, being chosen by the people, from among the people, were heartily in sympathy with the farmers, and did not give the railroaders protection. It therefore became necessary to apply directly to the government for the asked for protection. The English soldiery clothed in scarlet, or, as we Americans would say, "red-coats," were sent, and in driving away the farmers, a number were wounded, and two men killed. This was the red upon the shield. The prophet, looking down the vista of time, twenty-five hundred years, gave a very good description of the headlight, as a torch.

Let the people of the prairie states consider how the pine forests have been scattered, to furnish lumber to our country. We might produce other minor proofs of the shaking of the fir trees.

No one who has ever road on a train going at the rate of a mile per minute or faster, will question the prophetic description of speed. The recounting of the worthies, it is thought, refers to the mobilization of great armies.

No longer are the larger rivers a hindrance to the commerce and travel of the country. The gates (bridges) and locks of the canals all go to fulfill the work of dissolving the steam-boat traffic, and to facilitate the rapid settlement of the country. When this work is progressing another evidence of importance will be furnished, "And He will lift up an ensign to the nations from far, and will hiss into them from the end of the earth; and, behold, they shall come with speed swiftly." —Isa 5: 26. The ensign that God will raise unto all nations, will be the gospel of redemption which shall be preached "to every nation, and kindred, and tongue, and people."—Rev. 14: 6. And the place at

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which the ensign shall be lifted up, will be at a great distance from where the prophet was when he predicted this event. By the examination of a large school geography or globe, it will be seen at once that the location of Isaiah when he wrote, and that of Joseph Smith when God spoke from heaven unto him, are points almost directly opposite upon the surface of the earth, and in this manner could those receiving the appointment of heaven to proclaim the new covenant "hiss" or cry "from the end of the earth." And still further is it clearly shown when such work begins that it will not radiate out from the Holy Land, but come to it—be sent from some other part of the earth to the land made historic and venerated by reason of the good, great and numerous prophets who dwelt and spake on its soil. But a change took place when God made choice of a prophet to send tidings from *afar* to the land of ancient story. Those who go on this errand of good news shall be furnished with means of transportation with a compound swiftness. "Speed swiftly" is indicative of our fast passenger trains and ocean steamers. This religious philosophy, and the development of rapid transit by steam, have been paralell with each other, and as united witnesses testify for God. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then I said, whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." —Zech. 2: 1–4. There was no necessity for this new survey of the Holy City during the time of Christ, but after the city should be destroyed, as it was during the siege under Vespasian and Titus, when the walls were all battered down, the beautiful Temple consumed by fire, and the inhabitants either killed or sold into slavery. This sad desolation was consummated A. D. 70. To obtain a comprehensive understanding of Jerusalem since the time of her downfall, one should read the account of the crusaders, who went forth with might and main to recover the "Holy City" from the heathen. King, prince, noble, priest and peasant all united with zeal in their work, but utterly failed, after the loss of many lives and oceans of money. But in the early part of this century the inspiration of God directed his servant Joseph Smith to make the proclamation that Jerusalem was now to be reoccupied as "a town without walls." He was the first to thus declare, and now it is too late for any other man to undertake the task. Yes! beyond a doubt Joseph Smith is the "young man" spoken of by Zechariah. I might continue to cull from the writings of the ancient prophets in proof of the proposition set forth in this department of the argument.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12. We invite all to come unto the light as it is in Christ. (f) The particular item that I now take under consideration is usually called the apostacy or falling away from the truth, and also the restoration of the gospel.

APOSTACY.

While navigating this scant stream, we will assume that there was an absolute and complete departure from the doctrine, organization and spiritual gifts, as we find a list of them recorded in the New Testament, as enjoyed in the time of Christ and the Apostles. To this the Catholic priesthood most emphatically object, and strongly and most earnestly contend that their church is the oracle of God, the custodian of the divine means appointed for redemption; and that without the pale of their organization all is confusion, and eternal ruin. On the other hand some of the Protestant churches are sure that all who accept the creed of the Mother church, will go direct to Tophet, there to writhe and suffer forever, with no hope of escaping. When we assert that all are wrong and mistaken, they unite and pour out their vials of wrath in an avalanche of vituperation, and if not for hindering causes we would suffer the *auto da fe.*

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." —Isa. 24: 5. The cause of the defilement of the earth is the action of the people, which by prophecy is called transgression, which is the violation of the divine law. This is brought about by changing the ordinance, and this changing constitutes the breaking of the covenant. In the primitive church baptism was administered to applicants who had been properly taught the true doctrine by immersing them in water. "Those adults that desired to be baptized received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by immersion."—Dr. John L. Mosheim.

The Roman Catholic Church is the responsible party in effecting the change in this divine rite. "The first law for sprinkling obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there the monks of Cressy, in Brittany, consulted him whether in case of necessity baptism poured on the head would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring or sprinkling was admitted only in case of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation, (about the middle of the sixteenth century.) From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the established church.

Whatever there is that is blameworthy which attaches to the Roman Church for changing the ordinance of baptism, all believers in sprinkling are legal and lawful heirs to the displeasure and condemnation of an offended God. If the Mother church committed a transgression, all churches that accept her action and endorse the same, are equally guilty with her and worthy of the same punishment that will undoubtedly come upon the creed-makers who by tradition make void the commandments. Well may Christians blush with shame on account of what has been done in the name of Christ and religion. Compare the simplicity of the divine ordinance of baptism as it was practiced in the river of Jordan and elsewhere by Christ and the apostles with the buffoonery enacted a short time afterwards under the changing of God's sacred means for the cancellation of sin. "There was as a general rule but one baptistery to each city, and such baptisteries were apart from the churches. There was but one time of the year when the rite was administered—namely, between Easter and Pentecost. There was but one personage who could administer it —the presiding officer of the community, the Bishop. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and an outer chamber. In the outer chamber stood the candidates for baptism stripped of their upper garments: and turning to the west as the region of sunset, they stretched forth their hands through the dimly lit church, as in a defiant attitude toward the evil spirit of darkness, and speaking to him by name said: "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Then they turned like a regiment, facing right around to the east and repeated in a form more or less long the belief in the Father, the Son and the Spirit, which has grown up into the Apostles' Creed in the west and the Nicene Creed in the east. They then advanced into the inner chamber. Before them yawned the deep pool or reservoir and standing by the deacon or the deaconess as the case might be, to arrange that all should be done with decency, the whole troop undressed completely as if for a bath and stood up naked before the Bishop, who put to each the questions to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. Both before and after their immersion their limbs were rubbed with oil from head to foot; they were then clothed in white gowns and received as a token of the kindly feeling of their new brotherhood the kiss of peace and a taste of honey and milk; and they expressed their new faith by using for the first time the Lord's Prayer."—Dean Stanley on Baptism.

It would seem that this eminent Divine injected considerable irony and satire in his description of this change, but there was no need of it, for such departures were foretold. "After my departure shall

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grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Acts 20:29, 30. It was not necessary for the purity or continuity of the church, that these human wolves should do their nefarious work of befouling the stream at the fountain, for inspiration said they would come, and history informs us that they did come. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—2 Thess. 2:7–10.

It must have been a cause of deep distress and agony of mind to the great apostle to the Gentiles to see the leaven of apostasy at work before he had accomplished his task, for before those personally chosen by the Savior to build up His church were released by death, Satan was at work in tearing down or sowing tares upon the soil that was dedicated to produce the fruit of life eternal. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom tho way of truth shall be evil spoken of."—2 Peter 2:1, 2. Well did the historian write, "There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this [second] century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude."—Moshiem's Church History p. 46. The false and mischievous innovation upon the true gospel plan, is invariably shrouded in mystery, and it appears the devil's best weapon to keep the people in ignorance and awe them with dark speeches and secret doings. "And this is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds were evil."—John 3:19. Perhaps there may be some of that same class plying their vocation and are such as are hereinafter described: "The public teachers and instructors of the people grievously degenerated from the Apostolic character. They seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute in the place of religious principles, a blind veneration for the clergy and a stupid zeal for a senseless round of ridiculous ceremonies. This, perhaps, will appear less surprising when we consider that the 'blind led the blind;' for the public ministers and teachers of religion were for the most part grossly ignorant."—Church History p. 138. There are not a few in our own day who take advantage of the credulity of the masses, and through deceit and priestcraft make a laughingstock of religion and slaves of their dupes. Neither will it do to palm off all of evil and wrong in religion upon the Catholic Church, for it is not an unusual thing to hear ministers refer to her as the "old mother" and it would be an anomaly to find a mother who had no children. No one should become incensed if an item by inspiration on this be found: "And upon her forehead was a name written. Mystery, Babylon the great, the mother of Harlots and abominations of the earth."—Rev. 17:5.

I am willing to concede that the Roman Catholic church is the mother referred to, provided that her legitimate offspring do not disown their parentage and the unsavory character applied by inspiration. "A reformation of Popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy and swarms of dissenters. Protestantism has been reformed into Presbyterianism;—that into Congregationalism,—and that into Baptistism, &c. &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these have begun at the right place. All of them retain in their bosoms, in their ecclesiastical organization, worship, doctrines, and observances, various relics of Popery. They are, at best, but reformations of Popery, and only reformations in part." These are the words of one noted for his erudition and now enrolled among those called reformers. He wrote as he saw and realized things in the heat of the conflict, and there is more of solid fact than poetry in his expressions.

But here is another extract from his pen: "To fight the old battles over again, to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational, or Methodist platform of improvement, either of theory or practice; or to adopt Scotch, English, or American Baptistism, could promise nothing better than that which already is, or has heretofore been. These have all been tried. Their whole moral and spiritual power has been made to bear upon the present and past conditions of sectarianized Christianity. And what have they done? What can they do better than they have already done? Do the new parties called "*Reformed*" enjoy more spirituality, more union, more harmony and peace among themselves, than the old ones? Are they more benevolent, more liberal, more active, or more successful in converting the world than the old ones? Or do they seek to unite the faithful, or to bring all Protestant parties into one communion? Are they more successful in active benevolence than those who preceded them?" It is quite evident that the cogitations of this stalwart thinker were moving in right lines, as discovering the unfortunate and sad plight of the religious world. In fact, it is much easier to see the wrong than to comprehend and apply the remedy. The plebian can tell when he is sick, but is totally ignorant as to what would be an adequate panacea. No less true is this of bodily ills than of mental disorders, and Dr. Draper, in his Conflict between Religion and Science, states that religion produces a degree of hallucination, and if we are to draw our conclusions from the incongruity we meet with in Christendom, we would be led to concede that the Doctor did not tell an untruth out of whole cloth.

To be continued.

DOCTRINE AND COVENANTS.

"Gone, thank God, the wizzard spell!
Lost the keys of heaven and hell!"

My Doctrine and Covenants tells me that the priests lips should speak righteousness, and they do; for when a man counsels wrongly he is not a priest, no matter what men call him.

This message is good tidings to the meek, liberty to the captive, protection to the weak, and the year of the Lord's release at hand. And they who by voice or vote, or even silent influence, strengthen the oppressor and place fetters on the limbs, the tongue, the brain or heart of any one for whom Christ died, is surely not a priest, as—well, I may listen to him sometimes and take what little good there is in his message and in a dim far off way love as one groping in shadows only a little deeper and darker than those around me, for all of us "see through a glass darkly;" all of us grope in shadows more or less dense. Who of us understands, believes and practices the golden rule?

Who—who of us can say with truth—
Scarcely have I asked in prayer
That which others might not share.
God's true priest can and does,
"God's true priest is always free,
Free the needed truth to speak,
Raise the fallen, help the weak."

Oh, it is a great thing to be a priest! His message is always good tidings to the poor, the weak, the struggling, the oppressed. The Lord is the dear Father of us all, who loves us all alike, in whose home there is no room too nice tor us to enter, in whose temple there is no ark too sacred for us to touch if we have clean hands and pure hearts. Know this, dear readers, whenever your priest or teacher has a holy of holies, a sanctuary too sacred for you to enter; whenever he claimsa right, a privilege, a blessing for himself that his God denies to you, he has lost the keys of heaven and hell—if indeed he ever held them. The fruit of that kind of a priesthood tree has always been bitter in all the ages that are past; it will be bitter, bitter in all the ages to come. We are all one in Christ. If we are not one we are not in Christ. The truth makes us free. If we are not apostles of freedom we have not the truth. Justice and mercy are the habitation of His throne. If we are not

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advocates of justice and equal rights for all we are worshipers of false gods.

I was talking not long since with a religious teacher who claimed that the Bible being a full and complete guide we do not need any other, and asked, "What is the grand and good and true in either of your other books not found upon its sacred pages?" I asked, "Did you ever in any of your preaching say anything grand and good and true that is not expressed as well or better in the sermon on the mount? No; that sermon declares as well as human language can declare it, the whole counsel of God. Then why do you preach the gospel? Every one has that sermon in his house and can, if he will, read it?" "Oh," said he, "that is different, you see." "Yes, I see," I replied, "Joseph Smith is Joseph Smith; and the Book of Covenants is the Book of Covenants; whereas you are you, and your sermons are your sermons. Verily, circumstances do altar cases!"

The fact is, Joseph Smith, notwithstanding the Bible if rightly understood and practiced would make us wise unto salvation, saw that some were not made wise unto salvation; hence he thought it his duty to write the revelations in the Doctrine and Covenants, and he did so. My friend, though he knows that the sermon on the mount if understood, believed and practiced would lift us up to God and make us perfect in him, thinks it his duty to hold his little lamp aloft that another "lower-light" may be burning, and he holds it up. And inasmuch as all men, even apostles and prophets "see through a glass darkly," who does not know that both of them, and all of us, may have erred in part.

"But," says one, "if they were led wrong, how are we to know when they were right?" Well, if we have no sense there is only one way for us to learn anything. (Prov. 10: 13). But if we have any sense, there is a way for us to discern between right and wrong, without the rod.

Jesus never made a mistake—not one—yet he has been and is more misrepresented than anyone else. And I have sometimes thought that that is the way "his visage is marred more than any man, and his form more than the sons of men." For when a hypocrite wants to teach something low and mean, and a bigot something absurd, he is as likely to quote Christ's words as any other: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "I could be a good Saint," said a sister to me, "if I might leave out that command; but it is all I can do to provide for myself and children, and I have neighbors who beg and borrow every thing I have, and they are too lazy to work." My books tell me what to do in such a case as that, and I do it. The golden rule only requires you to do as you would be done by, and if you have no wish to impose upon others, you have no right to allow others to impose upon you. "If a man smite you on one cheek, turn to him the other." The idea is, that such forbearance would, of course, shame him to humility. And so it will if there is the slightest spark of manhood in him; but if you always practice that, you will occasionally find a man low, and mean, and beastly enough to beat you to death and never feel a pang of remorse or shame. My Doctrine and Covenants tells me what to do in such a case as that, and I do it if I can. I have no use for a theory I can not practice—no use for a theology that degrades humanity. When I pray, "Father, forgive me, even as I forgive every one their trespasses against me," I dont make a single mental reservation—not one. I do not expect to be forgiven for any wrong doing of mine till I repent and do all in my power to right it, and I never ask it. We are told to forgive a brother seventy times seven, if he repents. My friends often tell me we must forgive whether he repents or not, and I ask, "Do you always do that?" The usual answer is, "No; though I know I ought, I can't at times." I ought, but can't! Anything all ought to do I can do. The highest compliment Jesus ever gave any one, was, "She hath done what she could,"—not what she could not.

I can't believe the word of a liar, because I ought not. I can't trust a thief or a swindler, because I ought not. I can't respect a drunkard or libertine, because I ought not. And I can't endorse a tyrant of any sort, because I ought not. But I can pity them all; and when they, by doing all in their power to right past wrongs prove they have repented, I can and do forgive, love, trust and respect them all—because I ought. Shall a man be more just than God! Can a mortal be more pure than his Maker! We read that there is one sin that even God can not forgive, —perhaps there are more than one that I can not.

I can, and do forgive, every wrong that has been done me, if repented of. I can, and do, forgive a reasonable amount of tresspass without repentance—perhaps as much as most others can and do. And when I forgive as I hope to be forgiven, I never mention it again, not even to God in prayer. Long before I ever heard of the Docrine and Covenants, I was satisfied that there is a point where forbearance ceases to be a virtue. There is good sense and good theology in the Declaration of Independence. We have no right to sit supinely down and allow fetters to be riveted upon ourselves and our children, if we can help it. If we can't, if the fetter are already on us, and "on the side of the oppressor there is power," and we have no chance for redress at any human court, my Doctrine and Covenants telle me to lay the case before God, and that, when that is done, there is no forgiveness in this world, nor in the world to come, until restitution is made. Do you believe this? If it appeals to your moral sense as being right, no matter what you have thought of Joseph Smith or the Doctrine and Covenats. "What you bind on earth, shall be bound in heaven: what you loose on earth shall be loosed in heaven." Do you believe this?

"If any man shall offend one of these little ones that believe in me, it were better for that man that a millstone were hanged about his neck and he were drowned in the depths of the sea." Do you believe this? Place a reasonable construction upon them, and I believe them all. Place an unreasonable construction upon them, and I believe none of them. These texts all refer to the same class of events. The party who thus binds on earth and in heaven is a saint—not a hypocite, a chronic martyr, or a fool. The party bound is an "enemy"—not a brother overtaken in a fault; not a fanatic, who deserves our pity; not a bigot who might be softened and reclaimed; not an ordinary sinner, who sins without knowing or thinking of the conseqnences to others; for of all these Jesus says: "Father, forgive them, for they know not what they do." No, none of these—none of these does the Saint lay before God in anything but tender, pitying, forgiving prayer. But the "enemy" is a smooth-tongued hypocrite; a conscienceless scoundrel, who knows what he is doing, and the pain he is causing you and yours. But, remember, neither your opinion nor mine will unmake a single fact.

"The Judge of all the earth will do right." He knows the difference between the adoration of a true Saint and the senseless flattery of a hypocrite. He knows the difference between the howling of a chronic martyr, and the wail of a broken heart. He knows the difference between the "reasonable service" of a free man or woman in Christ, and the cringing obedience of a slave to some superstition. When we err, he knows whether we are weak or whether we are wicked. When blamed, he knows whether we are "sinned against, or sinning." And knowing even the thoughts and intents of our hearts, he will judge us all with justice and mercy. Surely, "the Judge of all the earth will do right."

MORMONIA.

Selections.

AGAINST SECRET ORGANIZATIONS.

Rev. Dr. Blanchard in a late lecture read passages of Scripture against taking oaths, against concealment, secrecy, and in running comments made them apply to lodge room secrets and practices, and held that the condemnation implied in these passages is to fall upon secret societies and their members. He said that in order to become a member of the Blue Lodge of Masons a man is obliged to swear that he will stand by his brethren whether right or wrong, holding inviolate the secret knowledge of actions imparted to him. The obligation was held to be even stronger when one seeks the conferment of the Seventh Degree. The Doctor maintained that the passages that he read forbade secret societies, relying upon obligations. He continued that of the 114 000,000,000 people in the world, 800 000,000 are Pagans, and 200,000,000 Mohammedans; that these religions are the outcome of secrecy and are akin in their scope and ceremonies to the modern secret organizations. Powderly recently said that what the

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Knights of Labor want are secrecy and obedience. Even dictatorial powers had been conferred on him. The Doctor thought that Mr. Powderly, being a Romanist, has an understanding with the Pope at Rome. Both the ancient and modern systems of false religion teach salvation by signs and were designated as having something of Satan in their composition. The speaker then entered into an elaborate argument to show that each Pagan shrine stands in fact for a body or lodge, and quoted eminent authority to sustain this. Mohammedanism was held to be the outcome of mysticism and superstition, fed by secretism. The founding of Jesuitism by Ignatius Loyola occurred in a lodge or secret session in a cave, in which the ordeals were of 28 days' duration, and even more severe than those practiced in the initation of six members into a secret society of Yale College, who were so badly injured that they had to be taken home.

The Doctor next held that in symbolism and tendency, Masonry and Jesuitism or Catholicism are equivalent. The whole family of secret societies exclude Jesus. In their manual, the Masons cut out the name of Christ from His own book. There is no true God in the system.

The Doctor then took up the charge made that he is prejudiced against secret organizations, and said that he did not oppose slavery because he loved it. He was in those days called a crank, since then events have demonstrated the correctness of his views. The people will eventually see that the lodge is worse than slavery, substituting for the Father, Son, and Holy Ghost, a mystic universality. The Doctor then said that in reality he is not prejudiced against secret societies any more than was the Presbyterian Synod at Cincinnati that considered a Christian profession incompatible with membership in some of these organizations. We need not, he said, go out of Galesburg to find opposers of the principles of secret fraternities. The Doctor came here forty-four years ago, and graduated thirteen classes. Among the graduates were Judge A. A. Smith, and Judge A. M. Craig and others now eminent. The Doctor asked the audience if it thought these men would have succeeded so had they wasted their time and a part of their means in college secret organizations. The trend of the arguments was to show that the venerable Doctor is not alone in his warfare against secret organizations, but that many are in sympathy with his ideas. The State of Vermont has had for fifty years a law making it a crime for the giving or receiving of a Masonic oath. The State was termed clear and level-headed. The enactment was shown to be one of long standing, having been passed fifty-eight years ago. The speaker said that between 2,000,000 and 3,000,000 American Christians are against secret fraternities. The Doctor then answered the objection, "If the lodges are undermining the country, why do so many good men belong to them?" The answer in general terms was that they join first through misapprehension, being charmed or deceived as to the true state of affairs, and that when they find out the truth they remain away, being members rather in name than in deed. The Doctor even detailed a conversation with a former citizen of this place, who was a member of the Masonic Lodge at the time of the murder of Morgan, in which conversation the citizen said that the lodge agreed to lie—affirming that Masonry had nothing to do with the death of Morgan. This falsity the citizen confessed was the result of an oath.

The Doctor next said: "If you appoint a committee of three men here and take me around to the prominent Masons, and let me question them, they will say that they don't know what is going on, as they don't attend. Two Masons—and excellent gentlemen they are—told me this to-day." In other words, the explanation why good men belong is that four men out of five don't attend, but simply put their hands in their pockets and pay their dues. Four honest men to one rogue is not so bad, even in a political party.

"The lodge is disintegrating the religion of Christ, and undermining and dissolving every institution. It antagonizes every government that it can not control." The Doctor then pictured out how things would be should every candidate for admission to the church be compelled to give passwords and go through the lodge room ordeal. If it be true that Arganism, Mohammedanism, Jesuitism, [Utah] Mormonism, and all other paganisms are lodges, the inference was left that secret societies are false religions.

The Doctor then averred that lodge despotism is the worst subjection of man to man that fiends ever devised. The Grand Lodge is completely despotic. There is no appeal from the decision of its head. Powderly says that all that "we require is secrecy, obedience and assistance." The Doctor descanted on the word obedience, saying that lately Powderly had been made absolute dictator. These types were considered the outcropping of Asiatic and African systems and a departure from the altar of God. Cain gave the Masonic offering. The religions that have no Messiah have no God. There is no way save through Christ. There is something that charms the members of these false religions as the snake charms its victims, blinding them to the real things of God, and the devil was described as the one from whom this charm proceeds. The Doctor closed his address with a final appeal to the listeners to have naught to do with what he described as the unclean things. He went to Monmouth to-day.

Dr. Blanchard was not at his best, and at times he wandered. By many of his listeners his utterances were deemed extreme, and not altogether charitable.—*Sel.*

AARON ELLIS in "*Bible vs. Tradition*," speaking to Protestant orthodoxy says: "Full well do ye follow the traditions of your fathers; well may you call the church of Rome the 'mother church;' and by following her cunningly devised fables, too truly do ye prove yourselves to be the legitimate daughters of the 'mother of harlots,' 'the false ptophets,' or the false propounders of doctrine, that should deceive God's people.

Original Poetry.

THE GOSPEL RESTORED.

BY SR. AMY A. CHACE

TUNE: "Oh, say, have you heard of those Mansions of Light."

Oh, say, have you heard of the gospel restored?
They say it is taught as of old:—
An angel has come from the courts of the Lord,
Its precepts and truths to unfold.
Oh, yes, we have heard that an angel of light
Has flown through the bright starry dome,
Saying, Fear ye the Lord and give glory to Him,
The hour of his Judgment is come

Chorus:—

'Tis the way, yes, the only true way:—
Revealed in this great latter day.
The blessings and gifts follow now as before,
All those who believe and obey.

Oh, where may this glorious gospel be found?
By what are its principles known?
Is there anything special or new in its sound,
Peculiar or strange in its tone?
Oh, yes, 'tis the faith once revealed to the Saints
When Jesus was here among men;
The spirit and power which they then received,
Are sent to believers again.

Chorus:—

'Tis the Kingdom of God on the earth,'
By Joseph the Prophet brought forth;
The wonders and signs follow now as before,
All those who receive the new birth.

Oh, what is this Kingdom and who is the King,
And how may an entrance be gained?
Must laws be complied with, commandments obeyed,
Ere pardon and peace be obtained?
Yes, faith and repentance and baptism too:
And these with the ancients, sufficed
To open the door of the Kingdom to them—
The King is our Savior, the Christ.

Chorus:—

'Tis the faith that's foretold in the word
Should in the last days be restored;
Apostles and prophets are now, as before,
Sent forth and empowered of God.

Oh, who may these wonderful blessings receive?
To whom are the promises sent?
Will no other way serve to open the door
Except to believe and repent?
No; there is no other way known unto men,
No name, neither creed nor belief;
Whoso climbeth up any other, saith Christ,
The same is a robber and thief.

Chorus:—

'Tis to kindreds and peoples and all,
Let nations and tongues hear the call,
The promise is yours, to your children and their's,
And all whom Jehovah shall call.

Oh, when will the day of redemption begin
To dawn on our wandering eyes?
Will Jesus descend to this purified earth,
Or dwell with his saints in the skies?
Oh! joy, joy unspeakable! Jesus will come;
He'll come to his temple and throne;
He'll come in the clouds with his ten thousand saints,
And gather together his own.

Chorus:—

Yes, the scattered and lost shall return,
The wicked as stubble shall burn,
The poor among men shall rejoice in the Lord,
The murmurer doctrine shall learn.

The knowledge of God will then cover the earth,
The lion and lamb dwell in peace,
No foe shall molest, neither hurt nor destroy,
The joys of the meek shall increase.
Arise, then, and shine, for thy glory is come,
Oh, beautiful city of God!
Let Eden rejoice, for the curse is removed,
And her primitive beauty restored.

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Chorus:—

Saints of God, dry your fast flowing tears;
The day of deliverance nears;
The signs of the times plainly show it is nigh—
The glorious one thousand years.

Conference Minutes.

POTTAWATTAMIE.

Conference was held at Hazel Dell branch, October 27th, H. N. Hansen presiding. Statistical reports of three branches were read and received; Council Bluffs, Crescent City, North Star and Hazel Dell not reported. Ministerial reports: Brn. J. A. Davis, D. K. Dodson, B. Harding, J. Carlisle baptized 1, J. Evans baptized 5, Casterson, J. P. Carlisle, McKenzie, Peterson, H. Hanson, H. N. Hansen, Drebis, Campbell, and Kemp reported. Also Bro. W. W. Blair, who stated that he had not labored much in the district, but said, "I know I have been greatly blessed in preaching the word. Have been laboring in the west much the past summer. I have felt impressed to labor in western Iowa and eastern Nebraska. Have labored some in Missouri where I enjoyed the Spirit of the Lord. I have preached at Nebraska City and Wilbur, baptized several, and know that God is pouring out his Spirit in a good measure. Have labored some at Harlan, Dow City, Persia, Wheeler, Plum Hollow, Galland's Grove, Omaha, and at Crescent City." The Bishop's agent's report was read, examined, found correct and adopted. It was moved and seconded that the district president assign the several Elders to their fields of labor. Moved and seconded that we hold our next conference at Council Bluffs; carried. H. N. Hansen was elected district president. The time for the meeting of the next conference was left subject to the call of the district president. Thomas Scott was sustained as district secretary, and Andrew Hall as Bishop's agent. The authorities of the church were also sustained. The district president assigned the Elders to their fields of labor as follows: D K. Dodson and J. Evans to North Pigeon. Bro. McKenzie to Parks Mill. Brn. J. P. and Joshua Carlisle to Hans Hansen's neighborhood. F. Peterson among the Danish people. C. B. Harding, Loveland and vicinity. Hans Hansen among the Danish people as circumstances may permit. Preaching by elders J. A. Davis, W. W. Blair and H. Kemp.

EASTERN IOWA.

Conference convened at Clinton, Iowa, December 15th, J. S. Roth presiding, J. W. Sutton secretary. Reports. Branches: Apostolic (Clinton) Davenport, 1 removed. Butternut Grove, 1 baptized. Fulton, 5 baptized. Jackson 1 baptized, 1 received, 1 died. Elders: W. Turner, C. C. Reynolds, J. Ruby baptized 4, J. S. Roth baptized 10. Priests L. L. Palsgrove and Teacher J. W. Sutton reported. Bishop's Agent, W. Turner reported: Received $11.00; on hand $11.00. J. S. Roth was sustained as president, J. W. Sutton as secretary and W. Turner as Bishop's agent. Next conference to be held at Amber, Jones county, Iowa, subject to call of president. Moved that this conference request General Conference to return Bro. J. S. Roth to this district. J. S. Roth and W. Turner were chosen delegates to General Conference. The church authorities were sustained. Bishop's agent's books were examined and found correct. Preaching by elders Reynolds, Ruby and Roth.

NAUVOO AND STRING PRAIRIE.

Conference met at Burlington, Iowa, December 1st, at 10:30, a. m., M. T. Short president *pro tem.*, G. P. Lambert clerk. Branch reports: Rock Creek 43, 2 received. Burlington 74, 1 baptized. Farmington and Montrose no change. Elders Fred Johnson, W. D. Morton, J. H. Lambert and James McKiernan reported. Elders Jerome Ruby and M. T. Short mentioned their labors outside the district. Henry Kastner, Teacher, reported. The auditing committee appointed by last conference with instructions to report to this conference reported as follows: Adrian, Ill., Sep. 30th, 1888. We your committee appointed to examine the Bishop's agent's account's beg leave to report that we have carefully done so and find that the amount due the church Sep. 1st, 1888, was $10 77 instead of $14 32 as reported by agent. H. T. Pitt, R. Lambert, S. J. Salisbury committee. The report was received and committee discharged. J. H. Lambert, Bishop's agent reported: December 1st, 1888, amount on hand last report $10 77, received since $81 95, total $92.72, paid out $90 00, balance due church $2.72. The report was received and auditing committee reported it correct. The president and secretary of the district were, on motion, reelected for three months. The spiritual and temporal authorities of the Church were sustained. Bro. Jerome Ruby preached Saturday evening. Bro. A. H. Smith Sunday at 10: 30. Bro. M. T. Short Sunday evening. Sunday at 2: 30 p. m. a social and sacrament meeting was held in charge of Brn. J. McKiernan and J. H. Lambert. Adjourned to meet at Farmington, Iowa, March 2d, at 10: 30 a. m.

NORTHERN CALIFORNIA.

Conference met in the Saints chapel, Sacramento, California, October 6th, 1888, at 10 a. m., H. C. Smith president, J. R. Cook secretary *pro tem.* Elders H. P. Brown, H. C. Smith (baptized 2) T. Daley, A. Haws, J. Nightingale, O. Dinsdale, G. W. Harlow, J. H. Parr, S. Robinson reported. C. A. Parkin, W. Bohall and G. S. Lincoln reported by letter. Priest W. A. Skinner and Teacher Elias Hutchings reported. Sr. T. J. Andrews, Bishop's agent reported: Received from tithing $562 67, offerings $15 55, paid to poor $296.00, missionaries $160 00, balance on hand $122.22. Branch reports: San Francisco 61, 3 received, 1 baptized. Stockton 64. Sacramento 128, 3 marriages. Eureka no changes. Sr. C. W. Blair reported Sacramento Sunday School and Bible class in good condition. On motion the Oakland branch was disorganized. On motion the president of the Oakland branch was requested to deliver the branch records to the president of the mission. On motion the president of the district was authorized to grant letters of recomendation to such Oakland members as have not had complaints made against them. On motion G. W. Harlow was elected president of the district for six months, G. S. Lincoln secretary, Leslie Darrow assistant, and Sr. T. J. Andrews Bishop's agent. On motion S. Robinson was chosen for vice president of the district. Resolved that when we adjourn, we do so to meet at Stockton, Friday, March 15th. The case of Wm. Hart *vs* H. P. Brown coming before a court of Elders on appeal, the decision and rulings of the Oakland branch was set aside and Elder Wm. Hart was suspended. On motion the decision of the elders court consisting of G. W. Harlow, J. H. Parr and J. Nightingale was sustained. Preaching during the session by A. Haws and H. C. Smith. One was baptized by C. A. Parkin.

Miscellaneous.

INFORMATION WANTED.

Any person knowing the whereabouts of sister Mrs. Annie Delong, will confer a favor by writing to Thomas E. Lloyd, Independence, Mo.

CONFERENCE NOTICES.

The Far West district conference will convene on Saturday and Sunday, February 23d and 24th, at ten a.m., with the St. Joseph branch.

J. T. KINNEMAN, *Dist. Pres.*

NOTICE.

The members of the Reorganized Chicago, First branch, will hold preaching services regularly every Sabbath at two p. m. in Hall C., 213 West Madison street, Chicago.

E. C. Briggs, box 323, Pittsburg, Pa.

DIED.

GLADWIN.—Near Council Bluffs, Iowa, of putrid sore throat, January 2d, 1889, Olive May, beloved daughter of Bro. Walter and Sr. Hannah Gladwin, aged 5 years, 11 months and 14 days. Services by Elder D. K. Dodson.

Sweet and pure as blooms the lily,
God has taken her to rest,
There to join her cousin Willie,
With the angels and the blest.

DACK.—At Sweet Home, Missouri, December 11th, 1888, Sr. Caroline, wife of Bro. James Dack. She was born November 16th, 1855, at Provo City, Utah, and at her death was aged 33 years and 25 days. She was a kind mother, a good neighbor and none knew her but to love her. She leaves a mother, husband, one sister, three brothers and nine children. They mourn but not as those without hope.

Voice that on earth will come no more,
Save in the dreams of night;
As echoes from the far off shore,
With happy thoughts of days before,
Long vanished from our sight.
Then come we from the grave away,
But not without bright hope
That he who in the former day
Through this dark valley showed the way,
Will raise our treasure up.

HARRINGTON.—Bertha May Harrington daughter of Cyrus and Anna Harrington, born November 14th, 1879, died August 16th 1888, of typhoid fever. Funeral services by Elder W. W. Blair at Tabor, Iowa.

To our dear little Bertha
We bid a brief farewell;
Her body in the grave must rest,
Her soul in glory dwell;
Though with the falling autumn leaves
Her spirit passed away,
We trust to meet our darling
In the resurrection day

THURSTON.—Albert V. Thurston was born in Lagrange county, Indiana, September 18th, 1852; was baptized and confirmed September 16th, 1863, at Galien, Michigan; and died in Baker township, York county, Nebraska, December 20th, 1888, aged 36 years, 3 months and 2 days.

TRUMAN.—Near Pleasanton, Decatur county, Iowa, January 11th, 1889, Bro. William A. Truman, of dropsy, after suffering in patience during the past three years. He fell asleep without a struggle. His earthly pilgrimage was 36 years, 5 months and 27 days. He leaves a wife and six children, and a host of relatives and friends. He was baptized July 16th, 1871, by Elder A. W. Moffet. Funeral sermon at the house by Elder Robert M. Elvin, from Hosea 13:14. Another faithful Saint has gone to rest.

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

Vol. 36.—Whole No. 820 | Lamoni, Iowa, February 2, 1889 | No. 5.

Flora L Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, Feb. 2, 1889

METHODIST CRITICISMS.

THE *Michigan Christian Advocate*, in its issue for last December 22d, is sorely troubled over the progress made by the Latter Day Saints in the midst of Michigan and the Methodist denomination. It may be very painful to that editor, but undoubtedly it is very delightful to the converts. For, to a people who have been starving on the chaff of sectarianism, the "sincere milk of the word," attended by the enlightening, gladdening Spirit of God, must be like life from the dead, and we are only sorry that the editor and his co-religionists can't—or won't—receive it. Let us now listen to the woeful lamentation of this Methodist quill-driver, and at the same time turn the light in upon his logic and theology:

"LATTER DAY SAINTS.

"A member of the Detroit conference writes us that certain people styling themselves 'the Latter Day Saints' are working ruin among the people of his charge. He sends us one of the cheaply printed tracts which they are circulating. It is called "The Gospel," but about all the gospel there is in it is perverted to sectarian use. It announces that one of the first principles of the gospel is 'the laying on of hands for the gift of the Holy Ghost by those having authority;' and of course these 'Latter Day Saints' claim to have the authority."

If the "laying on of hands" is not one of "the principles" of the gospel or doctrine of Christ, then the New Testament is false, and Paul, instead of being an apostle of righteousness was an imposter. In his letter to the Hebrews, 6:1, 2, that apostle in setting forth "the principles of the doctrine of Christ" asserts that "the doctrine of . . . laying on of hands" is one of them. And to this agree numerous statements in the New Testament as may be seen by consulting Acts 8:17; 9:12, 17, 18; 19:6, etc., etc.

Church history, for the first three centuries after Christ, proves that the doctrine and its practice were had among the faithful early Christians. Moshiem says of the first century,—"The remission of sins was thought to be baptism's immediate and happy fruit; while the bishop, by prayer and laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, which are necessary to a life of righteousness and virtue."—Book 1, part 2, chapter 4, verse 4.

Tertullian, one of the early Fathers of the church, who ministered during the close of the second and beginning of the third centuries has this to say: "In the next place the hand is laid on us invoking and inviting the Holy Spirit."—Epistle on Baptism, chap. 8. Also: "After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost."

Jenks, in his Comprehensive Commentary says: "The apostles seem to have laid down a rule, that after being baptized, the proselytes should have the laying on of hands, accompanied with prayer, in order to their receiving the gifts of the Holy Spirit."

In "The Ante-Nicene Fathers," vol. 5, page 669, the teaching of one of early writers of the church is recorded thus: "By imposition of the bishop's hands the Holy Spirit is given to every one that believes, as in the case of the Samaritans."

In all this, history agrees with the Bible and proves that the *Christian Advocate*, professing to advocate Christianity, flatly contradicts Christian doctrine as taught by Christ's apostles and their followers.

If the Latter Day Saints have divine authority to preach the gospel in its completeness, they doubtless have proper authority to administer its ordinances and ceremonies. And one of the best evidences that they have such authority is seen in the fact that they teach the gospel and administer its ordinances according to the New Testament pattern "without preferring one before another, doing nothing by partiality;" and it is also seen in the fact that God approves their ministrations in word and ordinance by "confirming the word with signs following."

We would remind our Methodist oracle, that the early Methodists, including the Wesleys and others, founders of that body, believed in and taught the need and coming of a divinely "called" and "sent" ministry in the Church of God. Here is one of their first and most Scriptural songs, which is right to the point:

1 Almighty God of love,
Set up th' attracting sign,
And summon whom thou dost approve
For messengers divine.

2 From favored Abrah'm's seed
The new apostles choose,
In isles and continents to spread
The soul-reviving news.

3 O send thy servants forth,
To call the Hebrews home!
From East, and West, and South, and North,
Let all the wand'rers come:

4 With Israel's myriads sealed,
Let all the nations meet,
And show the mystery fulfilled,
The family complete!

—*C. Wesley.*

The *Advocate* goes further and says of our gospel tract:

"It next announces that one of the Scriptural terms of salvation is 'to be baptized in water for the remission of sins.' This means spiritual cleansing by physical plunging, and the proposition itself ought to brand its exponents as Scriptural falsifiers It next proposes that 'the true mode of baptism is by immersion, or being buried in water,' which can not be proved either by Scripture or reason. Immersion is *a* mode of baptism, but not *the* only mode. It next announces that infant baptism is unnecessary and un-Scriptural, but it gives no Scripture for its assertion, because it can't."

Hold! Mr. *Advocate;* not quite so fast. You statement that "to be baptized in water for the remission of sins . . . means spiritual cleansing by physical plunging" may be very flippant and funny, but no such sentiment has at any time been taught by either latter day or former day Saints. It can not be found that they ever held that immersion, plunging, or dipping by accident or for mere bathing purposes, or without faith in the gospel of Christ and divine authority to administer such immersion was of value and force in procuring "spiritual" cleansing. But, on the contrary, they have always held that God, in the gospel plan, made and makes immersion in water "for the remission of sins" a means of cleansing from sin to all who hear, believe and obey that gospel, just as He made looking upon the brazen serpent the means of healing the serpent-bitten Israelites, (Num. 21:8, 9; with John 3:14, 15), or compassing the walls of Jericho with the ark by the seven priests with seven rams' horns, for seven consecutive days, the last day seven times, and that to be followed by "a long blast with the ram's horn" and the "great shout" of the children of Israel. the means for the overthrow of Jericho (Josh. chap. 6), or that the dipping seven times in Jordan was the means appointed of God for cleansing Naaman the Syrian, (2 Kings, chap. 5). They hold that the virtue in all these instances consisted in the faithful keeping of the commandments of God pertaining to each case. God has ordained baptism by immersion as a means of cleansing from sin, to all who intelligently believe the preached gospel and repent of their sins, and it remains for man to accept it and be blessed, or reject it and be con-

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demned. And as to the *mode* of baptism, immersion is *the* mode, and the *only* mode known to the Scriptures. John the Baptist, who was "sent of God" to prepare *the* way of the Lord and "make his paths *straight*," administered baptism by immersion, for it is recorded of him that he "was also baptizing in Enon, near to Salim, *because* there was *much* water there." —John 3:5, 24. Immersion requires "much water," but neither sprinkling nor pouring do. And Paul who said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8), says of baptism, "We are *buried* with him [Christ] by baptism." —Rom. 6:4. Man can not be thus "buried" by sprinkling or pouring, but only by immersion. And the apostle repeats this testimony when he says, "Buried with him [Christ] in *baptism*, wherein [in baptism] ye are also *risen* with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12. Mark it well, Mr. *Advocate*, for Paul held that, being "buried with" Christ "in baptism" and "risen with him" in that ordinance, was "the operation," act, process, or method appointed of God. And it was not *a* faith, but "*the* faith" of the former day Saints in that "operation" that brought them into covenant relations with Christ as their Savior, and made them "heirs of God, and joint heirs with Christ." And now the latter day Saints believe and teach the very same doctrine and are called heretics and apostates because of it!

Moshiem, a most eminent church historian, says of the first century after Christ: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an *immersion* of the *whole* body in the baptismal font."

The learned Beza, of the sixteenth century says: "Christ commanded us to be baptized, by which it is certain that *immersion* is signified."

John Wesley, in his note on Romans 6:4, says Paul in this text refers to *immersion*, which was *the* mode of baptism practiced in the primitive church. And the late Charles Anthon, Professor of languages in Columbia College, New York, said: "The primary meaning of the word [baptizo] is to dip or immerse; and its secondary meaning, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question."

Salmasius says in his work, page 669, "Baptism is *immersion*, and was administered in former times according to the force and meaning of the word." And all this, very clear and conclusive, is not a tithe of the direct evidence supportive of baptism by immersion only.

The facts are, that in the wholesale apostacy from primitive Christianity, the people, as foretold of God through Isaiah, "transgressed the laws, *changed the ordinance* [and have] broken the everlasting [gospel] covenant."—Isa. 24:5.

And as to "infant baptism," the Saints claim it is not only "unnecessary and un-Scriptural," but that it is vain and sinful, for the gospel applies only to those who are able to hear, believe, repent and *obey* the gospel, and infants are not competent to fulfill either of these requirements.

Besides this, baptism is "for the remission of sins" (Mark 1:4; Luke 3:3; Acts 2:38), to "sanctify and cleanse" the church "with the washing of water *by the* word" (Eph. 5:26), and is "the answer of a good conscience toward God," (1 Peter 3:21), all of which does not pertain to sinless, unreasoning infants, but to those who transgress law, (1 John 3:4; James 4:17; John 8:34 and 9:41), and are capable and willing to repent of their sins. (Acts 2:38; 17:30; Mark 1:15; Luke 13:13, etc.

Authentic history records that Neander, in his Apostolic Age, volume 1, page 140, says: "It can not possibly be proved that infant baptism was practiced in the apostolic age;" and Luther said, "It can not be proved by the sacred Scriptures that infant baptism was instituted by Christ, or that it was begun by the first Christians after the apostles;" while Moshiem says, "The persons that were to be baptized, after they had *confessed* and renounced their sins, [neither of which can infants do], . . . were immersed *under* water." etc., etc. *Second Century* 4:13. Infant baptism is a "changed" form, both as to the subjects, the objects and the *mode* of that beautiful, significant, and essential Christian ordinance, baptism, and has no higher authority for its origin and administration than an apostate and darkened church, and therefore should be rejected and shunned.

The *Advocate* goes on further to say of the church tract:

"Finally, it claims that 'the holy priesthood has been lost,' but 'is now restored to the Church of Jesus Christ of Latter Day Saints.' 'The angel has flown through the heavens,' it says, 'bent his way to earth, brought the everlasting gospel, and commissioned men once more to preach.' We wonder what part of the heavens that particular angel flew through, when did he bend his way to this footstool, and where did he light? And did he look like 'a Latter Day Saint?' While at Fort Bridger, Utah, in 1865, we saw some of these so-called Saints fresh from Salt Lake. They came to sell to us soldiers their fruit and produce. But they didn't look like Saints, and their produce was not very Saintly, neither were their prices, unless it be in the one particular that the prices were high up. Unless the Michigan Saints are more Saintly than the Utah chaps, we should hate to have them lay hands on us for the gift of the Holy Ghost, or for any other purpose. This tract enumerates as the privileges of the Saints through plunging and laying on of hands, the following: 'Gifts of revelations, prophecy, visions, the ministering of angels, healing the sick by the laying on of hands, speaking in new tongues and interpreting them, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient Saints.' That is fine.

"When these saintly folks have turned the world upside down we shall have marvelous things revealed to us, startle our fellows with wonderful prophecies, see strange visions by day as well as by night, chat with the angels, raise up the sick with a touch, speak forty different languages with more glibness than did the workers on Babel's tower, and work signs and miracles such as have not been known since the foundation of the world. No telling what a full-blooded American will do when once possessed of the miracle-working power. A suspension bridge across Lake Michigan or the Atlantic ocean will be no trick at all. Turning fools into philosophers will be only a pastime. If anything will stick him it will be to make sober sensible people out of those who are carried away by such vain and silly pretensions as these of the Latter Day Saints. Seriously, it seems almost incredible that right here in Michigan the populace can be swayed by such foul winds of doctrine. What are intelligent folks thinking about? Are superstition and fanatical bluster to have another reign? Is popular and religious education a failure? Certainly, only the most ignorant or morally erratic can be fired with enthusiasm for such an ism as this of these latter day ranters. The whole thing illustrates the Scripture prophecy that in the latter times some shall depart from the faith, giving heed to seducing spirits, etc."

To the above we reply first, that the fact of there having been no preaching the gospel in its completeness as found in the New Testament, no organization of the church in full keeping with its patterns, no administration of the ordinances of the primitive church, and no spiritual "signs" and "gifts" such as are found to distinguish and bless that church, affords conclusive proof of a loss of priesthood authority and power, for the Lord promised, under the gospel order, to confirm the ministrations of *his* servants "with signs following them that believe."—Mark 16:17, 18, etc.

And as to the fact that the angel (of Revelation 14:6–8) having come and committed the gospel to the church of the Saints, all the evidence that is needed is found among the Saints, for they teach and administer precisely as did Jesus and his New Testament servants, and "the word" is "confirmed" in their midst as at the first, where there is faithful, fervent service toward God. Furthermore, "the signs of the times" prove that now is the time when "this gospel of the kingdom" should be found among all nations. Matt. 24:14.

As to "the Utah chaps," they must answer for themselves. We have no church affiliation with them.

The sarcasm of the *Advocate* is too transparent to need a reply, for it is evidently used in place of scriptural argument, the latter being impossible, and is equalled only by a similar class who derided the spiritual manifestations had in New Testament times and later.

And finally, if any of the Latter Day Saints depart from the faith, giving heed to seducing spirits," etc., as charged by the *Advocate*, it is no more than what God, by his servants, declared "some" of them would do in these "latter times." 1 Tim. 4:1–3. But this proves too much for the arguments of the *Advocate;* for when it is proven that any of the Latter

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Day Saints "depart from the faith," that fact proves that "the faith" from which they "depart" is the true "faith," or plan of salvation, such as was had and taught and enjoyed by the first Christians. They could not "depart from the faith" until they first embraced and possessed it. Many thousands of the Latter Day Saints since 1830 did "depart from the faith" they at first received and as is contained in the authentic and publicly authorized standard books of the church, some of whom fulfil Paul's striking prediction concerning the wretched latter-day apostasy. We do not charge that the Methodist people have ever fulfilled that prophecy, or that they ever will, for "the faith" as taught and possessed by Paul and his fellow Saints is widely different from that taught and possessed by the Methodists. And in saying this we mean no disrespect to the latter. They are an excellent people in many ways, and we would not, if we could, detract the least from their worth and worthiness. But "the faith" preached and possessed by Paul and the Saints of his times and that had by our Methodist friends are not the same in many points, and none knew that better than the Wesleys and first members of that society, hence they sang and preached of the restoration of the gospel and the direct call of God to his ministry under that order, as before seen.

CONSTITUTION TINKERS.

THE Battle Creek, (Michigan) *Daily Journal* is out in an elaborate criticism of the "Blair Educational Amendment" and claims that, properly, it should be entitled "Blair's Religious Amendment to the Constitution of the United States," it being just that in essence.

Section 2 provides that "Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality *and the principles of the Christian religion.*" It fails, however, to define and provide for the particular kind, class, system or creed of that variously interpreted, numerously divided and subdivided "religion," or the sect, synod, convocation, council, or other standard by which to measure and decide just what that "religion" is and should be in which the American youth would be educated in case the said amendment became the supreme law of the land. Shall they be taught "the principles of the Christian religion" as defined by the Pope of Rome and his Cardinals? or those set forth respectively by the Methodists, Calvinists, Congregationalists, Universalists, Baptists, Agnostics, Lutherans, Swedenborgians, Adventists, Campbellites, Episcopalians, or Latter Day Saints—which! Here is a huge difficulty, a veritable Alps to surmount, which the proposed amendment does not provide for. And if it furnished a fixed criterion by which "the principles of the Christian religion" were to be defined and established, would not that amendment then be, in effect, and in fact, a law respecting an establishment of religion—the very thing already forbidden by the Constitution? We think so; for that instrument provides thus: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Christian religion, and every religion that professes that name, also all other forms, of whatever nature, can not be established under and by virtue of national law, yet all must be alike tolerated and protected so long as they are not in conflict with the letter and spirit of the laws of the land. Church and State must forever be separate and apart from each other so far as the laws of our nation are concerned. Nothing would disrupt and destroy our nation so certainly and speedily as the enforced establishment of any system, creed, or form of religion, under whatever guise or pretense.

The Latter Day Saints should not be at a moment's loss to decide where they ought to stand on these matters; for in that book which contains the authentic and authoritative doctrines and covenants of the church, publicly endorsed by the "common consent" of the church and officially promulgated to the church and the world, it is clearly set forth that, the Constitution of our nation is a document inspired of God, and that, therefore, whatever conflicts with it is not of God nor for the good of the people. In that book the Lord says: "It is my will that my people should observe to do all those things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges [which] belong to all mankind and is justifiable before me; therefore I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, [different to, or in conflict with, Ed.,] cometh of evil."—Doc. & Cov. 95:2.

And further:

"Importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them, that every man may be accountable for his sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood."—Doc. & Cov. 98:10. From these extracts it is seen that the Lord requires His people to befriend and support the Constitution and the laws thereunder, to honor and uphold those" placed as rulers and are in authority over" them, to "importune" such officers "for redress and redemption," also that He wills that "every man may act in doctrine and principle pertaining to futurity, [matters of religion, Ed.] according to the moral agency" which he has given them, "that every man may be accountable for his own sins in the day of judgment," and that all this was designed and purposed by Him when He "established the Constitution of this land." Therefore the Constitution should have no amendments that in any way conflict with its provisions, or would in the least pervert its present manifest intent and meaning. The Saints should heartily sustain the Constitution as it is and oppose everything in conflict with it.

W. W. BLAIR'S EXPLANATION.

THE idea has obtained with some of the church, in some places, that Elder W. W. Blair has measurably lost zeal and faithfulness in the work of God and the interests of His church, and that the proof of it is seen in the fact that, in the spring of 1885, he embarked, with others, in temporal business—merchandise—and has continued in it [as a silent partner.—ED.] ever since. In reply the said W. W. Blair has this to say: 1, that he did not engage in business with any thought that it would give offense to any, or that it would lessen his usefulness in the Church of God, or become a stumbling-block even to the weakest. For he is aware that Christ demands of him, with all others of his disciples, that degree of self-denial that shall promote the best interests of all and glorify the blessed Master; also that the Holy Scriptures teach that the faithful minister for Christ should say with Paul: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," (1 Cor. 8:13), and, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak," (Rom. 14:21); and, further, to "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." —1 Cor. 10:32. And 2, this mercantile venture was entered upon not from morbid, selfish motives, but purely and solely for the purpose of making business for sons who, without that or something of the kind, were liable to drift out and away from home, and church, and their influences.

Furthermore, and in order to a proper understanding of the matter, it should be borne in mind that Elder Blair laid aside all business affairs the first of April, 1859, and devoted his labors entirely to the ministry, chiefly abroad from home, till 1885, and therefore for twenty-six years had not furnished any settled business for his sons, the youngest of whom was then approaching manhood; and that he hoped by enlisting in a business venture, by means of which they could be brought into favorable connection with the business world, he could, in a measure, compensate them for lack of paternal aid in furnishing them

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opportunities and assistance in temporal matters.

We are not aware of any law of God or man that prohibits any minister engaging in any legitimate, proper business pursuit, provided it does not in any way interfere with his ministerial duties and covenants.

And now, lest there be further offense, jealousy, or stumbling over that matter, also to silence the tongue of the gossiper and busybody, and further, to honor God and exemplify the spirit and letter of the gospel of Christ, Elder Blair has decided to dispose of his partnership interests in the firm of Blair, Bell & Co., at no distant time, and give his sole attention, in thought and deed, to forward the interests of the Church of Christ in all the world.

REV. ARTHUR E. WHATHAM.

THE following clipping is sent us from an Ontario paper:

"MORMONISM.—The following letter from Rev. Arthur E. Whatham, missionary at Cardiff and Monmouth, appeared in the Toronto Mail:—Sir,—Some time since I published in the Toronto and local papers a challenge I had forwarded to the official paper of the Reorganized Church of the Latter Day Saints, published at Lamoni, Iowa. The nature of the challenge was a debate between myself and that paper on the truth of their theological teaching as compared with the Bible. The merits of the debate to be judged by two professors of divinity belonging to the Church of England and two ditto of the Saints. I was induced to take this step owing to an elder of the Saints coming into this back country to make converts for his church. I accused this elder of bringing strange gospel to people quite unable to answer his argument. Whereupon he affirmed he would debate the correctness of his teaching before any audience I chose, either in Toronto or Petersborough. I have just received a reply from the editor of the Saints Herald, Joseph Smith, son of the supposed prophet and seer who found the 'Book of Mormon,' refusing my challenge. Evidently the son of the 'prophet' fears a thorough investigation into the truth of the Saints' teaching by competent divinity scholars. The provost of Trinity College Toronto, had consented to act as one of the judges. It may be well for your readers to know the Saints refuted to have their teaching investigated, and also well for the Saints that they have refused."

Of it we have to say: Rev. Whatham engaged in a controversy with Elder W. J. Smith; and not being successful in causing Bro. Smith to abandon his field, he made a challenge to discuss in the HERALD, the merits of which discussion were to be determined by two chosen by either side. We replied to the reverned gentleman that as the field of controversy in which he was personally interested lay in Ontario, it would seem to us more necessay to keep the issue there; and that our work there was in the hands of Brn. Lake and Smith to whom he was referred. We sent Rev. Whatham's challenge to Bro. Smith, leaving the decision as to the propriety of discussion with those in the field there, of which we have not heard.

Rev. Whatham errs when he assumes that "the son of the prophet," "fears a thorough investigation into the truth of the Saints' teaching." The only hesitancy on the part of the "son of the prophet" was as to the propriety, or necessity of a discussion such as Rev. Whatham proposed, in the HERALD, under the circumstances. Of the propriety and necessity of such discussion we deemed Brn. John H. Lake and W. J. Smith to be the proper judges, they being in the field where this challenger is at work in his missionary work.

"AUTUMN LEAVES."

THIS valuable magazine has entered promisingly upon its second year, and the first number for 1889 has been in the hands of its patrons sufficiently long for them to form something of an opinion as to its merits, future prospects and promises. It is filling, admirably, a want long felt in the church, and we confidently expect it to keep well to the front in its chosen field and supply that kind of literature to its readers that will enlighten, elevate and cheer all who peruse its pages. We are well acquainted, personally, with its editor, and most heartily, cheerfully recommend her as possessing, in an eminent degree, those indispensible qualifications requisite in furnishing its readers with a superior class of reading matter for the future. Her zeal and toil and self-denial in seeking to forward the interests of the Church of God and the wellbeing of society are entirely befitting the work she has in hand, and all who can should assist and sustain her in her efforts. Like every work ordained of God, and wisely designed for good, it is growing in many directions, and we trust it is destined to continue, indefinitely, a potent means to help forward the cause of Christ and humanity. Its editor suggests that we say to all who desire to subscribe for it, that they can do so and pay for it at their earliest convenience during the present year—the earlier the better, of course.

All letters containing subscriptions should be sent to D. Dancer, box 128, Lamoni, Decatur county, Iowa; and all contributions to the magazine should be sent to Mrs. M. Walker, same address.

THE Colorado Springs *Republic* of January 11th, contains the following:

THE LATTER DAY SAINTS.

I have recently returned from a visit to Manitou Park, whither I had gone as a representative of the Reorganized Church of Latter Day Saints. I delivered about thirty discourses in Manitou Park, illustrative of the faith and religious practices of the above named church. I ask the privilege of saying through your columns that the practice of and belief in polygamy belongs to the Utah Mormons only. Polygamy is a departure from the original tenets of the Church of Latter Day Saints. The discipline of our church is opposed to polygamy and kindred evils and is in favor of loyalty to existing governments. In view of these facts we think persistent efforts to make these churches identical is unjust, especially in view of the fact that the Reorganized Church has for the last quarter of a century supported a mission in Utah in opposition to polygamy.

If desired, tracts and books explanatory of our faith may be had on application to Joseph Smith, Lamoni, Iowa.

Respectfully,

JAMES CAFFALL.

EXTRACTS FROM LETTERS.

J. J. Phare, Esq., a friend we met in Utah, one worthy to be called a large hearted, liberal spirited Methodist, sent not long ago for the notorious "Manuscript Found," by Rev. Solomon Spaulding, and he now orders others for some of his friends and says:

"The copy I have excites considerable curiosity and no little astonishment. I imagine the enemies of your church are somewhat "set aback;" but it will never do to give in, you know, we must trump up a *transcript*, or something, sure!"

Bro. J. W. Roberts, of Rogers, Texas, writes that he appreciates the light and blessings conveyed to him in the latter day work, and desires to endure and overcome. Refering to the Moore-Brown discussion he wrote:

"Brown's foundation was built of such poor material that it would not stand the test. However, he rallied on the old plan of slander, but truth prevailed and triumphed to the confirmation of the Saints in their faith. The gospel is gaining ground here."

EDITORIAL ITEMS.

BY letter just received from Bro. H. P. Brown, of Oakland, California, we learn that he had a severe stroke of paralysis the 14th of last December which prostrated him and prevented his getting out the December issue of the *Expositor*. He is now gradually recovering and hopes to resume his work on his paper at an early time, but does not intend to publish any more after No. 12.

In the last clause of the address of Bro. R. Etzenhuser to the Fifth Quorum of Elders in HERALD of January 19th, it should read, "There is room for two or three workers," etc.

Bro. G. Jensen writes from Mott, Indiana, that the word of life is being declared in that place by Brn. J. M. and M. R. Scott and the people are considerably interested in it. He also states that our cause is moving forward in southern Indiana. Bro. Jenkins moved into the town of Mott and at once began to acquaint his neighbors with the faith. We hope he will see the fruits of his labors.

Bro. John H. Gough, an aged but devoted brother, whose address is Rolla, Phelps county, Missouri, in a recent letter expresses the belief that if a competent elder would labor in that vicinity, that his relatives, children and grandchildren, would investigate, and he hopes, accept the faith.

Sr. Julia A. Tucker, writing from Brookston, Texas, January 14th, renews for the HERALD and takes occasion to say that in a visit made to Vernon county, Missouri, during the holidays, she was greatly pleased with that country, and intends to remove there when she can sell

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her property. She expresses the belief that the reason why many farmers in that region want to sell their farms is, because the Lord is making room for the settlement of His people in those parts.

L. D. Hickey, who claims to be a representative elder of Strangism as it was, preached in the brick church at Lamoni on Monday evening of the 21st inst, setting forth his views on a great variety of subjects. Among other things he gave his hearers to understand that he was not passionately in love with our national government. We fail to see how any one claiming to be a Latter Day Saint and a believer in the revelations given to Joseph Smith the Seer can entertain any but the most loyal sentiments to the constitution, and the authority of our heaven-founded nation. We recognize the right of every person to endorse and promulgate such religious and political views as they may choose, so they do not conflict with the rights and best interests of others; but we are confident that Elder Hickey will find few, if any, among the "Josephites" who will endorse his peculiar notions.

We were pleased the morning of the 24th inst. to receive a cheerful call from Bro. Joseph Trout, of Grand Rapids, Michigan. We knew him many years ago at Sandwich, Illinois, when he was entering upon the active duties of manhood. We are glad to learn that fortune has favored his active efforts in life, and that he is now pleasantly settled with his family in the progressive city of Grand Rapids.

Bro. David Dancer has been confined to his bed for the last ten days or more with a severe attack of sciatica. He is now, we are glad to say, steadily recovering, and we hope to see him about again as usual at an early time. The mild and open winter thus far, has caused not a little rheumatic affection to prevail in this section.

We can not at present fill orders for the Life of Joseph the Prophet by Tullidge, or the $1.50 edition of the Book of Mormon. Please order the cheaper editions of the latter for some time to come.

BELOW will be found an item from the Publishers of the Lamoni *Patriot*, which speaks for itself:

NOTICE!!

Our single package mailing book has been taken from our office by some person unknown to us. We therefore ask every reader of the *Patriot* who receives his paper singly without supplement, to write us at once, stating when he began taking the paper, and how much money he has paid upon subscription, and also how many copies he has lately missed.

LAMBERT BROTHERS,
LAMONI, IOWA.

Rev. R. J. Lynd, a Presbyterian missionary in the East, sends home an account of the spread of intemperance in the Holy Land. In Jerusalem there are no fewer than 130 places for the sale of intoxicants kept by Christians, and which are attracting all classes of the community.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Lo, in the midst, with the same look he wore,
Healing and blessing on Geneseret's shore;
Folding together, with the all-tender might
Of his great love, the dark hands with the white,
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every chain."

AN OPEN LETTER TO A FRIEND.

(Continued.)

Because of your permission, dear L——, and with gratitude to God that he is speaking to your soul through your great affliction, and with the full assurance that he will—if you will permit him—pour oil into every wound and cause you to rejoice in that which now troubles you, I resume my pen for the purpose indicated in my last. He who said: "I am the resurrection and the life," is the same who said, "I am the way, the truth, and the life." If in your early days you were led to stumble and turn aside from the truth because of wrong done you by those who professed to be his followers, the blame is not theirs only, but is yours as well. You have studied history, both sacred and profane, and from the first page to the last there is but One who ever received the endorsement of heaven to all his teachings. "Hear ye him," was the divine command concerning him, before he entered upon his ministry; and from that time unto the time of his return into heaven the Father manifested through him his divine attributes, in order that we might know God through his Son whom he has sent into the world. Go with him in his ministry during the three years he was here upon earth; study his character, weigh his words; and when in any word or act of that model you can find evil or wrong, then, and not until then, will you have any justification for doing wrong because another did the same, or for turning from the truth because of the evil you found in those who profess to be followers of the truth. Remember that all men are free agents to chose for themselves whether they will do good or evil; and God can not deal with them upon any principle which excludes this agency. When those of whom you spoke did you the great wrong, why should you not have said "Christ taught that our lives should be governed by a pure morality, principles of love, mercy, justice and truth; all the actions of these men are contrary to such teachings, therefore they are not his disciples, but are hypocrites—wolves in sheep's clothing.

Pause for a moment and see the injustice of the conclusion to which you came, and the results which have accrued to others from your following out in your life the unjust conclusion to which you did come. You said: "These men profess the religion of Jesus. They are bad men, therefore their religion is false." Do not deem me harsh in my judgment, dear friend. I do not mean to say that you viewed it in this light, or realized the injustice of your judgment when you condemned the pure principles of the gospel of Christ, instead of condemning the wicked actions of men, and came to the conclusion that there was no God, no Savior, no religion, because you had proven a few individuals to be base hypocrites. It is true they wore the garb of religion and had it always on their tongue; but had you sought farther you might have found, even among men, those who were not hypocrites—those whose lives were an example of the faith they professed. But neither the example of good, nor the want of the example found in man, will ever avail you or me in the day of judgment. To us God gave his Son for an example, and the Son has said, "This is the way, walk ye in it." The Exemplar is perfect, the way, is perfect, and they who walk therein, and are faithful unto the end, shall inherit eternal life, and come forth in the first resurrection, or the resurrection of the just, and upon such the second death shall have no power; but unto those who have said "Lord, Lord," and have not done the Lord's will, there is reserved a second death.

You tell me that even if you could have back your old faith, your firm unshaken confidence in God and the atonement of Christ, you would even then not know what to do, since there are so many conflicting creeds in the world—so many who believe doctrines which are utterly opposed to each other, and yet all claim to get their authority from the Bible. Here again, dear L—, we are safe only in following Christ. Of his teachings he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." These words are not idle. They have been tested and proven by thousands who are his witnesses upon the earth to-day, and by hundreds of thousands who have passed from earth to join that company which no man can number.

When the mission of Christ to earth was finished, and he was about to depart and be with the Father, he promised his sorrowing disciples to be with them to the end of the world. Not bodily, for they afterwards saw him in full possession of his resurrected body taken up into heaven, until a cloud received him from their sight; but by the power of his Holy Spirit—that other Comforter which he had promised to send—which, if he went not away would not come, but which he would send when he went to the Father. There was a work for this other Comforter to do, and the ministry in the early church seemed to fully understand its nature. And now, dear L——, let me have your closest attention to the one part of that work which at this time most nearly interests you and me.

The disciples who had been with Jesus during all his ministry, were told by him that that they should receive power after the Holy Ghost (or Comforter) was come upon them, and they should be witnesses unto him in Jerusalem, Judea, and in Samaria, and unto the uttermost parts of the earth; but he charged them to tarry at Jerusalem until they were prepared for this work which lay before them to do. Do you ask if it was not preparation enough that they had been with him during all his ministry; had seen the mighty works which he had done; had seen him die upon the cross and his dead body taken down and laid away in the tomb, the door of which was sealed and guarded by soldiers of Rome? Nor this alone; but they had seen him after his resurrection; had eaten with him, and he had instructed them, during forty days, of things pertaining to the kingdom of God. Surely I hear

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you say, "If that would not qualify them to be his witnesses, what could?

Remember, dear L——, that obedience is the one thing required of man. It is God's right to command, and the duty of man to obey; and I trust presently to be able to show you that they were then not qualified for the work before them. To be his witness, was to be prepared to declare the doctrine he had taught, his death and resurretion from the dead, his ascension into heaven, his second coming, and the eternal judgment which all men shall receive. I have not the least idea that any one of these men doubted in his soul one single point of doctrine the Lord had taught. Of his life and death they had been eye-witnesses; and could they doubt his resurrection, when day after day he had been with them, talking with them and opening the Scriptures to their unerstanding? Surely not. Neither do I believe that they had a doubt of that which he told them of the futnre; and yet, I repeat, they were not qualified for the work before them. They were to be his witnesses, but there was to be another, and these men were to have power to command the coming of that witness to the soul of every individual who would do the will of the Father; and this witness was (as the apostle said) *greater* than the witness of men. This power these men did not have, and as Christ was about to leave them he commanded them to tarry at Jerusaiem until he should send it to them.

You tell me that once you studied the word of God. Do you remember the time when this witness came, and the *results* of its coming? You doubtless have not forgotten that it was on the Day of Pentecost, and are familiar with the result; and I pass to notice the question of the three thousand, who, being pricked in their hearts, cried out: "Men and brethren what must we do?" Notice, dear L——, the similarity of the language. They ask *what to do.* Christ said, "If any man *will do his will, he shall know of the doctrine.*" Remember now, that one of the cardinal points of this doctrine is the resurrection from the dead. This, in your b.ind groping among the false lights of science and infidelity, you have denied. But mark you, Christ has said, if you will to know, you shall know, Obedience is the key, and the only key which can open this door to you; and if you choose to disobey, if you will not take God at his word and prove him,can you blame any one but yourself that you grope in darkness when you might walk in the light—that you are in bondage because you believe that which is false, and reject the truth which alone can make you free?

But to return to Peter and ascertain how he answered this question. We hear him say: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for *the promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." When speaking of the Holy Ghost Jesus called it the "Promise of the Father;" and Peter says it is to all that are afar off. This is the promise Christ gave when he said: "If any man will, do his will, he shall know of the doctrine."

Do you want know, dear L——? Do you want to be convinced that there is a God, and that Jesus Christ was his Son? that he was sent into the world to declare the will of the Father and the gospel of life and salvation? Do you want to know that "It is appointed unto men once to die, but after this the Judgment?" that "as in Adam all die, even so Christ shall all be made alive?" If you do, then it remains for you to test the matter; and if God is not true to his word, if he fails you when you have put your trust in him, then it will be time enough to say, "There is no God." But until you have done this, what madness, what folly, to deny the existence of that Being who created you a little lower than the angels, and who "so loved the world that he gave his Only Begotten Son, that whosoever believeth on him might not perish but have everlasting life!"

But I fear my letter exceeds the limit of your forbearance, and I will close. If indeed you desire to know more in regard to this Witness, it will afford me great pleasure to refer you to the teachings of God's word, pointing out its place in the great economy of his plan of salvation, and the absolute need which exists in the world today for the confirming power of its testimony. May the Lord incline your heart to desire to have a knowledge of him, and lead you gently to the fountain of living waters, is my soul's earnest desire in your behalf. Your true friend,

M.

PRAYER LEAGUE.

SPECIAL REQUESTS FOR PRAYER.

In behalf of one for fifteen years afflicted with rheumatism, and at times not able even to feed herself, the prayers of the elders, as well the League, are earnestly desired.

Sr. Mary A. Light, Wood River, Holt county, Nebraska, also requests the prayers of the League in her behalf.

PRAYER UNION.

The sisters of the San Bernardino branch met in the Saints chapel to organize a Prayer Union. Sister Emma Burton was elected president. Sister Ollie Ames secretary. Term of office being one month. OLLIE AMES, Sec.

ERRATA:—In a late letter from Sister L. J. Reynolds she is made to say, "When the branch was organized about two months ago." It should read, one year and two months.

If the sister who requested (in the *Herald* of Dec. 15) the prayers of the League that her health might be restored and if not the Lord's will to do so, that at least the terrible pain in her head migh tbe relieved, will send us her address, we will forward her a letter which may be of interest to her.—ED.

NOTICE:—We have one or two hundred leaflets containing the subjects of prayer for each day in the month. Any of the sisters desiring one can obtain it of us by enclosing a stamp to pay return postage. M. WALKER.

HOME COLUMN MISSIONARY FUND.

Bro. Evan R. Griffiths, Elliott, Mo	$ 50
Bro. Thos. D. Williams, Elliott, Mo	50
Bro. Simon Dixon, Elliott, Mo	50
Sr. J. Dixon, Elliott, Mo	50
Bro. J. L. Jones, Canton, Ill	25
Sr. Margaret Thomas, What Cheer, Iowa	50
Sr. Mary Thomas, What Cheer, Iowa	50
Sr. Maggie Thomas, What Cheer Iowa	50
Sr. Emily Thomas, What Cheer, Iowa	50
Bro. Eddie Thomas, What Cheer, Iowa	50
Sr. Sue Hays, Fair Play, Nev	1 00
Sr. Laura J. Carpenter, Dimordale, Mich	25
Sr. S. Ridley, San Bernardino, Cal	1 00
Sr. Sarah Baldwin, San Bernardino, Cal	1 00
Sr. Angie Ames, San Bernardino, Cal	50
Sr. Ann Boden, Lucas, Iowa	1 00
Bro. G. W. & Eliza Bird, Blythedale, Mo	1 25
A Sister, Lamoni, Iowa	1 00
Bro. John Bickle, Buseyville, Wis	2 25

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Jan. 24th.

DEPUE, Jan. 10th.

Dear Sister Frances:—I thought to-day that I must write you a few words of cheer about *Autumn Leaves.* The present number of January, 1889, is the very best one we have had. My heart was filled with joy and gladness when I read the kind words of each of those who have sent in their loving thoughts to you to fill our beautiful little messenger of peace and happiness which comes to our many lonely but not forsaken homes. The heavenly Father sends his Spirit of love and peace to us and we know we are remembered.

What could we do without our thoughtful brother Mills? I often remember him as I saw him in Lamoni, and pray that he may live long amongst the Saints. Sister Edith Monroe's little offering to her mother is very beautiful, and "Scraps" recalled my dear and beautiful sister who is now in heaven. The morning after she died her husband came in and sat down by our mother and me and said, "Mother, do you know the first time I saw my Mary she had on a pink frock?" I had just made the bed and had seen a small piece of that same dress in the quilt that I had spread on the bed. I said, "Come Flobert and see the little piece of Mary's dress." So we went and I thought his heart would break when he looked at it. Little Kittie cut it out and laid it carefully away as a sacred relic.

We get so interested in Bro. Stafford's article that we can scarcely wait for the next number. I remember those early days so clearly myself that I can recall many circumstances. One I never can forget: Our people were terribly tried in those times. All kinds of poverty pressed heavily upon the poor, tried and afflicted Saints. One day we saw a poor family coming to our door, the father and mother and, I think, three children. They had a small cart, and a little calf harnessed to it like a horse, drawing it. All their earthly goods were in the cart, and the family walked along by it. But they were Saints and surely the heavenly Father has kept his watch over them. We never saw them afterwards. They had been living in Nauvoo, and had joined the church in England; but God is good and looks upon his chidren in great mercy.

The little children of the present time can not imagine the trials of the children in those early days. Now Sabbath Schools are established in all our branches, but it was not so then; and when the scattering came, the children could scarcely stand the shock, and many noble ones strayed far away. I know of one family (and brother Blair also knows them) by the name of Tourtilott. They lived near Sublett, Illinois. My own brothers were lost to the church because they had to live away from it, and never had the benefit of the Sabbath Schools when they were children. I do not know that I can ever make any one understand how I feel about the children. I see it more plainly because I married out of the church and my children and my grand-children will perhaps remain as they are. I can only pray for them, and if they are found worthy, the heavenly Father will care for them in his own due time.

I also remember some little children in those

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early times whose father was one of our best ministers. He loved the work and spent most of his time preaching. Their mother died and the children were scattered, and some so hungry that they would eat the dryest crust and be very grateful for it. I would not write their names because some of them might read this. I do not know whatever became of them, but I know their father is dead.

Sister Frances, perhaps I have written too long a letter. If it is worthy of a place anywhere, use it; if not, cast it aside.

ONE OF THE SISTERS.

THERE is a sadness and pathos in this letter which will be felt by each Saint whose memory reaches back to those early days. Our own heart responds to its sentiments; and if we are wise as saints of the Most High, such memories will brace our nerves and lead us to redouble every effort put forth, that the will of God may be obeyed and our children be established in the faith. Under the great canopy of heaven it is the only faith which has a sure foundation—whose builder and maker is God, and from everlasting to everlasting is the same. There will never come another scattering of God's people. The great Latter Day Apostacy is of the past; but there will come a time when everything which can be shaken, will be shaken, and every thing which can be moved will be moved. We may not live to see this day, but it will surely come, and our children must meet it and stand or fall according as they are prepared. In the family circle, in the Sunday School and in the halls of learning should this preparation be begun and carried on to completion. For this purpose it becomes the imperative duty of the Saints to establish higher schools under church influence, in which our sons and daughters may complete a liberal education without becoming subject to sectarian bias and prejudice, and where they may learn that of all systems of religion they have the only one which can fearlessly challenge the attack of all creeds and systems, as well as those of infidelity and science (falsely so called); and smile at the onslaught, if only they as its advocates, are prepared to defend it. God will give them that wisdom which all their adversaries can not gainsay, but this will never invalidate the command to obtain knowledge from all good books. Sisters, let us, as with one heart and voice, beseech God to move upon the hearts of his people to establish our school speedily.—ED.

WARREN, Ohio, January 2nd.

Dear Sisters:—I will now do what I intended to do some time ago, that is, write a short letter to the *Saints' Herald*. If others enjoy reading it as much as I have some of the letters in its columns, it will prove a source of comfort to some one of its many readers. I am not a subscriber to the *Herald*, (I am sorry to say) but hope to be some time. On the seventh of October last, I, (with three others,) became a member of the church, and though surrounded by the most trying circumstances, can say to-day that my faith has never wavered, and I thank God for all that he has been to me since that time.

In November, my daughter, (an only child,) was taken sick with that dread disease—Quinsy. I used all the remedies in my power, but all to no purpose; her throat kept swelling until one side was entirely closed, and the other nearly so. She could not swallow or talk without the greatest pain or difficulty. She is also a firm believer, and expressed her certainty, that no matter what ailed her, the Lord could cure her. We were expecting Elder Scott in the neighborhood, and I intended when he came, to put the case in the hands of the Lord; (I did not want a doctor.) He did not come as we expected, and the swelling was making such rapid strides that we became alarmed and in our extremity we called upon the Lord to relieve her until we could comply with his requirements and claim the promises. That night she awoke about midnight and found that she could swallow without pain. Next morning she ate her breakfast, talked, and even sang. Her cure was marvelous for one in her condition the day before. Truly the Lord blessed us, even beyond what we dared to ask. May he draw us, this new year, closer to his great loving heart than ever before, and help us to realize, that, though sinful and prone to wander, the present, like the past, is full of infinite mercy.

Hoping this simple statement will appear a witness to at least a part of the world,

I remain your sister,

ADINA L. PINKERTON.

Dear Sisters:—I rejoice over the many good things in the Home Column each week, and feel that I am not doing right if I do not at least thank those who are thus doing good to all the readers of the *Herald*. I was particularly pleased with the article entitled, "Thou shalt not bear false witness;" and am fully persuaded that the same spirit which moved those who wrote the sacred pages, inspired the one who through this article so forcibly called our attention to the law and the testimony.

As far as I know, I am the only member of the Prayer League in the branch to which I belong; and so have not the privilege of meeting with the sisters to observe the hour; but I have felt blest in keeping it by myself, and rejoice to see our prayers answered. In this branch three men whose wives were members have obeyed the gospel since the League prayed for unbelieving husbands. I wish that the League would pray for those of the Saints who use tobacco, that they may be able to stop using it, and by so doing have more strength, both of body and mind, to help in spreading the gospel. The evils arising from its use are many, and are well known to the readers of the Column.

A SISTER.

EXTRACTS FROM LETTERS.

Sr. Dora Shook, Galien, Michigan writes:—"I never have been sorry that I obeyed the gospel, but I many times regret that I have not been more faithful to its divine precepts; for experience teaches me that the nearer we live to God, the more of his Spirit we enjoy. We have been blessed with hearing the word preached by Bro. C. Scott, but he expects to leave us soon, and we shall greatly miss him. In the great affliction which has fallen on the family of our beloved Bro. Blakeslee we have been made to realize how true it is that when one member of the body suffers, all the other members suffer with it. They have our prayers and constant sympathy, and do indeed, need the prayers of all God's people.

I am deeply interested in the Sabbath School work, and pray that God will help me to sow in the hearts of the children of my class, the good seed of the kingdom, which shall spring up and bear fruit unto everlasting life."

Sr. Mary A. Light, Wood River, Nebraska, writes:—"It is the appointed hour for the Prayer League to meet and the spirit of love towards God burns like a fire in my bosom. For all his tender mercy and loving kindness to me, I thank him. My prayer is that the numbers of the League may increase daily and their souls may be filled with the love of God. Perhaps some of my old friends are wondering how I am getting along upon a diet of milk and grapes. It has been six months since I ate a morsel of bread, but my health is improving; and when I get discouraged, the Lord helps me, and I renew my strength."

Correspondence.

EMINGTON, Ill., Jan. 18th.

Editors Herald:—May be you think J. C. is doing nothing, or but very little, as I have not wrote for some time.

Since I arrived in the Northern Illinois District, November 23d, I have preached twenty-one sermons in Plano, three in Chicago, four in Sandwich, nine in Emington making thirty-seven in all; baptized two. At this place I have a full house. The church at this place that was closed against Brother F. M. Cooper, a year ago, is still closed against us, and the few that control the religious part of the town are making it quite hot for themselves, for while some of the wealthy men in days gone by helped to support a preacher they now give no more, so I learn. Mrs. ——, one that carries a high head among what is called the first cut of the town, is now trying to raise money enough to get a "hireling" to speak to them. I learned to-day that the one they want writes them that he asks six hundred and fifty dollars a year, with parsonage free, and one half of his expenses in moving his goods paid. Poor blind souls; in the days of John the Baptist one of the signs that Jesus sent to John in prison was, "The poor have the gospel preached unto them." But now the poor must starve for the want of the bread of life if they can't raise about seven or eight hundred dollars. These hirelings cry out "Beware of false prophets." Of course they want the people to understand they mean "Old Joe Smith" and keep them away from hearing what we preach, forgetting Paul's advice in 1 Thess. 5: 21, "Prove all things; hold fast that which is good." But I am pleased to say that among both young and old I never met with a better class of people than those that attended my meetings in this place. The Blue Ribbon Club met at the church last night, led by the school master of this place, Mr. A. D. Christian, but soon dismissed, and when I was about half through service came in and filled the vacant seats.

I am blest of the Spirit of God in my ministry. Last December 31st Sister Kate Vandran, of Plano, was taken very sick; her mother wanted to send for me to administer to her, but her conition was of such a nature she thought a doctor would do better. They sent for one who treated her that day, but with no good results. About seven p. m. I was sent for and with Sister Willet and her oldest daughter, the latter a member of the church, we went to the sick one and administered

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to her in the Spirit of God, and as I removed my hands from off her head she rose up. All in the house wept like children. Sister Willet's daughter, who saw it, crying like a child exclaimed, "Kate Vandran, how could you doubt the latter day work! how could you send for a doctor!" Brother Vandran and his little children were crying, and I told the little ones not to cry for their mother would get breakfast for them in the morning. Sister Vandran called for something and ate. The next day she was out visiting.

Who, but the ignorant and unlearned in the work of God could doubt this great latter day work brought by the angel to Joseph Smith, wherein is revealed the fact that God is setting up his kingdom in these last days as prophets said he would. See Micah 4: 1-4; Dan. 2: 28, 44. I thank God that I have lived to see these latter days; and being called of the God of heaven, as I know I have, to help build up his kingdom and gather in the people. I wish to be found in my lot and place to present his truth to the people, and warn them of the coming of Jesus our Lord.

Yours truly,

J. C. Foss.

BIG SPRINGS, W. Va., Jan. 18th.

Editors Herald:—The Saints in some sections are desirous of hearing from the work in West Virginia, and particularly from me, as I am laboring to strengthen the Saints and add to their number the many who have considered the matter after hearing the word one year ago by our brethren Devore and Beatty. I find they suffered great persecution and risked their lives to establish the work here. There was but one Saint here when they came but twenty when they left. They were beset with dangers on every side night and day. They bore witness to the truth calmly and fearlessly, and on one occasion a Bro. Clayton Maloney was to be baptized. The mob swore that no one should be baptized. They separated fifteen or twenty from the crowd. A Baptist preacher named Cubberly and his two sons were in the mob, Cubberly saying that he was ready when needed to help them. When the time came for the baptism Bro. Devore came out and passing through the cursing mob said, "Come on, Bro. Clate;" and in spite of the threats of the seemingly savage company formed for his destruction, there and then, before their eyes, administered baptism to Bro. Maloney. They stood amazed and so unnerved that not a blow was struck, but their mad ravings disgusted all sensible and good people who witnessed the scene. These brethren are greatly beloved by the Saints there. One brother remarked this morning that "he hoped he would live to see Bro. Devore's face once more." I have preached here how every night for one week, and two excellent ladies have given me their hands for baptism. The husband of one of them will join us. Sr. Sarah Sanders, the wife of Mr. Bennett Sanders, came forward first. Brn. Devore and Beatty will remember them. Many others are expected. I was threatened with mobs when I came, but prejudice is yielding to the truth and some from the mob are attending my meetings and behaving as good citizens. Some give me the hand of friendship. The work is truly glorious. The Good Spirit is here in much assurance and power, and the agents and emissaries of Babylon are yielding and the champions of the work of darkness are skulking around and getting in their work behind my back, blinding the honest to resist the progress of the truth. I would be glad to have help here are there are many calls for preaching. I will baptize those who offer on Sunday and go to answer other calls.

I have announced that I will preach in the Court-house in Grantsville, the county seat, on next Thursday and Friday nights. I would like some of the ministry to come and join me in the work here. Pray for

D. L. SHINN.

SYRACUSE, Ohio, Jan. 13th.

Bro. W. W. Blair:—After the conference at Limerick, Ohio, I went to Ritchie county, West Virginia, to labor for the Master. Met the Saints on Bear Run and commenced preaching the next day, continuing until Bro. E. C. Briggs came and preached five times for us. Bro. Briggs left us for Clarksburg to see Bro. D. L. Shinn. We also had the pleasure of meeting Bro. Thomas Smith, of Sennett's Mills, who was preaching for the disciples, who since obeyed the fulness of the gospel. May God bless him and make him mighty in the cause. The names of Brn. Devore, Beatty, Shinn and E. L. Kelley are highly spoken of in this part of the country. It is a pleasure to me to hear the people speaking thus of my brethren in the ministry. We left some almost persuaded to obey at Bear Run. During our stay in Ritchie county it rained almost all the time. Bro. Bell, priest, is in charge of the little flock at this place, Bro. Cross teacher. May the good Father bless them. Our next tramp was to Frozen Camp, Brn. Hickman and Harper sending a horse to meet me part of the way. Found the few Saints all well except old Sr. Brown, and commenced preaching at once. The little flock at this place has been persecuted very much, but I find that prejudice is giving away. The last time that Bro. Moler and myself were here there was talk of mobbing us. Bro. Williams is in charge. Left for Sand Hill, same county, where Bro. Moler and myself organized, in last August, the Washington branch. Could not get the School-house except for Friday night. Commenced to preach on Friday night the 14th. At another meeting a sealed letter was found on the desk in the School-house addressed to me. After preaching I read the notice and asked what I had done. I read also from the Doctrine and Covenants the law of the church on marriage, after which I asked a friend to read the findings of the court in Lake county, Ohio, on the Kirtland Temple Suit. Made an appointment for preaching at night, and with this came a crowded house, and after preaching I read the notice again and put it to a vote of the people whether they wanted me to preach for them again or not. The verdict was unanimously in our favor. Thank God for true Americans, who know the value of freedom. This is the notice with blood mark on the side:

"DECEMBER THE 15TH, 1888.

"Mr. Matthews, we notify you to leave this county in twenty-four hours, for we don't want Mormon doctrine taught to our children, and you must leave here, for we mean just what we say, and if you don't, you will have to put up with the penalty, and that is severe. Now you get out."

On Tuesday following we left the good friends of Sand Hill and on December 26th I received a telegram from my brother-in-law, Bro. David Hopkins, who resides at Cannelton, West Virginia, announcing the death of his son Richard. It is just two years and six months since Bro. and Sr. Hopkins buried their oldest son David, both taken away by typhoid fever. I labored in that section for some time in the midst of affliction among the Saints and friends. A coal train backed over Elizabeth, the daughter of Bro. and Sr. Parry. She lived three hours after the sad accident but never complained. After she was brought to the house she told me to tell her mother not to cry and asked me not to go away until I would see what the result would be. She had prayed many times that she might be taken from this world before her father and mother, being over-burdened and afflicted. Bro. Parry has but one arm and is suffering with asthma. May the God of heaven remember Brn. Hopkins and Parry and their affliction and sorrow is my prayer. Although in the midst of sorrow, I am, as ever, your brother in Christ,

THOMAS MATTHEWS.

ST. PAUL, Nebraska, Jan. 15th.

Bro. Dancer:—From a sense of duty I deem it proper to inform the authorized laborers in God's great work that I, through patience and endurance of derision and contempt, have laid the foundation of a fruitful work in this vicinity. Two months ago the cry "Brighamism, and imposition" could be heard in every direction, but now it has almost ceased. I held a discussion two weeks ago in defense of the Book of Mormon which has made friends for the work. I have been requested to send for the men who are authorized to preach and baptize. Please send one this way. I will answer any question in regard to prospect. I believe a good work will receive a rich reward.

Yours in Christ,

E. T. ATWELL, JR.

LONDON, England, January 11th.

Bro. Joseph:—On the 13th of November at Plymouth, I had to trouble the waters and baptize three into the kingdom of God; and on the 6th of October three more making eleven in this place. On the 9th I confirmed them. I feel that there is a good work to be done in this place. I took my leave of them for a time to visit my brother and family at Ramsdean, near Petersfield, Hants, and on December 20th I had the pleasure of baptizing my brother Charles and his wife. Oh, I feel to thank my heavenly Father for his love and goodness to me in giving those to me that I have so long prayed for, ever since the year 1859. And there are three more and I believe they will come. I have made known to them the gospel and they can see that it is right, and I shall not give them up. On the 24th of December I baptized five more—a man and his wife and three of my brother's children; blessed six children, and many more at Ramsdean are troubled in mind and would like to throw off the trouble but can not. They say that they have lost two of their best members. On the 29th of December I was called away from there, to the Broadclist branch, as dear sister Ann Board was called home to rest. She fell asleep in Jesus on Wednesday, December 26th. She was seventy-one years of age. She was one of the first that wanted to be baptized with her husband. The

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funeral took place on new year's day, and the sermon was preached at the grave in Broadclist church-yard. A great many were present and I had good liberty. We thought that we should have had lots of trouble, but, thank God, we had but very little. After the funeral I went to Tiverton and saw my uncle James and family and did lots of fireside preaching. Some of them believe the gospel. I gave them my address to write me when they are in need of me. On the 8th I came to this place, and I feel that there is some work to do here, and others think the same. We had a meeting on the 9th and after the meeting one lady gave her name for baptism. I pray that I may keep myself humble and see my littleness, that I may do good.

Yours in Christ,

WILLIAM NEWTON

DENVER, Col., Jan. 15th.

Bro. Blair:—In reading the *Herald* I see many calls for laborers, and I wonder if there is any place that needs labor more than this city of over one hundred thousand people. I have been attending the different churches and it is with feelings of sorrow that I see so many following blind guides. My soul yearns for the gift of speech and power of the Spirit that I might be able to set forth to the people the true way that leads to the tree of life. I have had a number of conversations with different ones in regard to the doctrines of our church and find many that I think are honest, who, if they had the privilege to hear the word, would become bright and shining lights in the kingdom of God. I live in one of the suburbs of the city and we have a Union Sunday School of which I was chosen Assistant Superintendent last Sunday, wherein I hope to be able to do some good. There has been a Methodist class organized here recently and the invitation is to all Christian people to come in and unite with them. They are very sociable and friendly, but have not that for which we long, namely, the communion of Saints and of the Holy Spirit. We have no meetings of our own; I don't know any reason why it is so, as there are about a dozen members here, enough to organize a branch. But we are somewhat scattered, with no one to organize or take the lead. I think that if we had a place of meeting some would come to hear us and we could at least tell them the simple gospel story. I have visited several of the Saints and find them interested and willing to work for the cause, but we lack organization and system. My heart is in the work and I only wish I was able to do more to further it on.

Love to all, your brother,

E. F. SHUPE.

D. & R. G. Shops.

REESE CREEK, Montana, Jan. 16th.

Bro. W. W. Blair:—I am greatly encouraged in this "marvelous work and a wonder." As a branch of the Church of Christ, the past year has been a year of heavy clouds hovering over us. But thank God, there has been a spark of heavenly fire lingering until it has re-kindled such a union amongst those that are coming together, that it is a heavenly place indeed, such union and love I have never seen in this place.

I firmly believe that the unhappy things of the past have been overcome, and that we now see that it is necessary to live in harmony with the teachings of the servants of God. For the last four meetings our members have been increasing and we are being blest in testimony and in the glorious gifts of the gospel, that the sects say there is no need of, that they were only for the establishing of the primitive church.

I will relate what occurred in Bro. Gomer Reese's house. He was absent from home, and one of the little girls had the scissors in her hand and playing with them, when she fell, and the point of the scissors entering the child's neck near the jugular vein. The blood ran fast and could not be stopped by applying any remedy for it by the mother. Only one source was left, as the blood was running so freely that death would soon result if God would not answer prayer. Sr. Reese went in prayer to God, and as soon as she did the blood stopped instantly; to God be the praise! "These gifts and blessings are no longer needed," say the blind, who lead the blind, both fall into the ditch.

Our esteemed brother J. C. Clapp is with us now, instructing us in the way of life more perfectly, and we are very glad to have him with us, or any other servant of God who may come. Bro. D. R. Harris and Bro. John Pritchard were in Bozeman on Sunday the 6th inst., and held meeting in Bro. Martin Lundwall's house, and had an excellent time. We have concluded to have meetings in Bozeman once a month. Bro. Thomas Reese and family are in Bozeman this winter, the children attending school. I hope the year 1889 will be a year of great rejoicing in our branch, that love, joy, peace, harmony and the light of God's Holy Spirit may be our happy lot.

As a branch we rejoice to hear of the prosperity of the work of the Lord, and of the great efforts of the brethren and sisters.

May the Lord bless Sr. Francis and all her coworkers, and may the "The Autumn Leaves" grow and prosper, for it is the best magazine in the world, not only for the young but for the old also. And may we all by our works write a volume the coming year, that we will not be ashamed of, and may we all follow the example of Sr. Richards and Sr. Johnson of North Platte, is the prayer of Your Bro. in the one Faith,

THOMAS HARRIS.

ANTONITO, Col., Jan. 19th.

Dear Herald:—Your issue for the above date, otherwise luminous with cheering words and instruction was somewhat beclouded with the sad intelligence of the probable end of Bro. J. R. Lambert's ministerial career. Yes, the thought of such an event is indeed distressing. I am fully persuaded that that worthy brother and fellow laborer would not thank me for any undue applause or claim of his having evinced greater perfection, than other mortals that are staggering under the ponderousness of the cross; its weignt being more sensibly felt because of human weakness. But you will permit me to say that if the All Wise, never erring, and ever loving God, had declared (as our brother seems almost to anticipate) that his ministerial labor is nearly, or entirely closed, I shall sustain a loss of a worthy, loving, confidential, efficient co-laborer; a competent and discreet adviser; and as to the loss that the church and mankind in general, would sustain him in that event, I will say nothihg.

Duty is the brother's aim,
Its omission gives him pain.

After delivering upwards of thirty discourses at Manitou Park and other points in Elpaso county and meeting much prejudice and aggravation through silly tales being wafted on the wings of the wind, and with no evidence of success save allaying some prejudice, inducing a few to investigate who occasionally spoke approvingly of our doctrine, besides, perhaps, encouraging the few members I found there, namely, Brn. A. Smith, J. Chivington, their wives, and Sr. Joy, formerly of Des Moines, Iowa, and staying a week at Colorado Springs, to know the decision of the directors of the Denver & Rio Grande Railroad relative to a renewal of a clergyman's permit to travel over their road at half rates in 1889, which, thanks to those gentlemen, was favorable; I struck this point on the 9th instant, receiving a warm reception from Bro. F. B. Moyer and family. Though anxious to preach for them south, I have at the earnest solicitation of the above brother who is more favorably convinced than ever that the Reorganization has come to stay, tarried. The cessation of Bro. M's correspondonce with the *Herald* is only to be attributed to the force of circumstances.

I have preached six times in Manassa, one of the Mormon stakes of Zion. The attendance and interest exceeded my expectation. I only had access to a private house which was really crowded. Some persons evinced an honesty in equiring as to our faith. I preach in Antonito to-night.

During my stay in Colorado Springs I received the hospitality of Mr. T. Rudd which I appreciated. He married Sr. A. Handbury whom the Saints in Council Bluffs will remember. After considerable exertion I was promised the use of a private house at Colorado City. As per announcement, I went on Sunday the 6th instant, only to find said house closed, locked and the inmates flown; having, as I learned, been charmed by exciting news of the finding of a rich mine! Between a love for gold and silver mines and saving truth, there is an antagonism, in Colorado the former gaining ascendency, in the face of which fact the propriety of time and labor being spent in such localities may possibly be questioned. And it is quite certain that labor where places for preaching are easily obtained and the hearers flock like doves to their windows and enter the fold by the score is more desirable.

But the gospel must be spread, and the work of penetrating new localities should be continuous, hence, more solid and continuous labor in breaking up new ground is greatly needed by traveling elders or general conference appointees. One or two elders, having a circuit of several points within a radius of forty or fifty miles, visiting said points weekly, semi or tri-weekly, thus concentrating his or their labor, could do more good than delivering twenty or thirty sermons at one end of the state, then at a great expense go to the other end to do likewise. When the duties of a traveling elder are performed, whatever is the result thereof, a peace with and a justification from God is felt, that brings satisfaction. But I do not think that such position is so fascinating as to make a release from manual labor the only incentive. I think it quite proper for all to be ready to be called up higher. But I do not think a proper discretion would be evinced by making arrangements for a change in official position, and then demanding the change on the hypothesis that a sacrifice has been made.

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I really think I utterly abhor anything savoring of absolute rule, despotism, tyranny, etc. But between such God forbidden extremes and heaven's imposed loyalty evinced by a recognition of law, rule and order,—I mean God's imposed law, rule and order—I always want to discriminate; such discrimination being the result of sober thought begotten by the radiation of light, from God's ordained and revealed economy. Never ignoring rule obtained or growing out of legislation of the body, in suggesting and agreeing on methods for carrying out God's designs reflected in his rendered law, or making such legislation equal to or accepting it in lieu of that the law makes imperative; for that being done, the way is open for rendering that flexible which heaven has declared to be inflexible. I know of none. I believe none, and therefore advocate no liberty but that guaranteed and regulated by law. That, to my mind, the best exposition of law since the demise of the apostles, by the Palmyra Seer in section 35, Doctrine and Covenants, become more effulgent day by day and an understanding thereof evinced by my procedure is more essential than ability to measure the distances or weigh the density of the stars, which knowledge I should by no means despise. The latter may possibly lead to the former, but the former will assuredly lead to the latter, if duly appreciated.

Mine eyes have fallen upon the first number of the *Return*, issued by E. Robinson, in the interest of the so-called "Church of Christ." The former I should think an acquisition to the latter, in that it may aid the undecided to more readily decide. Variety is said to be the spice of life, and if the competent editor has a savory spice for the the theological olfactories of those otherwise discontented, I'm sure that no member of the Reorganization with decision of character will object to the dispensing of the spice. "*The Return*." Oh, yes! It has a significance, but all things considered, its applicability is a little puzzling. Its appearance and perusal induced me to thank God anew for the Reorganization, and to regret that my efforts for its perpetuity are so insignificant. I heartily wish the Editor of the *Return* and its supporters all the satisfaction that it is possible for them to reach. But for me, the mission begun by Joseph the Seer and continued by his posterity is good enough.

In bonds,

JAMES CAFFALL.

RICH HILL, Missouri, Jan. 21st.

Bro. Blair:—I see in the *Herald* of January 19th two mistakes. It should read, fourteen hundred instead of four hundred for local option, and five nights instead of four nights discussion. I presume I made the mistakes; at least the last one. Bro. A. Lloyd and I are holding forth here with good interest. One gave name for baptism last night. We will continue until February 1st.

E. CURTIS.

Every point in which a man excels, every true virtue which he cherishes, every good habit which he acquires, every beauty of spirit to which he attains, will make his friendship purer, stronger, and better worth having.

But the total annual loss to the country at large, in health, wealth, and happiness, caused by the non-safety taps and bottles of the liquor-traffickers, is incalculable.

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

Communications.

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

DANCING.

AT the spring conference of 1886, there was a resolution presented making dancing a test of fellowship.

Because a substitue was passed which reads thus: "Resolved that the practice of dancing should be discouraged and that members of the church should be urged to avoid the practice as one likely to lead their minds from Christ and the gospel," therefore many of the Saints think they are justified in indulging in the practice. Wherever I have traveled, I have had to meet this question, and some who before this action was had thought it no harm to dance, now feel justified in dancing all the more. But they seem to forget that the church did pass upon this matter some years before, making the practice a test of fellowship and that act has never been repealed.

The action taken in '86 simply reaffirmed the former action, so I understand from the language "that the practice should be discouraged" etc. Numbers have been expelled from the church upon the strength of that action.

I look upon dancing as it is practiced at the present as a very great evil; one which is leading many, especially young people, down to destruction. It should be proclaimed against, just as much as the drinking of liquor or the visiting of saloons, and more so than using tobacco.

I wonder sometimes why there is not more said upon the matter, and why the question should be handled so delicately when it is referred to. Almost everywhere we go, we have trouble with some because of this. They say, "If dancing is such a great evil why is it that the church does not speak plainly if she does not endorse the practice? and if she should do so," they say, "show us the *law* against it." They say also, "We read in the scripture that God's people danced, then why can not we," etc.

The dance referred to in the scripture was quite a different kind to what the dance of the present day is. That was practiced as a religious ceremony, when the name of God was praised; but the dance of the present day is not of that kind, for the name of God is not praised while dancing, nor is it thought of. They did not gather together, some about half intoxicated, using profane language, with murderous weapons upon their persons ready to use them at any moment and where the fire of jealousy is kindled which has caused the taking of many a life, and, because of the loss of rest and after becoming over heated many have gone out into the cold air not being properly protected, and in consequence found a consumptive's grave, thus being guilty of self murder. These are plain facts. "But," says one, "Solomon says, 'There is a time to dance.'" Yes, but how do we know that now is the time? He also says: "There is a time to kill." How do we know but that now is the time to do that? And if so, would we be justified in taking the lives of our fellows? "That would not do," say they, "for we would then be breaking the law." Well if we are justified in the one case, we are in the other. It is true the law of the land does not forbid dancing; no, but the law of God does. The church does not tolerate it, therefore if we indulge in the practice we become transgressors of the law—which is sin; and "the wages of sin is death," and while death is the penalty for the one, it is also the same for the other, only the one is of a temporal, and the other of a spiritual character.

Are we justified by the law of God in taking part in the dance of the present day? Dancing is one of the "evils of the world." It is one that religious people do not indulge in as a *rule*. It is one of the "pleasures of the world." We cannot have the fellowship of Christ and at the same time join hands with the "pleasures of the world." Having come out from the world, the pleasures that we should seek after and take part in should be of a spiritual character; the line should be clearly drawn here between the people of God and the people of the world. Hear the apostle: "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. 6: 17). "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4).

"Babylon" will fall, and none will escape who are found in her, and all who are not found in Christ at that day will be in Babylon. Jesus says: "Ye cannot serve two masters." I never knew nor heard of a Latter Day Saint, who had the work at heart, and who enjoyed the "Spirit of Christ" that took any pleasure in dancing. They find all the pleasure they want in meditating, and talking with one another, and singing praises to God; and when they know of any one in trouble, or in distress, they feel like going and ministering to their wants. This gives them pleasure that is lasting. They are conscious that by so doing they are fulfilling the law of God, thereby laying up treasure in heaven which will entitle them to go through the pearly gates into the City of God. Is that the kind of pleasure you experience in the dance? Do you have such thoughts as these there? "Oh, no! but our thoughts are upon the "things of the world;" then we are "carnally minded" which "is death." Jesus says that where your treasure is, there will your heart be also. And as a man thinketh in his heart so is he; also out of the abundance of the heart, the mouth speaketh. Now if the heart is in the dance, the thoughts will be there; then we can not be in Christ; therefore we must be of the world, hence carnal.

The experience of all who have indulged in dancing, is, that when a person goes

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to one dance they want to go to another, so that step by step they are led away from Christ. The enemy once admitted, it is very difficult to expel him.

There is a noticeable difference in the lives of those who take part in this evil and those who do not. The latter take pleasure in the things of the Spirit, but you will seldom find the former in the prayer meetings; and if they chance to go, they feel cold and indifferent, and as if they are out of place there; that they would rather be somewhere else; and all this becuase their treasure is not there. Whereas once they enjoyed the Spirit and liked to read the sacred books, and watched the progress of the work with delight, now they take no pleasure in such things. The Spirit has left them. Wanting pleasure of some kind, if they can not get it in one way, they will have it in another. Like Saul of old when the Spirit left him because of transgression, he was desirous of having communication with some one, so he went to the old witch; so, when the Spirit departs from us, we are then in a condition to join in with the dance. Such facts should be good evidence to all who are caried away with this evil, that they are being led by a false spirit.

The history of this church shows, that while it was humble and enjoyed God's Spirit such a thing as dancing was unknown among them; but as soon as the Spirit departed from them, they went to dancing, and notwithstanding the blood of the martyrs and of the saints was crying to God from the ground for vengeance on their enemies, yet they seemed to be happy, and to forget all this. They turned the house of God into a ball room. What a mighty change! Were they possessed of the Spirit at both times? Answer, ye who think that you are justified in dancing.

While Moses was in the mount receiving the tables, the people became impatient, found fault, etc., made a golden calf, worshipped it, and danced around it.—Ex. 32:19. I believe the dance of the present day to be of the same kind. When the Nephites were journeying to this land, some of them lost the Spirit; then they went to dancing in the ship, and they were almost swallowed up in the depths of the sea.—(Book of Mormon, pp. 41 & 514.) Yet some will say; "Where is the law against dancing?"

We ask where is the law in favor of it? We have no right to practice the same because we can not find any law that says "Thou shalt not do it,"—we read: "Thou shalt take the things which thou hast received, which has been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved."—D. and C. 42:16.

Now is there anything in the Scriptures justifying dancing? There is not a word. That being the case, are we not going beyond that "which is written" when we do so? We are justified in doing "according to that which is written," and whatsoever is more or less than this cometh of evil. By going beyond the law we become "transgressors," the same as when we come short of keeping the law. We are commanded to watch and pray, lest we enter into temptation, and that we might keep ourselves unspotted from the world, to go to the house of prayer and pay our devotions unto the Most High, etc.; and to be looking for the coming of the Lord, as if expecting him at any moment. Also if there is any afflicted let him pray, is any merry let him sing psalms," not go to a dance. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:17. We often hear it said, "that the young people must have some pleasure;" that "you can not put old heads upon young shoulders," etc.; but I fail to see where the line is drawn between the young and the old. Both are bound by the same law. Does a young person have any more right to break the law than an old one? It seems to me that we say they have when we state that we ought to let them do that which is questionable. We might as well say that they ought not to be baptized because they are young. Surely they should not be, if they are not expected to keep the law as well as any other member of the church. I never thought that because I was young I had a right to break any law that I was acquainted with.

The young in many places do not take as much interest in the church as they should, and in some cases it is because it is thought that they ought to be left alone until they get over "sowing their wild oats" as the saying is; but I believe that the saying of the Apostle that "whatsoever a man soweth that shall he also reap" will apply to the young as well as to the old.

It is said that there is "no harm in going to a social dance at a friend's once in awhile"; then there is no harm in a young man drinking a glass of liquor at a friend's house once in awhile. I see as much danger in the one as in the other. Remember the story about "the spider and the fly."

Some time ago I was reading a speech of a Catholic priest who said that "nine tenths of the fallen women in this country admit that the first step towards their downfall was taken in the ball room." I felt it my duty to present these thoughts for the benefit of those who are deceived by the evil and hope they will see the folly of trying to fellowship the world with one hand and Christ with the other, and that they may not be found among those who shall "neither be cold nor hot," and therefore be "spewed out of his mouth."—Rev. 3:16. We will give the views of the prophet Joseph as found in the *Times and Seasons* volume five: "If we are asked what our views are concerning dancing we can only answer that they are just such as the Scriptures set forth, and when we can see such a dance, we shall join in it heartily. We do not consider that the dancing that is now practiced is of that kind. We never heard God's name praised in any of them; nor do we think that there is the least desire to glorify God in the dancing of the present day. So far then as the dancing that is now practiced is concerned, we do not believe that it is a Scriptural dancing, or the thing that was practiced in former times, and it has not a tendency to glorify God, or to benefit mankind; but when it leads people into bad company and causes them to keep untimely hours, it has a tendency to enervate and weaken the system, and lead to profligate and intemperate habits, and so far as it does this, so far it is injurious to society and corrupting to the morals of youth. Solomon says, 'there is a time to dance,' but that time is not at eleven or twelve o'clock at night, nor at one, two, three or four o'clock in the morning."

W. M. RUMEL.

HARMONY OF INSPIRATION.—No. v.

BY R. M. ELVIN.

"HAVING long reflected upon these premises—these creeds, schisms, and parties,—as well as on the sacred writings of apostles and prophets, and the primitive communities founded on them, we are fully convinced that neither Popery, nor any of its Protestant reformations, is the Christian institution delivered to us in the Holy Scriptures. What is Popery, but an extreme defection and apostasy? What is Prelacy, but a reformed modification of Popery? What is Presbyterianism, but a reform of Prelacy? What is Congregationalism, or Independency, but a reform of Presbyterianism? And what is Wesleyan Methodism, but a popular emendation of English Episcopacy, combined with the enthusiasm of ancient Quakerism?" These three extracts are from Alexander Campbell's work on Baptism, pp. 15 and 16, as he from the lofty height of his knowledge has freely criticised those who had gone before, (and I am inclined to the opinion he was correct in the main), but inasmuch as he makes no claim to inspiration to aid him in the attempt to get back upon the primitive platform, but undertook the task in the strength of human wisdom, it would not be amiss to consult the Word—"The world by wisdom knew not God."—1 Cor. 1:21. I have no knowledge that this divine rule has been abrogated, neither this one—"For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—1 Cor. 2:11. Mr. Campbell is no exception so far as I am aware, and although his great educational achievements would permit him to place his name at the apex of fame, yet in the things pertaining to the salvation of the soul he could not override "how shall they preach, except they be sent?"—Rom. 10:15. If Alexander Campbell was sent, we might ask, By whom? And echo answers, By whom? But to conclude on the apostasy which was to gain the ascendency over the truth: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."—Dan. 7:25.

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The only comment I desire to make upon this, is, that this power for evil is granted dominion over the saints for a specific space of time, and is to *wear* them *out;* or in other words, the saints who are the people of God, shall cease from off the face of the earth during the reign of this evil power. This is not stigmatizing all as vile and candidates for hell; but that there was no church of God on the earth. As to the goodness and piety of individuals, I have nothing to say. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."—Rev. 13:7. From the manifold evidences brought forward, the possibility of doubting the complete apostasy, and that the door of divine grace as opened to the primitive church was effectually closed, can not remain. But I turn from this to the cheerful prospect of full and complete

RESTORATION.

Every effort made to reform is but added testimony to the great falling away, and of the necessity for a restoration of the gospel in its ancient simplicity and power to save, which it possessed in the age of its primitive glory, when it unified the adherents thereunto. It must be apparent to every thinking mind that if we are to realize the promises of God, his power for good must be seen and felt to a greater extent than has ever been manifested under the auspices of any reformation yet had; for they each and all but crystalize into denominational parties, partaking of the spirit and character of the body they came out from.

The spirit and genius of the gospel is not disintegration, but the bringing of all its parts into a oneness. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isa. 52:8. A fulfillment of this will surely come in the due time of the Lord, and in his own appointed way. Man will not be permitted to dictate how God will perform his wondrous work, for "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb,and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 49. This is not to be received as allegorical language, but as a plain and vivid description of world-stirring scenes that are near at hand. In no other way than by the restitution of the primitive gospel, with its inspiration and gifts of help, will the knowledge of God become universal. What marvelous changes must come unto man, and to all things in the amphitheatre of the earth, before the coming to pass of the following: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:4. There is a period spoken of in Scripture, often used by the sacred writers, viz: "Until the fulness of the Gentiles be come in."—Rom. 11:25. When this event transpires, a revival of the work of the Lord will set in, and the agency by which it will be brought about is provided for without the aid of human wisdom: "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8, 9. The standard is here made so plain and the specifications by which that claiming to be the gospel of Christ can be tested, that it does not seem possible that any need be imposed upon by fraud or falsehood. The teachings of Christ and the apostles are, in a limited degree, found in the New Testament; and while the several principles are not succinctly stated, only by Paul to the Hebrews, (that is, 1st faith, 2d repentance, 3d baptisms, 4th laying on of hands, 5th resurrection, 6th eternal judgment), nevertheless, each and all of these principles were severally taught by the Master and by those to whom he gave commission to preach the gospel in all the world.

Without particularly scheduling what constituted the items of the gospel, we turn and read the synoptical and fragmentary teachings as found scattered on the pages of the New Testament; and these are the means by which we are to judge those who come claiming to preach the gospel. This is not the rule of one man, but seems to have been mutually understood by the Apostles: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John 10. Paul not only told how to detect the truth in that which was preached, but knowing that the pure gospel would cease to exist upon earth and, of necessity, be restored to earth again, he therefore announces the agency that God would employ in making the gladsome tidings known unto the world, namely, by the old reliable agents that have ever been God's messengers: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 13, 14. Whoever rejects the ministry or visitation of angels, and scoffs at those who thus believe, gives full proof that he is not an *heir* of salvation.

Here we have what might be termed the regular order of God in communicating with man: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. 1:1. Accepting the foregoing as the reflection of both past and future dealings of God with the race, we call attention to the following: "After this I looked, and, behold, a door was opend in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."—Rev. 4: 1. On reading this promise, we are all anxiety and solicitude as to what John was to see in the coming events. It was no ordinary occurrence, and the stupidity of sense must be extraordinary in that man who is not aroused unto deep thoughtfulness, and the exuberance of his imagination should throb into life and activity. Hear ye! Hear ye!! all mankind, unto the end of the earth: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountains of waters."—Rev. 14:6, 7. This is no *ex post facto* publication of the gospel, but a prophetic heralding of what should take place after the time of John. We might truthfully write of the great latter day work, that it was inaugurated in 1823, when the angel of God visited Joseph Smith. And it would not be transcending the bounds of propriety, should we write of this angelic visit, The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant Joseph Smith.

There are yet several phases of this branch of the subject that both harmonize and synchronize in proof of the restoration of the gospel through Joseph Smith. He and his associates preach nothing contrary to New Testament doctrine, organization and spiritual gifts; and that is the guidebook to identify the church of Christ. Let there be a "search warrant" put into the hands of a sheriff with direction to serve it upon the church of Christ, and furnish him with a copy of the New Testament to describe said church, with the admonition not to go near or interfere with the Latter Day Saints, he would be under the necessity of making his return "Not found." For there is no church that fills the bill; yea, even more, all the churches in the aggregate would not constitute such a church as we find detailed in the New Testament.

It was for this very reason that God gave revelation to Joseph Smith, who has set in order a church that has came to stay and will yet revolutionize all the organizations now claiming to be the people of God. Thus the elixir of life is now freely offered to humanity. (g) Those granted a "sheepskin" by some theological gospel mill, grow quite eloquent while in a de-

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risive and sportive manner they decry the eldership of this church on account of their want of education, and their faulty elocution and grammar. I suppose it was the same in the time that Paul made the defense, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things [men] of the world to confound the wise; and God hath chosen the weak things [men] of the world to confound the things which are strong; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."—1 Cor. 1: 26–29. During the first ages of the church, the rank and file of her ministers were considered in one of the five classes, viz: 1. Foolish; 2. Weak; 3. Base; 4. Despised; 5. Not.

I have no particular desire to impugn the statement of Paul in describing the ministers of his time; and further, I am not abashed or ashamed of the general average of my associates when measured in a worldly standard. Men who are ministers from choice of profession, have to prepare themselves according to the standard that men have set. But God's ministers are not so manufactured for their labors of love and sacrifice. Graduating from the fishing net was not a very renowned order; and no vocation was more hateful than a tax collector for the support of Rome, nor tent-making a calling tending to produce a wonderful knowledge of ethics. The graduate therefrom says of himself, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." To this he adds: "And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power."—1 Cor. 2: 1, 4. The people said of him, "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible."—2 Cor. 10: 10.

The self same men who ridicule me and my yoke-fellows, will laud Paul to the very heavens. A man does not have to be an adept in grammar to be qualified to tell the truth. And one of the strongest testimonies of a divine call is found in the fact that the elders as a rule received their religious education in most all of the churches of men; while some come from the infidel ranks. Instead of coming from some College where they all were run in one mould of thought, they are called from the various avocations of industry, and so soon as they step into the religious arena as public teachers, they are put between the anvil and hammer of opposition. It would naturally be supposed that such a heterogeneous collection would make a perfect jargon in preaching, but just the reverse is true; so that in Maine or California, in Alabama or Minnesota, there is an absolute unity in what is taught as the essential principles necessary unto the salvation of the soul. This uniformity is so apparent that our opposers unite in saying, "Why, they all talk just alike; there is such a sameness in their preaching." We do not believe that this is the result of accident, or of the efforts of either man or the church, but is the direct result of the influence of the Holy Spirit, and that those who are weak and ignorant in the affairs of the world, when moved upon by the Spirit, become the oracles of heaven, and they can truthfully say, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3: 5, 6. "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."—John 6: 63. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."—John 16: 13. We have obtained this guide, and therefore can very patiently endure the cross in hope of the crown; and when men revile, and illtreat us on account of our lack of knowledge, we can pray, "Father forgive them, they know not what they do." But let it be understood that, though called in weakness and ignorance, this is not the required condition in which they are to remain, but they are to acquire knowledge by study to show themselves approved of God, and to become faithful, wise and intelligent in the things of God, that they may in truth be guides unto them who seek eternal life.

(*h*) When the Church of God departed from the true and living way, and went off into the wilderness, it was then that priestcraft began to flourish in the land and the communicants were little better than serfs, and the several reformations made comparatively slight improvement. The following prophecy must convince us of the state of the church during the dark ages: "For among my people are found wicked men: they lay wait, as he that setteth snares: they set a trap, they catch men. As a cage is full of birds so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing has been committed in the land: the prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5. 26–31. Under this sad departure the common people were heavily assessed for the support of the ministry, and as a consequence they allowed the ministers to perform all their devotional duties, and instead of standing in the dignity of their creation as the sons and daughters of God to the exercise of their mental powers, and being morally and solely responsible to God, they, to a degree, forgot him and violated the injunction, "Thus saith the Lord; Cursed be man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17: 6. Perhaps in no age of the world than the present does it seem so absurd and out of place to witness men who surrender unto a heirarchy the liberties and obligations that they owe alone to God.

Here is what a popular minister stated as to why he preached as he did: "Churches now are nothing more than theological theaters, and preachers are actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses we must make a liberal surrender of tastes and convictions. I receive ten thousand dollars a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get three thousand. So, you see, bread-earning outweighs both aspiration and inspiration."—*Cincinnati Times*, July 28th, 1870. How different the above is from the instruction of Christ,—"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6: 30–33. No congregation living by and in the light of the Spirit of God will pay a minister ten thousand dollars per year to preach a perverted gospel. Many have thought and said that because we believe in and accept Joseph Smith as a prophet of God, that we therefore were under the necessity of doing just whatever we were commanded, asking no questions. This is not the case, for there is no people more free to think and act for themselves than the Latter Day Saints, when we live up to our privileges, and in accord with the principles of truth as revealed. We follow no man only so far as he follows Christ, and that as pilgrims together.

(*i*) The right to speak in the name of God arises from two sources; first, by divine appointment with authority to act as a messenger for God in things pertaining to salvation. And, second, those who leave the walks of sin, and by obedience become citizens of that kingdom which cometh not by observation. Because we sometimes state that "we speak that we do know and testify that we have seen," a few pious ones think, or seem to think we are committing the great sin that can not be pardoned. The object God has in view for the human race, as contemplated in the gospel economy, is that throughout the whole earth, man shall come to the knowledge of God and his Son Jesus Christ, and this is absolutely necessary if they shall obtain eternal life,—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

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We are at times misunderstood and charged with denying the meritorious blood of Christ and the atonement he has made, by preaching to the people a universal salvation. When we speak in the name of God the Lord, we ever seek to be within the bulwarks of revealed truth: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 17. The tone of most of the preaching at the present time, seems to be for the condemnation of the great majority of the race, and to send them to the hot place, with no hope of redemption therefrom. While the true gospel is for the salvation of mankind in such glory, with a reward commensurate with their few or many opportunities, and "according to their works." Unto this end did the All-Wise call and appoint from among the people men to minister the word of truth by the authority of revelation, that all who receive the word with joy into good and honest hearts might be entitled to speak in the name of God for the truth; and when the word is thus spoken, by those blessed of the Holy Spirit, God will not be unmindful of their testimony, neither shall they be overlooked when the palms and the crowns shall be given.

We have been accused from the pulpit, and in the press of substituting Joseph Smith for Jesus Christ into our form of worship. This is untrue, and is only told by either uninformed, or unprincipled persons, and has in view to feed prejudice, and injure innocent people who believe and teach that the Babe of Bethlehem is the veritable Son of God, the Savior of man. Still more, these words are as true now as when uttered by Peter, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

We recognize in Christ a present help in every time of need, and we are working together with him in saving souls for his everlasting kingdom; and we do not think of him as one that lived and is now dead; but we believe he told John the truth when he said: "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1: 18.

These two enemies of the soul are to be vanquished and the captian of our salvation will be the one to achieve the victory; and to that end He is to-day the active, present, moving power in His church, as the immediate superintendent that directs the work by revelation to guide, and inspiration to aid in this work of redemption. None need be in doubt, for "if any man will do his will, he shall know of the doctrine."—John 7: 17. This is fair, and no one should be so illogical as to say it is not true until they have first tested the proposition. Many thousands during this century have complied with the injunction and are living witnesses for Christ that He is the Savior of the world, and for this especial purpose did the God of heaven communicate with Joseph Smith and restore the ancient and everlasting gospel, and those who run faithfully unto the end of the race will see the coming Savior with gladness.

(*k*) From all over the land arises a dismal wail, deploring a spiritual dearth in the churches with a corresponding growth and increase of infidelity. The churches confess their declination in spiritual power to the conversion of sinners and the pulling down of the strongholds of the devil; while the ungodly are boasting of their success and flaunt their contempt of all things divine with a hilarity fired very frequently from the bowl containing an adder. A retrospective view would lead one to think that Christ was in some doubt when he said, "Nevertheless when the Son of man cometh shall he find faith on the earth."—Luke 18: 8. Here is some documentary evidence: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blast from the icebergs of the north, settling like an incubus on the breasts of the timid and drinking up the energies of the weak, that lukewarmness, division, anarchy and desolation are distressing the borders of Zion."—*Christian Palladium.* "We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all pervading and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them."—Prof. Finney.

"Our church is crippled in her energies and impeded in her progress and chilled in her soul and faint in her spirit because the word is not successful as it ought to be—as it used to be."—*Christian Advocate and Journal.*

"Sins that would shock the moral sensibilities of the heathen go unrebuked in all great denominations of our land. These churches are like the Jewish Church when the Savior exclaimed, Woe unto you, scribes and Pharisees, hypocrites."—*True Wesleyan.*

To be continued.

THOUGHTS ON THE "GREAT MILLENNIAL."

In this world we have trial, temptation, pain, sorrow and death, but in the world to come, the Millennium of peace, "there will be no sorrow there," no temptation to do evil, for Satan will be bound for a thousand years, and God will pour out of his Spirit upon all, causing all to be gentle, mild and peaceable.

No trials then, for nothing shall then hurt or destroy. Every man can sit under his own vine, or fruit tree and none shall make them afraid. No pain then; no sickness nor death, for there will no longer be any stagnant place, no impurities of air or food or drink; nothing to cause sickness or death, for all will live for a thousand years in the bloom of health and unfailing youth. The whole earth as the garden of Eden, as a land flowing with milk and honey.

The occupations of building, plowing, planting, setting out trees to adorn and beautify their homes will be a pleasure without danger of being disturbed.

No floods nor droughts, famine nor destruction of any kind. The delight of all will be to obey God, and respect and help one another.

Every day now we have the privilege through the goodness of God to work for such great reward, by meekness, patience, love, forbearance, forgiveness, etc. From faith to faith, from strength to strength let us strive to go on and guard our thoughts, words and acts that we may all be enabled to so live that we shall all enjoy that world of peace and rest to come.

W. C. L.

Selections.

KEEP YOUR TEMPER.

Calm demeanor under provocation is wisest and best. The greater the offense, the more need of considerate decision in respect to it.

Haste here is waste. Be slow to wrath. Conquer your irritability. Learn to speak as quietly and calmly to a threatening foe as to a loving friend. He that ruleth his own spirit is greafer than he that taketh a city. The time will come when you will be thankful that you held your anger in check. Harsh words and fierce deeds never yielded their speaker any permanent satisfaction. God has endowed us with reasoning faculties with the design that we should use them. Storm and bluster seldom have any reason in them.

Thoughtful consideration is becoming to the Christian. The only vengeance the man of God may indulge himself in is that of charity in return for wrong, and kindness in exchange for violence. "If thine enemy hunger, feed him; if he thirst, give him drink." Good deeds by you will be coals of fire on his head. They will melt him down.

But perform your deeds in the right spirit. Let not vengeance be your motive. Angry charity may prove a boomerang. Approach your opponent in a Christian's garb, but not with a devil's heart. Get right within and the outward bearing will take care of itself. Be Christlike and you will appear Christlike. Hate sin, and yet the sinner love. Make it one grand aim of your life to put down evil and save the evil-doers whether personal friends or foes. —*Christian Advocate.*

"The chief art of learning," says Locke, "is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulations of single propositions."

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Miscellaneous.

SUNDAY SCHOOL REPORT.

Annual report of the Sunday School of Independence, Missouri, for the year ending December 30th, 1888. Number of sessions held 51. Average attendance of officers 5; ditto of teachers 7; ditto of scholars 143. Total receipts $153.76. Total expenditures $124.69. Balance on hand $29.07. Number of organized classes 14: namely, 1 Bible Class, 1 Book of Mormon Class, 1 Doctrine and Covenants Class, 5 Intermediate Classes and 6 Infant Classes.

H. R. MILLS, *Supt.*
JOHN D. WHITE, *Sec.*

P. S. by superintendent: Our school is in a flourishing condition and is considered an honorable and worthy institution by outsiders as well as members of the church. A Bible Class Literary Society has recently been organized and meets once a week under the supervision of Brn. John A. Robinson and Eli Etzenhouser.

Latter Day Saints having families and a desire to place their children under good influences, spiritually, morally and intellectually, need not fear coming to Independence. The Lord is with us in this Sunday School work; and the bands of Zion's Hopes as they come together Sabbath after Sabbath manifest by their eager attentiveness that they are indeed partaking of the benefits of that spiritual food which the Master intended should be given them when he said, "Feed my Lambs."

May the love of God abide with us, and with all who are engaged in any way connected with this grand latter day work. H. R. MILLS.

CONFERENCE NOTICES.

Conference of the Northern California district will convene at Stockton, California, March 15th, at ten a. m. Come one, come all.

G. W. HARLOW, *Dist. Pres.*

The Texas Central district conference will convene with Elmwood branch, Bell county, on the 15th of March, at seven p. m. We would be pleased if there were a goodly number of the membership, and we extend a cordial invitation to all the people. E. W. NUNLEY,

Dist. Pres.

The Western Wisconsin district conference met January 12th, 1889, according to appointment, and there not being many in attendance on account of the bad condition of the roads, said conference was postponed until February 2d and 3d, 1889, to meet at the Wheatville branch, Crawford county, Wisconsin.

W. A. MCDOWELL, *Dist. Clerk.*

A conference of the Pottawattamie district will convene at Council Bluffs, Iowa, on Saturday, February 23d, 1889, at half-past ten a. m. The Saints, and especially the ministry, are requested to attend, as this will be the time to select the delegates for the annual conference. Let not the branches fail to report. Come all who can and let us have a good time in contemplating the great work, considering the best means for the prosperity of the cause we love.

H. N. HANSEN, *Dist. Pres.*

CHURCH RECORDER'S NOTICE.

District presidents and clerks, or others, who have in their hands branch reports that have been received at district conferences, will confer a favor by forwarding them to me immediately. And the reports to the February and March conferences, please send them in as soon as possible after the sessions, so that all may be recorded before April. H. A. STEBBINS,

Church Recorder.

NOTICE.

As it is desirable to have our new book of church music, the Saints' Harmony, perfect as possible, all composers who have contributed original music are requested, the very first mail after this notice is received, or they will be too late, to send the date, the year of their birth. If any of our composers have died since contributing, their friends are requested to send at once the years of birth and death to Prof. M. H. Forscutt, Lamoni, Decatur county, Iowa.

BORN.

RHUE.—To Bro. Henry and Sr. Minnie Rhue at Amber, Iowa, December 4th, 1888, a daughter. Blessed January 17th, 1888, by Elder J. S. Roth and named Mamie Estella.

DIED.

MEFFORD.—Elizabeth Jennette Mefford, daughter of Immanuel and Libby Vannette Mefford. Born May 7th, 1888, in Meadow Brook, Harrison county, Iowa, and died December 31st, 1888, at the above named place. Funeral services by Elder Chas. Derry.

Your darling has gone to the mansions of light,
Redeemed by the blood of the Savior so pure;
Would you see your sweet babe in glory so bright,
Where no pain can invade, nor sorrow nor night,
Its joys e'er can mar, nor glories obscure?
Believe in the Savior, repent of your sin,
And for your full pardon go forth, be baptized,
And "born of the Spirit." Christ's Church enter in,
Be faithful, and surely the right you shall win,
For the humble and contrite God will not despise.

C. DERRY.

DAVIS.—Bro. Wm. F. Davis died September 8th, 1888, aged 74 years, 11 months and 3 days. He was born in Glamorganshire, Wales, October 25th, 1813. Emigrated to America in 1854, landing in New York City and going direct to West Columbia, West Virginia, from whence he afterwards moved to Syracuse, Ohio, where he joined the Church, September 4th, 1874, and has been a consistent member ever since. He leaves an aged companion and large family of children to mourn their loss. The funeral sermon was preached by Elder E. C. Briggs in the Congregational Church to a large assembly of his old neighbors and friends.

WHEATON.—Earl, son of Mr. and Mrs. Rufus Wheaton; was born April 30th, 1882 and died at Chase, Michigan, October 30th, 1888, aged 6 years and 6 months.

It is over—all over. The conflict is passed.
The struggle so fierce is ended at last;
And death is the victor, our efforts were vain—
Oh how can we bear it, this sorrow and pain?
Our darling was dearer than silver or gold,
And how much we love him can never be told.
Yes, the brightest and gayest has gone from our band,
And we miss the dear face, and the clasp of the hand.
He is gone, and our hearts are lonely and sad;
Yet we would not recall him, the dear little lad!
For we know he is safe in the home of the blest,
Where little ones gather, where weary ones rest.
"For of such is the kingdom," oh, words wondrous sweet,
'Tis Jesus that speaks them, of comfort complete.
With faith in our Savior, we trust that we may
Meet our dear Earl again when we, too, pass away.

JEMISON.—December 31st, 1888, Henry Jemison, at his home near Osborne, Kansas, of consumption. Deceased was born January 16th, 1829, at Belleville, Richland county, Ohio. His parents having early embraced the latter day work, his early days were spent with the church in its vicissitudes and sorrows, from Ohio to Missouri, Iowa and Nebraska where he was baptized by Alfonso Young, March 19, 1863. He built the first mill in Otoe county, Nebraska, and while doing so a party of hostile Indians came and he and the crew captured them and locked them up in a log house. He moved to Kansas in in 1871 and built the first mill in Osborne county. Through a life checkered with sunshine and shadows, the church was never forgotten. He was healed a number of times by faith. Almost his last words were, "I am trusting in the Lord. If he doesn't raise me out of here I never can raise." The last were: "O, how far is it yet!" A very large number of relatives and friends followed him to his last resting place. A funeral sermon was preached by Elder G. W. Shute from Job 14: 14. He clung to the church with the tenacity that characterises only Saints befitting these beautiful words:

"Get but the truth once uttered and 'tis like
A star new born that drops into its place,
And which, once circling in its placid round,
Not all the tumults of the earth can shake."

GRIFFITHS.—At Penydarren, Merthyr Tydvil, Wales, January 1st, 1889, Bro. James Griffiths, aged 84 years. He was a priest and was faithful to the end. He had several children, grandchildren and great-grandchildren in America.

HOPKINS.—Richard, son of David and Ann Hopkins. Born at Syracuse, Ohio, January 18th, 1872; died at Cannelton, West Virginia, of typhoid fever, December 26th, 1888, aged 16 years, 11 months and 8 days. Funeral sermon by Thomas Matthews in the Cannelton Church, to a crowded house.

PARRY.—Elisabeth, daughter of John and Martha Parry, was born at Aberdare, Wales, April 2nd, 1853. Was killed on the rail road, January 2nd, 1889, at Coal Valley, West Virginia. She was a member of the Baptist Church. Funeral services in the Baptist Church at Coal Valley by the Rev. D. W. Berger, and Elder Thomas Matthews.

TOPLIN.—At Friberg, Ottertail county, Minnesota, January 8th, 1889, of typhoid pneumonia, John H., son of Bro. John H. and sister S. M. Toplin, aged 14 years and 8 days. Funeral sermon by Elder T. J. Martin, assisted by Elder W. Barnhard. A large congregation of friends and interested listeners were present.

HUGHES.—At Cefu Bach, North Wales, July 19th, 1888, Mr John Hughes, aged 71 years. He was highly respected.

JOHNSON.—At Burlington, Iowa, January 3d, 1889, Annie Johnson, sister to Bro. Fred Johnson of West Burlington. She was born in Denmark, Europe, in 1831; came to America in 1858; united with the Reorganization May 15th, 1880, and lived a consistent Christian life. She leaves a husband, three daughters and one son to mourn her departure, besides other relatives and a multitude of friends. Funeral services were held at her residence, January 4th, 1889, conducted by Elder James McKiernan, at which a large concourse of friends attested sympathy and respect by their presence at the home and the tomb.

IN all talk about persons, let it be their merits that we hasten to disclose, their good deeds that we gladly unfold. In all discussion on character, let the good come into prominence. In all unuttered hopes for the future, let our highest ideals receive the emphasis. Let truth, and not error, light and not darkness, love and not hate be our themes. So shall we increase and perpetuate all that is good by frank utterance, while evil will decrease and disappear under the thick drapery of silence.—*Sel.*

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THE SAINTS' HERALD.

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

Vol. 36.—Whole No. 821. Lamoni, Iowa, February 9, 1889. No. 6.

THE SAINTS' HERALD:
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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 9, 1889.

RABBI Hirst in the lecture below seeks to throw the blame and crime of the crucifixion of Christ on the Romans and thus clear the Jews of it. He seems to deny or ignore the fact that when the Jews instigated, connived at and procured Christ's crucifixion, and then justified it, that they were responsible for the deed, being accessories both before and after the fact. It is a well established principle in ethics, and in the law of civilized nations, that he who incites, encourages, advises or in any way procures the commission of crime, is equally condemnable with him who personally perpetrates it; also that he who supports, sustains and defends the perpetrator of crime is likewise condemnable. This was well defined long before the times of Christ as may be seen by consulting the Old Testament Scriptures and the history of the chief nations. Benjamin was held responsible by Joseph for the (supposed) stolen cup found in his "sack." (Gen. 44: 5). The Lord condemns not only the "evil doers" themselves, but also those who "strengthen" their hands—supports them; (Jer, 23: 14); and He indicts Israel because they "strengthened the hands of the wicked." (Ezek. 13: 23). Under the New Testament this principle is clearly set forth. The Apostle John says of those who encourage, justify or support the evil doer: "He that biddeth him God speed is partaker of his evil deeds."—2 John 11.

While it is true that the Jews did not nail Christ to the cross, nor by official authority cause it to be done, yet it is equally true that they instigated it, incited and approved it, and thus moved Pilate, the Roman Governor, to perpetrate that terrible deed.

LECTURE ON THE CRUCIFIXION.

Rabbi Hirsch delivered his lecture, "The Crucifixion from a Jewish Standpoint," at the Art Institute last evening. The room was well filled, many of the audience being prominent people in the different denominations and a number of leaders in free thought. The lecture was an extra one, the Rabbi's regular course having been completed a week ago last night. The lecture was listened to throughout with marked attention and was a very able effort. The Rabbi undertook to prove that the Jews did not crucify Christ. He claimed that the gospel accounts of the crucifixion were necessarily defective, as they had been handed down unwritten for a full hundred years, and inaccuracies could, as a result, have crept in easily. Crucifixion, he said, was a Roman and not a Jewish form of execution. The Jews, by their laws, were not allowed to execute more than one person at a time, while the New Testament claimed that two others had been crucified with Jesus. That Pontius Pilate was a mugwump who would yield to the demands of the people without a struggle he denied. Authorities were quoted to prove the stubbornness of this Roman governor in other cases. In the trial of Jesus before the Jews he could not have been convicted, in the manner claimed, of anything but blasphemy or misleading the people. Many minor proofs were advanced to prove the inaccuracies of the gospel account. He claimed that if Jesus was tried and condemned in the manner claimed it could not have been by the regular Jewish hierarchy, but by the arrogant non-pharasaical priests who set up in defiance of Judaism. He charged that the Romans not the Jews had crucified Christ. For eighteen hundred years the Jewish people had been persecuted for this murder, but a brighter day has now dawned. He could see no reason why orthodox Christians could in any event feel enmity to the Jews, even if they had crucified Christ, as but for this fact they would still all be liable to go to a climate much warmer than this after death. He said that Christ had taught nothing but what Judaism contained, but that his advent was a fortunate event, as it had resulted in a religious movement which could not otherwise occur. He believed that Judaism and Christianity would yet come together in one fold. He believed that if Christ were to come upon earth he would scarcely find himself at home among those who call themselves his followers. He might pay a visit to the right wing of Unitarianism and the left wing of Judaism, and he might find himself like the hero of a much-advertized novel preached against in a number of so called Christian churches.—*Chicago Herald.*

QUESTIONS AND ANSWERS.

Ques.—What material should be used to represent the word "wine" in partaking of the sacrament?

Ans.—"And Melchisedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God."—Genesis 14: 18. "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it matter-eth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me; wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth."—D. & C. 26: 1. "Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this shall be wine; yea, pure wine of the grape of the vine, of your own make."—D. & C. 86: 1.

Q.—Under what circumstances does it become legal to use pure water to represent the Lord's blood?

A.—Under various circumstances. For instance when "pure wine" of our "own make" is unobtainable, or when wisdom suggests the use of water. See D. & C. 26: 1 previously quoted.

EXTRACTS FROM LETTERS.

BRO. G. T. Griffiths wrote from New Hope, Virginia, January 22d as follows:

"I met Bro. Moler on the 8th inst. at Dayton, Virginia. From there we went to Liberty Hall, and while there Bro. Moler received very sad news which made me feel very sorrowful. On the evening of the 12th inst. as Bro. Moler and I were sitting before the fireplace, waiting for the people to gather for preaching, news came that Bro. Moler's wife was dead. And what made it so sad was the fact that she had been dead since the 10th, and he could not get home until the 14th. He had been away from home nearly four months, I do not think that I ever felt so sorry for any person as I did for Bro. Moler. The blow was a hard one. If he could have been with her during her sickness, he would have felt much better. May God bless and comfort him and his children in their present distress. He has done a noble work in this mission, having opened up a number of new places, and baptized sixteen persons, and made a host of friends to the church. He should be returned to this mission by all means.

This is a hard mission to prosecute. The people are so prejudiced against the work. We can not get the use of a public building for love or money. Almost everybody belong to some church or another and they do lots of threatning, such as "Duck him," or "Tar and feather him." The people of Dayton did duck a Salt Laker some years ago. One of the Staunton papers told its readers last week that we shipped two

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hundred persons from Rockingham county every year."

Bro. J. A. Currie Jr., has been having a discussion with a Christadelphian at or near Medina City, Texas, in which he has realized the promise: "Ye shall not be ashamed or confounded." The following extracts from his letter of the 18th ult. are self explanatory:

"I can not explain to you how happy I have been in the discussion. The Lord has surely stood by me all through it. I have never before had such liberty, and every discussion seems better. I dreaded to meet my opponent, but it was shown me in a dream that all would be well, which has been fulfilled. . . . O, I could tell you so much, but suffice to say, God was with me to own and bless. If any young elders who go forth to battle with the enemy should fear, let them bow before God until he accepts their labors and all will be well. The Saints seem to be strengthened, and some who never attended our meetings have availed themselves of this opportunity. My wife is a great help to me, and it seems to be the Lord's will for us to devote our time to His cause for the present. May God's blessing follow the little 'Compendium.'"

From Manchester, England, under date of January 18th, Elder Joseph Dewsnup Sen,, wrote as follows:

"Church prospects seem very good for the year now opening upon us. Several more names have been given in for baptism in the Manchester branch, and we are looking forward to the time when our Master's work shall be recognized and valued by the honest in heart in this corner of the Lord's vineyard. The Compendium, just issued, gives me great satisfaction, and, I think, supplies a want long felt by most of the ministry."

THE following item from the Chicago *Tribune*, shows that the leading prelate of the Catholic Church in America is sound and thoroughly American on the question of civil and religious liberty:

CARDINAL GIBBONS ON TOLERATION.

At the dedication of the new Catholic church, St Paul's, on North Carolina street, Baltimore, Maryland, January 27th, Cardinal Gibbons, in the course of his sermon, said: "We were informed recently by the daily newspapers that a certain anti-Christian Sunday-school was organized in this city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part I would be sorry to see the arm of the civil law used toward the suppression of this school. Coercion is not confession. Our divine Savior never had recourse to the arm of the law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword I would draw against the enemy of Christ is the sword of the spirit."

EDITORIAL ITEMS.

THE attention of our readers is called to an excellent article from the pen of Bro. William Woodhead entitled "Prehistoric Civilization and Ancient Art" which appears in this issue. Some strong proofs in support of the Book of Mormon are presented which are useful and valuable. More evidences of a similar nature will be furnished to the HERALD readers at an early day.

From Detroit, Michigan, Sr. M. Millard writes in the same spirit of appreciation of the work which characterizes so many letters from the Saints. "By one Spirit are we all baptized into one body . . and have been all made to drink into one Spirit."

Prest. W. W. Blair spent Sunday the 27th with the Saints and friends at St. Joseph, Missouri, where he held two services, finding a good interest and encouraging prospects. Suitable committees have been appointed to provide for the coming Annual Conference. They will be heard from in due time.

Bro. W. R. Calhoun of Courtland, Illinois, writes that inasmuch as he has heard complaints concerning the poor binding of some books issued from the Herald Office, he desires to state that he has carried and used the various books published and sold by the church, and that they have well endured the rough use and wear and tear, and have given him satisfactory service.

Bro. John Shields writes us from Maple Valley, Ontario, that the party named in his late letter to the HERALD should be John Taylor Jr., not "Sr.;" that the obituary notice of Bro. John Roney should have given the date of his death as December 16th; also that the minutes of the London district should have stated that "Samuel Brown baptized five." We correct by request.

Sister Mrs. George E. Ward of North Andover, Wisconsin, sends us a letter addressed to Bro. M. T. Short, which we mail to Millersburg, Illinois. She says: "I want Bro. Short to call here as there is need of preaching." We insert the above for the information of Bro. Short.

Among the many soul-cheering and inspiring letters received we acknowledge one from Sr. Carrie M. Ward of Cadillac, Michigan. She states that upon conversion she received ocular testimony by the presence of a bright light which shone around her; also by the peaceful presence of the Holy Spirit within.

Sister Mrs. J. Tilden of Beattie, Kansas, also writes expressive of her desires—mentioning her interest in the preaching of the word to her neighbors which has been done of late by Bro. J. D. Bennett.

Bro. T. J. Martin writes from Detroit, Minnesota, concerning his labors in his district, which have thus far resulted in the baptism of three, and the prospects are that others will follow. Bro. Martin feels encouraged to continue the effort, realizing that the Lord has greatly strengthened and blessed the Saints and himself in their efforts to establish the truth among the people.

Sr. Maggie Transue of Barnes, Kansas, writes bearing testimony to the truth. Isolated from the Saints, surrounded by opposition and having to ply the needle to support an afflicted companion and an invalid child, she yet rejoices in and appreciates the word and Spirit of truth. She invokes the sustaining prayers of the Saints on behalf of the families of, as well as the ministry. If Saints rejoice amid adversity, those not so situated should certainly be able to do so. "Always abounding" was Paul's significant rule for advancing and attainment by the Saints.

Elder A. J. Moore, lately returned from Texas, delivered two good spiritual discourses at Lamoni on Sunday, the 27th ultimo. Bro. Moore will labor in the Nodaway, (Missouri) district until the Annual Conference. He returns north feeling well and in good spirits.

By letter from Bro. J. W. Layton, dated Port Greville, Nova Scotia, January 20th, we learn that he is to soon leave that northern clime for Independence, Missouri.

From a letter received from Bro. Walter S. Taylor of Sherwin Junction, Kansas, dated January 24th, we are reminded of meeting him at the April conference of 1859, near Beaverton, Illinois, when the church numbered, all told, less than one hundred members. He alludes to those times in these words: "I started in the work when it was but a handful in numbers; now it is a mighty host. Surely, God has verified his promise to His servants that the Reorganized Church should prosper and prevail. For He is opening the way before it, is raising up many mighty, talented men, and blessing them with spiritual power."

Sr. Delmont Smith writes from Smithfield, Rhode Island, rejoicing in the latter day work which has been confirmed to her by the revelation and witness of the Holy Spirit.

Sr. Sarah Hayer of Sheridan, Illinois, states in a late letter that, though absent from the immediate vicinity of the branch to which she belongs, yet a good portion of God's Spirit is enjoyed by herself and family.

Bro. Joseph Squires recently wrote from Brooklyn, New York, that the Saints there had been greatly strengthened by a visit from Brn. W. H. and E. L. Kelley, and Bro. Easton of Waterford, Ontario.

Sr. Lottie Ferguson wrote from Montrose, Iowa, expressing her desires to be among the faithful ones in enduring and overcoming. Her mother died about one year ago, firm in the cause of truth, leaving her, two brothers, two sisters and her grandmother for whom she asks the prayers of the Lord's people.

Bro. Henry Bird of Proton, Ontario, wrote in good spirit, expressing thankfulness for the overruling providences that have led him through life and finally to the fold of the Good Shepherd—the church. Limited space forbids inserting his entire letter, also many others.

The brethren in various parts of the country from whom we have heard with the exception of but one endorse the movement concerning the building of the Lamoni College as a move in the right direction.

The January number of the *Historical Record*, edited by Andrew Jensen, Salt Lake City, Utah, is devoted to a well written and important article on Caldwell county, Missouri, and gives among many other valuable points much important information, gleaned largely from non-Mormon sources, in regard to the causes that led to, and the methods which accomplished, the driving out of about fifteen thousand Latter Day Saints from Missouri in

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1838–9. It is of a piece with "Persecution and its Causes" published in the past in these columns, and it gives some items of testimony we then did not have in hand. Truth will eventually get to the front and prevail.

Bro. George Hampshire writes from Copleston, Ontario, endorsing the Compendium, stating that he is very much pleased with it. This is but one of the many appreciative statements made concerning that work. It should be in the hands of every adult member of the church. It will enable all to obtain a knowledge of the general faith and doctrines of the church.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Thy sorrow shall no more be pain,
Its tears shall fall in sunlit rain.
Writing the grave with flowers:
'Arisen again!'"

AN OPEN LETTER TO A FRIEND.

(Concluded).

You tell me, "dear L——," that my last was comforting, and, in a measure, consoling to you, but that you are still groping in the dark, and do not see how it is that if God gave a witness which was to remain in His church even to the end of the world, and that if it was provided by Him that this witness was to confirm his doctrine, and to rank higher than the witness or testimony of those who knew him from the beginning of his ministry even to the hour when he was taken up to heaven; that it should bear witness to doctrines so diametrically opposed to each other upon points which, if the Bible is true, must be of vital importance to the one who believes them. "For instance," you say, "one tells me that salvation is free for every one who wills to be saved, while another claims that there is an election, and only the elect will be saved, and like the guests at the last bidding to the great supper, they will be compelled to enter in whether they wish to or not. Now if one of these be true, the other evidently can not be. And yet each party claims to have the testimony of the Holy Spirit to their separate and widely different beliefs. And yet others claim that only the righteous dead will be resurrected, and that the spirit of man sleeps, or is in an unconscious state from the time of death to the time of the resurrection. If indeed this witness bears testimony to the truth of all these conflicting doctrines, how can its testimony be true? And if it is not true, where then is there a foundation for faith? Believing with all the powers of our minds that a certain event, theory or doctrine is true will not make it true. We see evidences of this on every hand. What better condition then am I in for believing, if there is not provided a means by which I can know that my belief is correct? If the means provided to witness to or establish my belief is the same which is provided as a witness to the belief which is directly opposed to mine, then to me it appears as 'a house divided against itself,' and I can not trust myself to a guide so uncertain and perfectly unreliable as this one must be. Better never to cherish a hope than to live and labor for one which can at any moment be snatched from me, plunging me again in the depths of despair."

The conclusion at which you arrive, dear L., is most certainly correct; for no true witness could testify in the manner described by you; and yet the words of Jesus are true, and God is pledged to give to every man or woman a knowledge for himself of the truth of what Christ taught. Let me speak with all possible kindness consistent with plainness, when I say to you that your mistake lies in taking for granted that either the one or the other of these parties have received that witness. Christ is not divided, and God is unchangeable. His apostles taught, "One Lord, one faith, one baptism; for by one Spirit are ye all baptized into the body;" and Jesus said, "If ye are not one ye are not mine." The question which now most naturally arises, is, if there be a body or Church of Christ upon earth, how can we find it?

In my last I told you that if you desired to know more, I would point you to the teachings of God's word; for we have no other lamp for our feet, and if our faith is not supported by that, it will not stand the test which is to try men's souls as well as their faiths.

Upon one occasion when Jesus was talking with his disciples he inquired of them, "Whom do men say that I, the Son of Man, am?" And when they answered him that some said he was Elias, some John the Baptist, and some Jeremias; as if it was a small matter indeed, what men should say, he turned to his disciples and asked, "But whom say ye that I am?" Without any doubt or hesitation whatever, Peter answered, "Thou art the Christ, the Son of the living God." I have called your attention to this passage which you will find in Matthew, 16: beginning at the 14th verse, for the purpose of asking you to notice carefully the answer made by Jesus who said: "Blessed art thou, Simon Bar Jona, for flesh and blood hath not *revealed* this unto thee, but my Father which is in heaven. . . . Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

If you were called upon to-day, dear L., to answer this same question, Who was he that more than eighteen hundred years ago was crucified by Pontius Pilate, above whose head was placed this inscription, "The King of the Jews?" what would you say? Would you answer as the people did in his day? or would you answer boldly and without hesitation as did Peter, that he was "the Christ, the Son of the living God?" Alas, you tell me that you are groping and know not the one living and true God, therefore you could not answer. Ask it then of those who say they have the Holy Ghost; and when they answer you, "He was the Christ," ask them this other question: "If you do not believe in revelation—do not believe in God's manifesting himself to man in this day as he did anciently—how do you know this fact!" Should they answer you, "We know it because it is revealed in the word of God," you, my friend, may safely answer them, "That is not enough. It is not the way Peter knew it, for Jesus said unto him: 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven,' and Paul, who was taught the gospel by Christ himself, said to the Corinthians: 'No man can say that Jesus is the Lord, but by the Holy Ghost.'"—1 Cor. 12:11.

Should you wish to apply the test still further, ask them the direct question, "Do you believe in present revelation?" and if you obtain for an answer (as most surely you will): that "the canon of Scripture is full, and having the written word, we have no further use for direct revelation," then add yet one other question to your list—"How then can I obtain eternal life?" Should they answer you, "Believe on the Lord Jesus Christ," I would say to you, my dear friend, belief is not *knowledge*. The promise of Christ was, "he shall know."

Further than this, Christ said: "This is life eternal, that they might *know thee*, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3. If it be life eternal to have this knowledge, and it can not be obtained in any way but by revelation direct from God, how then can any one obtain eternal life if revelation has ceased? The angel declared to John upon the Isle of Patmos, "The testimony of Jesus is the spirit of prophecy," and Jesus told his disciples when speaking of this same Comforter, "It shall teach you things to come." He also said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father he shall testify of me."—John 15: 26. Here we have the double promise of continued revelation from God to man.

And now, dear L., we find ourselves led back again to the time when Christ commanded his disciples to tarry at Jerusalem and wait for the coming of this Comforter, and to the assertion made by us that they were not prepared to preach the gospel in its fulness and power until they were prepared to say to men: "Obey, and when you have rendered obedience you shall receive the gift of the Holy Ghost; for the promise is unto you and your children and all that are afar off, even as many as the Lord our God shall call." And just here, lest a doubt should enter your mind in regard to how many are called, I refer you to Revelations 22: 17, which reads, "The Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

Turn now to the gospel by Mark, as found in the sixteenth chapter, and you will there find that after Christ had directed his disciples as to what they should do, telling them to go into all the world and preach the pospel to *every creature*, and affixing the penalty of unbelief as well as the blessings to follow those who believed, he made this plain declaration: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." The record goes on to tell us that after he said this to them, he was received up into heaven, and his disciples (first having obeyed his command to, "tarry at Jerusalem") preached everywhere, "the Lord working with them and *confirming the word with signs following*."

Now it was the Lord working with them through the power of the other Comforter he had promised to send; and of whom he said: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."—John 16: 7.

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Come we now to the direct answer of the question, "How shall we find the church of Christ? There was a means of confirmation provided by Christ, and we read that the word, or the gospel, was confirmed eighteen hundred years ago by signs following the believer. Like causes will produce like effects, and if the gospel was confirmed by signs following then, it should be confirmed in the same way now. If it was necessary in a day when there was but one sect known as the followers of Jesus of Nazareth, how much more would it be necessary now, when they have multiplied to hundreds, all claiming to be his followers, and yet, as you have said, each teaching doctrines diametrically opposed to the others.

The ministry left to proclaim the gospel when Christ went away, not only had authority to preach the gospel, but also had the power to confer the Holy Ghost upon those who obeyed it; and it was one of the office works of the Holy Ghost to testify of Christ, and confer that knowledge which Christ promised to all who would *do the Father's will.* This testimony the angel of the Apocalypse called "The Spirit of propecy." If then there be no longer direct reveltions from God, it is impossible for any one to know of the doctrine, whether it be true or false.

Let me say to you, dear friend, that among the first ordinances restored to earth, when the angel restored the gospel to Joseph Smith, was the ordinance of laying on of hands for the bestowing of the Holy Ghost; and when the elders were sent forth to preach the restored gospel they went with authority to say to the people, as Peter said upon the day of Pentecost: "Obey the Father's will, and you shall receive the gift of the Holy Ghost;" and there are today thousands upon thousands of living witnesses to the fact of the fulfillment of the promise. Their witness will not suffice for you; for the same promise is made to you, and it remains for you test the truth or falsity of it for yourself; and while it remains upon the record, supported by thousands of witnesses to the fact of its literal fulfillment, infidelity is left without an excuse, and those who will not believe and obey, come under condemnation. Just a few quotations now, to show you the teachings of the word upon the manner of its bestowal, and I must bring my letter to a close.

Turn first to Acts 8: 17-19. "Then laid they their hands upon them, and they received the Holy Ghost. And when Simon saw that *through laying on of the apostles hands* the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." This quotation shows that while Simon did not apprehend the terms upon which it was given, he yet saw clearly *how* it was bestowed.

In the 19th of Acts you will find where Paul met with certain disciples, and in a plain matter of fact way, asked the quesion, "Have ye received the Holy Ghost since ye believed?" and when they answered him that they had not heard of it, he asked immediately, "Unto what then were ye baptised?" and when they told him "John's baptism," he immediately told them that John taught that they should believe on Christ; and he baptized them in the name of Christ: and "when Paul had laid his hands on them, the Holy Ghost came on them and they spake with tongues and prophesied."

Here was the confirming of the word with signs following, just as Jesus intended it should be, confirming the doctrine he taught, bearing witness of him that he was the Son of God, and that he has given assurance unto man of life and immortality beyond the tomb. Nor is this all, dear L——; "He hath appointed a day in the which he will judge the world in righteousness by him whom he hath ordained; whereof he hath given assurance of this unto all men, in that he hath raised him from the dead."

Trusting that I have been enabled to show you that the trumpet of God's witness (so to speak) gives no uncertain sound, and that we, as Latter Day Saints, offer to men the same terms of life and salvation which Jesus authorized his church anciently to offer, I will close by praying you to accept of his terms, take him at his word and test the matter for yourself; and when you have received a witness from God which no man can give, it will not be in the power of man to rob you of that testimony, and remember that it is the seal of that power above and beyond all others—seal and pledge that man shall live again and that there shall be a resurrection of the dead, both of the just and of the unjust. and after the resurrection, judgment.

That you, dear L——, may be clothed upon with the righteousness of Christ, and be prepared to meet him at his second coming, attended by the angels of God, and the righteous dead (among whom will be your beautiful Claire—your dearly loved and early lost child,) is the earnest wish of

Your true and loving friend,

M.

Home Column Missionary Fund.

Sr. Mary McLeod, Cormorant, Minn.	$5 00
Sr. Maud McLeod, Cormorant, Minn.	50
Sr. Sarah Thompson, Moorhead, Iowa.	1 00
Sr. M. H. Spurgeon, Island, Kan.	50
Sr. Eliza J. Mantle, Linn, Mo.	50
Sr. Priscilla Mantle, Linn, Mo.	25
Sr. Bettie Harris, San Bernardino, Cal.	35
A Mother and Daughter, Shobe, Mo.	1 00
S. & C. M. Wicks, Deloit, Iowa.	1 00
Sr. Jennie Stephenson, Red Oak, Iowa.	75
Sr. Louisa Bremmer, Red Oak, Iowa.	40
Bro. John Lee, Carbon, Wyo.	50
Grandma Holden, St. Joseph, Mo.	1 00
Sr. Alice Sheppard, Flagler, Iowa.	1 00
Sr. Sarah M. Ellison, Portsmouth, Iowa.	2 00
Sr. A. K. Anderson, Lamoni, Iowa.	53
Sr. Mary E, Davis, Lucas, Iowa.	1 00
Sr. S. A. Fabun, San Bernardino, Cal.	1 00
Sr. A. Boren, San Bernardino, Cal.	1 00
Sr. M. A. Matthews, San Bernardino, Cal.	1 00
Sr. Essie Ames, San Bernardino, Cal.	25
Sr. Sarah Hayer, Sheridan, Ill.	2 00
Sr. Maria Wilson, Linn, Mo.	1 00
Bro. Robert Dyke, Elmwood, Neb.	50
Bro. Edward Dyke, Elmwood, Neb.	50
No Name, Cal.	50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Lamoni, Iowa, Feb. 1st.

EXTRACTS FROM LETTERS.

Sister Flora Hannah, Sand Run, Ohio, writes: "I would like to tell the sisters how gratifying it has been to me to see those to whom I sent the *Autumn Leaves* last year, now in the church and subscribing for their own copies. I knew they were number one neighbors, and I had the Magazine sent to them; and now they cheerfully pay for them and think them worth double the price. I have sent to two others this year, hoping for the same results. Not only are these in the church, but their husbands and children are with them, and they are rejoicing together in the fulness of redemption. If others of the good sisters would try the same method they might be the means of spreading the light. Why should we not fish some in our own weak way? God can show his own strength through our weak efforts, if we indeed desire to serve him, knowing that he is, and is the rewarder of those who diligently seek him."

Council Bluffs, Iowa.

Dear Sister Frances:—We write to inform you that the sisters of this branch are endeavoring to serve the Lord and keep his commandments. Quite a number met at our church the 27th of December, and organized a society to be known as the Prayer Union. The officers chosen were Sr. E. C. Dodson, president; Sr. C. A. Riley, vice president; Sr. C. A. Beebe, secretary; Sr. A. Deuell, treasurer. The following regulations were adopted: That each member should pay ten cents for membership and five cents monthly dues; but that if there should be any who can not afford to pay these fees and dues, that they shall be cordially received, and their names recorded, and be entitled to all the privileges of the society. It was resolved that we meet every Thursday afternoon when the weather is favorable.

We met again the 3d of January. Two more names were enrolled, and we had a pleasant and profitable session, and were blessed in prayer and testimony. We earnestly desire that all the sisters who can, will meet with us and pray that God may bless us in this effort to have oil in our vessels and our lamps trimmed and burning, and to be ready to go out to meet the great Bridegroom. Your sisters in Christ,

E. C. Dodson,
C. A. Riley,
C. A. Beebe.

Juniata, Tuscola Co., Mich., Jan. 9th.

Dear Sisters:—I see one sister in speaking of teaching our children calls it our first and most sacred duty. Yes, I believe it is. In D. & C., page 251, it says: "But I have commanded you to bring up your children in light and truth, but verily I say unto you * * * you have continued under this condemnation. You have not taught your children light and truth according to the commandment; and that wicked one hath power as yet over you; and this is the cause of your affliction." Read the remainder of this section, also page 200. Many do not think it right for their children to be baptized when eight years old. They either think that God does not know at what age their children are accountable, or reject the commandment. Let us read what one of the twelve has written: "Perhaps some of the parents may say, 'Well, I do not believe in persuading children to be baptized.' That is, they mean that they do not believe in persuading their children to love God and to keep his commandments. They do not believe in persuading their children to regard the injunction, 'Rember thy Creator in the days of thy youth.' If the devil and his agents of the pleasure-loving world will agree not to persuade the children to serve the world, the flesh and the devil, and to forget God and his service, then will I say it is right upon the part of the parents not to persuade. But be assured, O, foolish parents, that while you do not coax or persuade your children to believe the gospel and to repent and be baptized, the devil is unceasing in his efforts to persuade them to not do these things. The world ceases not to persuade them to become

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its votaries, and the flesh is daily persuading them to gratify its lusts. Ah, yes, the enemies of your child's soul are not so squeamish about this matter of persuading as you are. I do not believe in coxing, or hiring, or bribing, or scaring, or forcing children to be baptized; but to teach a child the gospel in its fullness as early as it can comprehend it and exhort him to obey the gospel, and thus early in life begin to serve God and work out his salvation, if even it be with fear and trembling, is not coaxing, or hiring, or frightening, or compelling him to be baptized. It is simply doing what God commands parents to do."

There is a great deal for us to do. We have no time to waste in light reading, or idle jesting and frivilous talk. We need all our time to prepare ourselves for the life beyond; and there is a great responsibility resting on us as mothers, as the poet has said in the following lines:

"Infancy, the tender fountain;
Power may with beauty flow.
Mothers first to guide the streamlets;
From them souls unerring go
Go they or, for good or evil,
Sunshine streamed or darkness hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

This is a great deal for us to think of, that from us souls unerring go; and whether it be for good or evil will depend on how we bring them up. Let us be very careful how we train their young minds.

I think we should try to take our children to meeting once a week: at least bring our children up to do while they are young what we will like to have them do when they are older. Some, I see, seldom ever take their children to meeting. When they are grown up you will feel to mourn if they do not care to attend meeting; but how can you expect it to be different if you have not brought them up to attend?

Some think they ought to keep their children at home, and seldom ever take them any place, in order thus to keep all temptations from them. When those children get from under their parents control, and launch out into the world unequipped for the battles of life, they are met by storms of temptation and they yield to them; and can we wonder at it? Whose fault is it? Did you teach your children to resist temptation? "Why, no," you say, "we kept it from them as much as possible." Take a young animal and keep it shut up for a while, and when you let it out it is wild with delight. Can you wonder then what makes your children so wild? On the other hand we can let our children go too much; but we should try not to carry it to extremes either way, but use judgment in all things.

I should like to see more written concerning Sunday Schools. They are a great help in teaching the young. I agree with a brother who wrote a piece in the *Herald* not long ago. He carried the idea that it was as necessary to have the Sunday School as the meeting for the older ones. Is it right for Saints to send their children to Sunday Schools of other denominations? For my part, I do not believe in teaching my children the doctrines of men. If we have no Sunday School of our own, we can take the *Hope* and teach them from the lessons in that. All who will try those lessons will find them a great help. We have nearly forty here in our branch. There are twenty two of the Saint's children here at present that are old enough for day school and under fifteen, besides those that are older than that, and some among the out-siders that would attend a Sunday School here if the Saints were alive enough to have one. But the human family seems prone to selfishness. They are willing to go to any amount of trouble to have a big meeting, because it will be a pleasure to themselves, but do not care to go to the same amount of trouble for the benefit of the rising generation. The devil is ever ready to bring excuses against anything that is for good. Read in D. & C., page 171; to W. W. Phelps it says, "And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children may receive instruction before me as is pleasing unto me."

Ever praying that I may live by every word that proceedeth from the mouth of God, I remain your sister, ANNA PHELPS.

ARE THEY NEAR US?

Written on seeing a poem signed Carrie A. Thomas.

In looking over ZION'S HOPE some verses caught my eye,
And as I spoke methought I heard a well known voice reply
So suddenly I scarce could move. The words were plain and clear
As though the tongue that uttered them was speaking in mine ear.

In deepest wonder, while I gazed upon the written word,
Came recollections of the past. T'was not her voice I heard,
For I had watched beside the corpse of her whose name I read
Signed at the bottom of the page. I knew that she was dead,

And yet the one that penned those lines seemed standing at my side.
I turned as though I fain would grasp the hand extended wide
To welcome me with look of love as she had done before,
And words of kindly sympthy as in the days of yore.

How strange that I should hear her voice—as plain as it could be!
But gone the dear familiar face I longed so much to see!
No better woman could be found, a friend in time of need,
A faithful follower of the Lord, a saint in word and deed!

She feared not death, but loth to leave her home, her children dear.
'Twas for thir sake she clung to life through pain and suffering here;
But death undaunted heeded not. He took away his prize.
He left us weeping here below, and bore her to the skies.

It is a mystery we can not solve, though studied every day,
Why those who are much needed here, should thus be called away.
Alas, we can not comprehend, nor of His wisdom tell;
But those who love the Lord will know, "He doeth all things well!"

M. R.

LAMONI, 1887.

IN all talk about persons, let it be their merits that we hasten to disclose, their good deeds that we gladly unfold. In all discussion on character, let the good come into prominence. In all unuttered hopes for the future, let our highest ideals receive the emphasis. Let truth, and not error, light and not darkness, love and not hate, be our themes. So shall we increase and perpetuate all that is good by frank utterance, while evil will decrease and disappear under the thick drapery of silence.

Scholars are men of peace; they bear no arms, but their tongues are sharper than Actius's sword; their pens carry feathers and give a louder report than thunder. I had rather stand in the shock of a basilisk than in the fury of a merciless pen.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

TULARE CITY, Cal., Jan. 21st.

Bro. Blair:—On the fifth day of last October, in company with Bro. D. Brown, I left my home (Mulberry, San Benito) for my appointed field of labor. We passed on to Peach Tree, Monterey county, preached a few times and baptized four. Went then to Long Valley, same county, preached a few times and baptized one. We left Saints there with their sweet spiritual songs rigning in our ears, and three days after we were grasping the hands of the Lord's noble sons and daughters in Tulare county. We labored here as best we could under the circumstances, it being one of the greatest farming counties in the state and our visit in the seeding season. But on Saturday the 19th instant I baptized six who live near this city, a Mr. John Walker, his wife, two sons and two daughters. He, when a boy, lived in the family of Joseph the Seer, and now desires to see "Young Joseph." They all are now rejoicing in the truth which makes us free. A few others in the county are near the kingdom. I married a couple here on the thirteenth.

Your co-worker,
J. H. LAWN.

COOK'S POINT, Tex., Jan. 14th.

Dear Brethren:—The work still moves on at Cook's Point. I have baptized eleven this month and think some others will follow. I expect to start out from this point, which is now my home, in company with Bro. A. J. Moore to preach in Burleson and Bell counties. Where can I find the written authority for consecrating oil to anoint the sick? Where can I find the authority for using consecrated oil internally and externally by lay members of the church? Where can I find the authority for an elder to give a little consecrated oil to the sick to take before anointing them with the oil? Remember that I want these questions by a "thus saith the Scriptures," for we are to live by every word which proceedeth out of the mouth of God.

Yours in gospel bonds,
E. W. NUNLEY.

[Replying to these questions all and severally: Oil was issued in ancient times in religious worship and for the benefit of the sick. Whatever was used for religious purposes was consecrated or set apart by prayer. It was used as a type of the blessing and healing powers of the Holy Ghost—that which gives bodily and spiritual light, life, health, joy and peace, and which sanctifies the soul. Further than the indirect proof and the reasonable conclusion that oil was blessed by prayer, and so set apart for sacred purposes, we know of no direct Scriptural statement to that effect. The fact of its use and the command so to do is sufficient, and personally, we should anticipate no difficulty in meeting objection to the blessing of it. Bread and wine were blessed in consecration as typical of the body and blood of Christ, and why should not the type of the Holy Spirit be so consecrated? What means more appropriate? What objection can possibly be urged against it? We have not a full account

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of all the teachings of Christ and the apostles, but we have sufficient to justify that method of blessing oil. "Ask and ye shall receive" is applicable to the reception of every favor and blessing from God. James 5:14 is authority for internal or external use. As to giving oil before anointing "Against such there is no law." Oil set apart by the servants of God may be used by the laity, being designed for the good of God's people, just as Saints may present the healing power of the gospel to their neighbors, although not called and ordained to preach. It is fair to presume that the church has been directed aright in matters not requiring especial command for every detail. Read 1 Timothy 4:5; 1 Thessalonians 5:17, 18; Hebrews 9th and 10th chapters. —ED]

FARWELL, Mich, January 22d.

Bro. Blair:—Our cause has been withstood by our enemies in Brinton, twelve miles from here. Bro. E. D. Bennett and I stood by it, and God caused the wrath of men to praise him in that place. By accident a young man shot his little sister, and I was requested to preach her funeral sermon. I did so, and was blessed by the good Spirit of the Master; much good was done, and some hard hearted old men, who scarce ever shed a tear, turned their faces to the wall and wept. One man said "Brother Cornish, I am convinced that this is the true gospel." Said he, "You may talk about power, and fall down and yell and make such noise as some do around here, but I tell you that is power, the power of the Holy Ghost. I felt its power and so did that congregation. I am ready for baptism; and I am not alone—there will be others with me."

Brother Blair, God is with his people, and the Holy Spirit, through his servants, is convincing this world of sin, of righteosness and of a judgment to come. Oh, may we ever live so we may enjoy that Comforter!

J. J. CORNISH.

SWEET HOME, Mo., Jan. 23d.

Bro. Blair:—The work here is moving along slowly. We have the opposing power to contend with. I have read a small paper sent to this district by E. Robinson called the *Return* On the eighth page I find this statement: "We do not wish or intend to compromise any one in what we may write and publish in these columns. We issued the prospectus for the publication of this periodical at our own volition, influenced, we believe, by that peaceful, quiet Spirit which has been our friend all our life." On the twelfth page we are told that, May 3d, 1834, the name of the church was changed. That was one year before E. Robinson joined the church, because on the first page he tells us he united with the church in Kirtland, Ohio, in 1835. On page thirteen he tells us he alwys regretted this action of the church in changing its name. Then if I am to believe E. Robinson, that Spirit that he says was his friend all his life, led him into a false church and kept him in that condition for fifty-three years, and that now that same Spirit moves him to write and invite all true Latter Day Saints to return! What confidence can I have in a Spirit that will lead me into errors and keep me there for fifty-three years of the best part of my life, and then, when I have become old and childish, invite me into some more errors! In the letter of J. C. Whitmer and John J. Snyder, on page five, we read that D. Whitmer had written Bro. Joseph that he loved him and loved his father, but that Bro. Joseph had doubted this; and on page six we read: "Many of the Latter Day Saints do not believe Bro. David when he says he loves them." Well, Bro. Blair, how else could Bro. Joseph and "many of the Latter Day Saints" doubt when they know that this same David Whitmer, in 1828-9, hauled powder and lead and other war material to drive the Saints out and away from their homes in Missouri in the dead of winter!

On page thirteen Mr. Brown objects to the name Jesus as part of the name of Christ's Church, and E. Robinson tries to sustain Mr. Brown; but on page fourteen Mr. Robinson says: "We doubt if there are any people on the face of the earth who believe more firmly that Jesus is the Christ than do the members of the Church of Christ." Then why object to the name "Jesus?" The *Return* is full of contradictions. It can do no harm here. Yours,

JAMES THOMAS.

LISBON FALLS, Maine, Jan. 3d.

Brother Blair:—I am pleased to inform you we are continuing our work in preaching the gospel for a witness. The year past has been one of encouragement for us in Maine, and reports will show well for additions by baptisms. The inauguration of a yearly Reunion for New England was had by one at Jonesport during the summer which was a success and already reported in the *Herald.* After my return from New Hampshire where Bro. Bond and I made an effort to introduce the work in that state, to be followed up at some subsequent time, I went to Oxford county, this state, into regions where our people have not been. At Dixfield Centre I found a people not creed bound, which is something so seldom found that it is worthy of notice. The eagerness displayed by them to hear was cheering and of an intelligent kind. As many as twenty written questions were sent up to the desk to be answered, affording an opportunity to get at points not fully explained in the preaching. I preached twelve times for them, including one funeral sermon. From there I went to East Dixfield and preached in the Union church. There is another church in the place owned by the F. W. Baptists which I did not get although some friend tried for it. At my second meeting I was opposed by a man at the close of my discourse, who propounded several questions the tendency of which was to arouse the passions and prejudices of the people and have them shut the church against me. He brought a book to read and besmear me with Utah Mormonism and such trash; but it only served to bring out a greater number to hear me preach. My opponent proved to be a Deacon of the F. W. Baptist church. This caused me to issue a challenge to his church to meet me in fair, honorable debate governed by proper rules. His absence was conspicious during the remainder of my meetings there.

I don't wonder that there are skeptics and that people lose confidence in religious matters, when such cowardly doings are had by men professing to be Christians. God cannot condemn people for rejecting such manifestations of religion, for "God is *light* and in him is no darkness at all." The nature of such institutions are clearly seen by the way they shun the light and avoid investigation, and the consequence is that the brave and noble minds are leaving the churches and become Agnostics, Liberals, etc,, etc. And they serve a good purpose in society by keeping in check these religious intolerants while the gospel message gradually wends its way throughout the world "as a witness."

It appears clear to my vision, as time advances, that our work as defenders of the gospel of Christ in its *entirety* is needed—a supply to a demand. They have divided Him up so into parts—"The Historical Christ," "The Ideal Christ," "The Ethical Christ," "The humanitarian side," "The medium," that Paul, if alive now, might well say "Is Christ divided?" To accept of Him in one sense and deny Him in another is inconsistent. To speak of Him as an Ideal and then deny Him doctrinally is a sample of it.

I also preached at Severy Hill and Science Hill where the people were desirous of hearing. Found many generous folks there. It is a pleasure to talk to such. I left them to spend Christmas at home, and am now ordered to the Massachusetts district for a while. Bro. Green is operating in the eastern part of Maine, and at last accounts was meeting with some success.

F. M. SHEEHY.

PLEASANTON, Iowa, Jan. 23d.

Bro. Blair:—I went to the Keller school house on the evening of the 20th inst. to hear Mr. Booth reply to our preaching there in December last. After he got through we announced meeting for the next evening in order to correct some of his teachings. We had a good hearing and fair liberty, and the next evening we had excellent liberty. We intend to continue until next Sunday evening if the interest continues good. The Christian Brethren are aroused and they said last evening that if we could get the M. E. Church their minister from Cainsville would meet us in discussion on the three propositions discussed by Bro. Kelley and Mr. Braden at Kirtland, Ohio. We dont know what way it will end, but by the help of the Lord we intend to stand for the truth against opposition from every source. Pray for us that we may be blessed, and the truth be triumphant. Bro Wells is with me. In gospel bonds,

M. M. TURPEN.

WHEELER'S GROVE, Iowa, Jan. 21st.

Bro. Blair:—Bro. H. Kemp has been here according to appointment and has created quite an excitement by his discussion with an Adventist on the immortality of the soul. The Adventist affirmed that the soul was not immortal. There was an individual there that helped the Adventist all he could by carrying some of Pratt's works to him and the new translation of the Bible. He tried to show by that, that the doctrine of the pre-existence of man was a dangerous doctrine and would lead into polygamy, although he said that he was well aware that the Saints at this place did not believe in that doctrine. But he could not see why they did not. He tried to make light of the New Translation, in regard to man's creation, and said that it looked bad for Joe Smith. He made some remarks about what he heard Pratt say in the pulpit about one year ago.

Brother Kemp in his reply said that he must have seen a spirit, but that that could not have been, for he did not believe in spirits; for, said he, "Pratt has been dead several years." Bro.

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Kemp referred to Christ's transfiguration on the mount. The reply was so weak that he had to resurrect Moses before Christ, and the people all saw the weakness of that argument.

He was preaching in the Christian Church for awhile, but they closed it against him, and he is now in our church. Last night he preached for two hours on the apostasy of the church and the angel's proclamation. Can we not have some good elder come and reply to him? I think it would do good. Yours, S. C. SMITH.

LEXINGTON, Tenn., Jan. 15th.

Dear Herald:—The work is not moving along fast here at this time, but Elder John Thomas is in our midst preaching all that he can when he can get a house to preach in. We have a branch here, organized by Elder Thomas. He has had to battle against opposition, but has made many friends, and a goodly number are investigating. I am satisfied that all the seed sown will never be rooted up. Bro. S. Reed and I were ordained elders and we expect to do all we can to defend the work, for we know it is the work of the Lord. Every sectarian church is closed up against us. Even the Court-house was closed against Bro. Thomas, and there is wailing and gnashing of teeth because they can't have the power to put us to death. They won't meet Bro. Thomas in discussion, but all the falsehoods that can be thought of are in circulation and they pass at par. I don't know but what a premium is on a goodly portion of them.

Elder Thomas has made an opening in Decatur county, Tennessee, fifteen miles from here and has an appointment for the first Sabbath in February at the same place. He thinks there is a very good interest there.

There is one church, built by a man who does not belong to any sect. This house is open for us yet. If there ever was a time when the Saints should pray for the Lord to send more laborers into his vineyard, now is the time, for I think the harvest is nearly ripe.

May the Lord bless the church in all her departments is the humble prayer of one of the poor despised servants of the Lord Jesus Christ.

J. H. SCOTT.

MONMOUTH, Ontario, Jan. 15th.

Dear Herald:—I do like to read the letters in your columns. They are cheering to me and I often think that if it were not for you I would grow careless, but when I read the encouraging testimonies of God's people it cheers and strengthens me. God has blessed me in many ways, and I feel that the more humble and faithful we live the more blessings we will enjoy. My desire is to serve God with all my heart, ever striving to keep his commands. Although I feel my weakness very much, my desire is to go on to perfection. I know I can not be perfect all at once, but by patient continuance in well doing I shall be able to overcome. I hope to lay up treasures in heaven, for Jesus said, "where your treasure is, there will your heart be also," and God forbid that my treasure shall be in that which can not endure when all things are to be tried and shaken, for only that which can not be shaken will remain. I was baptized at Cameron and came here. There were no Saints here then but my two brothers and myself, and sometimes I would go to church, but felt that the truth was not preached there, and I would long for the time when the servants of God would stand where the hireling was and preach the gospel, that the honest in heart might no longer be fed on false doctrine. Thank God the time has come and there are now over fifty Saints in this branch and meet together and rejoice in the truth and feel happy to think that now in this day and age when we are told there are so many roads to heaven, that we can safely say we know we are on the right path, and feel that the word of Jesus is being fulfilled when he said, "If any man would do the will of the Father he shall know of the doctrine whether it is of God." We have enemies but feel that they can do us no harm. We had Bros. J. H. Lake and W. J. Smith with us a while this summer and enjoyed some grand sermons delivered by them; we also remember their wise counsel and hope to be enabled to put their advice in practice. We feel that if we do not it will stand as a testimony against us in the great day for which we hope to be prepared. We also had Bro. McIntosh with us for a short time and feel strengthened and edified by his talk and preaching. He had a young elder with him by the name of Hough. He is a fine young man and we think he will yet be an able man in the work.

Your sister,

MARGARET J. BRADEN.

PLANO, Ills. Jan., 23d.

Brother Blair:—When the Herald office was here and about to move away, it was feared this branch, and consequently the work of the church would go down in Plano; and so it doubtless would if the good Lord had left the place also. But He was pleased to remain and bless the sheep that were left, for he was their Shepherd still, and was willing to lead if they were willing to be led. For the seven years since the office was removed he has blessed us and has sent to our aid some of his servants from time to time, such as Brn. M. T. Short, A. H. Smith and J. C. Foss, not forgetting some two or three visits from Bro. Joseph Smith, all of which were productive of good. The labors of Bro. Foss were more continuous than were those of the others, and more united with the branch under his labors. I will say (and when I say it I am speaking the the sentiments of the Plano Saints) we love to have the brethren come, and we appreciate their labor of love.

You know the most of the Plano Saints are not rich as to this world's goods, but in these years they have put a new roof on the meeting house, papered, painted and varnished the room, have also put a new fence around the church lot, and last of all have purchased a new organ, and a new carpet for the platform and aisles

I have not got the exact figures, but altogether these improvements have not cost less than $500 Great credit is due to some outside of the church for aid rendered. And in that same time there has been about 100 added to the branch, and 62 removals leaving us a net gain of 38. Many are scattered to other places, and have not called for their letters, which, if they would do, we would be glad to grant them, for we like to keep our numbers as near as possible to those living near. Our spiritual condition is about fair. Of course it can be improved. We have services Sabbath mornings at 10:30; evening at 7:00, with two prayer meetings in the week, also fellowship meeting the first Sunday in each month at three o'clock p. m. There is a very prosperous Sabbath School in charge of Bro. George VanDran. He is a new beginner, or nearly so, in the Sabbath School, but he is the right man in the right place. The Lord has blessed him since he took charge of the school.

Bro. Foss is now down in Livingston county. He writes me he has crowded houses

I love to hear of the growth of the church as the news comes to us through the *Herald* (one of the best papers in the world if not the *very* best, and I think it is the latter,) and my prayer shall ever be for the wellfare of Zion, and the building of the kingdom in these last days.

I think *Autumn Leaves* the paper for the youth, and it ought to be in every family sure. May the Lord bless his Saints in all the world and especially those who are sending such good news.

Yours in love,

W. VICKERY.

HASTINGS, Victoria, Aus., Dec. 21st.

Bro. Joseph:—We have just arrived here from New South Wales and find all well. Bro. Butterworth and Bro. Trembath have been laboring in several new fields around here; one baptized. Bro. Wight has been up the country and has created an interest in several new places. He has stirred up the wrath of another Braden; and may have a discussion—that is, if he can condescend to dispute with him. Is it not strange that so many men are to be found who, while professing to be the ministers of the gospel, and servants of Christ, are neither gentlemen nor Christians. These chaps profess to "prophecy"—that is, preach (for they call that prophesying) and who "cast out devils" by converting gamblers, drunkards, etc., (as they say they do) and "do many wonderful works in the matter of leading souls to Christ, etc., and they claim to do it all in the name of Christ. Yet in the day of Christ's coming they will hear him declare that he never knew (that is, recognized) them; and they certainly never knew him, for they to a man deny the only way by which they can know him, that is by revelation through the Holy Spirit, which they claim is found only in the written word, and of course is not understood, received or enjoyed by them any more than by any and all others who own (or can borrow) a Bible and can read it, and whether moral or vicious characters. There are many fine, noble people among the "Disciples" of Campbell, Scott & Company, but there are many who, as I said above, are neither gentlemen nor Christians.

I left the branches in New South Wales in as good condition as possible. The Saints in Nambucca branch, who never until recently had any prayer or testimony meetings only while Bro. Burton was among them, have been holding them regularly ever since we were there, and many, indeed most all now take part, and lately some of them have received the gift of prophecy, to the edification of themselves and others. I completed the branch organization as far as suitable material could be found. It is in far better condition in every sense than it ever was. The Forster branch is splendidly officered. The presiding, elder, priests, teachers and deacon are well qualified for their respective posts and are zealous and faithful, and the members generally are earnest and faithful. Bro. Wright—lately appointed Bishop's Agent—is universally esteem-

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ed as a man of energy, uprightness, and fine business ability; and as Bishop's Agent he will give the church the best of satisfaction. Bro. Loving (a Swede by birth) lately ordained an elder by me, is developing into a first rate preacher, and others there are improving fast.

The Wallsend branch is in quite fair condition. There is a young man (a priest) there who has fine abilities and would make a capital laborer in the ministry, but he is hardly sound on a point or two of the faith, and therefore I can not encourage him to go into the field; but he may get into more perfect harmony with the spirit of the work, and can if he will do efficient service in the ministry, providing he will be more humble.

The Hamilton branch has some excellent people in it, and some good material for active use in the ministry. It is in as good condition as it can be placed at present. They have a fine singer and a good musician in the person of Elder H. Broadway, who is also zealous in the ministry. This brother came very near being lost to the church through the influence of a pseudo-elder named Williams, who has been always a source of trial to the branch by his rebellious and factious spirit. He has caused all the missionaries much trouble through his contentious course. He assumes that the whole church is wrong, and under condemnation because it takes the ground that branch priests must preside in the absence of the presiding elder. It can not be denied that the letter of the rule favors the idea of a priest not presiding when there is an elder present, yet as the general authorities have decided that it means differently, I insist that their interpretation shall be observed. It would be a good thing if the paragraph was more clear and definite, or at least less ambiguous." But concerning Bro. Broadway, he has concluded to observe the church rule and has been restored to full fellowship. But Williams is contentious, and does not recognize our authority, nor indeed yours or that of any body among us. His wife insists that he is now and ever was a Brighamite.

The branches in Victoria are in quite good condition. There are several elders quite well qualified to go out to preach, but one only is at liberty to go away from home at present. The Bishop's Agent, Bro. E. McGurk, is an efficient officer, and will give a good account of his stewardship. The Saints in Australia are zealous, faithful, intelligent and generous hearted. They are liberal with their means, as a rule; and will do all in their power to assist with their means the missionaries who are sent here. We have not lacked for anything as yet, but all of our necessities have been willingly suppplied. I do not mean that all our wants have been met, but we have not lacked anything that we have really needed. I believe that the cause in Australia is in a first rate condition, and I am quite confident that it will not be the fault of brethren Wight and Butterworth if it does not continue so. The religious portion of the people are decidedly priest-ridden in Australia. Not many are independent in spirit, but follow blindly their blinded leaders. This is particularly true of the older people. The younger class are the reverse, for they are too independent, and are generally indifferent to religious or spiritual matters. Their whole attention, when not engaged in business matters, is taken up with amusements, such as cricket matches, boat racing, horse racing, foot ball matches and other sports take up their spare moments. They are not indifferent to our faith only, but to all others likewise. In fact they have become disgusted with the tyranical spirit of the priests of the various denominations, as exhibited toward their parents and others; and also with the servile disposition shown by the people toward these priests; and they care not for religion nor religious teachers. As a rule the people will not come out to our meetings—many because of prejudice and many through indifference to religious things.

If Bro. Wight could get up a discussion in every town and village, he would have crowded and jammed houses because it would amuse the people and a few might become interested in our faith in that way. But as it takes more than one to make a bargain, so it is necessary for some one to take up the challenges that we always throw out to the clergy to show us our error by discussing our respective faiths, before there can be a debate. The very fact of our being so bold and saucy, perhaps, has kept us from being challenged before this.

But while as a general thing the people will not turn out to hear us, yet there are some few places where a number will turn out, but they are principally places where a prospect of a discussion or wrangling over the Scriptures is expected. In Sydney, Newcastle, Hamilton, etc, the people will go out on the public domain or parks and stand for hours in the sun listening to men arguing upon religion, or science, or politics, but if invited to a comfortably seated hall where they could rest while hearing, they will not come. We have held meetings where not a soul except church members were present, yet within fifty yards (just far enough away so they could not hear) there would be scores of people standing or sitting on doorsteps or curbstones. The only plan that will work here is to thoroughly advertize the meetings; give the people three or four good chances to hear, and when they will not, move to another place; and so on till a place is found where they will listen, and then keep up the meetings as long as the interest lasts. Then go over the route again in a few months, and if they will not come out, then shake off the dust of our garments against the place. Of course in some places where we have branches there is a stumbling block in the shape of some unwise or improper action of some sort or other on the part of a member or more. It is not always nor often anything especially immoral. It may be overzeal, or unwise statements, or difficulty with a factious and quarrelsome officious neighbor. But the world stands waiting for an excuse, and when one does not in reality exist, they will make one to order. In looking the field over it is a hard one, and if great numbers uniting with the church was the great point to be reached, we may well feel discouraged; but if only one soul, one honest, earnest, worthy soul should be converted to the truth, it would justify any amount of labor, trouble and sacrifice. If Christ should consider that the gaining of the whole world would not compensate the loss of a soul, we should consider that the saving of a soul is worth the expenditure of any amount of means, or any measure of time and talk. The seed must be sown everywhere. Most of it may fall among thorns, or stones, or on barren soil; yet some may fall in good ground; it may be but a few grains, but if the sowing was not done, or if the grain was not planted, it never would grow. Unsown it would simply wither away, or dry up, or perish in some way; at any rate it would not reproduce its kind or bear fruit. No one can tell whether the seed sown in apparently good soil, will all grow to maturity, or bring forth fruit, but as we do not know that it will not bring forth even abundantly, we must sow and water and leave the result with God. We will have done our part, and the responsibility (if any) of a failure at the harvest time, will not be on our shoulders.

I do not think that I have kept back anything that was profitable to the churches. I certainly have not shunned to declare all the counsel of God, that I am required to declare. I feel conscious of having done my duty here to the church, and that seemed to be my special, if not my only duty here. I feel therefore free to retire, but not with any pleasure, for two reasons: 1st, I love the Saints here very much; we could not be treated more kindly, hospitably, or brotherly and sisterly. 2d, I know that discomfort, inconvenience, exposure and vexation await us on the Islands. Of course there are some things that encourage, but not much, or not as much as will discourage. Duty called us there before, and it does so again. I do not expect to have my motives in going there at first, nor for leaving there, nor for leaving here so soon, and for returning there to be properly judged by all. I have been misjudged and found fault with by some in all of my movements; but I have been vindicated by the Lord so far, and I leave the issue with him. By the grace of God I expect to disappoint some in their expectations and surmisings, as I have been by that grace enabled to do thus far.

Unless restrained by the Spirit or counselled differently by the First Presidency, under whom I labor, I shall expect to leave here about the fifth of February for Tahiti, and if the Lord will I trust that we may return to America some time previous to the General Conference of 1890, which I hope may be a "General Assembly" as well.

We can be adddressed at Papeete, Tahiti, via San Francisco. If we should not go there so soon, or at all, letters will be forwarded to us. But we expect now to go there at the time named.

Your brother in Christ,

T. W. SMITH.

SHERIDAN, Nev., Jan. 20th.

Bro. W. W. Blair:—The church has taken a new start here since brethren Thomas Daley and W. O. Skinner came to us from California some two months since. Bro. Daley baptized quite a number. The Spirit of God was with these brethren and much good was accomplished. They organized a branch of about twenty-five members and we have our regular meetings. Brother Daley made quite a stir among the different religious sects. Rev. Gardner reviewed Bro. Daley's preaching, but he resorted to slandering the founder of the church Bro. Daley represented. A discussion was held by Rev. Gardner, of the M. E. Church and Elder T. Daley, each gentleman was to maintain his respective church from the Bible—King James' Translation. It came off the 9th of December in the M. E. church at Genoa before a full house. Elder Daley made a powerful defence from the word of God to the astonishment of the congregation,

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many of whom would not come to hear us only for the debate. The Rev. Gardner did not stick to the Bible, but brought another book, contrary to the agreement. Elder Daley then used the same as a weapon against his opponent to the amusement of his hearers and the disgust of his opponent. Six were baptized the next day or two following.

The Genoa *Courier* the week following, by the influence of Rev. Gardner, published a slanderous article against Elder Daley, representing him as not of a sound mind. The article made great dissatisfaction among disinterested parties, but the truth finally came out and some that would not have heard otherwise have read the article and may inquire after the truth. Bro. Daley is a faithful expounder of Scripture and is calculated to do much good. The Saints in Nevada desire him to return and labor among them.

D. R. JONES.

Communications.

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

PREHISTORIC CIVILIZATION AND ANCIENT ART.

BY WILLIAM WOODHEAD.

WITH the light of modern research, which is revealing to us the past lives of prehistoric nations, we begin to see them busy in life struggling for existence, similar to man at this day; and the further we get from those men who were supposed to be the first lawgivers among men and founders of empires, the nearer they are getting to us. This is remarkably the case with Egypt. Its chronology has been, and is yet, one of the stubbornest to reconcile with the Bible. For instance: Herodotus who studied its history at the feet of the Egyptian priests, in the fifth century B. C. concluded that the empire had then existed eleven or twelve thousand years. (Herodotus 2, pp. 100, 142). Manetho, a native priest of the third century B. C., who wrote for the Greeks after the Greek conquest, made the empire to reach to Menes whose reign was 500,400 B. C., but Eratosthenes reduced the 2,900 years of Manetho's old empire to 1,076. (See Rawlinson's Egypt, vol 2, p. 4). The Armenian, Eusebius, however, raises the number again to 3,023. (See note 20, vol. 2, p. 281).

Pandorus cuts down the 5,000 or more of the entire thirty dynasties to 3,555. (See vol. 1, p. 4; also Muller's Fragmental Gr., vol. 2, p, 537.

"Bockh gives for the year of the accession of Menes, the supposed first Egyptian king, the year B. C. 5702; Ungen, the year B. C. 5613; Mariette-Bey and Lenormant, B. C. 5004; Brugsch-Bey, B. C. 4455: Lauth B. C. 4157; Lepsius B. C. 3852; Bunsen, B. C. 3623 or 3059; Pool, B. C. 2717; Sir Gardner Wilkinson, 2691;" (See Rawlinson's Egypt, vol. 2, p. 1); Rawlinson, B. C. 2450. (See note 65, p. 273, vol. 1). He says: "It is not now questioned by any historian of repute that the Egyptian monarchy dates from a time anterior to B. C. 2,000, while there are those who carry it back to B. C. 5004."—Egypt and Babylon, p. 115. Concerning Menes, Birch says: "Nothing known to have been made at the time of Menes remains and he must be placed among those founders of monarchies whose personal existence a severe and enlightened criticism doubts or denies."—Birch's Egypt, p. 25. "The name has not been found on any monument of the old empire."—Rawlinson's Egypt, vol. 2, p. 15.

From the above we see the uncertainty of Egyptian chronology and the difficulty in reconciling the same with the lectures on faith in the Book of Covenants.

Of Menes, Prof. Hutson says: "It has been remarked, by the way, that the traditional founders of Empires or early lawgivers, have, in name, a striking similarity with Menes in Egypt. Compare Menu in India, Manis in Lydia, Minos in Crete, Mannus in Germany, Numa in Rome, Manu and Manco in Peru! The tradition, so widely spread, would seem to point to the coming of a higher development of humanity than had hitherto existed, the 'mu' sound indicating 'thought,' and 'memory' in many languages."—Beginnings of Civilization, chap. 3, pp. 33, 34. The Manu of India would seem to be the Noah of Moses, for it is "from this Manu the earth was repeopled, (after the flood), and from him mankind received their name—'Manu-dsha.'"—Asiatic Researches, vol. 1, p. 2304.

The prehistoric civilization of Egypt is a wonder. It attained its highest development at a very early period. Prof. Hutson says the Egytian civilization went on improving for about five centuries, reaching its hight of material grandeur at the time of the building of the great pyramid of Ghizeh during the reign of Khufu. This pyramid was begun in the year 2170 B. C. It may be asked, How do we know this date so exactly?

"Richard A. Proctor, the astronomer, proves that the slant passage beneath the base of the pyramid, running three hundred and fifty feet through the solid rock on which the pyramid is built, was cut for the purpose of observing the passage of the chief star of what was then the polar constellation. This was done in order to 'orient' the base of the pyramid; that is, to have its faces true to the points of the compass. This star looked down that tunnel either in the year 3350 B. C., or in the year 2170 B. C. The pyramid then must have been begun at one of these dates. . . . Certainly, if we are to date the Egyptian monarchy under Menes, no further back than 2700 B. C., the latter date, given by Proctor's astronomical estimate, will be the true one for Kufu's pyramid."—Beginnings of Civilization, pp. 34, 35. "The solid masonry which it contained is estimated at more than 89,000,000 cubit feet, and the weight of the mass at 6,848,000 tons."—Vyse's Egypt, vol. 2, p. 113.

The basement stones are, many of them, nearly thirty feet in length and nearly five feet high. (Herodotus 2, 124).

Fergussen says: "Nothing more perfect, mechanically, has ever been erected since that time."—Fergussen's Egypte, vol. 1, pp. 91, 92.

Vyse says: "The masonry of the central chamber is probably the finest specimen in the world."—Vyse, vol. 1, p. 289.

Some modern writers "have doubted whether they could really be the works of human hands." — Richardson's Travels, vol. 1, p. 119; and Dr. Russel in his Egypt, p. 124.

"It was in this wonder-land that the Jewish nation was born, having been a a servant there in some of its great public works, as appears by the cuneiform tablets recently taken from the Egyptian tombs, and now in the British Museum . . . it connects them with the building of the pyramids and the great walls."

The pyramids there referred to are probably the brick pyramids at Dashoor, Illahoun and Howara. (See Vyse, vol 3, pp. 57, 63, 83).

It was before Abraham went to Egypt, if Proctor's estimate is correct, that the great pyramid was built, which has so astonished the best engineers of our times. And the Egyptian tombs are revealing their hidden secrets which have been hid since the time of the great Pyramid Kings, in which are evidences of a much higher civilization than was supposed to exist in those early times.

Some writers labor hard to prove that the human race has existed in childhood till their days. Such are now being taken by surprise, and "wonder," and "stagger" at the revelations of modern science. About the time the Book of Mormon revealed the prehistoric civilization of America, Egypt was being dug up, its hieroglyphics deciphered, and its chronology reconstructed. And there is a remarkable coincidence in the prehistoric civilization of America as revealed in the Book of Mormon and that of the old world in some of the arts. For instance: The art of forging iron was known to the ancients on this continent at a very early time in their history, as appears by the statement of Moroni. He says that Shule "did moulten out of the hill, and made swords out of steel for those whom he had drawn away with him."—See Ether 3:8; 4:7. This "Shule was the son of Kib, and Kib was the son of Orihah, who was the son of Jared, which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people."—See Ether 1:1. The mocker says, "There! That shows how ignorant Joe Smith was, for iron was unknown at that time, the human race being yet in its babyhood." That this is a mistake may be seen at once, for Prof. Vyse found a thin plate of iron imbedded in the masonry of the great pyramid.—See Rawlinson's Egypt, vol. 1, p. 235. This piece of iron is now in the British Museum, in the first Egyptian room, and forms No. 2435 in the Egyptian collection. —See note 314 for chapter 11, p. 309. "Some iron implements and ornaments have been found in the tombs with nothing about them indicative of their belonging to a

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late period."—Rawlinson's Egypt, vol. 2, p. 235. These are also in the British Museum and form Numbers 2916, 2918, 5410 and 5423.—See note 313, p. 309; and Wilkinson's Egypt, vol. 3, p. 246.

Prehistoric *iron* mines have been found "between the Nile and the Red Sea, at a place called Hanmani." See Rawlinson's Egypt, vol. 1, p. 47; and note 329 for Chap. 2, p. 271. Then the art of forging iron was known in Egypt at the time the great pyramid was being built; and—trusting to Proctor's lowest estimate—2170, B. C., at which time Egypt reached "its height of material grandeur" in civilization.

Hutson says in his "Age of Iron," "The bones of a horse with a shoe, found under a peat bog, are considered as proving the knowledge of the use of iron in this part of Europe for a great number of years back. Quiguerez (an expert) who examined and described these remains, claims for this horseshoe an era of some twenty-one centuries B. C.—See p. 204. Rawlinson in his chapter on bronze says: "Iron was not absolvtely unknown in Ancient Babylonia, but almost all the weapons and implements found are of bronze."—See Egypt and Babylon, p. 71.

The "Shule" of Moroni was the third in succession after Jared, and, considering the great age to which people lived between the times of the flood and the birth of Christ, which longevity is constantly affirmed by Moroni, he mentioning the 142 years of Coriantum and the exceeding many days Oriah (the first Jaredite king), and taking into consideration the long leadership of the brother of Jared, and that Orihah appears to be Jared's youngest son, Shule, then, could not have lived earlier than 2000 B. C. So that before Shule's day that strap of iron was in the pyramid and that horse was wearing an iron shoe in Europe. It may be asked, "If the dispersion was in 2234 B. C., how came Egypt to be settled before that time?" It is answered. A part of Ham's family had settled in Africa, and another branch in Arabia before that time, and from thence to Shinar; and *then* the historic period opens with the tower. See Five Great Monarchies, vol 1.

Prof. Hutson also makes the civilization of Egypt 200 years older than the Chaldean. See Beginnings of Civilization, p. 34.

Watson, quoting Berosus, makes it appear that there had been a separation before the Babel troubles. See E. R. K., p. 872. Calmet held similiar opinions. See same, p. 159. When we take into consideration that the founder of the Babel Monarchy was Nimrod, who appears to be the seventh son of Cush, the greatgrandson of Noah, and that those saved in the ark were still alive, it looks reasonable that a separation had taken place, and that those builders of the ark and preachers of righteousness could hardly be builders of that haughty pile, challenging the skies.

The common version places the flood at 1656 of the world. See Lectures on Faith, 2:41. And Moses informs us that Noah died 350 years afterwards, which would be in the 2006th year of the world, or 1998 B. C. He appears to have been contemporary with Arphaxad, Salah, Eber, Reu, Serug, Nahor and Terah; and died but 2 years before Abraham was born.—See Lectures on Faith, D. & C.

Iron was known to Tubal Cain.—Gen. 4:22. He was the eighth from Adam in the line of Cain.—Gen. 4. Noah was born in the year of the world 1056, and Enos died 1140, Cainan 1235, Mahalaleel 1290, Jared 1422, Methuselah 1656 and Lamech 1651; so that Noah was contemporary with all the patriarchs between Enos, the third from Adam, and Terah, Abraham's brother. And, trusting to Profs. Proctor's and Quiguerez's statements of the Great Pyramid of Egypt, and the fossil horse in the peat bog in Europe, Noah was yet alive when both those pieces of iron were in use. In this way we may account for the Hittite iron bedstead—Deut. 3:11; the iron of Job 28:2; and the iron of Ether 4:7.

As for tempering edge tools, the ancients were no doubt acquainted with the art, for their works, which remain to this day both in Egypt and America, prove it. G. Rawlinson says of the materials used in the tombs and towers that, "Egyptian skill and inventiveness succeeded in finding means to subdue even the most intractable materials; and we shall find the pyramid kings employing freely such stubborn substances as syenite, arragonite, red granite and green basalt."—Rawlinson's Egypt, vol. 2, p. 25.

The question arises, what kind of tools did they have to "subdue the most intractable materials?" Such materials require the best of tools to work them to-day, yet the ancients "appear to have worked them with ease," making a finish on the "most stubborn as smooth as glass."—Furgussen's Egypt, vol. 1, p. 91. G. Rawlinson says: "The manufacture of bronze was by far the most extensive branch of Egyptian metallurgy. Arms, implements, household vessels, such as cauldrons, bowls, ewers, jugs, buckets, basins, vases, ladles, etc., . . . mirrors, tweezers, razors, pins, earrings, armlets, bracelets, finger rings; artistic objects, figures of gods, of sacred animals, and of men; tools, such as saws, chisels, hatchets, adzes, drills, and brad-awls are usually, or at any rate, frequently, of this material. . . . The bronze was very variously composed; sometimes it contained as much as fourteen parts of tin, and one of *iron* to eighty-five parts of copper. . . . The bronze arms included swords, daggers, battle-axes, spear-heads, arrow-heads, and coats of mail; the implements, ploughshares, sickles, knives, forceps, nails, needles, harpoons and fish hooks, etc."—See his Egypt, vol. 1. 236.

Bronze tools have been found in both Europe, Africa, Asia and America; and the question arises again, how were they tempered? Prof. Hutson says of Egyptian bronze, they possessed the secret of hardening copper, an art which has never been recovered."—Beginnings of Civilization, p. 44.

The pre-historic Americans were "learned in mining and the use of various metals, *and skilled workers in gold and gems*."—Prichard's Natural History of Man, vol. 2.

"Iron wedges, gudgeons and implements have been found, some at a great depth below the surface."—Donnelly's Atlantis, and American Nat., January, 1881.

Pre-historic shafts for mining are found in Alabama from Chilton, Coosa and Clay to Cleburn counties.—Report of State Geologist, Alabama, October 4th, 1887.

"A timbered shaft 100 feet deep has been discovered on Valley River, Cherokee county, North Carolina."—See W. C. Keer's report Geological Survey for 1869, p. 56.

A pre-historic mine has also been found in Macon county, North Carolina.—See American Nat.

The six brass plates found in a mound near Kinderhook, Pike county, Illinois, in 1843, were fastened together by two iron wires.—See account from the "Quincy *Whig*" in Orson Pratt's Works.

These things establish the truth of Moroni's saying in Ether 4:7, and confirm that which was regarded as a "false statement."

It has been supposed that the pre-historic races in America, Babylonia, Egypt and Europe were unacquainted with iron at so early a time; but we see from the above that they used it at a very remote age. And, further; their skill in tempering soft metals was superior to that of the present day.

The Book of Mormon is confirmed again in a singular way, as we see by the following: "There were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies or water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without *timber*, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for *timber*, etc., but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there was but little timber upon the face of the land. Nevertheless the people whe went forth *became exceeding expert in the working of cement;* therefore they did *build houses of cement*, in which they did dwell." (See Helaman 2:1). The same people built cities both of wood and cement. (See Helaman 2:3). Now Zarahemla was near the Isthmus of Panama. (See Helaman 2:8). The country near it is said to be but a "day's journey" from the east to the west sea. Zarahemla was near a narrow strip of wilderness which ran from the east to the west sea (Alma 13:11) and the Nephite capital. (Helaman 1:6).

M. Charnay, a Frenchman who has studied the prehistoric civilization of Central America and Mexico, and explored the ancient Tula eighty miles north of Mexico, says of the buildings there: "The walls were perpendicular and the roofs flat,

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and there were winding staircases upon the outside that led from the lowest apartment to the highest. Inside were steps going from room to room. In the inner apartments *the flooring was of a red cement*, and, in fact this cement was used everywhere, whether for roofs, ceiling, floors, pavements or roads." (See Charnay's Ant.) But still further northward in Arizona "the Hemenway expedition, under the direction of Frank Cushing, has been at work for several months, and has excavated the ruins of a city three miles long and two miles wide. The excavations are not continuous, but have been made at various points along the main street and at the limits of the town, the extent of which is clearly established. Mr. Cushing acquired from the Zuni Indians —among whom he has lived for some years—the knowledge of customs and tradition which enabled him to find the buried cites of the Salt River Valley. The first one excavated is called Los Muertos, the city of the dead. Others that have been partially explored are El Ciudad, De Los Puellitos and El Pueblo de los Hornas, the city of ovens, etc. But these are only a part of the chain of cities that once covered the desert. There are nineteen buried cites in the Salt River Valley alone, and Los Muertos, which had a population of at least 10,000, is one of the smallest. The entire valley was once a system of cities with adjacent farms, and up in the mountains are sacrificial caves and pueblos of stone, many of which never have been explored and are entirely unknown to the wandering tourist and sightseer.

The people who lived in these cities were not Aztecs, as has been supposed. They were of the race that *preceded* the Aztecs, and had upon this continent a civilization older than the pyramids. This is proved by the human remains and relics found in the houses that have been dug out. Ethnological research prosecuted by Mr. Cushing by the comparative method, demonstrates that the dwellers of the plain were Toltecs; and that they reached a high state of civilization *many centuries before the Aztecs appeared.* They were probably of Asiatic origin, but not Mongoloid, (that is, not from Japheth; see Noah's three sons). . . . The ruins of Los Muertos are being thoroughly examined, because they are typical, and also because they have been buried, and, therefore protected from the ravages of time, tourists and ranchers. Twenty-two large blocks of buildings have been uncovered, and three car loads of relics have been sent to Boston. These relics consist of pottery, implements and skeletons. One of the ruined buildings measured 400 by 375 feet; another is 480 feet long, and many of the buildings are 300 feet square. The adobe walls are sometimes seven feet thick and two stories high. Connected with each building is a pyral mound, around the base of which are the funeral urns containing the ashes of cremated Toltecs. Entrance to the buildings were sometimes through doorways and sometimes through holes in the roofs. Each building was divided into a great number of small rooms, indicating a large population to each block. The roofs were of concrete, (cement), supported by timbers, and most of them have fallen in. Here and there the concrete remains in position, retaining an impression of timbers that have disappeared utterly.

It is evident that these cities were destroyed by earthquakes. In most cases the roofs have fallen in and the side walls have fallen outward. Time has disintegrated the adobe blocks, and the rains have spread the material so evenly that the buildings are indicated only by slight irregularities in the surface. The work of excavation is simply to clear away the surface material. That the cities were *suddenly* overthrown is proved by the finding of skeletons under the fallen roofs and walls in positions indicating violent deaths. One skeleton, photographed as found, shows that the man was caught under the fallen roof and thrown upon his face. His chest is pushed forward by the weight, and his right hand stretched out as he fell, is crushed and flattened. The large number of bodies found proves that the *calamity was wide-spread and complete.*"—New York *Sun.* The words in brackets are ours.

The Book of Mormon has been quietly telling its readers for fifty-nine years that a highly civilized people moved into the land northward, and that on account of the scarcity of timber they became experts in the use of cement. And Mr. Cushing is convinced of one thing, and that is, that these pre-historic Arizonians were not Mongoloid. Here again is a witness for that despised book. It affirms with a clear voice that they were Semitic, and that they preceded the Aztecs; though not as early as the pyramids. That migration commenced in the forty-sixth year of the Judges. (See Helaman 2: 1). The end of Mosiah's reign was in the five hundred and ninth year from the time that Lehi left Jerusalem, (Mosiah 13: 7), which would make it about forty-five years B. C.

Nephi says that at the crucifixion of Christ, there was a terrible tempest in Central America. That it did shake the whole earth as if it was about to divide asunder; some cities were destroyed by fire, others sunk into the sea, and the inhabitants thereof were drowned. The earth was carried upon some others, and the place of the city became a mountain. There was also a terrible destruction in the land southward.

But there was a greater destruction in the land northward. The whole face of the land was changed; highways broken up; the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk; and many were burnt; *and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain,* and the places thereof left desolate. Mr. Cushing is right then when he says, "The calamity was widespread and complete;" and that the destruction was "suddenly."—The cities of the Salt River valley seem to be of that class that were "left desolate."

Other evidences of such a catastrophe have been discovered on the coast of Ecuador. Pottery vessels, images and other articles finely wrought were taken from a stratum of ancient surface earth which had been submerged below the sea level, with a marine deposit over it of six feet, "and again elevated to its former position above the level of the sea."—Baldwin's Ancient America, pp. 274 & 275.

The articles found below this marine deposit are such as are in use by highly civilized people, some of them being of gold "finely wrought." The Book of Mormon constantly affirms such a civilization in South America, and had told this story of submerged cities and towns with all their inhabitants and wealth thirty years before antiquarians found them.

As we have seen, some cities were covered with earth and the "place thereof became a mountain." This is confirmed time and again, "Where the river beds have been washed out, and have been covered again to the depth of from three thousand to four thousand feet more since the flow of the lava, and 'evidences of human habitants,' and 'human relics,' and 'human industry,' and 'extinct animals' prior to the 'GREAT VOLCANIC OUTBURST.' These discoveries are made in running tunnels for mining purposes.—See D. L. Yates, in San Francisco *Bulletin*, March, 1888.

Mme, Le Plongeon, wife of Dr. Le Plongeon, 'the eminent man of science,' who, with her husband spent twelve years studying the antiquities of Yucatan, is quoted as saying that "Among the manuscripts of the Mayas, [Lamanites,] the pre-historic inhabitants of Yucatan, is an account of the sinking of Atlantis."—*Scientific American*, Sup. No. 649, p. 10,374, for June 9th, 1888.

We see from this that the Mayas have in some form a knowledge of that great calamity said to have taken place during their historical period. This, we are told, is coming in manuscripts. And again, Nephi is confirmed in chapter 4: 6, where he relates the sinking of several cities.—The voice declared: "The waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face."

(Concluded next week.)

HARMONY OF INSPIRATION.—NO. VI.

BY R. M. ELVIN.

"OUR Zion is in a *state of mourning.* The Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation in view of the *sins*, and *worldliness* and *spiritual indifference* of most of our churches."—*Genessee Evangelist.*

"Alas, what object, nay, what bauble of earth, has not been made a rival to her Lord, even in the church herself? 'Upon every hill she has wandered, playing the harlot,' 'scattered her ways under every green tree.' There has she made her bed and her home, instead of dwelling with her covenant Lord! This the *American church has done* far more flagrantly than did Israel of old, and yet God threatened

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to 'pour upon them his fury and his jealousy for it,' and did do it. And, again, where does all this necessarily place the church—in what connection, what service, what fellowship? Our Lord himself has decided that question: 'He that is not with me is against me.' But to be against Christ is to be with Satan. It leaves the church, then, in a virtual alliance with Satan—*married to the Devil!* This language may seem harsh, and I utter it with pain and grief; but the dreadful truth it declares is forced upon us, and it is of no use to conceal it. God sees it, yea, the world sees it, and the church herself must see it."—*Oberlin Evangelist.*

These pointed statements of the several witnesses, all exhibit both the necessity and the wisdom of the divine interposition that faith might indeed increase in the earth. It can not be charged that these several writers were in collusion with Mr. Smith; neither can it be said that they wrote for the exclusive benefit of the Saints and their cause. But we will acquiesce in that they wrote the truth, and therefore their evidence is of importance in fixing in the mind the fact of the spiritual dearth that is distressing the would-be religious of all names and classes. And unless the God of Heaven shall make bare his arm of salvation unto the nations of earth, we would be lead to conclude that instead of living under the "reign of peace," we are in that "little season" when Satan is let loose.

In the examination of this item of the revelation, that it was given that faith might increase in the earth, are there any promises of scripture that justify us in the hope of an increase of faith or confidence in the Lord? "For yet a little while, and he that shall come will come, and will not tarry."—Hebrews 10: 37. This was written concerning the second coming of Christ, and inasmuch as that event is one of the unfulfilled promises, and as he is to come to his temple (church) that church must be prepared for him, and he will receive it, as a groom doth a bride. Thus it becomes absolutely necessary that a communication take place between them, and to this end that the preparation may prove acceptable, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19: 7, 8. All this clearly indicates that time will be granted for the church to prove unto God, not to man, that they are able to abide the righteous laws of God, and in so doing they will be ready to enter into the everlasting kingdom when the Lord shall come to receive his own. And let those who have ill treated the Saints be admonished that there are two kinds of promises that will be fulfilled at his coming, to one class joy, peace, and the title deed to their everlast-inheritance, so that his word may be true and be realized—"Blessed are the meek: for they shall inherit the earth."—Matt. 5: 5. But to those who reject the gospel and the church that preaches the same in in its purity, will he come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1: 8.

People have their choice in this matter, they may dwell with God, or make in hell their abode, so wrote the poet.

(*l.*) The increase of a true and living faith among the people is but the prelude to the establishing of God's covenant with man, ever since God said unto Lucifer, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," (Gen. 3: 15), has the race been struggling in tears and agony, with supplications unto the Most High, that they be freed from the power and the dominion of him that was cast down from Heaven. Isa. 14: 12.

Among the things man had in the fall was, that he suffered banishment from the presence of God; that sickness and death should be his portion, and that with pain and perplexity he would earn his bread. This curse came upon man for, or in consequence of, the violation of law; and that by one. Nevertheless there was entailed upon the entire offspring the evils and ills imposed upon Adam. Now God made a covenant to redeem man: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ Jesus shall be made alive."—1 Cor. 15: 21,22.

The real and vital importance of the gospel being preached, is that there may be a people with whom he can make his covenant, and that man shall not only be freed from all that is inimical to his best good and happiness, but that the full fruition of childship may come; likewise the felicity to associate with God, Christ, and the holy prophets and apostles, even as it is certified unto us: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innnmerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant."—Heb. 12: 22–24.

What is here stated is so grand and so far above the thoughts of the sordid mind, that most read it with no idea that it may be realized on this earth. But if the Bible be true, (and I feel that it is an injustice to God to write "*If the Bible be true;*" but I do so to emphasize the thought, and not to vitiate any promise made), here are some of the rights, blessings, and emoluments that shall accrue unto those who are included in the great and everlasting covenant of God: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forheads, or in their hands; and they live and reigned with Christ a thousand years."—Rev. 20: 4.

This promises a companionship of a thousand years with Christ, and if there was no Scripture more definite, we might be imposed upon by the ethereal and fantastical ideas of a heavenly abode "*beyond the bounds of time and space, where the eye of man can never trace.*"

It must have been some such parataxsis, that caused the French philosopher to say, "Religion will do very well for women and children." But I am of the opinion that the women and children of America want something more substantial to fill their conception of the future condition. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said: Behold, I make all things new. And he said unto me, write: for these words are true and and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son."—Rev. 21: 1–7.

The reading of these glowing words of promise, should thrill every soul with ecstatic joy, because there is no ambiguity therein. God and man shall dwell together, and the word of truth gives us to know just where the mutual abode shall be: "And hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5: 10. To this agrees the word by the prophet Daniel: "But the Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. * * * And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 18, 27.

Saints are to obtain the benefits of that great covenant and kingdom, and that is the peculiar and distinguishing title of the church that was organized by the prophet Joseph Smith, and if we comply with the necessary requirements, God will most assuredly establish his covenant, and when he comes we shall be with him.

(*m.*) It has occasioned not a few theological rencontres on account of the representatives of the gospel restored, in our claiming a dispensation of the "*Fulness of the gospel,*" but such was promised: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in him-

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self: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ."—Eph. 1: 9–12. Let this be read and considered with an impartial desire to learn the truth of God relative to what the Father will accomplish in the fulness of times. Should some caviling critic urge that this scripture was fulfilled in the time of Christ, we would ask, where is the proof that all things were gathered, or united in ONE then, during any time since or now.

Sin and disobedience may be considered as an ailment, and sometimes powerful and searching remedies have to be administered, we submit the following as an illustration; "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2: 11, 12. If what the world is pleased to call Mormonism be a delusion, and people are deceived thereby, the success of the delusion is quite limited. Mr. Charles Bancroft, in his "Footprints of Time," gives on page 724 the population of the world at 1,380,000,000. While we may safely estimate the aggregate membership of the Reorganization at 30,000, and if these be the deluded ones, the proportion would stand thus, 1-46 oooth or one in every forty-six thousand. But if Christ spake the truth, "And as it was in the days of Noe, so shall it be also in the days of the Son of Man," (Luke 17: 26), it was the great majority working wickedness that caused the overthrow of the world by the flood. The reader will, therefore, not think us egotistical, if we suggest that it might be possible that the one might be right, and the forty-six thousand in error. As strange a thing as that took place when Israel worshipped and danced before Aaron's molten calf.

In presenting the proposition that we are proclaiming the fulness of the gospel, we wish it distinctly understood that we appeal to the Bible in defense of the claim. I have already stated what the principles of the doctrine were, as they were taught by Christ and the apostles in the first century. The organization during that same period is described thus: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings helps, governments, diversities of tongues."—1 Cor. 12: 28. And to the Ephesians the same author wrote: "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph- 4: 11. This was the constitutional, organic body as instituted, and which was to remain. And inasmuch as Christianity abandoned the organization as revealed in the New Testament, therefore God hath made a reorganization of the church in the same order as left by the Redeemer himself.

We not only preach the old original doctrine and organization, but likewise the spiritual gifts as manifested in the apostolic church. We recognize the voice of God commanding, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. 6: 16. If we observe the fiat of Jehovah, and with fealty enquire for the good way, and call the attention of the people to the path that leadeth unto the fountain of life, and they reject our invitation, and treat the call of heaven with utter neglect and contempt, we should not be regarded as censurable. For the gospel as taught by Jesus is for a "witness" to mankind, and all should know that the object in taking testimony is to exculpate one party, and to convict the other. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14. Without cessation we propose to continue preaching the unadulerated gospel of salvation until the foregoing prediction has its accomplishment, for we are painfully aware that "to the one we are the savor of death unto death; and to the other the savor of life unto life."—2 Cor. 2: 16. "But if our gospel be hid, it is hid to them that are lost."—2 Cor. 4: 3.

In the name of Him that died that we might live, we entreat all to turn from the vain allurements of a sin-loving world; put away your foibles, and live unto God, a light unto those around you, that the gospel may become efficacious in spreading and increasing in righteousness from the rivers to the ends of the earth; that the dwelling place of our God shall be glorious when He shall take delight in all His saints, for "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7: 14. That is, they have suffered much for the gospel and the hope of eternal life with God in the kingdom of everlasting peace, rest, and exaltation.

(*n*.) On account of the unification and harmonious agreement of the doctrine as taught by the Saints' Church, as also the absolute perfection of the organization and polity of the church, with the obtaining of the gifts of the Spirit, it would seem that the wise, learned and refined would be among the first to accept and propagate the heaven-sent economy. But it has never been so, and the prophet Joseph Smith, in the very inception of his work and revelations, said it would be the "*weak and simple*" who would declare this gospel. And the more vehemently the gainsayers persist that the eldership are hardly up to the mediocrity of humanity, the more clearly and more positively do they prove the truthfulness of his revelations, and that there is no friction between them and those in the Bible. For "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. 19: 7. From the Lord's standpoint it would appear that the simple had largely the advantage in the great struggle for gaining wisdom and his favor. The irrefragable word is that "it giveth understanding unto the simple."—Ps. 119: 130.

The most of our great inventors, explorers and philanthropists, have in their time and age been considered simple and silly. It takes the lapse of time, and the after generations to make the discovery of the real worth and character of the true benefactors of man. Honesty, uprightness and purity are the qualifications to entitle the simple and weak to obtain a diploma authorizing them to preach the gospel. "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised."—1 Cor. 4: 10. If Paul and his associate ministers, with the above record, could fight a good fight, and win a crown, there need be no necessity for us to sit down discouraged, and cease the conflict. Why may it not be said of the earnest workers in the harvest field of this age as of the ancients that "out of weakness [they] were made strong."—Heb. 11: 34. A faithful continuation in well doing will surely result in the gaining of divine knowledge, for it is a known fact with the artisan, that practice makes perfect. So we expect that by practicing the acts of righteousness unto the end of the earthly race, to receive in return perfection, justification, and sanctification.

(*o*.) Had the conception, the draught and architecture of the church and work, known in the common parlance of the world as "Mormonism," been wholly of human origin, as is so vociferously charged by the traducers of Joseph Smith's character, and conceding his want of education, and, therefore, his igorance of the world, its ways and its history; but still more so of all the fine points of distinction, and matters of controversy in the religions, how can it be accounted for that in giving to the world a new church at the time he set in motion his strange work that he should have been so much more successful than all his predecessors in church building? That he should have brought into being an organization that has proved to be cosmopolitan, and which, after enduring for nearly six decades the most bitter oppositoin and persecution that any church has met with in "*the land of the free, and the home of the brave*," and in addition, internal disturbances as well, also one of the most gigantic apostasies that ever befell the church of God, and notwithstanding that foes without, and foes within have been indefatigable in their attempts to overthrow the work, the old ship Zion weathered the blast, and it has not been found necessary, since launching upon the tempestuous waves of public enquiry, to alter in the least, either by elimination or emendation, and there has been gathered into its folds people from all churches and nations, and the circle of its operation is steadily widening, to the far distant nations and islands of the sea? If there had been no inspiration from God in the initial of this work, instead of the symmetry it now exhibits, indicating the

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Supreme will that gave it to the world, we would find the patchwork of vascillating man, seeking to suit his system to the customs, people and fashion of the times.

Changes are no mark of progress or improvement; but the gospel as introduced by Joseph Smith will meet every emergency and contingency; the rich and the poor, the learned and the ignorant, male and female, bond and free, white and black; all with equal propriety can receive of the ordinances and blessings thereof, and in the time of rewards receive for a faithful living of its principles, a crown that fadeth not away; "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:27, 28.

Thus we believe and thus we teach, and all the world must hear.

CONCLUSION.

In collating evidence that sustains the fact that the revelations of Joseph Smith, are in harmony with the inspiration of the ancient prophets of God, I have thought to be concise, without being so brief as to mar or impoverish the theme. We protest, in the name of him who gave his life to redeem the race that we are not misguided, neither fanatical in our acceptance of the faith and doctrine of this church. And if at times we may appear to be enthasiastic, it can be accounted for on the basis of our being in earnest; for our zeal is to comply with the injunction: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

The man or woman who will intelligently and faithfully observe and keep this commandment will have no time for the follies and blandishments of the world; and while many religious people have seasons of great piety, followed by lukewarmness and then revival efforts, the Saints pass through no such periodical changes, but seek with an abiding trust in God to be firm and faithful, having obeyed the first principles of the doctrine of Christ, let us "go on unto perfection."—Heb. 6:1. "And besides this, giving all dilligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2Pet. 1:5-7.

Can it be said truthfully of a people who labor with an indefatigable zeal for the promotion of all that is pure, good, virtuous and ennobling, as taught by the Lord, his holy apostles and faithful servants, that they are perverse, evil, wicked and pernicious, and that their doctrine has a tendency to nnchristianize people. Never! No, never!! We are not ashamed to believe and teach the truth of heaven, as Jesus spake of himself: "I am the way, the truth, and the life; no man cometh to the Father, but by me."—John 14:6. "All things are delivered unto me of my father: and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him."—Matt. 11:27. That was true when the Lord spoke to the hard-hearted, stiffnecked Jews; and it is true now while the so-called Christians are erecting costly houses to the name of the departed dead, and rejecting the revelations of the present hour, perchance they came through Joseph Smith. We can afford to abide the arbitrament of time to prove the harmony of inspiration.

Selections.

EUROPE'S STANDING ARMY.

LONDON, Jan. 21.—Europe enters upon the second decade of her existence under the Berlin treaty with less apprehension of immediate trouble than she has felt in any preceding new year. The chances of international provocation are indeed for the moment reduced to a minimum. There is, for the time being, internal peace throughout the Balkan States and the great powers inside the triple alliance find themselves so evenly balanced against those on the outside that no one sees reason to fear any precipitate tipping of the scale.

These ten years of peace under the arrangement of Lord Beaconsfield and Prince Bismarck have not, however, been distinguished by blessings which such a long and pacific term might be expected to bring. Every nation in Europe has paid most dearly for the privilege of quiet. Since 1872, then the last elaborate computation of the armies of Europe was made, the taxpayers of the Continent have expended $7,500,000,000 on preparations for a war that has not come, or nearly twice what we at home expended on our four years of civil war.

A big struggle ten years ago, with results of such a sweeping character that a partial disarmament could have followed, would have been infinitely cheaper and better for Europe than this long nightmare of dread and ruinous preparation. Since 1872 Germany and France have both more than doubled the actual war strength of their armies, and the total war strength of the seven Continental Powers, counting the Baikan States as one, has risen from 6,142,000 to 10,480,000. If we add to this host of trained fighters on a war footing the classes of partially trained men in the second and final reserves we get an imposing total of 28,000,000 soldiers all liable to be drawn into the next European war, and now more or less withdrawn from peaceful vocations, at a total annual public cost of $600,000,000.

This vast war taxation wrung from peoples who do not hate each other, who do not want to fight, who ask only for opportunities for peaceful industry and mutual traffic, is a terrible burden. The blood money must be borne, however, for no better reason than that it is still in the power of a few families—the Hohenzollerns, Hapsburgs, Romanoffs, Bourbons, and Coburgs—to embroil the whole continent with their dynastic intrigues and ambitions. It is only when these modern figures of armies and war taxation are studied, figures at which Frederick the Great or Napoleon would have been paralyzed with amazement, that we realize what kingship means.

E. C. Briggs, box 323, Pittsburg, Pa.
J. H. Peters, Coleman, Midland Co., Michigan.

Conference Minutes.

SOUTHERN NEBRASKA.

This conference convened at Nebraska City, January 20th and 21st. J. W. Waldsmith president, Charles H. Porter secretary. Branch Reports: Blue River 130; 1 baptized, 2 removed by letter, 2 died. Palmyra Branch 63; 2 received by letter. Nebraska City 137, 1 received by certificate of baptism, 1 died. Moroni 20, no change. Ministry reports: R. C. Elvin, high priest; P. C. Peterson, C. H. Porter (baptized 1), H. C. Bronson, J. W. Waldsmith, J. Armstrong, Thos. Nutt, James Thompson, Elders; John Everett, Walter Self, A. Buchanan, James Ferguson, Priests. Reports of Sunday Schools: E. D. Briggs, superintendent of Nebraska City S. S.; Levi Anthony, superintendent of Blue River S. S. Bishop s Agent's report: Money on hand last report $13.33; received during the quarter $163 48; money paid out during the quarter $153 05; balance on hand $23 76. On motion the President was instructed to take immediate steps to have the work set right in Lincoln and report at next conference. On motion the president was instructed to go to Plattsmouth and see to the work at that place, and report the result of his labors at next conferece. H. C. Bronson, Levi Anthony, J. W. Waldsmith, R. C. Elvin, and Charles H. Porter were chosen delegates to General conference, and were instructed to use their influence to have the General Conference of 1890 held at Lamoni, Iowa; and also to use their endeavors to have H. C. Bronson and C. H. Porter returned to their present field of labor. Present district officers were sustained. Adjourned to to meet at Wilber, April 21st, 1889.

ST. LOUIS.

Conference convened in the Saints' Meetinghouse, No. 2518 Elliot Avenue, St. Louis, Missouri, Saturday, January 5th, W. Jaques president *pro. tem.*, and R. Etzenhouser clerk *pro. tem.* Evening session: On motion, Elder J. W. Gillen was called to preside. Branches: St. Louis 188, 3 baptized, 2 received, 1 expelled, 3 died. Cheltenham 30; 1 removed. Elders reported: J. W. Gillen, R. Etzenhouser, W. Jaques, N. N. Cooke, W. Jemmett and J. Beaird. Report of Bishop's agent: Balance on hand October 4th $53.20. Received since $56.55. Total $109 75. Expended $76.30. Balance December 31st $33.45. N. N. Cooke agent. Report audited and found correct and adopted. Preaching by Elders Etzenhouser and Gillen. Adjourned to meet in St. Louis, Missouri, Saturday afternoon, March 30th.

Miscellaneous.

CHURCH SECRETARY'S NOTICE.

Presidents and clerks of districts will confer a favor if they will make out their statistical reports for the past year and send them in by, or as soon after the 1st of March, as possible. Include with them a brief statement of the ministerial labor performed, present condition of district and prospects for the future. I will supply those who have not the regular blanks on which to make reports if they will notify me by card.

H. A. STEBBINS.
Church Secretary.

NOTICE.

To Lester R. Tyson, Flora Tyson, Charles H. Hendricks, Emma J. Grass, Martha I. Grass, Samuel C. Grass, Eleanor Grass, George B. Hendricks, Minnie Cain, Hugh Thornton, Elisabeth Thornton, Mary K. Thornton. An action was taken by the Platte River branch, in business capacity, January 18th, and you are hereby notified to report to the Secretary of said branch and get your letters of removal before March 25th 1889, or you will be reported as scattered members.—J. W. Hollenbeck, Secretary, Elmwood, Cass County, Nebraska.

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READ THIS.

To the Saints in Far West (Missouri) District: Many of you having expressed a determination and desire to aid the church financially the past year, I trust you have not forgotten that purpose and hope you will speedily comply with the instruction of the Bishopric and carry into effect your good resolves by sending me your tithings and oblations, and those who can not pay all at once should pay on the installment plan, but be sure to be prompt and pay what you can. No one can expect to have the special blessings of God, either spiritually or temporally, who do not aid financially when they can and thus keep the commands of God and render effectual the letter and spirit of the gospel. We should show our faith by our works, and thereby prove God and the church and secure the blessings. I trust you will at once pay in your tithes and offerings, for my report for the past year will be sent to the Bishop about the 25th of February, and I desire to have it appear creditable to the district in showing our faith and good works in the cause of Christ. I am pleased to say there are some in our district who consider obedience and faithfulness in the financial affairs of the church a vital duty and act accordingly. All should do so. "Bring ye all the tithes into the storehouse," is the command of the Lord to his Israel, and when this is obeyed he promises to "open the windows of heaven" and "pour" them "out a blessing, that there shall not be room enough to receive it." Please don't delay, and send by post office order or registered letter to me at 623 Messanie street, St. Joseph, Missouri. Yours,

WM. LEWIS, *Bishop's Agent.*

TWO DAYS MEETING.

A two days meeting will be held at Bayport, Michigan, on Saturday and Sunday February 9th and 10th. An invitation is extended to all Saints and friends to attend. WILLIAM DOWKER.

TO THE MEMBERS OF THE HIGH PRIESTS' QUORUM, GREETING:

Beloved brethren in the Lord, and fellow laborers in the cause of truth, I have been impressed to write to you and to exhort you to diligence in the great work of the last days. Many of your heads are silvered over with age, others are entering the period illustrated by the "sere and yellow leaf." The labors performed by you have been many and arduous, but while life and health remain our duties remain. The day of rest will come, but not until our work is done. At no period of our lives can we lay down the weapons of warfare, with God's approval, until he calls us hence. Yet he will demand no more of us than he gives us strength to perform, and that strength is promised according to our day. We may not possess the vigor and vitality of youth; nor will God require the Herculean labor performed in our youth, in enduring hardships, undergoing privations and laborious toil. But our labor should have given us experience, and that experience wisdom, thus fitting us for duties, if not of a higher order, of equal importance and equally essential in other spheres. To my mind, while there are different departments in the kingdom of God, the labor to be performed in each is equally essential and equally honorable. The foot can not despise the head, the head can not despise the foot, without the whole body suffering loss. Each member must perform its part, and to do that each must know their duty. Hence the necessity of profiting by our past experience as well as drawing from the well-spring of heavenly wisdom and knowledge such lessons as shall fit us for our work. God has made this imperative upon us in these words: "Wherefore, now let every man learn his duty and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shews himself not approved, shall not be counted worthy to stand. Even so, Amen."—D. C. 104:44.

The call to "come higher" is not merely to invite us to more honorable positions or offices, but it means greater excellence in our works, our characters, our lives, in fact to a higher plane of wisdom, virtue, knowledge and every qualification necessary to fit us as co-laborers with God. And when clothed with these qualities there will be no obstacle to our rising to glory and power in this kingdom. God will take care of our honor there. But to the slothful and negligent there can be but shame and contempt.

It is hoped that there will be full representation of all the quorum at our next General Conference, in St. Joeseph, Missouri, either in person or by letter, as circumstances permit. We trust all will report good labors done; but if you have done nothing, say so and give your reasons. Let us know of your faith, be it weak or strong; and of your determinations for the future. If you have not been appointed by church authority to any special duty or calling, remember that does not free you from the obligation to do all you can for truth in your respective localities, and that, too, in harmony with local authority of whatever grade. Work where you can, not where you would, and every barrier will fall before you, for the God of heaven will honor the willing worker.

Address all reports to the Secretary, Bro. Henry A. Stebbins, Lamoni, Decatur county, Iowa, at the latest by the first of March next.

Brethren, many of you I have never seen and may never see in the flesh; but I would love to form the acquaintance of all. In corresponding by mail, it will be necessary to enclose a postage stamp to ensure a reply, as my correspondence is large and my income is small. Praying that the blessing of God may rest in abundance upon every member of the quorum, I remain your brother in the one great cause,

CHARLES DERRY.

CONFERENCE NOTICES.

Pittsburg and Kirtland district conference will convene at Pittsburg, Pa., Saturday, March 2d, at 2 o'clock p. m. Saints are requested to bear in mind the resolution of conference, that delegates should be elected to *bring* reports of branches, as declared in D. & C., sec. 17th, and it is hoped that every branch will be represented. The appointment of delegates to the Annual Conference, to be held at St. Joseph, Mo April 6tn, will be acted upon, as well as other matters in which all should be represented. Brethren W. H. & E. L. Kelley, James Brown, Leonard Scott, and other brethren of the ministry are expected to be present. Branch conferences should be held not later than February 20th, and reports brought in person by the branch delegates to the conference. Where it is absolutely impossible to send by delegate, reports should be forwarded to W. H. Garrett, district secretary, Greenville, Mercer county, Pennsylvania, not later than February 25th. Brethren, come with the spirit of prayer and humility, that the presence of the Master may be with us that we may do the Lord's business acceptably.

E. C. BRIGGS, *Pres. of Mission.*

The conference of the Philadelphia district will be held at the Saints' Hall 156 Rockaway Ave., Brooklyn, February 23d at 7: 30 p. m. Bro. W. H. Kelley is expected to be present. All officers of the district are requested to report. Send all reports to Joseph Squire, Sr., 99 Hinsdale St., Brooklyn, New York, district president.

MARRIED.

RUCKER—CLARK.—At the residence of the bride's parents, Sunday evening, January 13th, 1889, by Elder J. H. Lawn, Mr. J. J. Rucker, of Visalia, and Miss Dora S. Clark, daughter of Bro. and Sr. Matthias Clark, of Tulare City, California.

DIED.

HOFFMAN.—Andrew Hoffman was born in Montgomery county, Ohio, October 12th, 1826; died in Monona county, Iowa, December 16th, 1888, after a lingering illness. He joined the church in an early day, therefore he passed through many of its trials; was ever ready to defend his faith and bear his testimony to the truth of the work. He had much experience in the church, understood the doctrine well, and was always ready to sacrifice his all for Christ, spent time and money freely for the spread of the gospel and has accomplished much good in the world both by example and precept. He joined the Reorganized church in 1865 and was ordained an elder the same year; was ever faithful, patient and true under most trying circumstances, and murmured not when called to bury his youngest son, the pride of his old age, the hope of his declining years. He was a noble, honest man, of kind disposition, a worthy, respected citizen, esteemed by all who knew him. He leaves a wife and two daughters to mourn his death, also two sons and one daughter by his first marriage. "Blessed are the dead which die in the Lord."

FORD.—Sister Evie Ford was born October 12th, 1866; died December 24th, 1888, aged 22 years, 2 months and 12 days. Joined the church November 16th, 1883, being baptized and confirmed by elder T. W. Smith. She was a young lady of rare firmness and a consistent Saint. She died strong in the faith of the latter day work. She said she was prepared to go. Funeral services by elder M. R. Scott. Text Revelations 14: 13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, That they may rest from their labors; and their works do follow them."

One sweet flower has drooped and faded,
One dear sister's voice has fled,
One fair brow the grave has shaded,
One dear sister now is dead.
We ought to feel no thought of sadness,
For we know she's happy now;
She has knelt in heartfelt gladness
Where the blessed angels bow.

JONES.—Joseph M. Jones died August 1st, 1888, aged 23 years, 3 months and 12 days, of dropsy. Calvin E. Jones died October 20th, 1888, aged 19 years and 18 days, of heart disease. Not members of the church. By request their funeral was preached by elder M. R. Scott, at Riceville, Indiana, November 12th to a large gathering of friends and relatives.

LEACH.—At her home near Elkhorn, Nebraska, January 8th, 1889, after a long and painful illness, Sr. Alice R. Leach, in her 37th year. The deceased was born in Sandusky county, Ohio, in 1852, and came to Nebraska with her parents in 1863 where she became acquainted with the latter day work and was baptized in June, 1867, by Thomas J. Smith. She ever remained a firm believer and exemplary christian until her death. She left a husband, mother, brothers, sisters and a host of relatives and friends to mourn their loss.

SLATTEN.—At Independence, Mo., January 22d, 1889, of congestion of the brain, Nellie, only child of Mr. and Mrs. George Slatten, aged 6 months and 23 days Funeral sermon by Elder F. C. Warnkey at the residence. Thus a bud of promise is transplanted from this world of sorrow into the Paradise of God.

BYERREGAARDE.—A. N. Byerregaarde died 26th of November, 1888, in Nodaway county, Missouri, aged 74 years, 10 months and 1 day. Funeral sermon was preached in the Methodist Church in Guilford, December 30th, by Elder J. Thomas. He leaves a wife and several children to mourn his death.

CHURCH RECORDER'S NOTICE.

District presidents and clerks, or others, who have in their hands branch reports that have been received at district conferences, will eonfer a favor by forwarding them to me immediately. And the reports to the February and March conferences, please send them in as soon as possible after the sessions, so that all may be recorded before April. H. A. STEBBINS,

Church Recorder.

AUTUMN LEAVES.

The following is the contents of the Autumn Leaves for February:

The Spoilers of Jerusalem.—Morning Song.—Whom Hath God Chosen.—New Year.—The Story of the Book of Mormon.—Under the Lamp-Light.—The Poor Widow's Offering.—Advice to All—Read Good Books.—"Neglected Once, I Come No More."—Pattie; Or, Leaves From a Life.—Lecture Before the Student's Society.—

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Baby's Curl.—Notes on the Wing.—Address to the Lamoni Sabbath School.—The Child's Prayer.—February Twenty-Second.—Autumn Leaves from the Tree of Poetry.—Leaves from Palestine.—With the Church in an Early Day.—Saint Valentine's Day.—Editor's Corner.—An Autumn Leaf.—A Debt of Honor.—Pencilings by an Australian.—Corsets.—Round Table.

TOBACCO.

Tobacco contains an acrid, dark brown oil, an alkaloid, called nicotine, which is a deadly poison, the virulence of which can be compared to prussic acid. Birds are killed by inhaling its vapor in quantities too small to be measured. An application of this poison, therefore, would be fatal to every living thing with which it came in contact. It is shown by this that the intemperate use of tobacco is very hurtful and the majority of men who use it all go beyond the bounds of reason. In smoking a cigar the part between the teeth should not be sucked or chewed. A cigar holder is needful. Cigarettes are very harmful, on account of the great amount of nicotine absorbed and the almost invariable practice of drawing the smoke into the lungs. In boys the use of the weed is attended often with serious results and in almost every case growth is impaired. As an example of the injury which the constant use of tobacco will work on a people, take the Maoris of New Zealand, who before the introduction of tobacco, for which they developed a passionate liking, were the most finely developed and powerful men of the tribes of the Pacific islands. Now they have become decimated in numbers and at the same time so reduced in stature and development as to be an altogether inferior type of men.—*Sel.*

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, Feb. 16, 1889

THE CHURCH AND THE WORKINGMAN.

WE clip the following from the *Enquirer*, of Provo, Utah, which credits it to Rev. C. M. Morse in January *Forum*. It is well worth reading by all our patrons, for it exhibits in a striking way the antagoism existing between the churches and the laboring man and also between capital and labor. These are crying evils and should be remedied speedily lest wrath and ruin sweep them down at the cost of vast amounts of life and property. "God is just and his justice will not slumber forever."

Apropos of this we may here say that, had the industrial system proposed by Joseph the Seer and set forth in his revelations and letters to the church been fully established, the world would have had a practical demonstration presented them that would solve in an easy, natural, humane and ennobling way the industrial problems which now oppress men and menace the peace and integrity of society. The system he proposed provides that wealth be taken from where it can be spared and placed where most needed, also that all should labor first for the common good, and at the same time each person be held accountable for his personal stewardship. Provision was made for the honorable employment of all, also for the discouragement of idleness and the punishment of "the idler," and that all who embrace that system should be made "equal according to their wants, their circumstances, their families and their needs" as should be determined by competent, authorized, unselfish, disinterested managers. But neither the world nor the church were prepared to adopt that nor anything approaching it, but followed in the old grooves of "get wealth and place—if possible, with grace—at any rate get wealth and place." And we know of no place where this latter has been carried out to greater extremes than in Utah under B. Young and others there. We are pleased to see the *Enquirer* and other Utah papers agitating these matters and facing toward the light.

"The time was when in our land there was no recognized antagonism between the working classes and the churches. It is a new problem in our civilization. The cause should be easily discovered by unclouded eyes. Fifty yeare ago aristocracy pretensions were looked upon as vagaries and treated with contempt. In the churches people felt nothing of the chill of caste. A glance at the centers of population must convince us that now all is changed. There is an evident rivalry in the erection of splendid edifices and in the social and oratorical qualifications of the ministry. The poverty of the workingman's home is accentuated by comparison with the richness of the sanctuary. The chief seats are vivid with purple and fine linen. Outside the house of God exists a social aristocracy, bulwarked by inferior cliques, and governed by unwritten rules making distinctions between man and man. We have a moneyed aristocracy, a political dictatorship, landed proprietors, a rapidly increasing tenant population, the 'working man' and the 'tramp.' With the vast augmentation of wealth in the possession of the few, and the increasing poverty of the many, the time is at hand when there will exist between classes gulfs as impassible as that between Dives and Lazarus. Intensifying social struggles are working a transformation in the character of the church, as is manifest from the new terminology coming into general use, such as 'star preachers,' 'first class churches,' 'wealthy congregations,' and 'our poor charges.' The obverse of this if found in the expressions of the workingmen: 'We can't dress well enough to go to church;' 'your leading members don't notice us on the street;' 'your preachers run after the rich;' 'the ministers side against us in the matter of strikes.' They are, in stern reality, at the mercy of employers; are compelled to stand in the market-place and sell their labors at a rate fixed, not by the golden rule, but by the ceasless, grinding competition of the hungry unemployed. As a result of this condition, their situation is becoming daily more aggravated. One million of unemployed men, constantly recruited by the drift from foreign sewers, compete with those who are at work, content if they but receive a pittance for their toil. The iron law, universally accepted, that the tendency of wages is to the lowest point of subsistence, is in our time absolute. Here, then, is developed the problem that confronts us, and in the statement of which is presented the relation of the church to labor. The two great classes of our population, capitalists and working men, are separated by an irreconcilable antagonism in assault and defense of a system which, in the thought of the masses, is founded on injustice and denounced by God's word. And while the economic law is not grasped in all its bearings by the working men, its results are felt in their unceasing toil, the galling sense of deprivation and injustice, the sufferings of loved ones, and the overshadowing presence of the almshouse. The churches, slow to accept ecclesiastical and economical reforms, have reached the last stage of conservatism. They maintain, at least by implication, that the great fortunes of the day are the fruit of legitimate industrial enterprises, and belong to their possessors as against the world. Men who, under ancient legal provisions have monopolized the store of wealth which God has placed in the earth, are upheld as possessing under divine sanction; while they who undertake to show that the masses are defrauded of their birthright, are classed by many with communists, whose aim is the subversion of the rights of property.

"With regard to poverty, leading religious thinkers hold that it is due to laziness and inefficiency, waste, mismanagement, extravagant, injurious indulgence, and absence of a definite and resolute purpose to escape from poverty. The church seems to believe that the cure of present social ills will result from the reform of individuals, independently of any change in or by legislative enactment or industrial methods; which is to assert that the prosperity of a people will be better conserved by the charitable contributions of a class than by securing equal opportunity and exact justice for all men. The workingman knows from experience that the position is untenable. The church says to the man who is supporting his family by his wages of one dollar per day, that he may become wealthy if he will; it points to the millionaire who began life in humble circumstances, and tells the man who is striving to keep his dollar-a-job against the competition of a freshly imported Italian, that his poverty is the result of his own faults and deficiencies—that he alone is to blame. It preaches to him that his lot is providential; that God gives to some men (instance, Abraham) peculiar ability to secure wealth and withholds it from others; that poverty is a blessing tending to promote spiritual growth; that he must not become discontented, nor question the justice of God's dealings with men as observed in the affairs of society; and that, above all things, he must not antagonize the current doctrine of vested rights.

The laborer is not unreasonable in his temperament. He does not dislike a wealthy man simply because of his prosperity. He is willing to do the heavy work if need be; he rejoices in the merited advancement of his fellows, and is the stanchest supporter of our institutions. He objects to the industrial sytem, believing that the producer of wealth should retain that which is fashioned by his labor and skill, instead of handing it over to another man, to receive in return a pittance out of that which he has created.

All wealth is the result of the application of

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labor to natural opportunities: they who create it occupy the lowest and most wretched level of existence; the few, who do not create the wealth, but who take possession of it by means of indirect processes, constitute the highest class in society and the church. If the system which produces such results is sanctioned by religious teachers, they who suffer because of its operations will reject the teachers and the religion they profess. To champion the cause of labor would alienate at once the majority of those who possess wealth, and of the large class who hope at some time to secure riches."

NOT A "SECT."

THE Denison, (Texas), *Gazetteer* of the 27th ult., in the clipping below styles the Reorganized Church a "peculiar Christian sect." That will do, except that it is not a "sect" in fact, for it was never "cut off" nor "separated" from another body. It is the continuation of the Church of Christ organized April 6th, 1830, holding the same doctrines, ordinances, ceremonies, church organization, promises, and spiritual blessings. It is the Church of Jesus Christ of Latter Day Saints reorganized, as its title and its history sufficiently prove. The church, as an organized body, was "rejected" of God as to its specific quorums and councils and their functional and correlative relations, and authorities, but not as to its membership nor general priesthood authority. The Lord declared that it would be "rejected as a church" (D. C. 107:11) if the Saints failed to keep certain commandments given them. They did fail in this, and the consequence was, the church, as an organization, was rejected of God, "cursings, wrath, indignation and judgments" came upon the Saints, they were smitten, oppressed, and scattered, the quorums and councils were distracted and dissolved, various factions were organized under different leaders, all in conflict with the order and law given for the government of the church as set forth in its standard books; rank heresies crept in "privily" among the confused and bewildered members and ministers, and all the evidences of such rejection are but parts of the history of the Saints from 1844 until the present day. The Twelve (nine of them), who led away the largest of all the factions, immediately upon the death of Joseph and Hyrum usurped the leadership of the church, entered into the Nauvoo "stake" and overrode the rights and authority of its officers, violating their own calling and authority, and invading the offices and duties of others, thereby increasing the confusion, perplexity and blindness that then seemed to reign triumphant. Joseph the Seer had solemnly charged the Twelve when organizing and setting that quorum in order, saying: "The Twelve will have no right to go into Zion, or any of its *stakes*, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to *go abroad* and regulate all matters relative to the different branches of the church."—*Millennial Star* 15:261, and *Messenger and Advocate* 1:151. But, forgetful or reckless, they went into the Nauvoo "stake," dictated and dominated its officers, invaded the rights and duties reserved to the High Council and other quorums, proceeded to the ordination of Bishop's, contrary to the law of the church, (D. C. 68:2; 104:4), and then, by a perversion of Doctrine and Covenants 104:30, 31, and in violation of the well established precedents of the church, undertook, finally, to ordain all the officers (and more) of the church, thereby creating the "sect" properly called Brighamites, (Brigham Young being the chief originator and builder thereof), organized without due authority, organized contrary to the laws and precedents of the church, and then governed and indoctrinated it utterly at variance with the regular, authentic, publicly endorsed and publicly promulgated word as set forth in the standard books and records of the church. As to the usurpation of the Twelve, it is clearly set forth in the "Autobiography of Parley P. Pratt," pages 372–3, &c., for he there admits that he opposed and denounced the calling of "a public meeting" in Nauvoo by Pres. William Marks, who was both president of that "stake" and of the High Council. Matters went on from bad to worse under this usurpation of the Twelve, followed by the organization of Strangism, Rigdonism and various other isms and ites, all of them in violation of the specific order laid down in the law and accredited precedents of the church, in all of which is seen the fruits of a "rejected" church, a darkened, bewildered and captive people, many of them fulfilling Paul's predictions of the latter day apostasy, (1 Timothy 4:1–3), also the predictions of Joseph the Seer and the Book of Mormon on the same matters.

Now, the Reorganized Church, by divine call in 1851 and later, proceeded to take steps preparatory to the reorganization of the church, and afterwards did reorganize it by the commandments of the Holy Spirit, in strict accordance with the patterns set forth in the approved law and precedents of the church as they existed and were taught and observed in the days of the "choice Seer" whom the Lord called, authorized and empowered to "lay the foundation of his church and built it up in its most holy faith." Hence the "Reorganized Church" is not a "sect," but is *the* Church of God reorganized by the appointment of heaven and in strict accord with the authorized law and precedents of the church. And the evidences confirming this fact are found in its work harmonizing with the law and the precedents, and in the confirmation and approval of its work by the gifts and blessings and favor of God.

Here is what the *Gazetteer* has to say:

"Comparatively few people are aware that there is a Mormon Church that has no connection with the Utah organization, and repudiates polygamy as a crime. When Mormonism is mentioned the mind instinctively reverts to Salt Lake City and Brigham Young. There are, however, Mormons in nearly every state in the Union, who repudiate Brigham as a prophet. They have strong church organizations in many places, notably in Iowa and Missouri, and they are carrying on active missionary work, not only in this country but in Europe. They call themselves "The Reorganized Church of Jesus Christ of Latter Day Saints." A few days ago arrangements were perfected by delegates appointed for the purpose, to hold a world's conference of this peculiar Christian sect at St. Joseph, Missouri, early in April.

THE following editorial from the Lamoni, Iowa, *Idependent Patriot*, may be read by all with profit as to its prominent facts touching the Jewish race and their influence upon the world's civilization and progress, also as to Hirsch's liberal sentiments relative to free non-sectarian education. Broad, unselfish, unshackled views on education are rapidly gaining ascendency the world over. These are not only cheering harbingers of future good, but they are solid, satisfactory evidences of great gains already accomplished.

The prophets have all predicted good for Israel in these latter days, and all who love God and their fellow man may well rejoice and be glad in seeing the Jews come forward in the grand march to better, higher conditions.

"THE GIFT OF A JEW.

"The merit of giving can not be justly measured by the amount alone; but when all other things are equal, this may fairly enter as an element in the computation.

"As all acquainted with Jewish history know, the Jews of Russia, Poland, Hungary and Austria, by the persecution and cruelty of centuries, have been reduced to a condition of servitude to ignorance and superstition which, considered with reference to its causes, present effects, and future consequences, is indeed deplorable.

"But a ray of light has come. Another name has been added to the list of great philanthropists. Forty million dollars have been given by Baron Hirsch for the purpose of establishing schools in the waste lands of Russia, Austria, Hungary and Poland, that the poor, ignorant Jews who inhabit those countries may become educated and thus delivered from their race and religious prejudices. The vouchers for the money were recently placed in the hands of a committee of twenty Jews, who waited on the Baron in Paris, who are to superintend the construction and management of the proposed schools.

"The effect which will ultimately be produced by the work thus begun, can hardly be conjectured; but the object specifically pointed out by the baron—the deliverance of the Jews from race and religious prejudices—gives assurance, if his hopes are realized, that a great and desirable work will be done.

"Whatever the particular beliefs indulged with reference to the Jews, all who desire the emancipation of the human race as a whole can but look with favor upon the work inaugurated by this unparalelled gift. The ignorance, superstition and unsociability of the great Jewish race have prevented them from justly estimating and appreciating either their past history or their present condition; and their foes taking advantage of their coldness and exclusiveness, have inflicted the most cruel punishments. Both the Jews and their persecutors need enlightenment. Both

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need to be more thoroughly informed as to the facts of the past and present and the possibilities and probabilities, and in some instances, certainties of the future.

"The Jews are a part of a great and peculiar race. As the instruments through which came an important record, accepted by Christendom as divine, they are invested with a peculiar charm and interest of which they can not be robbed, neither by the persecution of foes nor the misguided zeal of friends; and whoever is seeking to map out the course of the world in its march towards freedoom and enlightenment will do well to give the Jews a prominent place in his calculations.

"The breadth and enlightenment of the Baron's project are particularly commendable. He does not propose that this people shall be educated as Jews nor as Gentiles, but as men. When the view obtains that education is for the race; that whatever good the world affords is for all the inhabitants of the world; that no walls erected by nations, religious schools or social organizations are sufficiently strong to withstand that mysterious influence which is marshalling the forces of good for the final emancipation of the race, we shall have reached a plane of thonght which makes the progress and elevation of all men both desirable and possible.

"Baron Hirsch has marked an era in the exercise of charity. He has risen above race and religious prejudices and only asks that his people shall be enlightened, and when that work is accomplished he confidently expects that their coldness, selfishness and seclusion will vanish. The confidence the Baron exhibits in the effects of free education illustrates his breadth of information and the scope and character of his mind. Only those who have gone but half way into anything fear to have it thoroughly explored. The lions and hyenas are generally pictured by the untrodden path. The monsters are generally in the unexplored South Seas.

"There are but two classes of people who fear full investigation: Those who are conscious that they do not possess the truth, and those who have been frightened by misrepresentation and falsehood from a full investigation of that which is said to make against the things they have received as true.

"We hope that the Baron's breadth of thought may be impressed upon the faculty of every school his bounty may establish; and that like a contagion it may spread to the other institutions of Europe and tend to relieve them from their bigotry and exclusiveness."

THE following remedy for Diphtheria should be known and kept at hand, for as explained, it is also of great value in other afflictions. We can from personal experience and observation bear testimony to the very excellent results following the use of bacon for cuts, bruises, snake and insect bites, lame joints, putrid sore throat, and like troubles.

CHADRON, Neb., Jan. 26th.—Editor of the Chicago *Tribune*.—For a period of twenty years the writer has used a simple remedy—to-wit: bacon, applied to the throat in the following manner; Cut the bacon in strips of one-half inch in thickness by one and one-half or two inches in width, and long enough to pass entirely around the throat. Remove the bacon rind and any lean meat there may be in it to prevent blistering the throat or neck. Sew the bacon to a strip of cloth so as to hold it in position and prevent slipping, and then apply the bacon to the throat and neck, and sew it or pin the strip around the neck so that it will not be uncomfortably tight. The throat and neck should be completely swathed with the bacon, and let it remain until after the soreness is gone, or, if after an application of eight hours the disease does not yield, put on a new bandage prepared in the same manner.

The bacon remedy for a wound in the hand or foot caused by a rusty nail is as old as your great-grandmother. I suppose it is nearly a specific for blood poisoning for the class of wounds last above described. Creosote is an active poison and is an active ingredient of bacon [from the smoke]. Creosote is contained in the smoke of wood, and perhaps the best is obtained from the beech. Creosote is an antidote for certain poisons. Salt is also an antidote for certain poisons, such as bee stings, etc. It is a well known fact to those living on the frontier that a live hog is not susceptible to the bite of a rattlesnake, but on the contrary hogs eat live rattlesnakes with avidity and impunity. Bacon contains the necessary elements—to-wit: "Hog's flesh," "salt," and "smoke" (creosote), to neutralize several poisons. Why is it not possible that these antidotes in combination (bacon) are not the specific for diphtheritic poison that the medical profession have long sought and not found? A single experiment will prove that the tissues of the throat absorb most of the fat of the bacon. After an application of bacon to the throat for six or eight hours what is left after removal has the appearance of having been cooked over a fire.

The writer has raised a large family of children, and during the last twenty years, upon the slightest appearance of diphtheritic sore throat, has applied bacon in the manner herein pointed out with unvarying success and the universal effect of changing the whitish appearance of the throat to a red in three or four hours. This simple remedy has been used by many others upon the writer's recommendation with the same result. The "bacon" remedy is not exclusive and can be used in connection with any internal remedy prescribed by the family physician and without the slightest possibility of doing any harm. If bacon is a specific for diphtheria, as the writer believes it to be, the remedy ought to be known and given the greatest possible publicity. Bear in mind that salt pork is not bacon. Salt pork has not been smoked, and therefore contains no creosote. Use bacon if you try this remedy.

PRO BONO.

EDITORIAL ITEMS.

OUR contributors will remember that we can not make use of manuscript written on both sides of the paper or across double columns. We trust this will be borne in mind as we usually reject articles so written. We also hope that all contributors will carefully revise their communications after writing them; correcting so far as they can and seeing that they clearly express the ideas sought to be conveyed.

As we go to press (the 9th inst.), we learn that "Willie," the only and fondly loved son of Bro. and Sr. John Scott, died at their residence in Lamoni, at two o'clock this morning. Bro. Scott is foreman of the Herald Office. Particulars will be given in next week's issue.

The January 29th issue of the Calhoun *Chronicle*, published at Grantsville, West Virginia, contains a defense of the faith by Bro. D. L. Shinn who has been preaching in that vicinity.

By recent letter Bro. E. T. Bryant informs us that he intends to locate in Hebron, Taylor county, Nebraska, the first of next month, and he desires to become acquainted with the Saints in that region. The president of that district in which Hebron lies will do well to correspond with Bro. Bryant at Hebron after March 1st.

Bro. E. Day Bennett, writes from Coleman, Michigan, where he is laboring with Bro. J. J. Cornish that they are having good congregations with an excellent outlook.

Bro. W. F. Clark writing from Caney, Kansas, states that he lately went into that vicinity and began preaching, the result of which has been to arouse an interest and make friends for the cause. He expects to reap at no distant day.

Elder R. M. Elvin was preaching at Wilber, Nebraska, the 4th inst., and wrote that quite a good interest was aroused there in the word preached, also that he had good success in selling the new Compendium, and that he would do his best for the work of the gospel and the interests of the Herald Office, all of which we are very glad to know. The Compendium should be in the hands of every adult in the church, and it is well nigh indispensible to the ministry. As for the church publications, they are a mighty force in spreading abroad the latter day work and should be thoroughly sustained.

Bro. A. Campbell, of Montrose, Iowa, writes that about twenty-one persons at that place, some of whom are not members of the church, have organized a Book of Mormon class. They meet every Tuesday evening and after sing and prayer read from two to five chapters of the Book of Mormon. Bro. Campbell states that all participating feel blessed in the matter.

Bro. W. W. McLeod wrote from Cormorant, Minnesota, expressive of hope and good cheer in the onward movements of the work. Among other things mentioned he expresses an interest in the success of the Lamoni College. The Saints there would like to have Bro. A. H. Smith, H. N. Hansen and H. L. Holt appointed to that mission by General Conference.

Sr. Ellen Aurner, of Boone, Iowa; also Bro. C. L. Munro, of Boston, Massachusetts, while renewing HERALD subscriptions make mention of the blessings they receive in the news of God's dealings with His people.

Bro. H. P. Brown, of Oakland, California, wrote us the 31st ult., saying: "I shall not publish the *Expositor* another year. I was paralyzed in December last, and am unable to do anything now." We

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sincerely regret the sore affliction of Bro. Brown, but all have to bow to the stern experiences of life, let them come as they may, and humbly, meekly submit to the dispensations of the Almighty whenever and wherever they are manifest. We indulge the hope that his condition will gradually improve, and that he will yet be spared to many years of usefulness and happiness. May heaven bless, guide and prosper him.

Pres. W. W. Blair expects to attend the conference of the Galland's Grove district which convenes at Salem, Shelby county, Iowa, Friday, February 15th, at two p. m. He hopes to meet a large attendance.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I can not paint, nor write, nor sing, and yet
There seems for me some quiet niche to fill
Somewhere in God's great world; I stand and wait
Where he may find me ready for his will.
Ungifted is my life with talents great,
And yet that joyful happiness within
Tells of a deep contentment that abides,
And of a friendship sweet and strong with Him."

PATIENCE, WEARY MOTHER!

"WHAT have I done to-day?" the tired mother asks at night. "Nothing but take care of baby and plan the meals and 'pick up.' My life is wasted on trifles." Take courage, weary mother! The progress of the world depends on the devotion of good women to just such "trifles." Who can do a greater work than these—care for a child and look after the interests of a home? She who with patient mother love prepares a human soul for life's responsibilities, does valiant service for both God and man. The first years of a child's life must, of necessity, be devoted to the care of the body, but the body should be made a fit temple for the indwelling of an immortal soul. Taking care of the baby is surely no trifle when viewed in this light.

And what are the other services that go to make a home? Innumerable as the sands of the seashore for number, and in themselves almost as insignificant in character, but the grand sum total serves, as does the sandy shore, to stem the swelling tide of outside sin and suffering that menaces with sullen war the sanctity of home and the safety of society. The husband and the children who know the comforts of a happy home are safe from many woes that prey on those outside that shelter. Blessings on the wife and mother who "looketh well to the ways of her household, and eateth not the bread of idleness."

"The heart of her husband doth safely trust in her." "Her children arise up and call her blessed." "Strength and honor are her clothing, and she shall rejoice in time to come."—*Sel.*

EXTRACTS FROM LETTERS.

Sr. Jane Knight, San Francisco, California, writes: "You may call this a wail from San Francisco if you think best. In this great city there are so many places of amusement to attend, so much that interferes with any serious thought, that the people go in crowds and seem to take no thought of the morrow. They will flock to hear Dr. Dowe and Mr. Moody, but will they turn out to hear brother Joseph when he comes? We answer, No they will not, except a few who care more for truth than popularity. There are a few here who are doing all in their power towards helping on the work, and among them are some promising young elders. I love this work better than all else on earth, and pray for grace to endure to the end."

Sr. Mary Hoague, Fulton, Wisconsin, writes: "We feel to thank Sr. Frances for the Home Column and its many kind words of encouragement and also the help it often contains from the sisters scattered abroad. We hope the Prayer League may be of great benefit, and it will be if God sees fit. Kind wishes for all the church papers."

Sr. Mary Elliot, Richmondale, Ohio, writes: "It is Sunday evening, and having no one of like precious faith to talk to, I will write the Home Column. What a blessing the *Herald* is, coming every week freighted with good tidings from all over the world, and how my heart rejoices while reading the grand testimonies of my brethren and sisters. God is near me in my loneliness and affliction, and hears my feeble petition. He has promised grace for every trial and I have proven his promises true. I have been a member of the church four years last August, and have never regretted the step I then took. The grandest step of my life was taken when I demanded baptism of Bro. Devore, and was buried with Christ in baptism, arising to walk in newness of life. Not many days after I received the knowledge, through the gift of the Holy Ghost, that the work was of God and that I was accepted as his child. I have many doubts of myself, but not one of this grand work. When I first accepted the gospel it raised such an uproar in the neighborhood where I lived, and there were so many things said against the Prophet Joseph that I confess it was hard for me to accept him; but after receiving the knowledge by the Spirit that the work was of God, it was, and still is, to me, a testimony that Joseph Smith was a prophet of the living God.

PRAYER LEAGUE.

Memory texts for March:—1st Thursday, John 2:17; Eph. 4: 14–16. 2d Thursday, 2 Chron 15: 12; Jer. 14: 8; Col. 4: 2. 3d Thursday, Dan. 12: 3; Gal. 6: 6. 4th Thursday, Ps. 102: 16, 17; Dan. 12: 10. ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

Request is made of the Union for prayer in behalf of the work in San Francisco, and for the sick of that branch, especially for those who have for a long time been afflicted.

The united faith and prayers of the sisters, with all those who love this work, are earnestly requested in behalf of one whose life for years has been devoted to preaching the gospel, but who now feels that unless God removes the disease which is preying upon his system, that his labors in this life must soon close.

(This request is in behalf of one whose life and labors witness to the world that "he has been with Jesus," and we trust every soul that feels the need of faithful laborers in God's vineyard will intercede with Him, that if it be His righteous will He will restore to health and prolong the life of one whom the church can ill afford to spare.—ED.)

Bro. W. H. Bowen, of Kansas City, is helpless from paralysis together with other afflictions, and asks the prayers of the Union, that if it be the Lord's will he may be restored, that he may be a help in furthering the work.

Sr. M. S. desires the prayer of the Union that she may recover her health.

Sr. Phœbe M. Wolvin requests the prayers of the Union in her behalf, as she is suffering and afflicted.

The Saints of the Flagler's branch desire your faith and prayers in behalf of two afflicted sisters.

We feel constrained to ask the attention of those sending in to have prayer made for their families to the fact that the 2d Thursday of each month the sisters of the Union are under covenant to pray for the families of each other and those of the ministry and for the youths of the church in general. And the third Thursday for the sick and afflicted. Special cases only demand special requests. EDITOR.

TO THE PRAYER LEAGUE.

Dear Sisters:—The year 1888 has passed, leaving the record of our renewed covenant in the service of God; and as I read your testimonies concerning the blessings received for even the weakest attempt made to keep that covenant, I am gladdened and encouraged, with you, to still more diligent efforts, and in return I wish to add my testimony.

Since this work began I have been greatly blessed, both spiritually and physically. I am in the enjoyment of better health than for years, and I feel that I owe it under God, to your united faith and prayers in my behalf; and I desire that you will continue to sustain me, that I may the more effectually labor for the furtherance of the work. The year just opening to us should witness an increased effort by all to obey the invitation to "Come up higher." Higher in spiritual life and light, and the gospel law of love to God and to one another.

The lessons of the few months past have been sufficient to show us the value of earnest, united effort to strengthen and sustain each other's hands. But, sisters, we have just begun; away before us stretches the white harvest-field, where we are to glean and gather up the scattered stalks of golden grain that have escaped from the sheaves of the reaperss. Our faithfulness in saving from loss these scattered handfuls of the Master's wheat, will be as truly approved of Him as the greater work of our brother harvesters.

Let us move steadily onward, intent on our Fathers's business, allowing no discontent at the seeming insignifiance of our task to turn us from our purpose, and out of the way. "Woman's sphere" is as wide as the world, wherever there is a home or a child. Is it a small thing, or a mark of inferiority, that God has confided to woman's hands and heart the training and keeping of young minds pure and true for Him? Let us take a view of the question from this light; not that I think you have any doubts on the matter, but let us strengthen each other's faith. For illustration, we have observed a careful gardener turn a bottomless cask over some plant, checking its tendency to branch out, in order that it may grow tall and symmetrical. So if the heavenly Gardener has restricted woman's sphere, He has left the cask open *at the top*, knowing that thus she will put forth every exertion to grow upward towards the sunlight of God's love. He

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also knows that the greater freedom and opportunities of man tend to make him forgetful, or heedless of the source of life and light, and renhim prone to grovel on the earth out of which he sprang. With such a tendency it is doubtful if he ever would look upwards towards heaven's light if he was not compelled to see it through the face of mother, wife or sister.

For this reason there is implanted in him a nature to reverence a good woman, and that woman's energies directed upward impel him upward too. "My mother's God" has been the guiding star of multitudes. Let women be justly proud of the noble trees with far reaching branches, growing up into God's sunlight by her side. Let her turn a deaf ear to every tempter that would seek to turn that pride of man's greatness into discontent of ourselves; for neither we nor they would be anything but unsightly branches in God's garden with those restrictions removed that give an upward tendency to woman's love, to religion and civilization.

As it has been given to woman to make the first and most lasting impression on the mind of childhood, let her remember that those impressions, like water, cannot rise above their source; and the higher she is exalted in those truer, firmer instincts, the greater will be the impetus that starts them on their way to seek the source of their being, God. And as neither man nor woman can exceed the stature of Christ, it is enough that they reach that measure of perfection together, in God's appointed way.

In beginning the work of this new year, I earnestly advise the sisters as far as possible to organize local unions in all the branches. And as some have asked for instructions as to the manner of proceeding, I think it would be well for all such unions now organized to report to the column how they are conducted, with a view to a better understanding and harmony of action. Such an understanding may also, in time, lead to a more perfect organization of the general union, as thereby its needs will develop. As to whether the name shall be called "League" or "Union," makes no difference to me. It is the spirit of the work alone, that I am anxious to see carried out; but as many have expressed a desire that the name be changed, we will hereafter style it the Prayer Union.

In bonds,

ELEANOR.

CLEAR WATER, Neb., Feb. 1st.

Dear Sister Walker and Sisters of the Home Column:—I have been thinking for some time that I would cotribute my mite to the Home Column, and today made up my mind that it was the time.

How we all enjoy reading the letters from the mothers and young sisters; and then Sr. Walker's editorials always contain something instructive and encouraging. I like the late talk on plainness of dress, and think our garments can be made plain and neat, and yet not be so unlike the fashion of the times that it will be conspicuous. The cry against fashion, to me, looks absurd. If we wear a garment it must of necessity be of some fashion, and is the style of to-day any more sinful than that of a hundred years ago? and if a woman is lucky enough to have more than one dress she ought not to be called proud because she did not make them exactly alike, any more than if she arranged her furniture to suit her taste, or did not always boil her potatoes with the skins on.

Another thing I wish to speak about. Is there a true L. D. S. who would teach his or her children to steal, either by precept or example? Yet how many excellent mothers and fathers we constantly meet, who make a practice of lying to their children, either to avoid answering questions, or to enforce obedience; even resorting to scaring them, telling them that something, a dog or a bear, or a black man, or a pig, will catch them, or eat them or carry them off. How terrible! In after life the grown up child may master that feeling of fear to a certain extent, because of his better judgment, but he will never erase from his memory the terrors experienced in childhood. And then, how soon children learn that their parents are not truthful, and they reason if they would tell an untruth about things of that kind (and I think they could do nothing worse), they would about other things; and so the foundation for teaching them right from wrong is undermined. And again they reason, if their parents tell untruths, they can too; but how soon the parents reprove and severely punish a habit of this kind in the child.

Why is it that some of our children are fond of frequenting the ball room, the horse races, the billiard halls, saloons and like places where none but those of low morality should be supposed to be found? We certainly have missed our aim somewhere.

I want to tell you that we have Vol. 1 of the *Autumn Leaves* nicely bound, and it makes a book fit for anybody's library, and we are *very* proud of it; and if nothing happens to prevent, I think next Chirstmas will find its companion in our house. Some of the Saints I hear, are finding fault because some of the stories, they think, are fictitious. If that is all the fault it has, why do they not go to work and make it better if they can, and not sit and growl like the dog in the manger; but then, Sr. Walker, you need not expect to please every one for Christ did not, and the president of the United States can not.

Times are hard, I know, but let us all save our pennies and nickles and support the *Autumn Leaves*. Our young folks need it, and it will not harm the older ones. I have a little girl, seven years old, who eagerly reads all the magazine, except the very hardest. She will read, if not that something else, and if I fail to provide her with pure literature, I have made a great mistake, and one that perhaps, may never be corrected. We all make mistakes enough, let us not make more than we can help, or those that in after years we will deeply regret.

It may be that I have already wearied you, so I will close, ever praying for the prosperity of the workers in Zion's cause and the good of all. I remain your sister,

EMMA X. GAMET.

There is but one (the Master) whom we are trying to please, and if we do please him we must seek the highest good of all. Allegory there has been in the magazine, but even our New Years story had its counterpart in real life, though the names, of course were not the real ones.—ED.

E. C. Briggs, box 323, Pittsburg, Pa.

HOME COLUMN MISSIONARY FUND.

Sr. M. M. Smith, Kansas City, Kan.	$ 50
Sr. M. Millotte, Kansas City, Kan.	25
Sr. Fannie Kemp, Hutchinson, Colo.	1 00
Sr. Sarah Weed, Merriman, Neb.	75
Sr. N. M. Bickford, Wilton Center, Ill.	6 25
Sr. M. E. Pace, Shenandoah, Iowa.	1 00
Sr. S. E. Wilcox, Shenandoah, Iowa.	1 00
James & Jane Asken, Eldorado, Cal.	2 00
Sr. Ida Hendrickson, San Bernardino, Cal.	50
Sr. Mary Burnett, Centerville, Iowa.	3 60
Sr. Mary White, Lima, Mo.	25
Sr. Elizabeth Elston, Waterloo, Neb.	1 00
Sr. G. Walmsley, Dayton, Nev.	1 00
Sr. Ella L. Brannan, Black Hawk, Colo.	1 00
Bro. E. Morrison, Buttsville, Mo.	1 00
Sr. Amelia Elifson, Eagle Grove, Iowa.	1 00
Sr. Belle Arnold, Victoria, Ill.	50
Sr. Mary Hiatt, Iowa City, Iowa.	2 00
Bro. L. B. Richmond, Wellsville, Kan.	1 00
Taborville Saints, Mo.	2 05
Sr. Elizabeth Ainsley, Newton, Iowa.	1 00
Sr. M. M., Mo.	10 00
Srs. Eunice & Laura Russell, Fountain, Michigan.	1 16
Bro. Robt. C. Taylor, Elkhorn, Neb.	1 40

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Feb. 7th.

In *Herald* of January 12th read Ruby M. Thompson instead of Ruby M. Thomas.

Correspondence.

NEW PROVIDENCE, Ind. Jan. 27th.

Brother Blair:—The work in southern Indiana is gaining members and friends in many places, and is extending out in several directions. I returned home a few days ago with my father, James G. Scott, from Lawrence county. We went to Mitchell and sought a house to preach in, but in vain. We got permission of two elders of the Campbellite church to use their church, but Mr. Martin the third elder, refused us the house. He said he had all he could carry now, and that we had nothing to lose there. But he said he would pay his part if we would rent a hall. Father preached there in November, and the elder saw that he would have to make an attempt to defend his church, and he shuddered at that. He said he would not meet us there in a discussion.

We did not feel to pay $5.00 a night for a hall. I was directed in a dream and heard a voice say: "Go out of town and preach: there you will find an empty house;" but I thought I did not like to do that. The next morning we were directed by a man to a house three miles east on the O. and M. railroad, and we went to the Hostetler's school-house, and called on Mr. Elijah Burton, and were kindly received. The director said we could have the house and a large crowd came to hear. We held several meetings with excellent liberty, and good attention. Several confessed that we preached the gospel. We had an invitation to another school house. The entire neighborhood seemed lit up by the effort we made, and earnestly requested us to come there again soon to hold a series of meetings. We expect to to return some time in February; also opened up a place on the Air Line railroad, with the assistance of Bro. G. Jenkins, at Mott's station; were also at Byrnville. We left some investigating.

We were made glad while Bro. J. W. Gillen was with us. He did us much good, and is an excellent man, and a good preacher. He baptized four into the Eden branch—my two daughters; also Mr. John and Miss Nancy Goss, the long expected ones. He preached twice at New

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Providence and removed much prejudice. People liked him, and several said he preached more Bible than ever had been preached there before. We hope he will return to our district soon.

We call the attention of the Saints of the Southern Indiana District and also the collectors of the different branches for the Bishop's agent to the fact that they haven't done a great deal financially in the past year. Begin with the first of the year paying tithes and offerings. Let all see that we are doing something for the cause we say we love. We earnestly request every member to help what they can before I make my annual report, the first of March. I request an effort by all my collectors by the 20th of February. Remember that we are all responsible.

JAMES M. SCOTT.

SAGINAW CITY, Mich, Jan. 31st.

Drar Herald:—I left Dakota on the 27th of last November, laid over one day in Aberdeen, Dakota, spent nearly a week in Sioux City, Iowa; from there I went to Dow City, held three meetings there, and went to Woodbine to attend the conference of the Little Sioux District. This was the first conference of the church that I ever attended, and I enjoyed it hugely. Sunday the 9th of December, Bro. Charles Derry delivered the dedicatory sermon on the occasion of the dedication of the Woodbine chapel. He held the people for nearly two hours. It was grand. The 13th found me in Lamoni. As I stepped off the train and took a good view of the town on to the west, I saw the large brick chapel, situated on a hill, while to the north stands the Herald Office, on which in large letters I read, "Latter Day Saints' Herald." This building is built of red brick. I spent five days in Lamoni, and I can say since I have been to "headquarters" I take much pride in presenting to the people the claims put forth by the Latter Day Saints, now I can give the world a better understanding of the class of people of which the church is composed, and I am glad that I have the privilege of representing this people. I can now realize more fully the significant saying of the Seer, "Where this people is, there is always good company."

From Lamoni I went to Centerville, and from there to Chicago, where I met Bro. Good, president of the Chicago branch. In a few hours I was off for Saginaw City. I staid one night at Bro. G. A. Blakeslee's, Galien, Michigan.

The evening of the 21st of December found me at home in Saginaw City, where I remained for two weeks trying to spread the work of the Master. I think the outlook is quite promising for an ingathering there soon. January 5th I left for active work in my field—Northern Michigan. I went to Farwell where I held meetings for a week with quite good results, and on the 12th Bro. Richard B. Campbell took me to Brinton, at which place I met Bro. J. J. Cornish, and we continued in and around that place till the 22d. One evening we found the schoolhouse in which we were holding meetings locked, and the director refused to open the door. At last some of the citizens prevailed upon him to unlock the door for that night, and the next evening meeting was held in the "Letson Hall," and this director then attended the meeting for the first time. On Sunday the school house was again opened. Bro. Cornish spoke in the forenoon on the coming forth of the Book of Mormon, and in the afternoon I spoke on marriage. After service this director asked us if we would preach again on Monday evening. Not knowing the man, we answered that the house was locked against us on week-day nights. "O," said he, "that is all right; if you will only preach you can have the house." We spoke on Monday night to a packed house, and after meeting this same director said to us, "I want you two gentlemen to go home with me to-night." We went and had a very pleasant time. This is but one of the many radical changes wrought in the minds of the people in that vicinity, as was plainly manifest by their actions.

The Free Methodists held their district conference in Brinton on the 18th inst., and continued over Sunday. Friday night, the 18th, we preached out in the Johnson school house, and came back into Brinton early Saturday morning, and the first thing we heard was, "You fellows got a terrible raking last night over at the Free Methodist meeting. They said you were Mormons and were deceiving the people, and that when you got them caught you would take them to Salt Lake; and that the doctrine of probation after death was a damnable doctrine; and he (the minister), was willing to face any man or devil that taught that doctrine; that it was a doctrine of the devil and he could prove it," etc. "Now," said they, "if you can prove your doctrine we want you to go right over there to their meetings and tell the minister you are willing to meet him." We went, and in an intermission Bro. Cornish asked permission to say a few words, but was refused, and he was told to sit down. He complied, but after the benediction was pronounced Bro. Cornish said: "Say, Elder, are you going to give me the privilege of saying a few words to this congregation?" "No sir; I am not," was the short reply. "Well," said Bro. Cornish, I will say a few words to you then." He went up and tried to talk with the Reverend (?) but abuse was all that he received in return. He was called a liar, etc., a number of times by this so-called Rev. White, of Clare, Michigan. At one of their last meetings, one of the citizens of the town went to their meeting, and after meeting said: "I want to make a confession to this people. You would not give me a privilege while your meeting was in session, now I want to make it. I confess I have lied to the citizens of Brinton. I told them when Elder White came they would find him to be a Christian gentleman and they would have some good preaching. But," he continued, "I lied to them; for when we come here to your meeting we get abused for attending the Latter Day Saints' meeting, and we hear them abused also; but when we go over to their meetings they are preaching the gospel and abuse no man." At last, on Sunday night, when the Reverend (?) heard that we had gone out to the Brown school house to preach, he said that he had concluded to debate the question with the "Mormons;" but when we were unexpectedly called back to town the next morning to preach a funeral sermon, we found that the Goliath had fled!

A young man on the day before (Sunday) was carelessly handling a rifle and it accidentally went off and shot his little sister. She lived only a short time, and the parents wished Bro. Cornish to preach the funeral sermon. We therefore went back, and when within about a mile of town a brother of Mr. Letson, the child's father, came out to the road to meet us. He is a Baptist minister I understand. "Are you the gentlemen who have been preaching in the Brinton school house," he asked. Bro. Cornish answered that we were. "Well," he said, "in regard to that funeral of my brother's child we have that all arranged. There is a minister in the house whom I have secured to preach it. My brother wanted me to do it, but I told him it would look bad, and that I would get some one to preach in my place, and I have got Bro. —— to stay over; so you men need not go down." Bro. Cornish replied, "I guess we will go on into town, and then we can get back in time to catch the train." "O," said the Reverend, "if you are tired you can stop in here and rest a little and then go back." "No," said Bro. Cornish, "I guess we will go on into town." We went on and reported what we had been told. Mr. Letson said, "If Mr. Cornish don't preach the sermon it will not be preached." A few of the Methodists gathered around them and asked, "Will it not make hard feelings to have Elder Cornish preach this sermon?" The only answer was, "We want Mr. Cornish. We believe his doctrine." The Reverend came at last, and he said he would rather give fifty dollars than to have Elder Cornish preach that sermon for his brother's child. But Mr. Letson had determined on "Elder Cornish or none," so Bro. Cornish delivered the sermon to a crowded house, and when he finished there was hardly a dry eye to be seen. That night the Brinton school house was filled to its fullest capacity. Many are believing, and some said that when we came back they were ready for baptism. We went down to Farwell, held a few meetings and then on down to Coleman where we are having large congregations. We can surely say, "Tis a glorious thing to be in the light." My address is 502 Oakley Street, Saginaw City, Michigan.

Yours,

E DAY BENNETT.

PLUM HOLLOW, Iowa, Feb. 5th.

Bro. W. W. Blair:—I went to Wheeler's Grove last January 3d., and met with Major Howe of the Adventist Church. Some of the members of that church who live in that neighborhood had told some of our brethren that they were going to get one of their ministers to come and "clean the Mormons out." This same gentleman had occupied the Christian church for about two weeks previous, and set forth their views to some considerable extent. I met him the evening of the 5th of January, and he seemed anxious for debate, in order, as he stated, to discuss the difference on some points at issue between us and them. I told him I was not at all anxious for anything of that kind, but still was on hand to defend our position as a church, and that I would affirm that the Reorganized Church of Jesus Christ of Latter Day Saints was in harmony with the New Testament Scriptures, both in Church organization and doctrine. This he would not accept, neither would he affirm that their church was the Church of Christ. He wanted to lead me off on their pet theory, the unconscious state of the soul between death and the resurrection. We made arrangements, and commenced work in good earnest on the following night, he taking the affirmative of the question. We debated the question six

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nights before a packed house of very attentive listeners. This was done in a fair, impartial spirit, and with the best of feelings between Mr. Howe and myself. The majority of those who heard, outside of our own people, were of the opinion that he utterly failed to substantiate his position. In addition to this I preached seven sermons to good and attentive audiences, and I think with good effect.

Our people were willing to let this gentleman have the church, and did so, in order that he might have the opportunity of presenting the views of his church before the public. In this they manifested a liberal spirit.

I saw Bro. Frank Green who was there a week later than myself, and he told me Mr. Howe was still holding forth in the place, and that nothing of note was taking place.

I went to Farm Creek and preached seven sermons, and the same in Emerson and Keystone. All is well with the Saints and the work so far as I know. Bro. Brand preached here yesterday in the morning, and myself at night.

Yours Truly,

H. KEMP.

SULPHUR ROCK, Independence Co., Arkansas, February 1st.

Editors Herald:—I have been thinking some time that I would write to you and state that I like the doctrine of the Reorganized Church of Latter Day Saints better than any I ever investigated. I am not a member of the church, therefore I do not hesitate to so speak. In my investigations I have not found any doctrine so pure in principle and so apostolic and biblical as this church. I have often read and heard of the Mormons and how they were treated on account of polygamy, etc., but I find the Reorganized Church is as much opposed to polygamy as any of the other churches. The doctrine of the Reorganized Church suits me exactly. It is precisely the plain and simple teaching of the Holy Scriptures and is the same gospel that the apostles preached in every particular.

About one year ago, while I was in California, I heard three sermons preached by Elder J. H. Lawn. I see nothing wrong about this church, and I think it is the right one, and would be very glad to hear some more preaching by this denomination, and I know of no better way to get to hear it where I now live, than for you to publish this in the *Saints' Herald*, that probably some of the elders in this state can make it convenient to call and see me. If any should do so, my door is open to them. Accept my heartiest wishes for the growth of the church and prosperity of the great truths preached by it.

Yours respectfully,

W. G. THOMAS.

ANGUS, Iowa, Jan. 26th.

Bro. Blair:—Since embracing the latter day work I have had many strange and wonderful experiences, and my understanding of God's purposes have been quickened to such an extent that I often wonder that the great Ruler of the Universe should condescend to notice and bless such an one as I.

When I first received a testimony by the power of the Spirit, showing me the divinity of the work, neither tongue or pen can describe the joy and satisfaction it gave me; and oh, how my heart went out after my former brethren of the Methodist persuasion! The way seemed so simple and plain that none could misunderstand it, and I thought all I would have to do would be to call their attention to what was written and bear testimony that for myself I had tested and proved the words of Jesus to be true. But alas! I, like a great many others who have had the same idea, was doomed to disappointment. For awhile I thought it strange that they would neither receive my testimony nor the record they professed to believe in, but I don't wonder at it now. While men make a profession of Christ, a great many are not willing to abide by his teachings, being taught by their ministers to simply believe and trust in Christ and he will cancel all their sins of whatever nature; that he died for that purpose—neglecting to show their flocks the narrow way which leads us unto life. They are thus led to scoff at anything like law and order. They will tell us there is no law, for by the deeds of the law shall no flesh be justified. "By grace are ye saved through faith." "The blood of Christ cleanseth us from all sin," etc., and many other passages of Scripture will they quote and when we wish to examine them, they will tell us they know they are right; the Spirit has borne witness with their spirits that they are born of God, and their minds are fully made up to know nothing save Jesus Christ and him crucified. They are able to quote considerable scripture from which one unacquainted with the words of life might be led to believe that they were all right; but when we turn to what is written we learn that the enemies and opposers of Jesus and his disciples could quote scripture and declare they knew this or that. But Jesus told them all their pretensions and worship were vain for they made void the law of God by their traditions; and that in vain did they worship him teaching for doctrine the commandments of men.

In talking with a minister of the United Brethren about the order of the kingdom and who were proper ambassadors of the same, he asked me what church I belonged to. I told him. He then said I was anything but a Christian, and that he did not think as much of a Latter Day Saint as he did of a dog; that we occupied the lower round of the ladder in the scale of humanity. I felt thankful, however, at the time, that I had not been educated to that kind of Christianity—that if his climbing three, four or five rounds up the ladder had made him so large as to think his felow mortals so small, I would rather occupy the lower round the rest of my days.

John Bunyan says:

"He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

There is one thing certain, if we will follow the pattern Jesus has given, we will be well received by him at the end of life's journey. As he has advised us not to be too forward or to think of ourselves more than we ought to think, but to willingly submit to ill-treatment, leaving all things in the hands of the righteous judge who has said, "Vengeance is mine and I will repay," he will without fail exalt us in due time if we are faithful.

I find much comfort from what is written. We can now see the great wisdom of Jehovah in causing his laws and commandments to be written. I find them to be good weapons to use in battling against the various conflicting creeds and systems.

It is very seldom that a traveling elder finds his way here. We many times long for some one to to come to our assistance, but the field being great and the laborers few, we have to content ourselves by toiling on the best we can amidst prejudice, bigotry and superstition. Occasionaly one or two enters the fold which shows us that our labors are not altogether unfruitful, and also increases our courage and renews the diligence of the adversary.

I am sorry to notice in the *Herald* of late that there is not suffcient money coming into the treasury to maintain the few missionaries we have in the field. I for one have not been able to assist in that line during the past year—work in the mines being so poor at this place. I believe I have taken every advantage that has presented itself to preach the word. I expect to continue to bear my testimony to this work though sectarian ministers may rage and their flocks imagine vain things. I am determined to leave this people without excuse when they stand before the judgment seat of Christ. With great desire for the welfare of the kingdom of God.

Yours in bonds,

WM. THOMAS.

FRIBERG, Minn., Jan. 14th.

Bro. Blair:—I came to this place last Thursday, being called to preach the funeral sermon of Bro. Toplin's son, a promising boy fourteen years of age. They have been in much trouble, two of their oldest children having had the typhoid fever, and their youngest child is now sick, but is much better, for God has heard prayer. A large number came to the funeral and there is quite an interest. I commenced meetings Friday night and shall continue as long as circumstance permit. Shall baptize two of Bro. Toplin's children this week, and think others will obey, but do not know; God knows. He gives me liberty and his Spirit in preaching the word. I never was blessed as I have been this winter, lacking neither thought nor words.

That sermon on baptism for the dead was grand. I had been talking to a Cutlerite on that principle and we did not agree, but he can't go back on the teachings of Joseph. We feel that there are some that ere long will come out of that delusion. Prospects were never better for introducing the work than they are now. Many have expressed a desire to hear me preach. I was in doubt whether to go, but the Spirit said to come here; so here I am and will try and all I can. Yesterday I was with the Silver Lake branch and had a good time, for the Spirit was there.

Praying for Zion's welfare, I remain yours in the love of Christ, T. J. MARTIN.

PLEASANTON, Iowa, Jan. 16th.

Bro. Blair:—The two-days' meeting held here on the 12th and 13th insts. was a success. The people turned out well, and the best of order was maintained during every service. Brethren R. M. Elvin and J. Shippy were the principal speakers; the sermons delivered were scholarly and seasoned with grace and humility. A close observer would readily conclude that experience and access to an extensive library, together with

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the aid of God's Holy Spirit had made them efficient workmen that need not be ashamed. The Saints were encouraged and built up, and a good impression was made upon the audience. Bro. Wells preached at 2:30, p. m. on Saturday, Bro. Elvin being called away to conduct the funeral services of Bro. A. Truman.

We as a branch feel encouraged over the good prospects before us. While visiting the scattered members of the branch I was made glad to hear of the good work of Bro. D. Campbell and M. Turpen some four or five miles south of Pleasanton. The people there speak well of those brethren and their spiritual labors. Bro. Wm. Anderson the president of the branch was temporarily called to St. Louis. In the mean time Bro. A. Reese and myself will conduct the affairs of the branch the best we can.

J. M. BROWN.

ALLENDALE, Mo., Jan. 19th.

Dear Herald:—I wish to tell your readers that we are neither dead nor asleep, for opposition without and the blessings of God within are enough to keep us wide awake. We realize that the more this work is opposed the more it will prosper. Our numbers are increasing fast, being about sixty now, with not less than a dozen more who are convinced of the truth. We have enjoyed a visit from brethren H. A. Stebbins and C. H. Jones during the past week. They were blessed with the Spirit of the Master in preaching the word of life.

Our little chapel 24 by 40 feet was at times crowed to its utmost and ere long we will see the fruit of their labors. Come again brethren. Bro. Stebbins left us to-day to open up the work in Grant City with Bro. Keeler who resides at that place. May the Lord bless the effort.

Yours in bonds,

WM. BIRK.

VALLEY VIEW, Iowa, Feb. 4th.

Dear Herald:—In your issue for February 2d, I read an article written by W. M. Rumel, on Dancing, which I liked very much. I think much more should be found in your columns upon the same subject.

I thought it not amiss to give you my experience on the same subject. I was about fourteen years old and had been taught by my parents to believe the church as established by Joseph Smith to be the true church, but, like many others, I was surrounded by evil influences—one being dancing. A new school-house was built near our home, and when finished the builder announced a dance to be held in it. In time the evening came, and as the sun was setting, a black cloud arose in the west accompanied by a fierce wind. But I with two others started to go, and when about a quarter of a mile from the house the wind blew much more fiercely than before. Thunder rolling and lightning flashing brought many thoughts to me. But being somewhat stubborn, I still went on until with the others I reached the house. But this guilty feeling did leave me. A wretched night I passed. In connection with the thunder and lightning were torrents of rain. Some present were drunk, some trying to make rows, yet it was called (by some) a civil dance. What think ye? But this did not satisfy the man who built the house, so about two weeks afterward there was to be another dance there. I decided to go again, but on the evening appointed another cloud arose in exactly the same manner as before. I do not think there was any difference, at least I saw none, and I watched the storm very closely. When I saw this I knew for myself it was wrong so I decided never to go to a dance again. I can truly thank God for such a testimony as was there and then given me.

In gospel bonds,

BENJAMIN CHAPMAN.

NEWARK, Dak., Feb. 1st.

Dear Herald:—I wish to say a few words for this latter day work. I can say that I know it is of God, for many times I am blest with God's Holy Spirit, and it causes me to rejoice. Oh, it is a great privilege to call upon our Heavenly Father and know that if we ask in faith believing, we shall receive whatsoever we ask for. I thank God that he has let me into this light, and I can say with truth that I know that this is the Church of Christ. Many times when sick I have been healed by the power of the Lord—praise be to His holy name.

Your sister in Christ,

MARY C. ODE.

OXFORD, Idaho, Jan. 27th.

Bro. Blair:—It has been said that this branch had ceased to be, but it is a mistake. We are holding regular Sabbath services, and the interest is good among the few that attend. Bro. Benjamin Croshaw is our presiding elder and takes a great interest in the work. We had a visit from Bro. John Lewis, of Malad, recently, which did us good, and we are looking for Bro. Anthony who will be a welcome visitor as he is known to be a good worker and a faithful Latter Day Saint. His name will ever be remembered here for his good works. He was the one who first preached the gospel here, and to some of us it is just as precious as when we accepted it, although there is room for great improvement. Some seem to have lost the love they had for the gospel. Perhaps their trials have been too great for them. Trials will come, and at times they seem more than we can bear. This world is full of trials and disappointments, and will continue so until the consummation. The promise is to those who "overcome" and "endure to the end." If we gain the prize it will be through humility and constant labor. We must love God with all our migbt mind and strength; and if we so love him, we will keep his commandments, and then our reward will be great. The Master is pleading with all mankind to turn to him with a broken heart and a contrite spirit and find rest and a reward that is far superior to anything that can be gained in this world.

Yours in the gospel of peace,

W. H. HARRIS.

MULBERRY, Cal. Jan. 19th.

Dear Bro. Joseph:—I have belonged to the church about eight years, and have received ample testimony from the Lord that it is true; every day more strongly convinces me of the fact. I thank my heavenly Father daily for His manifold mercies and blessings unto me, and I fear we hardly realize how thankful we should be for such a glorious church paper in which to write and tell of our experiences in that which is so sacred to us. Since I have been more earnestly engaged in reading the *Herald* I find it so interesting that it would be almost impossible to do without it.

Although there are but a few Saints here, (eleven in all), and no officers, we meet together every Sunday in the capacity of Saints' meeting, fully believing this could do no harm, and thinking that we might do some good, if nothing more than to be a strength to one another. It is hard at times to battle against the world, but when we know we are in the right and are doing the will of the Lord, we should not feel backward but do what we can for the truth, until the final consummation. We would feel more encouraged if we could have an elder here to preach for us, but we will try and be contented as it is. Pray for us, dear Saints, in our efforts, that we may gain wisdom and strength to go on. The Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

I will tell you (as near as I can remember) a dream I had shortly after I was baptized; A vast amount of people were gathered at one place. (I did not know why it was). In the center of the crowd was a large building, and I noticed that it was full of people, and I went to the door to see what they were doing. I saw the Lord in the midst of them, enrolling their names on a large book, and I desired that mine should be enrolled, but I found that I had not been living near enough to the covenant which I had made to permit its being placed any higher than on the next to the last line of a column.

I thought this was pretty low, and felt almost discouraged, (for I thought that I had been trying to live about right), but the Lord said to me, "Do not feel discouraged, for I will go away a short season, and you must live as righteous a life as possible while I am gone, and I will prepare a place for you according to the way you have lived." (Please read the fourteenth chapter of St. John.) This was encouraging, and I determined, let come what may, I would strive to serve my Master, for His will is to be obeyed if I expect to gain a bright reward. He walked through the crowd, (carrying His large book and pencil), and was soon out of sight. The whole assembly were wondering about Him. They soon left, and then it seemed that I was at my own home.

Before long I with my little sister went outside and were going around the house when I heard a great hissing noise. I turned and saw in a dead tree not far from us, a large serpent. (My sister was nearest it and I had hold of her hand.) The serpent's head was a brighter red than the rest of the body. It seemed that we were being drawn as it were by magnetism closer to it. Every time that it would open its mouth it would be brighter than day around it. It was very attractive and I was endowed with a soothing feeling and almost overwhelmed; but still I was afraid of it and kept hold of my sister's hand trying to go from it, but it was very hard to do. Finally I got turned and then it was much easier to go the other way. I had gone but a few steps (my sister was not with me then) when I beheld a beautiful green tree, and O, what a feeling of joy came over me; for I knew, dear Saints, that this was the everlasting tree of life; and that the other which I had been very near to and had just turned from, was the tree of destruction or of death. I then saw the Savior

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coming towards me with the same book under his arm, He came up very close to me and took His book and lenghthy pencil and inscribed my name in a much higher place than before and said (as near as I remember) "This is because you have turned and are striving to serve me." He then disappeared and I awoke. I lay the rest of the night studying about it, and the whole of the next day I hardly felt like a mortal being. My steps were light and the day was brighter than any I had ever seen before. This dream was not an imagination. Some wonder at the serpent giving any light, but you will please give an explanation to it, as you understand it much more fully than I.

[Satan and his emissaries have power to deceive and mislead by mingling truth with error. Good food may be used to conceal and disguise the deadly poison.—ED.]

There was a great meaning in it. This I know, for it has been fulfilled. I have passed through many trials since then and given way many times to that which I knew to be wrong; but it seemed that the tempter blinded me and I was led against my will. I thank my heavenly Father that I have found the tree of life, and, aided by His strength, I mean to stay by it. I am but nineteen years old, and it is very hard to live as I should. There are no young associates here in the church, except my own brothers and sisters, yet I know if we but ask him in faith our Master will help us to stand.

I will tell you of a circumstance which happened on November 13th early in the morning: I had been awake most of the night thinking of God's mercies and blessings unto me and also praying for a testimony—one strong enough that I might know for myself of His supreme power. I occupied the back part of the bed and my sister was asleep in front. As I was thinking of heaven and the many blessings received therefrom, it seemed that although it was not my desire, something of an evil nature had just started to enter my mind, when all of a sudden I heard just in front of the center of the hearthstone a noise, (it seemed as from a large stone rolling and jumping lengthwise across the room in which we were). It made a rumbling as of distant thunder, and struck the door close to the head of the bed with a mighty crash, just in the center and half way up to the knob, and immediately I felt the Spirit of the Lord in great power. It seemed that His breath was on my cheek; and it was impressed upon my mind at the time that He was saying, "Strive hard to resist evil and I will give you strength." I was wide awake at the time, and no one need doubt it, for it is the truth and my heavenly Father can bear witness to the same. No one except those that have received such blessings can realize how my heart overflowed with gratitude to my heavenly Father. If you have the interpretation of it I should like to know of it. [The powerful demonstration was probably intended to remove all question as to your being awake and fully conscious of your situation and surroundings, so that no one could justly have it to say that your experience then was a mere mental hallucination.—ED.] Ought we not to strive hard to serve Him who has done so much for us? The blessings are for us if we but live for them. Of course I can not expect those who have no light to understand how it could be possible; for not long ago I could not help wondering how such things could be, even when I heard it from people that I knew to be reliable. But if the honest in heart would accept of the gospel and live to it as best they could, they would see for themselves that what we say is true, and not to be laughed at. If telling them of my experience would convince them, how gladly would I do so. But I do not feel like telling the world of such sacred things to have them made light of. I desire to ever be found faithful to the covenant I have made that my soul may be a fit dwelling place for God's Holy Spirit. It seems that I am not at all worthy of the many blessings I have received; but God is kind and merciful and knows the hearts of all.

It is very strengthening to me to read the testimonies of others, and this letter may be encouraging to those who are weak in the faith.

"May faith and hope and love abound,
Our sins and errors be forgiven;
And we from day to day be found
Children of God and heirs of heaven."

EMMA LAWN.

ELMWOOD, Nebraska, Jan. 19th.

Bro. W. W. Blair:—The Master's work in our part of the vineyard is not in a very flourishing condition. We have but one officer in our branch—Bro. James Ferguson, Priest. Most of the Saints meet the first Sunday in each month for sacrament and prayer meeting, The Saints in our business meeting yesterday formed themselves into a bible class, to more fully study the scriptures, and to meet with the different families of Saints each Sunday except the first of each month. We have no elder to preach for us. Bro. Caffall was here the last of July. The members are so badly scattered they can't all get out to our meetings. The *Autumn Leaves* made its first visit to our home last week. What a grand messenger of truth! It should be in the home of every Saint, and from every family altar prayers should ascend that it be sustained in its mission.

It would not do to neglect to speak a kind word for the *Herald*. On getting the mail from the office the *Herald* is the first to be glanced over to see what good news it contains. How can any Saint do with out it! It cheers the weak ones of earth and brings good words to the lips of the strong.

The college movement is a grand one, a move in the right direction. It should have been kept exclusively within the church, provided you can get enough subscriptions. A school entirely within the church would meet the demand much better.

Your brother in Christ,
J. W. HOLENBECK.

WILSONBURGH, Ill., Jan. 17th.

Dear Herald:—We are still trying to hold on to the "faith once delivered to the saints." Bro. Isaac M. Smith, of Brush Creek Branch, came here on the 4th instant and preached eleven sermons; eight at Freedom school house, and three at Wesley M. E. Church. The people were astonished at his doctrine and said it was the most "powerful" preaching they had ever heard. Indeed they might well say so, for he spoke as "one having authority, and not as the scribes." Many are searching the Scriptures to see if these things are true. He left us yesterday for Bellair, Crawford county, to labor three or four weeks. He is to return here for awhile. Many were grieved to see him go away and wished him to stay longer. Another church has been promised to us, and I think some will obey ere long. May the Lord add to us such as shall be saved is our prayer.

The first number of *Autumn Leaves* for 1889 is at hand and gives us much pleasure. May our Father bless the editors and publishers of our papers and periodicals, is the prayer of

Yours in hope,
JASPER M. TOUSLEY.

BAY CITY, Mich., Jan. 20th.

Bro. Blair:—A short time ago I visited Prescott, where I joined in marriage Mr. Sumnerville and Sr. Mary Van Allen. Before leaving I baptized Mr. Sumnerville, leaving them not only rejoicing in the marriage covenant, but also in the everlasting covenant of the gospel. Soon afterwards, in answer to a telegram from Tawas City, I visited the sick and administered, and preached twice, left a good impression and have since learned that the sick are improving. Last Wednesday I baptized one here, and yesterday one more. All seem interested, and we feel to rejoice. The good work is moving right along, and in this place seems to demand the attention of at least one elder. I look for others to unite soon. As ever yours,

E. DELONG.

Communications.

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

PREHISTORIC CIVILIZATION AND ANCIENT ART.

BY WILLIAM WOODHEAD.

(Concluded from last week.)

THAT the ancient inhabitants of America knew at one time in the dim past, that they had a Savior who died for their redemption is proved by their knowledge of the cross as a religious symbol. See Baldwin's Ancient America, pp. 109, 110, 293; also Stephen's Central America, vol. 2, p. 347.

Clavigro quotes Accosta as saying that at a certain festival at the City of Mexico it was anciently the custom at certain ceremonials and consecrations to sacrifice an image as they sacrificed the human victims; "and his body was broken into small pieces, which, together with those portions called the flesh and bones, were distributed among the people who received the same with tears and reverence. With them it was an admirable thing, saying that they did eat the flesh and bones of God, wherewith they were grieved. Such as had any sick folks demanded thereof, for them, and carried it with great reverence and devotion." So that all through the dark history of that race they have retained in practice the Lord's supper; he having administered that holy sacrament, setting the pattern himself after his resurrection. (See Book of Nephi 8: 6). The Roman Catholic priests declared this to be the devil's counterfeit of the Lord's supper, and explained it all away for the time; but we consider it another link in a long chain of evidence in support of the work of God who declared that he would work a

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marvelous work and a wonder in the latter days, at which the wise would stagger, but not with strong drink. But the meek are increasing their joy in the Lord, and the Saints have reasons for being comforted, knowing that God is vindicating his own works.

In *language*, the Book of Mormon is confirmed: "Many Chipanecs and Hebrew words are almost the same in son, daughter, father, star in zodiac, king, name applied to Adam, afflicted, God, September, more, rich, Seth (son of Adam) and, to give;" and McNair Wright says that the natives of "South America had five cities with names identical with cities in Asia Minor and North Africa." He regards this as indicating the point from whence their forefathers migrated, and adds, "this could hardly be accidental." (See Bricks from Babel, p. 164).

Of the two inscribed stones found in a mound near Newark, Ohio, Mr. G. R. Lederer says: "I recognized all the letters except one (the ayin) though the forms of many of them are different from those now in use. This, however, is not the case with the stone found first (that is, in July, 1860), which has the form of an ancient jar, bearing Hebrew inscriptions on its four sides, which are imperfectly such characters as those generally in use now." Another relic found in the "Wilson Mound" in the form of a human being has "on the forehead five distinct Hebrew characters." Another has three "Hebrew inscriptions" on it. A stone found three miles from Newark in 1860, "has engraved upon it a figure of Moses, and the ten commandments." (See Blair's Divine Calling of Joseph Smith, pp. 153–155). The writers of the Book of Mormon being Israelites, the relics are strong collateral evidence of the latter day work and the Book of Mormon.

But the writers of that book wrote it in Egyptian. Nephi says:—"I make a record in the language of my father, which consists of the learning of the *Jews and the language of the Egyptians.* At this the first writers against the book said, "How ridiculous! This foolish and ignorant young man disproves his own work in the very beginning; because neither Egyptian nor Hebrew was ever known upon this continent!" And Moroni the last writer in the book, seemingly increasing the difficulty, says: "And now behold we have written this record according to our knowledge in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold ye would have had no imperfections in our record."—Mormon 4: 8, p. 500.

It may appear strange that the Nephites wrote in Egyptian, but not more so than that Ezra, after the Babylonian captivity, should rearrange and rewrite the whole of the Jewish scriptures "in the Chaldaic characters."—Enc. of Religious Knowledge, p. 522.

The Jewish nation was born in Egypt, and when it moved out, it took with it Egyptian civilization and art. That affinity is seen all through their history and was finally the cause of both nations (Israel and Judah) being overthrown—the former by Shalmanezer, King of Assyria, during the reign of Hoshea, king of Israel, because he refused to pay tribute to Assyria and had formed a conspiracy with So, king of Egypt; the latter during the reign of Zedekiah. The young king wanted to serve Egypt notwithstanding Jeremiah's plea and warning, and trusted to Egypt for assistance when Nebuchadnezar was moving a large army the third time against Jerusalem. But for some unexplained reason Egypt did not, render the assistance expected, and Jerusalem was destroyed and the kingdom broken. And colonies moving from Jerusalem might be expected then to take with them a knowledge of Egyptian writing and art.

"Egyptian writing is of three distinct kinds, which are known respectively by the name of hieroglyphic, hieratic and demotic, or enchorial."—Rawlinson's Ancient Egypt, vol. 1, p. 58. The hieroglyphic is that of almost all monuments, and is also found occasionally in manuscripts. The hieratic and demotic occur with extreme rarity upon monuments, but are employed far more commonly than the hieroglyphic in the papyrus rolls or "books" of the Egyptians. Both of them are cursive forms of the hieroglyphic writing, invented to save time, and suited to rapid writing with the pen, but in no way suited for carving upon stone, and manifestly not intended for it. They have been called "abbreviated forms;" but this is scarcely correct, for they occupy more space than the corresponding hieroglyphics; but they could be written in (probably) one tenth of the time. There is not much difference between the hieratic and the demotic. The former was the earlier of the two, having been employed as far back as the time of the eighteenth and nineteenth dynasties, or perhaps even earlier; it preserved the hieroglyphic forms to a certain extent. These are nearly lost in the demotic, which appears to have been introduced about the seventh century, B. C., and which rapidly superceded the hieratic; being simpler, and consequently, easier to write. Both the hieratic and the demotic were written from right to left.

It is the essential characteristic of the hieroglyphic writing that all the forms used, if we except those expressive of number, are pictures of objects. At the first glance, we see in a hieroglyphic inscription a multitude of forms, those of men, women, children, beasts, birds, reptiles, insects, human hands, legs, eyes and the like, with which we are familiar; but these shapes are mixed up with others not so readily recognized; as circles, squares, half-circles, circles crossed diagonally, ovals, triangles, curved lines, wavy lines, small segments of circles and the like. . . . All the forms used are pictures, more or less successful, of objects which they were intended to represent. The circle represents the sun; the curved line, placed either way, the moon; the oval an egg; the square, with an opening, a house; the pointed oval, a month, &c. Originally, it would seem that Egyptian writing was entirely picture writing, nothing being capable of being represented by it but objects and actions that the eye could see. Ultimately, however, the system became much more complicated; and the hieroglyphics, as employed in the historical times, must be divided into at least four classes. First, there were some which continued to be used in the old way, to designate the object represented, which have been called ikonographic, representational, or imitative hieroglyphics. These were such as the circle for the sun, the curved lines or cresent for the moon, &c. . . . These direct representations were used in two ways: Either they stood alone to represent the object intended, or they followed the name of the object written phonetically. Thus the word Ra, 'sun,' might be written in letters only, or be also followed by the ikonograph of the solar disk (which, if alone, would still have the same meaning); and as we might write the word 'horse,' and place after it a figure of that animal, etc. . . . In these cases it is evident that the ikonograph was mere surplusage; but perhaps it facilitated the rapid reading of the word preceding it."—Rawlinson's Ancient Egypt, vol. 1, chap. 4, pp. 58–60.

"Altogether the number of signs used is not less than from nine hundred to a thousand."—Bunsen's Egypt, vol. 5, pp. 253–6.

"Hence the difficulty of reading the inscriptions, even now that—thanks to the Rosetta stone—the veil has been lifted. The student has to bear in mind the force of (say) a thousand characters, and not only so, but the various forces that many of them have. He has also to determine whether any are purely superfluous, the Egyptians having had a fancy both for repeating characters unnecessarily, and also for expressing the same sound twice over by variant signs. . . . They are read, when written in line, from left to right, or from right to to left according to the direction in which 'the chrarcters face.'"—Burch in Bunsen's Egypt, vol. 5, p. 595.

"The hieroglyphical writing is as old as Egypt itself."—Rawlinson's Egypt, vol. 2, p. 25.

Prof. Hutson in chapter "The Egyptians," says: "They painted history and daily life on their walls and told the story of both in hieroglyphics. Possibly you may have but a vague conception of what these hieroglyphics are, and a brief explanation of their nature may be useful. They are characters representing language pictorally; that is, they are drawings of sun, moon, stars, human forms in all attitudes, parts of the human body, beasts, fishes, reptiles, geometrical figures and other visible objects. They were cut into stone or written on it; written or painted on papyrus, and sometimes painted in colors on both. They are of two kinds; *Ideo-*

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graphs, or those which represent *ideas;* and *Phonetics*, or those which represent *sounds*. The ideographs were at first pictures pure and simple of actual objects. A large number of them became ultimately symbolic, representing any one of a large class of ideas, and needing its nearest group of phonetics to give it definiteness. The phonetics expressed the sounds of syllables, *not of letters*, as in the case with our alphabets. Some of these phonetics even came to be used eventually as representatives of letters. This use being adopted very generally for proper names, and these names being fenced off from the other hieroglyphics, Young and Champollion were, by these concurring circumstances, led to take the first step toward deciphering Egyptian inscriptions."—Beginnings of Civilization, chap. 4, pp. 39, 40.

This system seems to have been in use by most all the first nations of which we read before authentic history finds them. Hutson says in his chapter on "The Hittites:"

"Their inscriptions, which have only lately been collected, and which scholars like Sayce, are only beginning to decipher, are found—cut generally in the living rock—from the Aegean sea to the Euphrates, and from Phrygia to Palestine. These inscriptions in Asia Minor—at Karabel, in the neighborhood of Smyrna; at Gurum, Tyana, and other points in Cappadocia; at various points in Phrygia; at Ibreez near Tarsus, in Cilicia—taken into consideration with the curious resemblance of the Hittite *syllabary* characters with the Cypriote, the Lycian, and other slightly variant syllabaries of that region, seem to prove that the civilization and the political influence of the Hittite confederacy either preceded that of the Phoenicians in Cyprus and Asia Minor, or was identical with it."—page 61.

In describing the Hittite inscriptions he says: "They are generally in relief, not incused like those of the Assyrians and Phoenicians. The sculptures are in hard stone and, unlike those of the Assyrians, face outwards. The inscriptions are in syllabic characters, and are believed to be the original type of the syllabaries of Cyprus and Asia Minor, which have so puzzled scholars by their curious points of resemblance to one another. The inscriptions read from right to left for the top line, and then from left to right, and so on alternately as an ox ploughs. Ideographs are combined with syllabics in the characters."—p. 67.

In his chapter on "the Phoenicians" he says:—"It was the discovery by Lang of a bilingual inscription which led to the decipherment of the Cypriote characters. The known characters were Phoenician. On applying the knowledge derived from this part of the inscription to the unknown characters, it was found that the language was Greek. The Cypriote syllabary consists of characters representing syllables ending with a vowel."—p. 79.

In chapter on "Aryan" he says, referring to the Assyrians: "The last of these great conquerors (Asshur-banipal) was the collector of that grand library of clay tablets at Nineveh from which so much has been learned of the history and life of the Chaldeans, Elamites and Assyrians. The cuneiform inscriptions were made on stone slabs, on hollow terra-cotta cylinders, clay tablets, bricks, bulls and lions, stone obelisks, and seals. When their preservation was important the clay documents were carefully baked, often in duplicate. The Assyrian characters were syllabic and amounted to more than three hundred in number."—p. 101.

Bancroft says: "One of the most striking traits of pre-historic times is the simplicity and awkwardness that characterize childhood. The Chinese language has been remarked upon as showing the extremely infantile cast of mind among the people who formed and retained it to our times. Each word is a *sentence*, standing by itself *originally;* the tone and gesture give it much of its signification. It would seem as if its authors had never grown to the idea of an elaborated sentence. There is an average of eight words, spelled and pronounced exactly alike, for every sound used. There are, it is said, 212 characters pronounced *che;* 138 pronounced *foo;* and 1165 which all read *e*, and each letter is a *word*, a *phrase* and a *sentence;* and may be an adjective, a noun or a verb, or all three together. The difficulty of expressing *shades* of meaning, or all that may be in thought, where so much must be acquired before expression is possible, has kept the Chinese mind, in many respects, in a state of childhood; though they have preserved a stability of character and institutions nowhere else observed. The primitive mind and habits are maintained as if crystalized. The principle of decay, so universal elsewhere, would seem, by some sigular process, banished from a vast nation, as it is in the human body in the Egyptian mummies. The same feature is observable in a smaller degree among the Hindoos, and seems to have characterized the ancient Egyptians."—Footprints of Time, p. 36.

Then before the Phoenicians invented an alphabetical form of writing, which sought to express each elementary sound by a special character, and which spread in one form or another all over the civilized world, there was a system, the characters of which each represented a syllable, or a word, a sentence or ideas. This system is found in various forms, from southern Egypt and Spain to China; on monuments, obelisks, pyramids, tombs, the living rock, cylinders, columns, clay tablets and black granite—which remains to this day. But as we have seen, the ancient system was "inelastic" and "lacking in shades of meaning." They could not express all that "was in the thought."

Prof. Hutson says: "The tongues of the early civilizers were by the very fact of civilization, through the conservative energy of established laws and customs, struck with the rigidity of premature old age, and could never again move upward into the free and rich inflections achieved by the speech of the Aryan's. The hoof of the horse or the claw of the bird is the fit type of the one; the trunk of the elephant, strong enough to uproot a tree, flexible and precise enough to pick up a needle, is the type of the other."—Beginnings of Civilization, p. 19.

The readers of the Book of Mormon will have noticed how those men confessed their imperfections and prayed the Almighty to give the Gentiles charity; they knowing their weakness would be seen by its readers in the latter days. Their weakness was the imperfect system of writing of ancient times, and was common to all those old systems, till they were improved by an alphabet which sought to express each elementary sound by a separate character.

It has been thought that the amount of plates from which the Book of Mormon was translated could not contain so much reading as we have in that book; "it containing nearly as much reading as the Old Testament." The plates are said to have been "not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed." See Orson Pratt's Works; chapter on B. M., p. 6.

Suppose the unsealed part was five inches in thickness. "I. C." tin is "common tin," and we are told by tinners that seventy-five sheets of it will lay to the inch. Five times that would be three hundred and seventy-five, and the plates were engraved on both sides, and the characters were small. —Ibid. So that would be seven hundred and fifty pages of small characters. Not far from seven by eight would make nearly thirty-five hundred surface feet. The Egytian syllabarie are small, as we see the characters on the plates were. A small circle but little larger than the letter *s*, is "sun;" a curved line about the size of the letter *l* is "moon;" the oval an "egg;" the square arch with opening a "house."—(This character may be seen in the *fac simile* of the Kinderhook plates, at the left hand corner of the third plate, on the bottom row; see O. Pratt's Work); but it is larger than as given by Rawlinson; see his "Phonetics."

A pointed oval, a "month;" the circle not only represented the sun, but a "day." A bee is "king;" a bird a "son;" vulture for "mother;" two water plants for "Upper and Lower Egypt." A fore quarter of a lion meant the "beginning of any thing"—the hind quarter "the end." A leg in a trap meant "deceit;', the head and neck of a lion meant "vigilance;" a beetle meant the "world;" an ostrich feather "justice;" a man killing himself, "wickedness" or "atrocity;" a circle crest was the name of a place in "Egypt;" a small crooked character meant "mountains;" the end of the crocodile's tail was "Kemi" or "Khem," which seems to be the native name for Egypt.—Rawlinson's Phonetics.

The charcters which afterwards became equivalent to letters, were as large as the

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phonetics, in fact many of them were the same. And by repeating the same sound twice (which was often done) by variant signs, it became very cumbrous.

The Nephite "Reformed Egyptian" was no doubt the syllabic and ideographic system, changed by them. We have no means of knowing in what direction those changes were made. If they increased the ideograph they would increase the difficulty of writing, it being too inelastic already to express thought and feeling. If they dropped the charcters that represented ideas, it would require more space, yet be more flexible. It may be that those changes were in the *form* of the characters, as we have seen was the case with the Hebrew. The hieratic and demotic were an approach towards an alphabet, but either would require more room than the Hebrew. It may appear strange, but we are told that the signs in common use were by far the most cumbrous system of the three. —See Rawlinson's Egypt, vol. 1, plate 6.

To illustrate what ideographs are, we will notice Dan. 5: 26–28.—"Mene, Mene, Peres." Those three words contain thirteen letters, and are rendered, "God hath numbered thy kingdom and finished it. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided and given to the Medes and Persians." The first Mene, translated, has 38 letters; the second Mene, 45; and Peres, 48—altogether 131. The Bible has 3,566,480 letters in the sixty-six books.—See Conkling's Handy Manual, p. 157. The ratio of increase is ten times and two-thirteenths; the english letters reduced to Ideographs at the same ratio, would reduce the number to 37,621 and 3 tenths. We may not by this, however, perceive the amount of difference this would make, so we will take down our Bible and commcnce at one end and count ten leaves, then cut nine of them out, and so on all the way through the book, we will at last have, out of, say 1,000 pages, but 50 leaves left. In this way we account for the reformed Egyptian requiring less room than the Hebrew.

"One of the most interesting sources of comparison between Mexico, Peru and Egypt is to be found in an investigation of their Hieroglyphic system. Each of these countries had a peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey."—Delafield, p. 42. And still quoting Humboldt he says: "Baron Humboldt considers the Mexican paintings as rather corresponding with the hieratic than the hieroglyphic writing of the Egyptians, as found on the rolls of papyrus in the swathings of the mummies, and which may be considered paintings of a mixed kind, because they unite symbolical and isolated characters with the representations of an action. It is the opinion of the author that further investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit *a close analogy to the Egyptian*. . . . We see the three species of hieroglyphics common to Mexico and Egypt."—See p. 46.

It appears now quite evident that Delafield will be confirmed in the above opinion. I see Le Plongeon is quoted in a lecture on this subject as saying that he has found the Egyptian alphabet on Maya structures.

Humboldt's day in America was before Young and Champollion had deciphered the first Egyptian hieroglyphic. They with the Coptic—their legitimate descendant—was dead, and the Coptic had been replaced in Egypt by the Arabic; but since 1828, at which time the veil was being lifted from both Egyptian and American pre-historic civilization (the records of both countries being made known about the same time), we find a remarkable coincidence.

We have substantially four systems of writing identified in America out of the five said to have been known by the prehistoric races on this continent. The Jaredite system was different from any known to the Nephites, as may be seen by Mosiah interpreting the Jaredite inscriptions by the means of the Urim and Thummim. These five systems vary in appearance, possibly as much so as the five races of man, and to look at any two and say, "This don't look like that," and on that account try to impeach the claims of Book of Mormon, is much more inconsistent than the man who, on account of the difference in the outward appearance of the human race says, "We are not all of one blood."

WILLIAM WOODHEAD.

THE KINGDOM OF GOD ON EARTH.

GOD has the right to reign over all the earth including the children of men. Men claim the right to rule by virtue of discovery, by conquest, or by heirship; but God has a greater claim than these—the right by virtue of being the Creator of the earth and of man who inhabits it.

Man at creation was under the government of God, but rebelled against that government and as a rebel or traitor forfeited his life to the government against which he rebelled. The sentence of death was pronounced, man was consigned to endless misery and estrangemetn from God's government, unless a ransom could be found to satisfy the demand of heaven's king, to prepare the way that man might regain his citizenship. That ransom was found in the person of the "Lamb slain from before the foundation of the world" —"The Savior of all men." But as man can not be saved out of the kingdom of God that kingdom must be established upon earth and the mode of adoption into it made known in order for him to become an adopted citizen, entitled—while faithfully serving his king—to all the rights and privileges of that kingdom. The kingdom of God proper is his government, whether in the heavens where he dwells or on any of the innumerable worlds that he has created and peopled.

That God claims the right to rule over the inhabitants of the earth is made known in his declaration to Samuel the prophet 1 Samuel 8: 7: "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me that I should not reign over them."

Here it is plainly made known through the prophet that God had reigned over them as their king up to this time, but now they had rejected him from acting in that capacity over them. And he, having given man his agency from the beginning would not coerce him, but allowed man to choose between him and their fellow man. But that they had done wickedly in his sight and displeased God in rejecting him and desiring a man to rule over them is made known in 1 Samuel 12: 17: "Is it not wheat harvest to-day? I will call on the Lord and he shall send thunder and rain; that ye may perceive, and see that your wickedness is great which ye have done in the sight of the Lord in *asking you a king*." The context shows that the Lord did answer Samuel's prayer and that the people asknowledged their evil in asking for a king.

If it is true of one portion of the human family that they acted wickedly and displeased God in rejecting him to be their king and choosing their fellow man to rule over them, it is true of every portion who have done likewise; consequently the Gentiles as well as Israel came under this condemnation. All saved beings must be under the immediate government of God, and, as a consequence, must be in the kingdom of God.

A citizenship in an earthly kingdom—one ruled over by man—can not entitle a man to a citizenship in God's kingdom, for the Savior says, "Except a man be born again he can not see the kingdom of God;" "except a man be born of water and of the Spirit, he can not enter into the kingdom of God," thus showing that a change must be wrought, that he must experience a new birth to become a citizen of God's kingdom.

It is stated by a class of religionists that a man does not enter into the kingdom of God in this probationary state, or as they term it in this earth life, and they profess that the Holy Scriptures sustain them in this position. According to our understanding of the Scriptures we learn that the people of God enter the kingdom of God in this probationary state. The Savior, when accused by the Pharisees of casting out devils by Beelzebub the prince of devils, said: "Every kingdom divided against itself is brought to desolation; and every house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, *then the kingdom of God is come unto you*." He refuted the statement of the Pharisees, by proof irresistible, and then says, "But if I cast out devils by the Spirit of God, then the kingdom of God *is* [not, *shall* come at the end of the world, or when Christ comes in person to reign] come unto you. Will any believer in Christ's word have the hardihood to say that he did not cast

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out devils by the Spirit of God? If not, they must concede the proposition that the kingdom of God had come to that people and that it was upon the earth. We quote from the answer of Christ to the Pharisees on another occasion: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here, or lo there; for behold the kingdom of God has already come unto you."—Luke 17. King James' Translation says "The kingdom of God is within you."

"Yes," says another of my Christian friends, "that shows it is not an outward organization, but that it is the Holy Ghost shed abroad in the hearts of the children of God, and in this manner it comes without observation." Have you not formed a hasty conclusion? Who asked the question of the Savior? The Pharisees. Were they the children of God, they whom the Savior charged so often with being hypocrites, a generation of vipers, adulterers, &c., and who went about seeking the life of the Savior, and finally with other sects of the Jews accomplished his death? Were their hearts in a condition to receive the Spirit of God? Paul says that the Holy Ghost dwelleth not in unholy temples. What then does the text mean? Simply this; as the first translation we quoted says, "The kingdom of God has already come unto you," or is set up within the Jewish commonwealth. And as for its coming without observation of the Jews, it is proven in the question asked by the Pharisees, for they certainly had not observed its establishment, or they would not have asked when it should come. The Savior here confirms his first assertion that the kingdom of God was upon the earth. Another proof that the kingdom of God was established among the Jews is recorded in Matthew 23: 13: "Woe unto you, scribes, Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that *are entering* to go in."

The kingdom must have been organized in their midst for the scribes and Pharisees to have the privilege of entering if they would comply with the conditions, but they would not, and strove to hinder those who were striving to enter at that time—not at a future period. Anything short of an organized government does not represent a kingdom, and Jesus knew that the word kingdom would suggest to their minds a king, officers, subjects and laws; and, to a worldly kingdom, territory.

The worldly governments have usurped the ruling power and all the territory of the earth. God having given them their agency has allowed them to, until the time that he revealed unto Daniel in the seventh chapter, when all the thrones of men will be cast down and the Son of Man, the rightful king, shall reign in person over the earth, or to the time revealed unto John, (Rev. 11:15), "When the kingdoms of this world shall become the kingdoms of our Lord and his Christ." Territory, then, we do not expect to be added to God's kingdom on earth until that time when "the kingdom and dominion and *greatness* of the kingdom under the whole heavens shall be given to the people of the Saints of the Most High."—Dan. 7: 27.

Then Soverign power to rule over or govern (which Webster defines "dominion" to be) the whole earth will be given to the people of God. Till then the kingdom in its probationary state will be given; but then the kingdom in its smallness will be swallowed up in the kingdom and dominion and the greatness of the kingdom under the whole heavens; like the stone that Nebudchadnezzar saw—cut out of the mountain without hands—that became a great mountain and filled the whole earth. "My kingdom is not of this world," says the Savior, and from this statement some have decided that the kingdom did not exist then upon the earth. This interpretation would destroy his positive assertions already quoted and many more that we could bring to sustain the position of the kingdom being upon the earth. We must therefore look for another interpretation that will harmonize with the array of testimony that is against this isolated construction, In all language spoken—whether human or divine—it is safest and best to let the individual that speaks be his own interpreter. We will therefore observe this rule in the language of the Savior under consideration: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." This is recorded in John 18. In the seventeenth chapter, in his memorable prayer to his Father, is the Savior's definition of the word world, and shows that it does not have reference to the earth, but the people that inhabit it. Speaking of his disciples (followers) he says, "I have given them thy word and the world hath *hated* them, because they are not of the world, even as I am not of the world." It is here shown that the world mentioned in this connection were capable of hating. This could not apply to the inanimate earth, but to its inhabitants; and the world hated them, (the Savior said), because they were *not of the world*, even as he was not of the world. We perceive that the king, Jesus, was upon the earth; his followers or citizens of the kingdom were upon the earth, yet they were not of this world; and one great reason assigned that they were not of this world was, that they would not fight—like the kingdoms of this world—to deliver their king from the Jews who were seeking to put him to death. No, it was very evident that they were not of the world or they would do like unto them. Like begets like, and these citizens of Christ's kingdom being begotten of God—or born of water and of the Spirit and having entered the kingdom—they would partake of the nature of God, one great element of which is love.

They were commanded of God to love their fellow men, even those who were their enemies, and loving their king they would not disobey him, hence would not fight their enemies against his will, even to save him from the wrath of the Jews. How plain it is that they were not of the world, and yet how plain that they—the citizens of the kingdom of God—were upon the earth. "But," says one, "Christ can not he a king till he comes on earth to reign and therefore his kingdom can not exist here until that time."

To this we reply: 1st, That you antagonize a fact that is well known to the civized world. The Queen of Great Britain reigns over a great portion of the earth—yea, it is said that the sun does not set upon the British possessions—and yet she has never seen the major portion of that territory over which she reigns. She reigns by virtue of her representative government there which carries out her instructions. Will you deny to him who created the worlds and all things therein—"for without him was not anything made that was made"—the same authority and power that you would grant unto a creature of his? May he not by his representative government upon earth, reign as king over the citizens thereof although the territory is usurped by man, the creature, at present; and by his wisdom, power and love, give laws that shall prepare those citizens for the time when these usurpations shall cease and he shall reign as king, in person, over the whole earth. 2d, You contravene not only the positive assertions of the Savior, but of the Apostle Paul, who says: "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and *hath* translated us into the kingdom of his dear Son." He also recognized the fact that the kingdom was on the earth, for he was upon the earth, and those he was addressing were upon the earth. They were changed or translated from the power or kingdom of darkness *into* the kingdom of God's dear Son—not that they should be at some future time. Although the Savior had declared, "My kingdom is not of this world," yet we see that Paul said they were translated into his kingdom while in this earth life.

John the Revelator makes use of the following language (Rev. 1:9): "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Here John states—in language that can not be misunderstood nor privately interpreted—that he was a brother among other brethren, a companion among other companions, and that they were all in the kingdom of Jesus Christ. As they were dwelling upon the earth, to be in the kingdom it must be organized upon the earth.

The kingdom of God, body, or Church of Christ, household of God, sheepfold, &c., are all used in Scriptural phraseology to express God's spiritual government upon the earth. To enter the kingdom, Jesus says, a man must be born of water and of the Spirit. To enter the sheepfold a man must go in at the door, to be an honest sheep entitled to stay there—and as the birth of water and of the Spirit is the mode of entrance into the kingdom of God

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and the doorway the legitimate mode of entrance into any enclosure, the kingdom and sheepfold being the same, the mode of entrance, or door is the same. The mode of becoming a member legally, in a strange family, is by adoption.

Paul tells the Saints in one place:—"Ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption whereby we cry Abba Father." God had adopted them as his children and they were entitled to call him Father.

There is a prevalent objection to the church and the kingdom being identical. Paul, in reasoning on and illustrating the body of Christ in its perfect form, with all its officers and gifts by the perfect body of a man having all its members complete, at the conclusion of his demonstration, says, "Now ye are the body of Christ, and members in particular. And God hath set some [members] in the church, first apostles, secondarily prophets, thirdly teachers," etc.—1 Cor. 12: 28.

Here the body and Church of Christ are terms used expressive of the same thing. The apostle says in the 13th verse of this chapter, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." If the reader is not satisfied as to its general application, let him turn to the beginning of this letter to the Corinthians and he will there see that Paul is addressing "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

It then includes all the body or Church of Christ; indeed it would be folly to think that the body of Christ consisted only of those at Corinth. There is therefore no question about all of the members of the body being in the body, baptized into it, or into the Church of Christ. The apostle includes himself as being baptized—with all the rest—into the church.

In the quotation from Colossians he also includes himself with the rest as being translated into the kingdom of God's dear Son, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son." We see that Christ's followers are baptized into the church, also that they are translated into the kingdom of Christ. We can readily see that the apostle uses the terms, church and kingdom as meaning the same thing.

The burden of Christ's preaching was the kingdom of God. On a certain occasion—recorded in Luke fourth chapter when the people desired that he would not depart from them he said: "I must preach the kingdom of God to other cities also, for therefore am I sent." In fulfillment of the above we hear him saying, "The kingdom of heaven is like a net cast into the sea, which gathered of every kind, which when it was full, they drew to shore, and sat down and gathered the good into vessels; but cast the bad away." Will any professing Christian say that this applies to the kingdom of heaven above, or to the kingdom when Christ comes to reign in person, that either one of them gather of every kind, bad as well as good?

It can not allude to where God dwells, for no unholy thing can dwell there. It can not allude to when Christ comes, for it is written of him that, "He will smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah 11. Also, "When the Lord Jesus shall descend from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his Saints."—2 Thess. 1: 7–10.

No place for the bad where the Father dwells; no place for them when Christ comes to reign before his ancients gloriously. Hence we must look for the kingdom where there is a possibility of the bad being gathered, as well as the good—but the bad will be cast away when the separating time comes and that kingdom must be on the earth.

In further proof of this we quote the Savior's preaching of the kingdom as contained in Matthew twenty-fifth: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, and five were wise and five were foolish," etc. "Then," an adverb relating to time, has reference to the statement made about the second coming of Christ, in the end of the previous chapter; indeed it shows also in the quotation itself that it would be at a time when the virgins spoken of were going forth to meet the bridegroom.

The kingdom spoken of could not be the one above where God dwells, for several reasons. 1st, No foolish virgins could dwell there. They must be in that kingdom represented by the net cast into the sea. 2d, The virgins are represented as going to meet Christ, or the bridegroom, who would start from heaven, for Peter declared that the heavens must retain Jesus till the time of his coming to reign; so that if it were possible for them to be there, they would have no need of going to meet him, for they would be already where he was. 3d, As he was leaving heaven to come on earth to reign, those who go to meet him must be upon earth.

Paul in 1 Thessalonians, fourth chapter, establishes this point: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then they who are alive shall be caught up together in the clouds, with them who remain, to meet the Lord in the air; and so shall we ever be with the Lord." It is plain from the foregoing that some of the people of God will be alive upon the earth when Christ comes, and that as Christ predicted that at the time of his coming the kingdom would be likened unto ten virgins who would go forth to meet the bridegroom, those who are alive and go forth to meet him must be citizens of the kingdom of God on earth.

The very fact that there were foolish as well as wise virgins, shows a probation or trial, and through that probation a portion of the citizens had acted wisely and kept the laws of that king they were expecting to meet. The word says that they were permitted to enter into the marriage, while the other portion who had acted foolishly could not enter. We think that this parable, with other scriptures, will prove the church and the kingdom to be identical. These virgins were going to meet the bridegroom.

It will not be disputed by the scripture student, that Christ is that bridegroom; it is also generally acknowledged by professing Christians that the church is the bride, the Lamb's wife. In Rev. 21: 7, 8, it reads: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of Saints."

The Revelator was permitted to see, in heavenly vision, the time when the marriage of the Lamb would take place, when the wife would have made herself ready, being clothed with righteousness, represented by fine linen, which was the clothing of the Saints. Paul in the majority of his epistles to the people of God, in the different localities of the earth, addressed them as Saints. In his first letter to the Corinthians, which we have before quoted, he addresses them thus: "Paul, an apostle of Jesus Christ, through the will of God; and Sosthenes our brother, unto the church of God which is in Corinth, to them that are sanctified, called to be Saints," etc.

Here it is plainly seen that part of the church of God at Corinth were called Saints, and as a consequence we reason that other parts of the church at different localities were also called Saints—indeed others were addressed as such. The apostle in Ephesians, fifth chapter, having his eye on the time shown in vision to John, concerning the marriage of the Lamb, speaking of Christ, says: "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

The church would certainly be a glorious one if holy and without blemish, without spot or wrinkle. Surely, then, its clothing represented by fine linen clean and white, would be righteousness; and surely she would be ready as a bride for the marriage with the bridegroom.

The conclusion is, from the foregoing, the bride, the Lamb's wife being clothed with the same clothing that the Saints were, that the Saints compose that bride. The Saints also compose the church, therefore the church is the bride, the Lamb's wife. The Lamb's wife (prospectively) is making ready for the bridegroom, so is the kingdom of God also making ready for that event; therefore the church and

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kingdom are one and the same. One more proof and we draw our remarks to a close.

In Matthew 16: 19, 20, the Savior says unto Peter: "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the eighteenth chapter in reads: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto you as an heathen man and a publican. Verily, I say unto you, Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

We perceive in the first place, that Christ asserts that he is going to build his church—upon a certain foundation.

Second, that he was going to give Peter the keys or authority to act in the kingdom of heaven—no doubt in a presiding capacity, to "feed his sheep"—whose actions in that kingdom would be upon earth, in the earthly part of the kingdom of heaven. For the binding and loosing were to be done upon earth, and after that were to be endorsed in heaven.

In the third place the same language is used concerning the loosing and binding on earth, and endorsing in heaven, in the church, that is used concerning the same acts in the kingdom of heaven.

We thus conclude that the earthly portion of the kingdom of heaven, and the church, or body of Christ, are identical; that when the Savior said he would build his church, it was tantamount to saying that he would organize his kingdom on earth. And this kingdom or government of God was established for the salvation of man. The king upon his throne and the most abject of his subjects, with all of his subjects between the two extremes, are all on a par with respect to salvation, and can not by any enactment of their own be brought into relationship with God, or become citizens of his kingdom. It follows then, that if redemption from the fall is brought about, it must be by the enactment of the God of heaven and earth; and such enactment establishes the fact of government upon the earth by the power that so enacted.

This government would be that of God, or the kingdom of God though upon earth. We have seen that it was established upon the earth at our Savior's first advent, and we have also seen that it would be upon the earth at his second advent, and all the faithful citizens of it will be received of their king when he comes to reign as King of Kings over all the earth; and, according to God's revealed will to Daniel, they will have the greatness, and dominion of the kingdom under the whole heaven given to them, when the territory of the whole earth shall be the domain of him "whose dominion shall be from sea to sea, and from the rivers to the ends of the earth."

How necessary it is for the fallen sons and daughters of Adam to become adopted as citizens in the kingdom of God, in this preparatory state, "And be prepared for the days to come in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory to meet the kingdom which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O, God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen."—D. and C. (Old Ed.), sec. 24.

E. STAFFORD.

LAMONI, Iowa, Dec. 28th.

Conference Minutes.

CENTRAL MISSOURI.

Conference met with the Wakenda branch, at 10 o'clock a. m., December 1st, 1888, J. B. Belcher presiding, Geo. W. Carter secretary. Reports of brances: Wakenda, no changes. No report from Alma or Missouri River branches. Bro. R. L. Ware as missionary was present with us. The committee appointed to investigate the advisability of adopting the delegate system in the district reported that they thought it not wisdom to adopt it at present. It was resolved that the next conference be held with the Alma branch at the King's school-house on Saturday, March 9th, at 10 o'clock. The present officers of the district were sustained for the next quarter. Brn. W. L. Ware and J. B. Belcher were appointed a committee to labor in the district in connection with the branch authorities during the next quarter. Adjourned.

INDEPENDENCE.

Conference convened at Holden, Missouri, Jan. 5th. I. N. White presiding. Branch reports: Independence, last report 621, present 645, 11 baptized, 18 received, 4 removed, 1 died, 2 marriages. Clinton 63, 6 baptized, 1 marriage. Holden 38, 17 baptized. Eldorado Springs 50, 4 baptized, 1 died, 1 ordained. First Kansas City 34, 1 died. Rich Hill 57, 13 baptized, 3 received, 1 died, 2 ordained, 1 marriage. Elders reports: E. Curtis baptized 9, J. McKinsey, Abner Lloyd, A. White, C. St. Clair baptized 12, F. C. Warnkey baptized 1, F. G. Pitt, I. N. White baptized 5, S. Crum. Priests: D. E. Tucker baptized 2, R. May, Henry Scarcliff. Teachers: H C Johnson, H. Sparling. The request from Lowry City to organize a branch there was granted. Request to organize a branch at Rockville or Taborville was referred to president of district. Next conference meets at Holden, Saturday, May 4th, at 10 a. m. Delegates to General Conference: I. N. White, A. White, E. Curtis, F. G. Pitt, F. C. Warnky. Election of officers of district: I. N. White president, A. White vice president, S. Crum secretary; all for 6 months or until their successors are elected. Bishop's agent's statement accepted.

Miscellaneous.

CHURCH SECRETARY'S NOTICE.

Presidents and clerks of districts will confer a favor if they will make out their statistical reports for the past year and send them in by, or as soon after the 1st of March, as possible. Include with them a brief statement of the ministerial labor performed, present condition of district and prospects for the future. I will supply those who have not the regular blanks on which to make reports if they will notify me by card.

H. A. STEBBINS.
Church Secretary.

CHURCH RECORDER'S NOTICE.

District presidents and clerks, or others, who have in their hands branch reports that have been received at district conferences, will eonfer a favor by forwarding them to me immediately. And the reports to the February and March conferences, please send them in as soon as possible after the sessions, so that all may be recorded before April. H. A. STEBBINS,
Church Recorder.

AUTUMN LEAVES.

The following is the contents of the Autumn Leaves for February:

The Spoilers of Jerusalem.—Morning Song.—Whom Hath God Chosen.—New Year.—The Story of the Book of Mormon.—Under the Lamp-Light.—The Poor Widow's Offering.—Advice to All—Read Good Books.—"Neglected Once, I Come No More."—Pattie; Or, Leaves From a Life.—Lecture Before the Student's Society.—Baby's Curl.—Notes on the Wing.—Address to the Lamoni Sabbath School.—The Child's Prayer.—February Twenty-Second.—Autumn Leaves from the Tree of Poetry.—Leaves from Palestine.—With the Church in an Early Day.—Saint Valentine's Day.—Editor's Corner.—An Autnmn Leaf.—A Debt of Honor.—Pencilings by an Australian.—Corsets.—Round Table.

TO NEVADA SAINTS.

District conference will be held at Genoa, Nevada, February 17th, at 10 a. m. A full report of all the branches is desired; also a full attendance of the officers and members is earnestly desired. D. I. JONES, *Dist. Pres.*

CONFERENCE NOTICES.

The Central California District Conference will convene at Deer Creek (near Alila) Tulare county, March 15th to 17th. All come who will.

By order of the Dist. Prest.

The March Conference of the Decatur district will be held at Lamoni beginning at ten o'clock on Saturday the 9th. Branch presidents and clerks are requested to make out their statistical reports in proper time, and all the ministry who have labored should also report in person or by letter. It is desired that each branch be well represented by both ministry and members, so far as practicable. H. A. STEBBINS,
District President.

BORN.

WOODS.—Near Wilber, Nebraska, Oct. 30th, 1888, to Bro. Andrew N. and Sr. Malissa B. Woods, a son. Blessed Jan. 30th, 1889, by Elder Robt. M. Elvin, and named William Wallace.

ELLIOTT.—To Joseph and sister Eva B. Elliott February 8th, 1886, a son, named Theron Sherman; and October 3d, 1888, a son, named Clarence Garfield, and blessed by Elder T. J. Martin.

DIED.

MCFARLAND.—At Argenta, Arkansas, Jan. 28th, 1889, Christina McFarland, wife of Bro. John McFarland. Her remains were interred at Bellefontaine cemetery, St. Louis, Mo., Jan. 31st, 1889 Funeral service at Bro. McFarland's, sen., 2105 Division St., St. Louis, by R. Etzenhouser. Text: Eccl. 12: 13. 14.

COULSON.—At Omaha, Nebraska, December 2d, 1888, Sr. Rosa May Coulson, beloved daughter of brother and sister Coulson. She was born December 23d, 1873, was baptized at Nebraska City, June 18th, 1883, by Bro. J. W. Waldsmith, confirmed by Brn. James Thompson and R. M. Elvin. Funeral service by Bro. Oscar H. Brown.

WOODS.—Near Wilber, Nebraska, November 25th, 1888, of kidney complaint, Bro. Hannibal

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Wood. He was born February 22d, 1816, at Armenia, Dutchess county, New York. He removed to Illinois in 1830, and thence to Iowa in 1850, uniting with the Freewill Baptists in 1859. Removed to Nebraska in 1866, and came under the watchcare of the United Brethren Church in 1873. Was baptized by Robert M. Elvin September 26th, 1886. His earthly pilgrimage was 72 years, 9 months and 3 days. He leaves an aged wife, four sons and one daughter to mourn his departure. He was a man of strong convictions, but nevertheless kindly disposed. Elder Levi Anthony conducted the funeral services. At the request of the departed, Elder Robert M. Elvin preached the sermon, from Luke 14: 14, on February 3d, 1889, at the Castor schoolhouse which was crowded, those present attesting the worth and respect of a good citizen and a true saint who awaits the summons of the resurrection of the just.

HAYMAN:—Margaret A. Hayman was born January 9th 1811; was baptized in 1844, and passed through some of the bitter trials at Nauvoo. With her husband and family she went to Utah, and located in Springville where she lived up to the time of her death, and where she united with the Reorganized Church. She passed peacefully away on the 10th day of January, 1889, leaving a large family and many friends to mourn her departure. Bishop Packard and others of the Utah people conducted the funeral services.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Flora I. Scott

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Feb. 23, 1889

A SIGN OF CHRIST'S COMING.

We live in an epoch which is characterized by some plain and clearly discernible "signs of the times," which indicate the second coming of the Lord Jesus Christ. While some are expectant in regard to "that great and notable day of the Lord," the majority of the Christianized world are continuing the even tenor of their way, and in their worldliness, lethargy and general indifference to that important event, are but exhibiting some of the signs of Christ's coming by fulfilling the prophetic statements of the Savior and of Peter, namely: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be." Mat. 24: 36–39.—"This second epistle, beloved I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."—2 Pet. 3: 1–4, 10.

However, while the disciples of Christ have been commanded to "watch" and "be ready;" they have also been cautioned to "beware;" for many "false Christ's," deceptive spirits, erroneous religious systems, "false prophets," and various other insidious manifestations were to appear among other signs which were foretold as indications of the near approach of the day of the Lord. Hence all should be careful lest they be deceived through undue credulity and over anxiety in these matters as well as through unbelief. The rule given by the Savior applies here: "Whoso treasureth up my words shall not be deceived." Inasmuch as the word is but the expression of the Holy Spirit, the safety and correctness of this simple rule is apparent in the harmony of both.

Although the Latter Day Seer anticipated all others therein, we are not the only people who are calling special attention to the second coming of the Savior. But among the teachings of some religious bodies who are preaching that doctrine are to be found many things which are deceptive and blinding, and which, although intermingled with some of the principles of the gospel, serve but to increase division and strife, and to darken counsel without knowledge; for it requires *all* truth to save.

One sign to which those referred to call especial attention is the "Dark day of May 19th, 1780," which some of them declare to be "The sign of the coming of the Son of man." Let us apply the word to that occurence and observe the effect of the test: "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come."—Joel 2: 30, 31.—"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring."—Luke 21: 25.—"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became as sackcloth of hair, and the moon became as blood."—Rev. 6: 12.—"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. 24: 29.

The dark day of May 19th, 1780, is referred to as a fulfillment of the foregoing; but while we admit that that event was a sign of the times, yet in comparison to the event referred to in the foregoing Scriptures, to us it always appeared as almost comparatively insignificant, and the preaching of it as a fulfillment thereof as likely to lessen, rather than to increase faith in the general indications of the times. For the Scriptures seem to convey the impression that that event will be one of *universal* and startling import to the inhabitants of the earth; while in contrast that of May 19th, 1780, was observable only in New England and the adjacent countries. We have no European nor any other foreign testimony concerning its occurenece elsewhere.

But in order to definitely settle the question concerning "the" sign, we call attention to that "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, . . . knowing this first, that no prophecy of the Scripture is of any private interpretation."—2 Pet. 1: 19. In Matthew 24th chapter of the Inspired Translation, the Savior gives his disciples a connected narrative of the principal events which should occur from that time until his second coming. In the early part of the chapter he tells them of the destruction of the Jewish temple; of their afflictions, persecutions and death; of the abomination of desolation (war of conquest) against Jerusalem; its final overthrow and the scattering of the Jews." Following these events is the significant statement in verse 21, "Behold these things have I spoken unto you concerning the Jews." He then proceeds to mention other events in order, such as the appearance of false Christs; wars and rumors of wars; the gathering of his elect; the preaching "again" of the gospel of the kingdom, for a witness unto all nations, after which the following takes place: "And again shall the abomination of desolation spoken of by Daniel the propher, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled. And as I said before, after the tribulation of those days and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven, with power and great glory. And whoso treasureth up my words shall not be deceived."—Matt. 24: 33–39.—I. T.

From these statements we learn that after the gospel is restored, and preached in all the world for a witness, and after Jerusalem is again besieged in the *latter* days, (which is evidently the same siege

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referred to in Ezekiel 38:8–23; Zech. 14: 1–3,) that immediately after the tribulation of those days "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." See also verse 37 of Matthew 24th chapter, I. T. Mark and Luke also agree with the above in their narratives.

In this connection we call attention to the revelations of God through his servant Joseph Smith, contained in the Doctrine and Covenants. They are plain and perfectly harmonious with other and more ancient Scriptures. It will be noticed that they are predictions of *future* events: "Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree. And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it."—Doctrine and Covenants, 85: 24–26. Again: "And it shall come to pass that he that feareth me shall be looking forth for the the great day of the Lord to come, even for the signs of the coming of the Son Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watcheth not for me shall be cut off."—D. & C. 45: 6.

These revelations give us clear and definite information regarding the signs of the times, hence we need not be deceived by the false and misleading interpretations of sects and men who, denying and ridiculing the organization, helps, governments, gifts, and some of the ordinances which the Lord appointed as a means to prepare and perfect His people, presume to "figure out" the meaning of the various scriptural prophecies by their own wisdom, forgetting the counsel of God which declares that, "No man knoweth the things of God but by the Spirit of God;" that "spiritual things are spiritually discerned," etc., etc.

In the full blaze of the Holy Spirit's inspiration the Saints are put in possession of the uncorrupted word of God through His servant the prophet. The more we study the three books the more will our knowledge and spirituality grow. For therein are safeguards against all the devices of the evil one.

It is a painful thing to witness the doings of some who, once enlightened, have suffered the light within them to vanish and become darkened; but such are also "signs" of the times. Becoming first careless, then darkened in mind, their love "waxes cold," and it is not long before they are bitterly opposing the truth. But the counsel of the Savior was, "Take heed to yourselves;" and "Whoso treasureth up my word shall not be deceived." Let us study the word of the Lord as revealed and contained in the three books and live by every word which proceedeth (present tense) out of the mouth of God. The revelations contained in the Book of Mormon and the Doctrine and Covenants bring light and harmony when studied in connection with the Bible. And we predict that the assaults made upon them will serve but to awaken inquiry and stimulate a closer study of the Inspired Translation, the Book of Mormon and the Doctrine and Covenants. The first organization of the Church was rebuked for treating lightly the Book of Mormon and the former commandments in these words:

"And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewand confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin: and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgement to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—D. & C. 83: 7, 8.

When these commandments are lived up to, the testimonies of God's Spirit will be given to His people, bearing witness to the precious and wonderful truths revealed in these last days.

Let us "treasure up" (study and remember) the revelations of the Lord that we may not be deceived. The example of some of God's people who have been so sorely misled by false shepherds in our own times should be sufficient to warn us to not repeat their mistake in failing to to acquaint ourselves with and live by the word of the Lord.

In connection with the foregoing we publish an extract from the account of the expulsion of the Saints from Independence and Jackson county, Missouri, in 1833. The incident referred to occurred early in the morning of November 13th, the day following the cruel expulsion of the Saints. From this it will be seen that Joseph Smith the Seer regarded the special sign which is the subject of our article as a future event. We quote from *Times and Seasons*, vol. 6, page 898:

"November 13th. About four o'clock a. m., I was awakened by Bro. Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfiment of the word of God as recorded in the holy Scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire I was led to exclaim, How marvelous are thy works O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom for Christ's sake: *Amen.*

"The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid

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fire-works, as if every star in the broad expanse had been suddenly hurled from its course and sent lawless through the wilds of ether. Some at times appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description, as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners on earth. Beautiful and terrific as was was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind, yet it will not fully compare with the time when the sun shall become black like sackcloth of hair, the moon like blood; (Rev. 6:12); and the stars fall to the earth as these appeared to vanish when they fell behind the trees, or came near the ground."

SUSTAIN THE HOPE.

NOW THAT the Compendium and the Sunday School Question Book are at the service of the several Sunday Schools, the opinion may prevail that it is no longer necessary for the Sunday Schools to continue taking the number of HOPES formerly subscribed for when the weekly lessons were published. Should such an idea obtain and result in individuals or schools withdrawing their support, to any extent, from the HOPE, we think they will make a great mistake, and thereby not only fail to sustain a worthy and necessary publication, but also suffer great loss themselves and fail to continue in line with the requisite progress, attainment and unison of the Sunday School work.

The HOPE has but just fairly begun its mission of usefulness, and not until Sunday Schools have fully accomplished their work can we do without the weekly issues of the little paper; which, by the way, we expect to see largely increased in size, and teeming with life giving, vitalizing suggestions and experiences concerning the successful operation of that great and as yet but partially comprehended work—the religious education and development of the young—the hope of the Church.

To the early Church was given a commandment of the Lord concerning a work the object of which was that "little children also may receive instruction before me as is pleasing unto me." The organization of Sunday School Associations in the various districts is indicative of the inspiration of the Holy Spirit constraining the Lord's people to more fully obey that injunction—for He neglects no feature of His great work, but constrains each department with all its factors as "helps" and "governments" to perform their appointed part, omitting no essential feature, thus keeping the entire system perfect.

If we shall rightly discern the spiritual signs of the times, those who are interested in Sunday School work will not suffer the HOPE, the organ and exponent of whatever is progressive in the methods of that particular and valuable department of the great latter day work, to decrease in circulation and influence by reason of slackness on their part. There are yet undeveloped "reserve forces" to be brought out for the perfection and equipment of the Sunday Schools and their officers, teachers and scholars. Let no one look back or contentedly halt simply because we have made a *partial* progress, but let the HOPE, through which we expect to receive the benefit of the experiences of many talented school workers, be continued, its subscription lists steadily grow, and its size be increased. It is the natural complement of the Sunday School. The children anticipate receiving and reading it, and its perusal by them at their homes increases and enlivens their interest in the school.

We are confident that the editor of the HOPE, Sr. Walker, will energetically continue to make the little paper more and more interesting, and that, aided by original contributions of those who have that work at heart, she will be able to increase its size and also the interesting features of its contents. In the last issue she commences a series of questions which will be invaluable as suggestions to those using the Compendium.

Let all the Sunday Schools and subscribers increase rather than diminish their subscriptions. We trust that all school superintendents will labor and publicly call attention to this matter from time to time. We also urge all adult members of the Church to take an interest in the Sunday School cause. There is great need of a prompt and earnest awakening in this matter. How can our work in behalf of the stranger be acceptable to God while our own flesh and blood are uncared for!

EDITORIAL ITEMS.

ESPECIAL attention is called to the "Essay on the Bible," which appears in the communication department of this issue of the HERALD. It is worthy of the careful study of Bible and Book of Mormon students.

From Plain City, Utah, February 7th, Bro. R. J. Anthony writes that he expected to soon begin a campaign at Slaterville, Utah.

A letter from Bro. T. M. Parr of Minneapolis, Minnesota, informs us that Bro. E. A. Stedman has been preaching there to good audiences and that quite an interest has been awakened and four have desired baptism.

Bro. Edward M. Davis wrote from Beaver, Utah, the 3d instant urging that ministerial aid be furnished the work there. He says Rev. Lane of Provo, made Beaver a call of late, abused Joseph the Seer and Bro. Luff, blinded and misled some and tried to get him to abandon the faith. But Bro. Davis rebuked his slander and refused his proselyting solicitations. We hope our missionaries may visit that city aud vicinity and build up the gospel work there.

Bro. Charles M. Morgan wrote from Sigel postoffice, Michigan, that Bro. Robert Davis had been among the Saints there and his labors had been productive of good. He and Bro. Davis went to Gore, Michigan, where they labored for a time and baptized two.

Bro. J. E. Staley of Sutton, Kansas, writes that Bro. G. E. Deuel had been preaching some in that section of country last January and the word was well received. He expresses the opinion that "homeless Saints would do well to settle here. Land is cheap and soil good but we had a bad drouth last year which makes times bad in a new country like this. Many of the settlers have proved up on their lands and left the country leaving it very thinly settled."

In a recent letter Bro. J. W. Chatburn states that the Saints at Harlan, Iowa, have organized a Sunday School, J. B. Swain superintendent, Sr. Hardman assistant superintendent, Willie Hardman clerk and Pearl Swain treasurer. He thinks its prospects are good.

Bro. John Trantor of Iowa City, Iowa, writes that he would be glad to have elders call and preach there when passing.

Sr. Eliza Eichorn, 30 Lincoln street, Columbus, Ohio, desires that the gospel be preached in that city. Her husband is not a member of the church, but she thinks he may become interested if he would hear the principles of the gospel.

Sr. Zelia D. Carter of Kilchis postoffice, Tillamock county, Oregon, states that they would like to have an elder come there and preach for the few Saints and their neighbors.

Sr. Mary E. Bozarth wrote from Ruskin, Nuckolls county, Nebraska, that herself and family have not heard any preaching for five years. She rejoices in the Lord's goodness and in his blessings to her children when afflicted. She would like an elder to go there and preach the gospel.

Bro. D. L. Shinn who has been laboring at Big Springs, Calhoun county, West Virginia, writes that he had baptized six, blessed sixteen children and reorganized the branch, leaving it with twenty-six members and in good condition. Mobocracy had died out there and the minister who started it was losing his influence among the people. Bro. Shinn was called away for a time but expects to return to Calhoun county soon.

Bro. William Parsons recently wrote from North Branch, Kansas, expressive of the interest he fells in the cause to which he was at one time interested and without the benefits of it. He enjoys the church publications and renews therefor.

Bro. J. D. Bennett is working his way to St. Joseph, Missouri, preaching enroute. His contemplated route is along the Kansas state line toward Pawnee City, thence via Hiawatha and Fanning to St. Joseph. Those desiring his labors should address him care of M. J. Cutler, Manley, Kansas.

This office desires to obtain a copy of "Mormonism Exposed," by E. D. Howe. A fair price will be paid for it.

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President W. W. Blair left Thursday, February 14th, to attend the conference of the Galland's Grove district, which will be held with the Salem branch, on Friday, February 15th. He expects to labor in that vicinity about one week.

Let it be understood that we print no letters, communications or questions, unless the writer signs his or her full name. If the writers do not wish their proper names to appear to their papers, they can state the same and their wishes will be complied with. Please do not forget this, lest offense results by those writing—not by this office.

The Herald Office Manager desires that all who can should settle their arrearages with the office soon, so that there may be made as favorable an annual exhibit as possible to present to the next General Conference. The Board of Publication will meet probably some time before conference and make up their report. Let all concerned see to this matter at once. Send all moneys to D. Dancer, box 128, Lamoni, Decatur county, Iowa; also all statements of accounts with the office, whether for books, papers or other publications.

Bro. John Shook of Buchanan, Michigan, writes that the work is prospering somewhat at that place—that the Saints are being blessed.

Bro. Nicholas Stamm wrote February 11th, from Des Moines, Iowa, giving account of an extended trip through several counties in Iowa, in preaching and administering to the Saints and to the world. He has baptized three since last May. Although realizing it to be a sacrifice he yet desires to continue to fulfill his mission and preach the word. He found many of the Saints alive, but others almost asleep at the post of duty.

The Cambria *Leader* of January 31st, published at Swansea, Wales, contains a brief account of a discussion between Bro. E. A. Davies and a Christadelphian named E. Speck which occurred at Morriston. The *Leader* does not state how the matter was decided. We are glad that our brethren in Wales are attracting attention.

We print marriage notices for one dollar each, and death notices free. But we can not print verses with death notices, except they occupy small space; and even then we sometimes find it best not to print them at all. But when men are so fortunate as to get married—well married—they may think themselves highly favored if they have the glad tidings of that fact published abroad in the HERALD for the small sum of one dollar. Send on your marriage notices—and don't forget the dollar.

It is gratifying to be able to note that Bro. David Dancer is now (the 14th inst.) gaining rapidly and promises to be soon fully restored to his usual good health. We have missed him very much during the past four weeks, for he is ever at his post when in health.

Bro. D. W. Murphy wrote from Kit Carson, Colorado, that he would like an elder to go there and preach to his neighbors. His faith in the work is firm and established. Although lately afflicted by the presence of death in his family he feels desirous to be resigned and continue faithful unto the end.

EXTRACTS FROM LETTERS.

Bro. J. C. Clapp, in a late letter, says:

"I have thoroughly examined the new Compendium and do not hesitate to pronounce it the best book of the kind I have ever seen. I admire the arrangement of the subjects and the choice of texts quoted and believe when the merits of the little book are known that no elder or Sunday School teacher will be without it."

Pres. Joseph Smith wrote February 17th from Newport, California, as follows:

"Your letters contained good news. I forward one from Bro. R. J. Anthony containing good news. I am to speak on Tmeperance in Spurgeon's Hall, Santa Ana, to-night; and if the fates do not will otherwise, in same place tomorrow night on the marriage question."

Bro. J. C. Tipton wrote February 1st from Augusta, Texas:

"We are getting on with our church work at Evergreen, Texas, very well. Have had good preaching by Brn. Moore, Roberts and Nunley. The Saints here are strong in the faith."

Bro. Joseph Lampert writes from Oshkosh, Wisconsin, in this earnest spirit:

"I am very thankful for the blessings of God. I suppose you remember what I said in the *Herald* a few weeks ago what I would be willing to do if I had fair luck; that is, sustain a good and true elder in the field, etc., etc. I think I have not much longer an excuse, as I was extraordinarily blessed since that time for a poor man. I believe if all members in the church would try hard there could be one thousand to two thousand elders sustained in the field, and the church would gain wonderfully. So much is used in the church in luxury and unnecessary things too numerous to mention."

THE following, taken from the York, (Nebraska), *Republican*, contains so much solid good sense on the topics treated that we cheerfully give it place in our columns:

"WHICH should a minister do, preach the gospel, or preach to suit the congregation? It certainly was always the purpose, and anciently the practice, for a minister to preach the gospel and teach the people the truth and the way to do right and to follow in the footsteps of Christ, that they might have everlasting life. The Bible tells us that when Christ was on the earth he taught the truth and gospel. But of late years, since the Bible is taught by machinery, as it were, (for the ministers are all regularly stationed at different points, at different periods, then after a certain time has elapsed and they are a little worn in their community, their places are filled with bright new men). Thus the whole religious machine is changed at regular intervals. Another very important fact is the one that our ministers of the present day are *hired for a certain salary*, and this is the thing that raises the question at the beginning of this article. The people think, "If we pay you, Mr. Preacher, you must preach to suit us. If you do not, short will be your race in this vicinity." Therefore it has come to pass that the truth must not be preached if it hits any of the members of the church. We think the moral influence of the churches a fine thing for the rising generation, because our children are taught the Bible in the Sunday Schools as it reads, and as it was intended to be taught. But when it comes to that point where a minister must not tell the adults of their faults and their almost unpardonable sins, without being kicked out of the church, then the moral influence ceases and it is time to call a halt. In too many instances, to-day, the minister is as potter's clay to be moulded by the congregation, instead of the congregation being clay to be moulded by the preacher and the word of God. Though the above facts exist, and are generally known, yet when revival meetings are in progress, these very members who are ready to oust the preacher if he does not preach to suit them, will come around with crocodile tears streaming down their hypocritical cheeks and beg you to let them pray for you, or ask you to go up to the altar. They are asking to pray many times for those whom they need to pray for them. They talk about grace, but grace in an ungracious mouth is but prorane."

THE following extract is from the New Albany, Indiana, *Ledger*, of recent date, which was sent us by Bro. M. R. Scott. Threats in anonymous letter had been sent to Bro. Scott, warming him to desist from further preaching at Byrnville. He writes that said threats were traced directly to some religionists there who sought by that means to put a stop to our work there. Bro. Scott states that the opposition is now about at an end and that some have requested baptism:

"The *Ledger's* correspondent at Byrnville, Harrison county, where the Church of the Latter Day Saints have a number of members and for some time carried on successful revival meetings, writes as follows in relation to these people:

"'The impression abroad that the people of Byrnville and vicinity are doing a great wrong in permitting 'Mormons' to preach here is very extensive. Just here we would like to speak a kind word for the Mormons and exonerate the people of Byrnville. The members of the church of the Latter Day Saints have been among our people now for almost a year, and during that time no one can say aught against them with regard to business or religion; and the absurd idea that they preach, teach or believe in polygamy is without the least foundation for belief. One thing we do know, and that is that no sectarian creed wants to 'monkey' with them in debate, and since they have been preaching here no other minister of any other denomination can be induced to come, for the reason that they will be likely to hear something detrimental to their doctrine.'

"In a conversation with a gentleman residing at Byrnville, a few days ago, the *Ledger* was informed that 'these Latter Day Saints are all good citizens.' The gentleman added: 'A person attending their service without knowledge of their denominational character, would suppose he was in a Methodist or United Brethren revival meeting. They use the same Bible as other denominations and their preaching and worship is full of zeal. There is really no similarity between them and the Mormon Church.'"

Inexhaustible good nature is indeed the most precious gift of heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right."

VAIN HOPES AND FEARS.

[By Archbishop Trench.]

One time I was allowed to steer
Through realms of azure flight;
Henceforth, I said, I need not fear
A lower, meaner flight;
But here shall evermore abide,
In light and splendor glorified.

My heart one time the rivers fed,
Large dews upon it lay;
A freshness it has won, I said,
Which shall not pass away,
But what it is, it shall remain,
Its freshness to the end retain.

But when I lay upon the shore,
Like some poor wounded thing,
I deemed I should not ever more
Refit my shattered wing—
Nailed to the ground and fastened there;
This was the thought of my despair.

And when my very heart seemed dried,
And parched as summer dust,
Such still I deemed it must abide;
No hope had I, no trust
That any power again could bless
With fountains that waste wilderness.

But if both hope and fear were vain,
And came alike to naught,
Two lessons we from this may gain,
If aught can teach us aught,—
One lesson rather—to divide
Between our fearfulness and pride.—*Sel.*

HOME COLUMN MISSIONARY FUND.

Saints, Oscoda, Mich	$3 43
Sr. Mary Wilson, Springfield, Neb	1 00
Sr. Annie Harvey, Kansas City, Kan	1 00
Bro. A. C. G., Lamoni, Iowa	50
Sr. Maggie Waddel, Louisiana, Mo	25
Sr. Nancy Cavely, Louisiana, Mo	75
Sr. Mary Sears, Deloit, Kan	80
Sr. Hannah, Riverside, Cal	1 00
A Sister, Salt Lake City, Utah	1 00
Sr. H. E. Ettleman, Sidney, Iowa	1 00
A Sister, Lamoni, Iowa	45
Sr. Susannah Agenstine, Omaha, Neb	1 00
Sr. Rachel Agenstine, Omaha, Neb	1 00
Sr. Emma Agenstine, Omaha, Neb	1 00
Sr. Louisa Agenstine, Omaha, Neb	1 00
Sr. Mary Ross, Mound City, Mo	1 00
Sr. E. C. Mayers, Woodbine, Iowa	50
Sr. Carrie S. Kibler, Woodbine, Iowa	1 00
A Brother, Dow City, Iowa	50
Sr. C. Johnson, Plano, Ill	30
Bro. Wilson Gorton, Plano, Ill	10
Srs. C. E. and D. Cobb, Lower Lake, Cal	8 50
Srs. S. E. and C. Laughlin, Olivet, Iowa	75
Sr. Josie Carlisle, Underwood, Iowa	1 00
Sr. Jennie Scott, Underwood, Iowa	1 00
Sr. Sarah Jasperson, Independence, Oregon.	56
A Sister, Dimondale, Mich	50
Sr. Kate Hartshorn, Marathon, Iowa	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Feb. 14th.

HOLDEN, Johnson Co. Mo., Jan. 30th.

Dear Sister Frances:—Not quite two years have passed since I became a Lattter Day Saint, and I can truly say they have been the happiest years of my life. I was a member in good standing in the Christian Church, for twenty-five years and enjoyed a portion of the Spirit of God, enough to make me hunger and thirst after righteousness, but I could not find it there. I always felt there was something more for me; but how I was to attain it, was the earnest prayer of my heart.

I would go to the Methodist and Baptist Chnrches, and as thereseemed to be such a spirit with them I would go to the mourner's bench to be prayed for: but I did not receive any more of the spirit there. The first sermon I heard preached of this gospel, Bro. I. N. White preached. I saw that I was in darkness and did not belong to the Church of Christ; that I had not been baptized by one having authority. I was convinced that this was the true Church of God. I was in very poor health when I came into this Church. I had been afflicted since the year fifty-six, and I was in the last stage of consumption. I thought my days were but few on this earth; but I thank and praise God that I was healed instantly by his power, through the laying on of Bro. I. N. White's hands; and I can rejoice in this gospel, for I know it is the power of God unto salvation to every one that believeth. Ever praying for the welfare of Zion,

I am your sister in Christ,

LUCY A. V. HORN.

LUCAS, Iowa, January 18th.

Dear Sister Frances:—I have been engaged in the work for thirteen years, and God has many times blessed me in a wonderful manner. The last week of the old year was one of severe trial for me; but, praise the Lord! with the incoming of the new year this darkness has fled. May God increase our faith. and give us wisdom that we may know what to pray for. I know the gift of tongues, healing and prophecy are enjoyed by the faithful ones of to-day, as in days of old; but I also know it requires diligence in the service of the Master, and a consistent walk before all to obtain those blessings. I remain your sister,

MARY E. DAVIS.

MILLERSBURG, Ill., Jan. 7th.

Dear Sister Frances:—Some restless spirit seems prompting me to write you and the readers of the Home Column to-night. Your supposition that I am busied with home duties and the care of my little children is in a great measure correct; and speaking of children leads me to say, that I, for one, feel that the care and responsibility involved in training a child "in the way it should go," is by far the greatest burden that mothers have to bear.

The sisters of our branch have been conducting a mite society for over three years, which I have tried in a humble way to aid, and had meant to tell you of our success, but the report of the Lucas branch so completely overshadowed any we could make that I feel like keeping quiet. Yet we enjoy the fruits of our labors, as also the look of pleased surprise that comes over the faces of strangers on entering our neat little chapel; and still we are working away, lending now and then a helping hand to the needy, and the end is not yet.

But it is not of this I wish to write, but rather on the subject of dress. I confess I was not much interested when it was first discussed in the Home Column, yet the more I think of it, the more important it seems. Aunt Katherine Salisbury's letter in a late *Herald* reminded me anew of my visit to Burlington, for it was also my good fortune to attend the conference there, and with the Saints assembled to enjoy a season of refreshing from the presence of the Lord; but it is more especially of something else in connection with my stay there that I wish to speak. We stopped at the home of Sr., and I would like to say Bro. Wright, for I am sure that should be his name. The evening we arrived, husband and I attended a meeting of the Free Methodists, their church being near by. On entering the house of worship, I was at once struck by the plainness of the apparel of the womem present,—men in general are not so subject to criticism in matters of dress;—and the sisters there, too, were not arrayed in aught that could be termed "finery." Not even a feather, a flower, nor a "dressy" hat or bonnet did I see in the whole goodly congregation, but all were so neatly and plainly dressed, and I thought I never saw a prettier sight; and I can truthfully add it was the first time I ever saw such a sight in any house of worship—the Latter Day Saints not excepted. I did not get converted to the Free Methodist religion as a whole. The minister was earnest, very earnest, and I thought what he lacked in knowledge he made up in zeal. He read something about the restoration of the children of Israel, and the burden of his comments thereon was that this was the way the Lord wanted us to live, etc. But those plain hats and bonnets! there they were, and I couldn't get over them. After an enlivening hymn, the congregation had a season of prayer. Yes, the congregation; for those that did not lead in prayer, said "amen" fervently and frequently. It was noisy and novel to me; but there were those plain bonnets and hats, and I couldn't help thinking of them. Then they had a season of speaking, and many heartfelt testimonies of God's goodness; and many protested that they had left the world with its follies and vanities behind them, and there were those plain bonnets and hats, and how could I doubt it? I caught the spirit of the hour, and felt in my heart to say "Yes; wear your plain bonnets, and in so doing you are surely fitting your heads for a better crown bye and bye." As one after another arose and told of what God had done and was doing for them, something whispered: "Can you not, will you not tell this people what He has done for you?" I obeyed the impulse, and trust no harm was done thereby. In conversing with a dear sister in Burlington on the plain dressing of the people mentioned, she said, "Oh, I tell you, sister Short, they are just as proud of their plainness as anyone who dresses differently;" and I wondered if it wasn't something to be proud of. Don't the good book say, "Him that glorieth, let him glory in the Lord?" Perhaps this is what it means, among other things; who knows?

Dear sisters, the sum of all this is, or so it looks to me: If our theory and practice were equal, our power for good would sweep over the world as an avalanche; and have we, sisters, no weight to lay aside? Let us question our own hearts deeply, seriously and prayerfully, and not put away, or crowd back the whisperings of the still small voice, but

"Listen to the Spirit's pleading;
To its warning voice give heed."

I call to mind the story of a converted native woman in India. When told by the missionary that she must now lay aside her glittering gems and ornaments she had hitherto worn, she looked at them with loving pride,—woman-like—but

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laid them aside as she firmly and decisively said, "I love Christ better than these." Oh, sisters, do we realize that "sacrifice brings forth the blessings of heaven?" Are we walking in the humility that becometh those "whose souls are lighted with wisdom from on high?" May God help us and be with us all, and enable us to choose the better part. With kind love to all the household of faith, I remain your sister,

VIOLA V. SHORT.

EXTRACTS FROM LETTERS.

Sr. Annette of R——, Iowa, writes:—"I do not often have the privilege of meeting with the Saints, but the *Herald* brings to me glad tidings each week, and the Home Column is to me like a spring of living water which the lonely traveler rejoices over when found in desert places. I have been repeating agaid the words,

'"Make my mortal dreams come true.'

"How much they mean to me and how earnestly I pray that I may be all I covenanted to be—a true Saint. We are in the midst of the Holiness people here, and I lately went upon one occasion to their meeting, and have felt ever since more thankful for the testimony of the gospel of Christ. But I felt that I had put an outrage upon my own self respect by going to such a place. It recalled old plantation revivals in the negro quarters. Truly 'the scourge goes flaming past.' May God deliver his people from all such scourges."

Sr. Violet Jordan, Kingsley, Iowa, writes:—"I feel that there is a work for me and for each young Saint to do—

'God is marshalling his army for the rescue of his truth,
He is calling now to battle both the aged and the youth;'

and I desire to be numbered with those who are on the Lord's side and to battle for him. I rejoice in this work, and hope to be able to stand until the Lord's coming, and not be numbered with those who can not abide that day. We have a branch organized here now, and we have good prayer meetings. We enjoyed the visit of Brn. Peak and Davis here very much. They thought that they might be back soon again. Many here are interested in their coming."

Sr. Elizabeth Andes, Elmira, Kansas, writes:—"My faith in the latter day work grows stronger every day. The Home Column is a great help to me, as I am the mother of a large family, and I pray the Lord will strengthen me to bring them up in his admonition and fear. I have had many testimonies of the truth of this work. The promise was given me when I first joined the church, that if I was faithful I should have some of my relatives with me in the church. It has been partly fulfilled, but I expect to have more yet. You will remember that I asked the sisters to pray for my mother, Catharine Winn, who was troubled in her mind. My sisters write me that she is now much better. I feel to give God all the praise. I ask your prayers that she may yet see the importance of becoming obedient to the gospel. I believe the Prayer Union will result in much good."

Sr. Hattie A. Nichols, Cleveland, Iowa, writes:—"I have been greatly blessed since I obeyed the gospel, and I realize that greater blessings would have been mine if I had been more faithful. I rejoice in the spread of the good tidings of salvation. I know the work is of God and will prosper. The Lord is remembeling his Saints in this part of his vineyard in a very marked degree, and I feel encouraged and determined to press on to the end."

Sr. Hannah, of Riverside, California, writes:—"I have many times been strengthened by reading the Home Column. The Father has promised that those who do his will shall know for themselves that the gospel his servants are preaching is the same that was taught by him and his apostles in ancient times. I sometimes feel that my lot is hard standing all alone without any one of like faith, but God has been very near to me and has given me much comfort and joy and answered my prayers. Don't be discouraged, dear sisters, but hold on to the end. I have no preachers but the church papers, but they are a great power in themselves, and I pray God to bless all who contribute to their pages. They are a very great help especially to those who have no other way of hearing the gospel in its fulness and truth."

[Sr. Hannah, as we have not your full address, we take this way of informing you that the party in Peoria requested us not to send any more papers to them. What shall we do with the money? Please write.—ED.]

LITTLE PRAIRIE RONDE, Mich.

Sr. Frances:—I think the Prayer League a good move and that the Spirit of the Lord is with it. Twice before I had thought of joining it I was impressed to go to my room and pray, which I did, when it suddenly came to me that it was the day and the hour that the sisters of the League met for prayer; and I thought surely the Spirit of the Lord is with them and has reminded me of my duty; and my heart was filled with gratitude and love for our Father who is mindful of the least of these little ones who are striving to do His will. We are a feeble little band of Saints here, being only ten in number that can meet every Sunday for prayer and testimony, who have had much prejudice and opposition to encounter; but we have been trying in an humble way, by scattering tracts and loaning Voice of Warning and our *Herald* to overcome it. And there are some who know that they imagined a "vain thing," and there are some we think who are not far from the kingdom. We wish the sisters of the Prayer League to remember us as a branch in their prayers, that our number may be increased when the word of truth and life shall again be preached among us.

Your sister in Christ,

MARY E GOODENOUGH.

AVENUE CITY, Mich.

Dear Sister Frances:—There is a branch of twenty-seven members here and we are rejoicing in hope of eternal life. We feel that much good will be done through the sisters meeting together to pray. There are four of the sisters here that meet every week and God has answered our prayers and said he would guide and direct us and for us to lift up our heads and rejoice for our redemption draweth nigh. Sisters, be faithful in meeting together for the Lord is well pleased therewith. I can not thank my heavenly Father enough for the great blessing he bestowed upon one of my daughters who was afflicted so severely with inflamatory sore eyes that sometimes she could not see anything at all; but through the prayer of faith God healed her eyes. They are sound and well. Truly he is the great physician, and he is a God worthy of being praised. A few of the sisters here have organized a Prayer League by choosing Sr. A. Hailey president and Sr. Mary Moultray secretary. We have been blessed with God's Spirit in power in our meetings and we pray God will bless his people.

ARTILLA HAILEY.

CLARKSDALE, Mo., Jan. 3d.

Sister Walker:—The sisters of the Pleasant Grove branch met at the house of sister Head for the purpose of organizing a Prayer Union, and have been greatly blessed in meeting together. There were not so many as we should like to have seen, for the weather was bad. We organized with the following named sisters as officers: Sr. M. Head, President;

Sr. H. Flinn, Secretary.

SPECIAL REQUESTS FOR PRAYER.

The prayers of the Sisters of the Prayer Union are requested for Sr. Annie McKee, whose mind is seriously affected. The cause is a very distressing one, and would enlist the sympathy of every Saint, was it deemed best to make it known.

Sr. Finley, of Everest, Kansas, asks your prayers that the way may be opened for her to attend the Annual Conference.

Sr. E. E. Cobb, of Lower Lake, California, desires your prayers in her behalf, and also for her granddaughter, that they may be blessed with health.

Sr. Turnour requests your prayers in behalf of Bro. Henry Mance of Hartford, Michigan, that if it is God's will, he may be restored to his right mind.

Correspondence.

LINCOLN, Neb., Jan. 30th.

Bro. Blair:—The district conference held at Nebraska City, January 20th and 21st was well attended, and a good time was experienced by the Saints. The attendance at the meetings was good, and best of all, the Spirit's influence was enjoyed. The afternoon meeting of Sunday was a time of enjoyment to all present. The spiritual gifts were manifested, and the tesimonies given show that the work in the district is progressing.

At the business sessions of the conference the brethren all seemed to strive to come to a unity of thought concerning the work in the district, and we believe that all felt amply repaid for coming, and that when they separated it was with the determination to be, if possible, more diligent in the prosecution of the work. I left the "City" on the 24th and stopped with the brethren of the Palmyra branch, and at Bennett until the 28th. The brethren at those places are having good meetings and are rejoicing in a renewal of the Spirit in their midst.

From Bennett I came to Lincoln and am holding a series of meetings at the home of Bro. Young. We are having a good hearing and the meetings are highly appreciated by the Saints, some of whom have been in this place a long time, and have hitherto had to fight their way without the aid of preaching. I am certain that these meetings will result in good, for they have been the means of bringing Saints together who before were unacquainted with each other. Last night there were ten Saints present, and to-night we expect one or two more. The neighbors also

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attend and are apparently greatly interested. The work in the district was never in better condition since the writer has been acquainted with it than now. It is impossible to respond to all the calls for preaching. We are doing all we can, and wish we could do more.

Your brother in Christ,
C. H. PORTER.

HATFIELD, Missouri, Feb. 1st.

Bro. Blair:—To-day finds me in a very lonely condition. It seems as though I was alone in this world and cast down for trying to battle for that which I know will bring eternal happiness in the world to come. But if God will give me strength I will endeavor to overcome that which keeps man in the darkness and prevents the light of God from lighting up his pathway. To some it seems as though this life is all they care for, never stopping to consider the grand life which lies before them or to give it a second thought. They do not stop to consider that there is a great responsibility resting upon them for the way they conduct themselves through this life. If they will stop and consider for a moment that this world and its pleasures shall vanish away, and wickedness shall be swept away at the coming of the Lord and Savior Jesus Christ, in their souls they would exclaim, "O that I had my life to live over—I would try and live nearer to my God." As you sow in this life so shall you reap—if you sow peace and happiness to your soul so shall you reap, but if you sow to the contrary that shall you reap. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."—John 3: 16. We should study the written word with great care, for it will bring us nearer to God and prepare us for the life beyond. My desire is to live and so conduct myself that when Jesus comes it may be said of me, "Well done good and faithful servant, enter thou into the joys of thy Lord." May this glorious work go on till it fills all the earth. Pray for me, dear Saints, that I may not fall by the way. EDWARD E. MARSHALL.

NEWARK, Dak., Jan. 30th.

Dear Herald:—I am glad and rejoice that my Heavenly Father has spared myself and companion through life this many years that we groped though darkness, and in His divine wisdom finally let us through darkness into the light of his everlasting gospel which we long sought for. This is indeed the Church of God. Our Lord has said, "These signs shall follow them that believe;" and, thanks be to God, they do follow the Saints of God.

A little over two years ago I came to this part of Dakota. I heard of a people called Mormons, and at the time I wondered if it was possible that I had come among them; supposing of course they were Utah Mormons. I attended one meeting. I liked that, then I went to another. That was all right, and the gospel truths that rolled from the lips of Bro. Robert Oehring was the sweetest bread of life that my soul ever feasted upon, and my soul could not be filled. The more I received the more I wondered. I feasted upon the gospel bread of life until my soul was satisfied. My wife and I invited Elder J. Pride and Bro. P. C. Fisher to come and see us. They came; also Bro. Robert Oehring, and before night they had our names for baptism. Myself and wife and my aged father and mother and two sons of Bro. Oehring were baptized and I have often rejoiced and do thank my Heavenly Father that I have at last found the true church of our Master. I do pray that he will guide and strengthen me that I may prove faithful in the cause of Christ. I am striving to bring others into the sheepfold of the Good Shepherd.

We had a series of meetings every evening for two weeks this winter, and they were meetings long to be remembered by the Saints. The outsiders say they never heard such preaching; others said, that is the way to preach," and many are near the waters there to fulfill all righteousness. I have tried to serve the Lord for the last sixteen years. I have read the Bible, but its contents were never so clear to me as now. It seems as if a mist had been lifted from my darkened brain and everything seems more bright and clear. I hope we may always be found faithful, and that all our children will yet be in the church.

Yours in Christ,
CHARLES H. HUNTLY.

COUNCIL BLUFFS, Iowa, Jan. 30th.

Bro. Blair:—Since you left I have labored some in the ministry, not as much as I would like to have done, but hope from now until Spring to give most of my time to preaching the word. I have an appointment for next Sunday night at Bro. Bybee's on Pigeon. Will try and labor in that locality as circumstances permit. I have opened a new place for preaching in Weston, ten miles East of Council Bluffs, in the Methodist Chapel, Preached there last Sunday; had a fair attendance and was invited to return. I left another appointment. I believe it is the first time any of our elders could get the chapel. Thus I feel encouraged that God will bless his work and we will find favor in the eyes of the people. Bro. William, often when thinking of Zion and her redemption, my very soul is moved within me, and tears course down my cheeks, and the Spirit says, "Be faithful, not many days hence the Lord will glorify his holy name in the eyes of the nations, in behalf of his afflicted people."

Two have been baptized at Loveland Mills since you left here, and four in Council Bluffs; prospects for more. In bonds of peace,
D. K. DODSON.

BYRNVILLE, Indiana, Jan. 21st.

Bro. Joseph and William:—On my return from Jefferson and Ripley counties, I was immediately called to Mott. Some Utah elders had been near there holding meetings. I have not yet come in contact with them. They seem afraid of a Josephite elder. I have been preaching in Mott and in this place since the 15th instant. On the night of the 18th, I spoke in Mott to a crowded congregation of attentive listeners, on some of the points of difference between the Reorganized Church and the Utah church, and had pressing invitations to continue our meetings. But I must have a few days of rest, for I have been on the go day and night since the 14th of December last. I baptized one more to-day at this place, and the prospects are good for many more soon. The work is spreading rapidly. I have more calls than I can respond to. Please find inclosed some specimens of argument I have had to meet in opening up the work in this mission. It is encouraging to know that these are the best arguments that sectarianism has; for had they any better, of course they would use them. Here is one: "Mr. M. R. Scott: I am going to send you these (postal) cards until the White Caps take you out and beat all the hide off of your back. If they don't I will address the next one in their name. You are a thief and a dead beat." And here is another: "July 25th, 1888. You are hereby notified to stop your services immediately, without any hesitation whatever. We have endured your conduct as long as we can. Take fair warning and walk out of this house right now, or take what will certainly follow if you do not. By order of the community."

God has given us the victory, and a better state of feeling is had, and those who did this dirfy work are found out and have fallen flat.

Yours, M. R. SCOTT.

LUCAS, Iowa, Feb. 8th.

W. W. Blair:—I am happy to inform you that this branch is in a better condition spiritually than for many years past. The active members are earnest and zealous, the prayer meetings are well attended and a good degree of the Spirit is enjoyed. I never saw the Saints more earnest and desirous "to bring to pass much righteousness" than now. The gifts of the gospel are enjoyed from time to time and the promise of the Spirit is that we shall be greatly blessed if we continue in our efforts. I never saw the sisters so active with the work and concerned in its welfare and anxious to learn doctrine. We have a band of young men and women that we can rightly call a band of hope. This branch gives hundreds of dollars that are never recorded outside of our own book unless it be in heaven. Father Watkins is still at the helm of the branch being well sustained in the faith and prayers of the Saints. Yours in Christ,
E. B. MORGAN.

SALEM, Dakota, February 1st.

Dear Herald:—I have been laboring in McCook county and the southern part of Miner county the last two months. Elder Charles Howery has been with me, and has been a wise and valuable helper in opening up the work in this new field. He came into the chuuch in the dark and cloudy day, some time in the fifties, and has been with it ever since. Was ordained to the office of an elder by Zenas H. Gurley, Sen., but did not get a license from him. Was reordained by C. W. Lange.

I feel greatly encouraged in the work, and have been blessed in presenting the word to the people. Have greater hopes of building up a work here than any other part of Dakota that I have been in. Quite a number are deeply interested, a great deal of prejudice has been removed and a few have expressed a willingness to unite wiih the church. If I am not mistaken in my impressions, a good work may be organized here in McCook and in Miner counties by upright living and sowing more of the good seed of the kingdom. I think this field should be sustained next year by all means, that the labor that has been done this year may not be in vain. Southwest Dakota and southern Minnesota need at least two elders, and I hope circumstances will

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be such that they can be sent. This is not an easy field but is far from it, and the only way to build up the work here is for missionaries to come and stay and stick to their work until they reap the fruits of their labor. Have had a nice winter, only two light storms so far. Weather has been very favorable for gospel work.

Prejudice is strong in most places. I am trying to reach the people through the local papers, with short but pointed communications. Myself and family have been kindly cared for by the few Saints and friends here, for which I am thankful. Have been blessed with good health. Your brother,

E. WHEELER.

PLUM HOLLOW, Iowa, Feb. 11th.

Bro. Blair:—Our conference has just closed. It was one among the very best. The house could not hold more than half of the people that attend the preaching meetings. The branches were fairly represented; peace and harmony and God's Holy Spirit prevailed throughout the entire session. We would have been highly pleased to have seen you with us, but as it was we did the best we could. Bro. D. Hougas did the most of the preaching. The Saints here have decided to build a church, and by the time we hold another conference at this place we expect to have one completed that will accomodate all that may want to attend. There is a noble band of Saints here, and I am fully persuaded they will accomplish what they undertake.

I am now on the way to the Richards settlement, below Sidney. Shall go from there to Mill Creek. God bless your in your arduous labors for truth and right. Yours,

HENRY KEMP.

BELL, Iowa, Jan. 17th.

Bro. Blair:—In travelling and preaching in the Galland's Grove district, which is comprised of over twenty counties, I find that although it is an old district, and one in which there has been much preaching done, yet there is much of its territory which has never been canvassed by our elders. There is no end to opportunities for preaching the word if they are sought after with godly zeal. It is not best to wait for the Macedonian cry, "Come over and help us," to come from those not of our faith before we try to "rescue the perishing," for that cry, so far as the writer's experience goes, generally comes from the Saints, or those almost persuaded to be Saints. Many honest people may be found who would gladly listen to the "good news" of the restored gospel if the elders persevere in seeking for opportunities to reach them and are diligent and consistent in presenting the truth to them.

My heart has often been made glad when traveling over this district where our beloved brother Thomas Dobson once preached, to hear even non-professors say of him, "If there was ever a good man, if there was ever a truthful man, Uncle Tommy Dobson was one." It is pleasant indeed to follow such men. And it is pleasant to preach the gospel where the elders and members have been living their religion. How true is this saying of Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12: 30.

I must tell you a good story about Bro. William Carroll, of Auburn, Sac county, Iowa, and the preacher. A few weeks before I visited Auburn, the Holiness Methodists held there a revival meeting of several weeks duration, Bro. Carroll, in his kindness, acting as their janitor without pay. They succeeded in making only two new converts—a gentleman and his wife. But lo, and behold! a Mr. Albert Reynolds of the same town whispered in the gentleman's ear that he had better go a little slow and find out "more perfectly the way of truth," or words to that effect, before he went too far, referring him for further information to Bro. Carroll. Presently this newly converted gentleman requested Bro. Carroll to go to his house and spend the evening with him and his family, and Bro. Carroll did so cheerfully. During this friendly visit the conversation naturally turned upon the subject of religion, and our brother improving the opportunity, presented all the truth he could. The gentleman was much concerned, continued to pray, and tried to read the Bible but could not because something seemed to whisper in his ear, "Go and get Bro. Carroll to baptize you." He obeyed the voice by requesting to be baptized. So a few of the Saints and this gentleman went to the North Coon river, a distance of about three miles, and the ordinance was administered about sundown, confirmation taking place shortly afterward. This newly made brother was so overjoyed that on their way home he said, "Why, Billy, I feel like shouting for Jesus!"

While this gentleman was meditating upon the subject of religion, his wife became somewhat uneasy on his account and she asked some advice of the Methodist minister, who told her, among other things, to "beware of that people who preached so much doctrine and had so little religion." And after her husband was baptized this minister borrowed a work written against the Mormons and took it to her to read in order that she might not be deceived. But she continued to investigate, and as a result she, too, was baptized by Bro. Carroll, and is now with her husband rejoicing in the truth with the people of God. The joke is, that the janitor baptized all the converts without the preacher's consent! Some of the Holiness people say that Bro. Carroll stole their converts; but to me it illustrates the good a faithful deacon can do for God, also the truth of the Savior's statement in Luke 14: 11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." I noticed with pleasure that Bro. Wm. Carroll is so far respected by the good people of Auburn that he was chosen superintendent of a Union Sabbath School at that place.

At Coalville, Webster county, I found a prospering Sunday School superintended by Brn. Wm Jordison and Wm. Ray. Bro. Samuel Jordison, who presides over the little band of Saints at that place, is an energetic and faithful minister and holds the offlce of Priest. The Saints at Coalville who are rich in the faith, though poor in this world's goods, never forget to help the traveling elder on his journey in a financial way. Three of these brethren accompanied the writer on foot to the station, a distance of two miles, carrying his satchels and offering words of encouragement. The love of the Saints, especially those of Coalville, brought forcibly to mind the love of the early christians for one of their ministers as found recorded in Acts 20: 36–38. Space forbids that I should mention the names of all who showed us kindness, but I wish to thank all the Saints, and Mr. C. Thompson, residing near the Union Church in Calhoun county, Mr. Skinner and lady of Camp Creek, and Mr. and Mrs. Wallace of Twin Lake township in the same county.

Sunday eve, January 6th the writer attended a meeting of the Bible Research Society, of Dow City, and was much edified in listening to the young men expound the gospel. These meetings have been held once a week for over a year under the care of Brn. A. F. and J. R. Rudd. The good Spirit has manifested itself in their meetings greatly cheering all present, and in the regular branch meetings the Lord has stated, by the Spirit, that he was much pleased with the effort of the young men in this particular as well as with the effort being put forth in the Sunday School work. This society might be called a school of the prophets on a small scale, for the object had in view is to educate the young men of the branch in Scriptural lore and to give them practical experience in presenting the word, and thus accustom them to speak before the people. Considering the limited time our young men have for study and practice, they are making rapid progress. While it is just possible that these meetings might be improved, I believe it is an effort in the right direction. Such meetings could be held in many of our branches with profit. If it was thought wiser and safer, these meetings could be presided over by the branch officers. Why not give the young men a chance to improve upon their talents in this way? We can educate the young by placing responsibilities upon them, if we are kind and encourage them all we can. For one, I admire the efforts of Bro. J. F. McDowell in seeking to draw the young men into closer communion with God and Christ that they may be educated by the Holy Spirit to perform their duties as followers of Christ. How lovely it is to see the young people of the church alive in the work and full of faith and hope and the Spirit of God, with their hearts overflowing, like a mighty fountain, with the love of God showing itself in their efforts to save fallen humanity!

The Boyer Valley branch is wonderfully proud of her boys in Australia, J. W. Wight and C. A. Butterworth; and she has other young men who will take the field before many years if they continue faithful, who are now excellent men. I presume the brethren and sisters of the Union branch of the Little Sioux District will say, "Hold on there. We have a claim on J. W." All right, brethren, all we want to say, is, that we have the first claim, but are willing to divide these sentiments of esteem with you, for your interest is our interest, and our interest is yours. Ah! it must not only extend to these two branches, but to the entire church, if we would prosper and enjoy the Spirit of God as we should. When I look over the Galland's Grove District I sometimes think the General Conference ought to send us twenty elders who could spend their entire time in the ministry. But when I think about those two boys in Australia, that great territory, or look still farther and see the whole world and the vastness of its territory, knowing how few are sent out, I am forced to exclaim, "We ought to be satisfied, for we surely have our share of laborers." All things consid-

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ered, the General Conference has dealt with us kindly. It makes no difference how much money this district pays into the treasury, or how little of that money comes back into the district, so long as it is expended wisely for the good of the whole church. For we are only a part of the church. All the districts, all the branches, and all the members are parts of the body of Christ so long as they live in communion with him. "For we are all members one of another" and our interests are one. It is the duty of the church to send her ministers into all the world, and therefore she must draw heavily upon each and every district and branch, not only for men, but for means with which to maintain the ministers' families and to assist the poor. Let us therefore all work together in love and pray that the "Lord of the harvest" will send forth more "laborers into his harvest."

"The golden grain is waving,
Inviting us to reap;
And sin is fast enslaving—
Why should we longer sleep?
We will thrust in our sickles,
Help us, thou God above,
Each one to do a little,
Inspired by sov'reign love."

C. E. BUTTERWORTH.

LUCAS, Iowa, February 11th.

Bro. Blair:—The dear *Herald* comes to us each week with its columns freighted with cheering intelligence of the prosperity of God's "marvelous work and a wonder" throughout the world, and it fills my soul with real joy to learn that God is indeed blessing his covenant people in a wonderful manner, that he is blessing his ministry in preaching the word throughout the different missions, and that those who believe on our Lord through their teachings are, like Saints of old, testifying that God is confirming the word with signs following. But it causes a feeling of sadnees in our hearts to read of the unprincipled and cowardly attacks made upon our elders in many places. We are made to rejoice when we learn of the awakening there is in the world, and of the increasing desire to learn more of the truth; that the "blind guides" in many places are made to feel the effects of the introduction of gospel truths among their flocks to the endangering of their "crafts" but to the salvation of honest souls.

The work in our locality is in fair condition. We are doing what we can in its defence. Our meetings are characterized by a goodly degree of the Holy Spirit in its gifts and blessings, also in healing the sick. For valuable aid in the establishment of the work in this place we are indebted to many of the traveling ministry any of whom we would welcome again. Bro. Henry A. Stebbins, our beloved district president, has done good work for us, both in preaching the word and in otherwise edifying the Saints. His earnest, consistent efforts are worthy of more than passing notice, for he has labored a great deal in our branch and has preached some of the grandest sermons ever delivered in this place. He occupies a warm place in the hearts of the Lucas Saints.

Our church publications are simply *grand*. Our *Herald*, with its articles, correspondence and Mother's Home Column; *Autumn Leaves*, with its pages of pure literature—there is no dispensing with it. Bro. Stebbins' "Story of the Book of Mormon" alone is worth many times the price of the Magazine to me. The Compendium is also a valuable acquisition to our church publications. Thank God for such men and women, possessed of noble hearts and giant intellects, to sow the seeds of purity and truth that will some day yield an abundant harvest. No home should be without our church papers and books; for no one can persue their pages and not be instructed, for they contain the right kind of material for the Saints old and young to read. The Compendium should be in the hands of every young man in the church as a ready aid in defense of the truth. It is splendid. I would like to see such an interest taken in *Autumn Leaves* that would soon warrant its publication semi monthly instead of monthly. Praying that God will bless every means for advancing the truth, I am yours in Christ,

L. W. POWELL.

PERDUE HILL, Alabama, Jan. 31st.

Brn. Smith and Blair:—I rejoice that the time has come that the Saints can worship God unmolested in this country and elsewhere. The gospel is winning its way throughout this country, and we are highly favored and are gaining ground little by little. I have opened up several new places this fall and winter. What the result will be time will tell. I baptized one and more are ready. The debate that was to come off failed to take place, because my opponent would not meet the issue.

I will preach to-night and Sunday at a new place. We have had plenty of rain and snow—the winter has been bad for preaching throughout this country. We had a snowstorm here which covered the ground in ten minutes. It continued six hours.

Yours in Christ,

G. R. SCOGIN.

MEDINA CITY, Texas, Jan. 30th.

Dear Herald:—Since my baptism, ordination and election to preside over this branch, in June and July last, I have not been as faithful as I should have been, often dividing the spiritual and carnal mind, invariably giving the larger to the carnal, and lacking in the spirit of humility so needful. However I am determined by the help of God to do otherwise and arise to duty and spend the remainder of my days in the service of my Master. A great deal of preaching has been done in this county by Brn. H. Lytle, S. Smith, T. W. Smith, D. H. Bays, H. C. Smith and a number of others. Then came Brn. I. N. Roberts and J. A. Currie. These last named brethren have done a great deal of labor in this and adjoining counties in the last few years. Last June they organized a district consisting of Bandera, Oakwood and Indian City branches. They have done much towards getting the church in a working condition. Bro. J. A. Currie, Jr. is a meek, humble man of God—filling daily the measure that God has given him. He is one among the many that have forsaken all for the love of God and the truth. He is evidently in the service of the Master, and as for the goods of this world, he can say with the Master "he has not where to lay his head." In all this he seems to rejoice that he is free from the cares of this world that he may proclaim the gospel. He commenced a debate with a Christdelphian minister on the 18th of this month. The C. P. minister (Mr. Banta) affirmed that the church he represents is the church of Christ. Bro. Currie denied. Mr. Banta affirmed that the breath of man is the spirit and the only spirit of man, and that the breath and body were the soul. In this he brought forth what seemed to our weak minds strong proof, but when it came to Bro. Currie's half hour, with the bright beaming influence of the Holy Spirit shining upon his brow, all the arguments of Mr. Banta would melt like the frost before the bright rays of the morning sun. This continued for ten sessions of two hours each when Mr. Banta called for a two days rest which was granted. And the next question was that the church of Jesus Christ of L. D. S. was the true church—Elder Currie affirming. The appointed time came, but Mr. Banta did not appear. The house was full and by a unanimous vote Bro. Currie was requested to preach. The meeting was opened by prayer by a member of the Methodist Church who had been very bitterly opposed to us. Bro. Currie preached an excellent discourse on prophecy, dreams and interpretations.

To the traveling elders coming this way, I would say that they will always be met with comfortable conveyance at Centre Point unless other points are preferred.

Pray for me that I may overcome all my weaknesses and be able to fill the measure of my calling to the honor and glory of God.

L. L. WIGHT.

OMAHA, Neb., Feb. 10th.

Bro. Blair:—So far as I have read the Compendium, I have a few objections. One is a typographical error on page 13, line 8, the word "rest"—Heb. 4: 3, 7. The other, page 237, twelfth Century. As I am born a Vaudois, (French language—Valdenses, or Vallences, latin term,) I do not accept the statement that the famous sect of the Valdenses arose in the twelfth century, taking the name from Peter Valdus. I am ready to discuss the point; but it is not my intention to do it now, as it would take too much time and space in the *Herald*. I will only say, that if any desire to know exactly the origin of the Vaudois, to read the history by Atoine Monastier, formerly pastor in the canton de-Vaud, Switzerland. They will find the truth. We never were heretics from the Roman church, because we never did believe the errors of that church. Yours in bonds,

JOHN AVONDET.

[The word "rest" occurs in the Inspired Translation, which was used in preparing the Compendium. Standard historians record what the Compendium states concerning the Waldenses. However, it does not say that the Waldenses were heretics from the Romish church.—ED.]

WILBER, Nebraska, Feb. 12th.

Bro. Blair:—I filled two appointments at Nebraska City for Bro. Bronson, who was confined to his room with lameness. He went home Monday morning, January 28th, so I did not see him. The weather was cold and the attendance was small. On my arrival here I found great religious excitement. The "Cyclone" (Rev. Mallery) of Lincoln had just closed a two weeks union revival. His style is that of Sam Jones. He and Rev. Dye, the Baptist, did not harmonize, and they came to words in public. Mr. Dye told me that the "Cyclone" had more lungs and brass than Braden, and he explained that his part in the revival was like the fellow who had the bear by

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the tail—death to hold on, and death to let go. I have held fifteen meetings, and I never saw the interest so good here. Some of the best people are attending and investigating. Last Sunday evening we had the largest meeting we ever held in the old Tent. Two outsiders asked for the M. E. church, and were refused. This created a small blizzard, and will cut short the "all-needful" of the M. E. preacher. The time seems favorable for our people to build a house of worship here. Both the Saints and outsiders favor it. I never felt better or more confident in the gospel than now; and my joy and delight is to be active for the Master. And be assured it is some pleasure and satisfaction to me, that after ten years labor in this locality, and notwithstanding such men as Braden, Luce, Parker and Bechtle, and the vile falsehoods against the church, her leading ministers, and myself as an individual, that I still have the respect of the Saints and friends, and that only the religious(?) and "baser sort" oppose. I pray that God will grant health and faith to Emma, and protect my children, that my undivided time may be devoted to the work. Hope you were blessed while at Pleasanton, and that good was done. I sent eighty-three pages manuscript last week, on the Book of Mormon, and will soon send more, I return thanks for your kindness and aid on this deeply interesting subject.

ROBT. M. ELVIN.

DENNISPORT, Mass., Feb. 1st.

Bro. Blair:—The Massachusetts district conference closed last Monday, and was one of the most peaceable and profitable ever held in this district, to my knowledg at least. At the business session of last Saturday, Bro. John Smith tendered his resignation as district president, having served about eight years, which service has been faithfully, honorably and gentlemanly rendered. A vote of thanks was extended to him by the conference.

Brother Thomas Whiting also resigned as district clerk. Bro. Myron H. Bond was unanimously elected as Bro. Smith's successor, and Bro. Geo. Gates succeeded Bro. Whitney as clerk.

On Sunday evening elder E. L. Kelley preached a practical sermon on the tithing question, Elder W. H. Kelley, M. H. Bond and F. M. Sheehy preached during and subsequent to conference. The chapel was well filled and sometimes crowded at the preaching services.

Last Thursday morning seventeen of the Saints went to East Dennis, about seven miles distant, in a large party wagon, and we were pleasantly entertained by Sr. Abbie Chace, and Bro. and Sr. John Sears. Some of the party made a call on Sr. Jeressa Sears, who has been confined to her home three or four months by sickness. In the afternoon Brn. Sheehy and Bond conducted a social meeting at the home of the aged Bro. and Sr. Luther Sears. The Holy Spirit was present in power to confirm us in this glorious truth of the latter days.

The view of Barnstable Bay from the top of East Dennis hill is quite picturesque. We returned to Dennisport in the evening and a num of the Saints went to the Holiness church and after the members of the latter body had testified, liberty of speech was granted to those not of their number, a privilege never before granted, especially when any of the Saints were present. Bro. F. M. Sheehy responded and expreseed his appreciation of the liberties extended. He said: "I see one peculiar feature of your testimonies is that you know you are saved. Now I like this 'know.' But I meet with Quakers and Catholics and they say they are saved. But I prefer the Bible method." Bro. Wellington Bearse also gave in his testimony at the above meeting. We had one of the best social meetings here (Attleboro) yesterday afteenoon that we have enjoyed for a long time. One lady expressed a desire for baptism. Bro. Charles Coombs preached to us in the evening, and also administererd the sacrament. Expect to be at General Conference. Would like the address of some of the Brooklyn Saints, as I expect stop there the first or second Sunday in March on my way to the west.

Yours in the glorious hope,

ARTHUR B. PIERCE.

EUREKA, Cal., Feb 4th.

Bro. Blair:—My health has been quite poor lately; but thank the Lord he has heard the prayer of faith and I am much better. Bro. Daley and I are preaching here to small congregations with good attention. Four have been baptized—some of the effects of seed sown long years ago by others. We will continue as long as the interest will justify. The Saints are, as a general thing, showing a greater interest and taking a higher stand than ever before in this part if I am rightly informed. Yours,

A. HAWS.

NEWARK, Dakota, Jan. 30th.

Editors Herald:—God in his divine wisdom has seen fit to prolong my days. I am now in my seventy-seventh year, and, thanks be to Almighty God, I am permitted to hand to the editors of the *Herald* my feeble testimony. Blessed be the name of the Lord! I am able to say that I am at home with the children of God. I became a member of the Free-will Baptists when in my eighteenth year. I continued with them until I became acquainted with the First-day Adventists. I thought they were nearer the truth and joined them, but not feeling satisfied I began to lean towards the Seventh-day Adventists. But my soul was not satisfied; there was something lacking and what it was I knew not. I wanted to be child of God but my soul could not get that nourishment required; nor could I feel safe in saying, "It is well with my soul." I knew that I had not complied with all the requirements of the Master and that the churches I attended did not teach them; nor did they tell what I must do to be saved. But thanks be to our heavenly Father, praise His holy name, *He* has at last heard and answered my prayers; and in my old age led me to this new country where I would find his servants and be told what to do to be saved. When I heard of the Mormons I had no use for them and did not pay any attention to them, supposing of course they were Utah Mormons. But my son Charles and wife attended their meetings and spoke well of them so my wife and I went. And that Sunday was sacrament and testimony meeting, Bro. Robert Oehring presiding elder. We found the Saints all happy, and the manner in which the meeting was conducted, the Spirit of God working with them rather pleased me. We went again; then the elder, learning that I was quite deaf, kindly invited me to sit on a chair in the stand so I could hear all that was said. We were told what to do to be saved, and, thanks be to God, my wife and I heard the voice of the Good Shepherd and knew it and were baptized. My daughter and son will soon be baptized, and I hope all my children will also be. I have received more light in the short time I have been with the Saints than I have in all my past life. I may read the Bible where I will and I find that the Saints of God teach it—the gospel is taught in all its fullness. A short time ago while at family worship the Spirit of the Lord came over me. Oh, dear Saints, I was the happiest man on earth. Let us be strong and faithful to the end.

Yours in Christ,

STEPHEN HUNTLY.

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29 Copperfield Road,

LONDON, England.

Bro. Dancer:—Bro. W. Newton is with us in London and is meeting with success, fixing up well, and baptizing a few. He has done the branch a vast amount of good by his wise counsel and firmness of speech. He has the spirit of his calling. I think I can safely say that our London branch is on a better understanding than before. It bids fair for good work in the near future. I remain your brother,

JOSEPH TANKARD.

DEATH.

The fiat of death is inexorable. There is no appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom and wither in a day have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear as the grass, and the multitudes who throng the world to-day, will disappear as footsteps on the shore.

Men seldom think of the great event of death, until the shadow falls across their pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of all feasts We do not want to go through the dark valley, although the passage may lead to Paradise. We do not want to go down into deep graves, even with princes for bed-fellows.

In the beautiful drama of "Ion," the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful mind. When about to yield his life a sacrifice to fate, his "Clemanthe" asks if they should meet again, to which he responds: "I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of the stars among whose fields of azure my raised spirits have walked in glory. All are dumb. But as I gaze upon thy living face, I feel that there is something in love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemanthe."—*Geo. D. Prentice.*

IF any one speaks ill of thee, flee home to thy own conscience, and examine thy heart; and if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both, so that shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—*Quarles.*

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Communications.

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BISHOP McILVAINE'S ESSAY ON THE BIBLE.

[WE herewith present to the readers of the HERALD an essay from the pen of Charles P. McIlvaine, an eminent clergyman of Ohio, which we take from Delafield's work entitled "An inquiry into the Origin of the Antiquities of America," which was published in 1839, at New York, London and Paris. The essay was published as an introduction to Delafield's work. It contains so many valuable outlines of evidences in favor of the Bible and Book of Mormon that we regard it as a valuable document. As the work is now out of print and accessible to but few, we publish it for the benefit of those who have not had the opportunity of perusing the work referred to. It will probably be followed by other choice extracts from Delafield's and others works upon the same subject.—EDS. HERALD.]

PREFACE.

BY THE RIGHT REV. CHAS. P. McILVAINE, D. D. BISHOP OF THE DIOCESE OF OHIO.

WHAT a wonderful book is the Bible! But what connection has the Bible with American Antiquities? Because of all Antiquities, it is the most valuable and marvelous specimen; because with all antiquities it is associated in the most important and interesting relations; because the most valuable discoveries in antiquity must appeal to the Bible for interpretation; and the registers of long lost events and generations, inscribed upon the rocks and buried in the fossil remains of far distant ages, or scattered far and wide in the ruins of once mighty empires, are so many witnesses, constantly multiplying, to the history contained in the Bible.

As a SPECIMEN of antiquity, what is comparable in point of interest with this Book? Suppose that in searching the *tumuli* that are scattered so widely over this country, the silent, aged, mysterious remembrancers of some populous race, once carrying on all the business of life where now are only the wild forests of many centuries, a race of whom we ask so often, who they were, whence they came, whither they went; suppose that under one of those huge structures of earth which remain of their works, a book were discovered, an *alphabetic* history of that race for a thousand years, containing their written language, and examples of their poetry and other literature, and all undeniably composed many hundreds of years before any of the nations now possessing this continent were here! What a wonder would this be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it! What fragments of Egyptian inscriptions; what unintelligible characters among the ruins of Belus; what remains from the bowels of the earth, telling of some ancient convulsion of its rocks, could be compared in value to such a specimen of the mind, the language, the literature, such a detailed history of the deeds of a nation otherwise unheard of? But much more than this is the Bible. It contains histories, specimens of literature, examples of poetry and eloquence, unquestionably written some eight hundred years before the writing of the oldest book of any description which the literature of the world has preserved. Greece was a land of barbarians for many centuries after Moses composed his history of the world and of Israel. There is no evidence that alphabetic writing was known when he wrote, except among the nation over which he ruled.

But then, what should we know of the history of the world, and its nations for three thousand years, if all that has been derived exclusively from the Bible were obliterated from all memories and all books? Where should we go for knowledge of that immense extent of time—one half of the age of the world? To the most ancient nations, the Babylonians, the Egyptians, the Phenicians? Alas, it is all wilderness there; a few fragments of pretended annals, which, like the gloomy remains upon the plains of Shinar, can neither be referred to the right place in chronology, nor interpreted so as to give them their right estimate in point of truth; mere continuation of the confusion of tongues at Babel. Do we inquire of Egyptian literature for an ancient book containing authentic details of far ancient times? We are referred only to Manetho. But he wrote so late as the third century before Christ. All his professed authority was certain sacred inscriptions on pillars, which probably never existed. And nothing is extant, of even such history, but a few inconsiderable fragments. We enquire next of Babylonian literature; and are told only of Berosus, a Priest of Belus. When did he write? No one knows, except that it was somewhere in the period of the Macedonian dynasties. What remains of his writing? A few fragments preserved by Josephus, Eusebius and Tatian; of value indeed, because confirming the history in the Bible, but almost useless, without that history. We enquire next of Phenician history and are referred only to the work of Sanchoniathon, famous for having been used by Porphyry, (the shrewdest antagonist Christianity ever had) in opposition to the writings of Moses. What remains of it now? One book only, and that upon the Phenician theology, and of course full of fable; and as a history, unaided by any better, useless. But does Greece, ancient, classic, learned Greece furnish nothing more valuable concerning the first three thousand years of the world? Alas, of Greek historians, the antiquity of the oldest, whose names have been preserved, does not much exceed the times of Cyrus and Cambyses. Of many of these, we have only their names; no knowledge even of their subject. Of the remainder, nothing extant is older than the Persian war. And of that nothing is to be depended on, connected with times prior to the Peloponesian war. Thucydides asserts, and proves this: "*The matter preceding that time*, (about four hundred and four years B. C.), *can not now, through the length of time, be accurately discovered by us.*" Plutarch, in writing of the earlier periods, has to "implore the candor of his readers, and their kind allowance for the tales of antiquity." "As geographers thrust into the extremities of their maps, those countries that are unknown to them, remarking, at the same time, that all beyond is hills of sand, and haunts of wild beasts, frozen seas, marshes and mountains that are inaccessible to human courage, or industry; so, in comparing the lives of illustrious men, when I have passed through those periods of time which may be described with probability, and where history may find firm footing in facts, I may say of the remoter ages that all beyond is full of prodigy and fiction, the regions of poets, and fabulists, wrapt in clouds, and unworthy of belief."

So said that learned Bœotian, who knew not the Scriptures. So appeared to him the history of more than three thousand years of the world. Such also would it be to us, were we destitute of the Bible. Just as we now wander among the mysterious remains of the race which once possessed all this land, and pausing beneath some lofty mound, crested with sturdy oaks, which have stood for centuries and are now nourished with the decayed materials of a former generation; or, measuring the exact angles and regular outlines of some vast system of warlike defence, for which the traditions of no race now known among us have the least explanation, are deeply impressed with the evidence that we are constantly walking over the graves of an immense population, and pained with a sense of utter darkness, as to everything connected with them, except that they bequeathed to posterity those existing and confounding traces of their existence; so preciseiy should we be situated, with regard to all the human race, and all the mightiest changes in the surface of the globe, were we, as Plutarch was, destitute of all that history for which we are exclusively indebted to the Old Testament Scriptures. We should have the *tumuli* which, from the days of Homer to the present, have been seen on the plains of Troy; the frightful heaps of desolation on the foundations of Babel; the ruined tombs, temples and pyramids of ancient Egypt, sculptured with characters, which curiosity has decyphered, only to be disappointed; the gigantic remains of distant antiquity in India, as silent and gloomy as the quarried temple of Elephanta; to such as these the geologists might add their theories of mighty convulsions in nature, and immense periods of time; and in the midst of all, the several traditions of the nations might be heard speaking with a confusion

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of tongues which would do credit to an ancient emigration from Babel, each needing an interpreter nearly as much as the secrets it pretends to unveil; so that were we to attempt from such sources, an account of the progress of the human family during the vast period we have mentioned, what better could we do, than imitate the geographer, and write *terra incognita* over the whole. The curious hieroglyphic map connected with this work, intended doubtless for a history of a numerous people, great movements, long periods, divers changes, wars, afflictions, successes; intended, moreover, to teach something of the geography, natural history, and vegetable productions, of the countries in which they occurred, but so curiously blind, may be taken as no inappropriate illustration of the plainest traces we could discover under such circumstances, of all that transpired from the creation of man, through more than thirty centuries of his posterity. Yes, the whole reason of the wide difference, between our present chart of the history of man, during all that period, and the chart contained in this volume, is founded in the knowledge for which we are indebted alone to the Bible.

But exceedingly insignificant as are all resources for the earliest history of the world *independently* of the Bible, they may be of great consequence in *connection* with the Bible. They may add no facts to what it contains, but they may contradict or confirm what it contains. A single line of inscription upon a Theban tomb; a bone dug up from the depths of the earth; a stratum of rock, or rubbish, discovered in the interior of a mountain, may add very little to our knowledge of facts, illustrating the history of the globe; but it will become of great importance, if it conflict, or harmonize, with any statements which Moses, professing to write under divine inspiration has recorded. One discovery of the Antiquarian, or the geologist perfectly authenticated, accurately interpreted, certainly speaking the truth, and certainly contradictory to the Mosaic record; what an evidence against his inspiration! Then how singularly has the Bible exposed itself to attack; what an immense frontier has it had to defend; what a chain of posts in the wilderness to protect. Relating minutely the most important events, from the creation of the world, for several thousand years; events, such as tradition, and inscriptions, and monuments, and strata of the earth, if they speak of anything, can hardly avoid recording, in some shape or other; thus, coming into contact with all the researches of literature and science at innumerable points, and inviting investigation; challenging attack along the whole line of its details; what book in such circumstances, and from so distant an age, could stand such a trial, were it not inspired? It would be wonderful, could we only say that every search into tradition; every interpretation of inscriptions; every trace of nations; every remnant of ancient history; every development of the geology of the earth, has failed to contradict the history in the Bible. We go much farther. It has continually been adding new confirmations to that history. Assaults have often been made; fears excited; pœans sung; but when the smoke of the artillery had blown off, truth has always appeared, as ever, resting her right hand upon the Bible; so that now after a trial of more than three thousand years since the first book of Scripture was written, the people of God may exclaim in triumph: "Walk about Zion—tell the towers thereof; mark ye well her bulwarks;—God will establish it forever."

Hume asserted that the Books of Moses are "*corroborated by no concurring testimony.*" Dr. Campbell answered: "As little is it invalidated by any *contradicting* testimony; and both for this plain reason, because there is no human composition that can be compared with this, in respect of antiquity." But are the books of Moses without collateral evidence? Thales measured the height of the pyramids, by the length of their shadows. What if we measure the truth of the facts, narrated by Moses, by the number and variety of the traditions, among all nations, concerning them? Traditions have been distinctly traced, in opposite regions of the globe, and in the most unconnected nations, of the creation; of the production of all living creatures out of water by the power of the Supreme Mind; the formation of man, last, in the image of God, and his being invested with dominion over all other animals; the primitive state of innocence and happiness; Paradise; the Sabbath; the division of time into weeks; the fall of man; (the mother of mankind is represented in American tradition as fallen and accompanied by a serpent); the promise of a deliverer; Cain and Abel; the general degeneracy of mankind; the longevity of the Patriarchs; the general deluge; the escape of only a single family in an ark; the dove sent out by Noah; the rainbow as a sign; the number of persons in the ark; the Tower of Babel; the destruction of Sodom and Gomorrah—these with divers circumstances and details illustrating the main particulars. So remarkable were the traditions of several of these facts, among the inhabitants of America, at the time of the Spanish conquest, that the priests who accompanied the army, were induced to suppose that Christianity, or at least Judaism, had been inculcated among them at some very distant period. Humboldt, however, sees no need of such explanation "since similar traditions, (he says) of high and venerable antiquity, are found among the followers of Brama, and among the Shamans of the eastern steppes of Tartary."

The traditions of the deluge are particularly numerous. They are derived from the oldest nations of antiquity—the Chaldeans, Egyptians, Greeks (and mentioned by Berosus, Hesiod, Plato, Plutarch, Lucian, &c.), as well as from people the most recently discovered; as the natives of North and South America and of the islands of the South Sea. The Antipodes of the earth unite in testimony to the deluge. Chinese and Sanscrit literature concurs with Chilian and Peruvian and Mexican tradition in bearing witness to that catastrophe. Among the natives of America it is commemorated by a fable similar to that of Pyrrha and Deucalion. "These ancient traditions of the human race (says Humboldt) which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, are of the greatest interest in the philosophical study of our species. Like certain families of plants, which notwithstanding the diversity of climates and the influence of heights, retain the impress of a common type, the traditions respecting the primitive state of the globe present among all nations a resemblance that fills us with astonishment; so many different languages belonging to branches which appear to have no connection with each other, transmit the same facts to us. The substance of the traditions respecting the destroyed races, and the renovation of nature, is everywhere almost the same; although each nation gives it a local coloring. In the great continents, as well as in the smallest islands of the Pacific Ocean, it is always on the highest and nearest mountain, that the remains of the human race were saved; and this event appears so much the more recent, the more uncultivated the nations are, and the shorter the period since they began to acquire a knowledge of themselves. When we attentively examine the Mexican monuments, anterior to the discovery of America; penetrate into the forests of the Orinoco, and become aware of the smallness of the European establishments, their solitude and the state of the tribes which retain their independence; we can not allow ourselves to attribute the agreement of those accounts to the influence of missionaries and to that of Christianity upon national traditions."

Singular, also, is the concurrence of tradition as to the *era* of the deluge. Cuvier remarks that the famous astronomical tables of the Hindoos, from which such distant antiquity has been inferred, were calculated backwards. Speaking of the agreement as to the period of the renewal of mankind, he says: "It is not to be conceived that mere chance should have given rise to so striking a coincidence between the traditions of the Assyrians, the Hindoos and the Chinese, in attributing the origins of their respective monarchies so nearly to the same epoch, of about four thousand years before the present day. The ideas of these three nations, which are so entirely dissimilar in language, religion and laws, could not have so exactly agreed on this point, unless it had been founded on truth." Again, the same writer: "All nations which possess any records of any ancient traditions, declare that they have been recently renewed after a grand revolution in nature. This concurrence of historical and traditionary testimonies respecting a comparatively recent renewal of the human race, and their agreement with the proofs that are furnished by the operations of nature, might certainly warrant us in refraining from the examination of certain equivocal monuments which have been brought forward by some authors in support of a contrary

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opinion. But even this examination, to judge of it by some attempts already made, will probably do nothing else than add some more proofs to that which is furnished by tradition."

Baron Cuvier discovers testimony confirming the Mosaic era of the deluge, in the researches of geology. The following is taken from a report of a course of lectures of that distinguished naturalist in the Edinburg New Philosophical Journal for January, 1830: "While the traditions of all nations have preserved the remembrance of a great catastrophe, the *deluge*, which changed the earth's surface, and destroyed nearly the whole of the human species, geology apprizes us, that of the various revolutions which have agitated our globe, the last evidently corresponds to the period which is assigned to the deluge.

"We say, that by means of geological considerations alone, it is possible to determine the date of this great event with some degree of precision.

"There are certain formations which must have commenced immediately after the last catastrophe, and which from that period have been continued up to the present day with great regularity. Such are the deposits of detritus, observed at the mouths of rivers, the masses of rubbish which exist at the foot of mountains, and are formed of the fragments that fall from the summits and sides. These deposits receive a yearly increase, which it is possible to measure. Nothing, therefore, is more easy than to calculate the time which it has taken them to acquire their present dimensions. This calculation has been made with reference to the debris of mountains; and in all cases has indicated a period of about four thousand years. The same result has been obtained from the other alluvial deposits. In short, whatever may have been the natural phenomenon that has been interrogated, it has always been found to give evidence in accordance with that of tradition. The traditions themselves exhibit the most astonishing conformity. The Hebrew text of Genesis places the deluge in the year 2349 before Christ. The Indians make the fourth age of the world, that in which we now live, commence in the year 3012. The Chinese place it about the year 2384. Confucius in fact, represents the first King Yeo, occupied in drawing off the waters of the ocean, which had risen to the tops of the mountains, and in repairing the damage which they had caused."

The age of the world is another topic on which ingenious and diligent efforts have been made with a view of discrediting the Mosaic writings. In vain, however, have the bowels of the earth and all the discoveries of modern science been ransacked, for the purpose of fastening a single mistake upon the Jewish Legislator. "If more time be required to account for appearances in the interior of the globe than the six thousand years, since the formation of man, more time may be taken, yea as much as can possibly be required by the most covetous advocate of demiurgic ages, without the least contradiction to the Mosaic narrative of the creation." We would adopt the statement, which has been increasingly adopted and supported by our divines, that the two first verses of the book of Genesis have no immediate connection with those that follow. They describe the first creation of matter; but so far as anything to the contrary is stated, a million of ages may have elapsed between this first creation, and God's saying "Let there be light," and proceeding to mould matter into a dwelling place for man. You can not show that the third verse is necessarily consecutive on the two first, so that what is recorded in the one may not be separated, by a long interval, from what is recorded in the others. On the contrary, it is clear that the interval may be wholly indefinite, quite as long as geology can possibly ask for all those mighty transformations, those ponderous successions, of which it affirms that it can produce indubitable evidence. Creation was the act of bringing out of nothing the matter of which all things were constructed; and this was done before the six days; afterwards, and during the six days, God made the heaven and the earth; He moulded, that is, formed into different bodies the matter which he had long ago created. We seem, therefore, warranted in saying that with the third verse of the first chapter of Genesis, commences the account of the production of the present order and system of things; and that to this Moses confines himself, describing the earth as made ready for man, without stopping to speak of its previous conditions. But since he does not associate the first creation of matter with this preparation of the globe for its rational inhabitants, he in no degree opposes the supposition that the globe existed immeasurably before man, and underwent a long series of revolutions.

"For our own part, we have no fear that any discoveries of science will really militate against the disclosures of the Scriptures. We remember how in darker days, ecclesiastics set themselves against philosophers, who were investigating the motions of the heavenly bodies, apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution. But truth triumphed; bigotry and ignorance could not long prevail to the biding from the world the harmonious walkings of stars and planets; and ever since, the philosophy which laid open the wonders of the universe, hath proved herself the handmaid of the revelation which divulged secrets far beyond her gaze. And thus we are persuaded shall it always be; science may scale new heights, and explore new depths; but she shall bring back nothing from her daring and successful excursions, which will not, when rightly understood, yield a fresh tribute of testimony to the Bible. Infidelity may watch her progress with eagerness, exulting in the thought that she is furnishing facts with which the Christian system may be strongly assailed; but the champions of revelation may confidently attend her in every march, assured that she will find nothing which contradicts, if it do not actually confirm, the word which they know to be divine."*

In these sentiments, we entirely concur. Times will doubtless come, again and again, when, in consequence of imperfect investigations, hasty theories and rash conclusions, the calm surface of a settled belief in the unvaried accuracy of the inspired record, as to matters of fact, connected with science or the original circumstances of mankind, may in some minds, be troubled, and the progress of religion, founded upon such belief, be threatened with storm and wreck; but the Lord is in the ship, and in his time will rebuke the wind and waves, and the little faith of his people, and the light of truth shall shine out, as when "the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled their host, and took off their chariot wheels." The Bible asks nothing but matured, accurate investigatigations of all departments of knowledge connected with its statements, whether in the traditions of nations, the phenomena of the elements, or the registers of geology.

The Antiquities of America are an immense field for inquiry, hardly entered; abounding in promise of reward for the most devoted investigations. Let it be thoroughly explored for the truth's sake. The Scriptures have yet to gather a richer cabinet of illustrative and corroborating collections from the long buried and unknown depositories of American Antiquity.

In reference to the question, whether all the races of men have descended from one common stock, the Antiquities of this continent are specially interesting, and may prove of very great value. It is a question, indeed, forever settled by the researches of Bryant, Faber and Sir William Jones: "The dark Negro, the white European, and the swarthy Asiatic, being plainly traced to their respective ancestors in the family of Noah." But much confirmatory testimony may yet be obtained. The contingent of America to the host of evidence already in array is yet to take its entire place in the line. If the present volume shall only increase the ardor of investigation and the number of minds turning their energies upon the disinterment of the buried antiquarian treasures of this continent, it will do a good work and deserve the thanks of all lovers of truth.

KENYON COLLEGE, Ohio, January, 1839.

DEFENSIVE.

IN the *Herald* for last January 12th and 19th, my pamphlet, entitled "Whitmerism Unmasked," was investigated, and an error regarding Dr. W. E. McLellin pointed out. I acknowledge that error, and feel very sorry it occurred. It was unintentional. I believe that truth needs not to be bolstered with wrong statements but will ride triumphantly over error; hence in addition to what has already been given in the *Herald*, I wish to say that my statement that Mr. McLellin was

* Melvill's Sermons.

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baptized by Brighamite authority, was based upon a statement in the *Herald* for June 4th, 1887 that he was baptized on the 13th of February, 1847; and that I concluded, (as did also several prominent elders who have since written to me regarding the matter, besides some with whom I have conversed) that he was so baptized. I do not state these things, however, to justify myself in the error committed, or to throw the responsibility of it on others. I should have been positive before I wrote. But seeing the error has occurred, I willingly "make the plaster as large as the wound," and hence I use the *Herald* to correct the blunder.

But I do not propose to submit to undue criticism, and hence I call attention to an article in "*The Return*" by E. Robinson, a very weak defense of Whitmerism.

Mr. Robinson does not tell where Mr. McLellin was baptized, or whether the man baptizing him was a Brighamite, Strangite, Brewesterite or Rigdonite. But granting he was not a Brighamite, the question arises: "By what authority was he baptized?" I have been credibly informed he was baptized by a person who had been expelled from the old organization. If this be true, I can't see that he was in any better condition than though he had been baptized by the Brighamites. For the old organization being the Church of Christ, she certainly, in the act of excommunication, annulled any and all authority previously conferred, upon the ground that "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shall lose on earth shall be loosed in heaven."—Matt. 16:19; John 20:23. Upon the other hand, if she was not the church, then she conferred no divine authority upon him. Hence, no matter which horn of the dilemma is chosen, it still leaves Mr. McLellin outside of the Church of Christ. And if so, was David Whitmer baptized by divine authority when receiving immersion at the hands of Dr. McLellin? David Whitmer was baptized by a man who had no authority; then by virtue of what baptism or what line of authority can the Whitmerites claim valid baptism? It can not be traced to and through the baptism David Whitmer received at the hands of Joseph Smith in 1829, for he was expelled from the church April 13th, 1838. Besides this, David Whitmer acknowledged being legally expelled from the church in 1838 by being rebaptized in 1847 by Dr. McLellin. Hence, being legally expelled, (which he in his second immersion acknowledges), he was then outside the church, and if admitted again it must be through the ordinance of baptism—the door—for he that "climbeth up some other way, the same is a thief and a robber."—John 10:1. Baptism, be it remembered, is not the mere dipping of a person under water; but to make immersion valid baptism it must be administered by divine authority. And as we have seen the faulty channel of authority through and by which the Whitmerites are immersed, and find it without divine and regular authority, does it not follow that they have not been legally baptized—have not come in through "the door," but are trying to "climb up some other way," and are woefully deceived? This, in either case, leaves them outside of Christ's Church.

This may seem harsh to some; but be it remembered that Jesus said, "Strive to enter in at the strait gait; for many I say unto you shall seek to enter in and shall not be able."—Luke 13:24. And Paul tells us the reason why those striving shall not obtain, it is because they do not "strive lawfully."—2 Tim. 2:5.

Mr. Robinson says that "not less than one hundred and eighty columns of the Saints' *Herald* have been devoted to the subject." Very well, large space was given to print documents for the Whitmerites, and large space was required to refute them. Does it therefore follow that the latter was devoted for any other reason than to show errors and the "inward corruptions" of Whitmerism? No other paper would have published the Whitmerite documents as did the *Herald;* and when it did so it was bound to faithfully expose its cant, false reasonings, false applications of Scripture and history, and frankly puncture its shallow sophistry and show up its dangerous deceptiveness to the satisfaction of all fair minded people.

But now to show how little confidence is to be placed in the views, opinions and statements of Mr. E. Robinson I call attention to *The Return* where he seeks to sustain the position of the Whitmerites where they deny that Jesus is the Christ by making garbled quotations from W. P. Brown's pamphlet. My quotation he calls a "partial quotation," and says: "Now we will give you the quotation from W. P. Brown's pamphlet, No. 1, page 10, *as it reads;*" and yet his pretended verbatim quotation leaves out *nineteen words!* These words are left out of his pretended verbatim quotation. O, for shame! Why did you leave out those words, Mr. Robinson? Evidently because they prove what I set forth in my pamphlet, and you, realizing that fact, craftily attempted to lead your readers away from the issue and deceive them by leaving out those nineteen words. They prove just what I claimed in my pamphlet, that the Whitmerites deny that Jesus was the *Christ*, for the words "*Christ* offered up the *man Jesus*," prove it. Mr. Brown argued that Jesus was not the Christ, but that "*Christ* offered up *the man* Jesus."

But, Mr. Robinson, I will prove from your own quotation from Mr. Brown's pamphlet that the Whitmerites deny that *Jesus* is the Christ. You quote as follows: "We must pray to the Father in that name, baptize, &c., in the name of Jesus. But when we come to the name of the church, it must be called after *the Son of God.*" Mark the statement, they "pray, baptize, &c.," in the name of *Jesus*, but call the church after the *Son of God*, which is equivalent to saying that Jesus was not and is not the Son of God. Brown says (and Robinson endorses him), "I also object to the name of Jesus as part of the name of Christ's church." Here you have them denying again that Jesus was and is the Son of God. But the Scriptures say emphatically, "That holy thing which shall be born of thee [Mary] shall be called *the Son of God.*"—Luke 1:35. Thus the angel declared, and the Scriptures record it that Jesus was and is the Son of God, yet Brown & Co. object to the name of Jesus forming a part of the name of the church, because the church "must be called after the Son of God." But let us look further at Robinson's quotation from Brown's pamphlet: "Jesus was the son of Mary, Christ was the Son of God." These words deny Jesus being the Christ. They tell us, in effect, that while Jesus was the the son of Mary, yet he was not the Christ, for "Christ was the Son of God." Here, then, in his own quotation from W. P. Brown, is a flat denial that Jesus is the Christ. And John says: "Who is a liar but he that denieth that Jesus is the Christ."—1 John 2:22.

I wish it understood that I, in my pamphlet, do not claim that the Whitmerites disclaim the name of Jesus altogether. I merely show that, in their argument that "Jesus was the son of Mary," while "Christ was the Son of God," they do deny that *Jesus* is *the Christ.* It is true they claim to baptize in the name of Jesus. But if Jesus is not the Christ as they argue, and as they baptize in the name of *Jesus*, then according to their own logic they do not baptize into Christ, and hence are outside of Christ, for the Scriptures say that only "As many of you who have been baptized into Christ have put on Christ."—Gal. 3:27.

One thing is very noticeable, that their efforts at proselyting is confined, mostly, in a few branches of the Reorganized Church. But it is consoling to know that the most of these (but not all) whom they succeed in getting to swallow their contradictory, foolish trash, are unstable, conceited, ignorant, lawless, spiritless, cranky persons, whose domineering proclivities unfit them for the society of well informed Saints, or they pick up those cut off the church for adultery or other rank evils. But we read that God "will gather out of his kingdom all those that offend, and them that do iniquity. Perchance Whitmerism may be of use to "gather out" the unworthy, that the Lord may preserve unto himself "a pure people." Perhaps we should not hinder this work, other than to see that the honest-hearted are not deceived.

WILLARD J. SMITH.

HOLSTEIN, Ontario, Jan. 22d, 1889.

PROCRASTINATION.

PROBABLY no one evil so enthralls and enslaves the souls and bodies of men as that of procastination. Other evils may, as a rule, be detected at a glance; but this one is so insidious that it seems to need especial mention, just as a hidden pitfall needs an extra signboard. "Time enough yet," is the old argument which Satan has used to entrap the sons of men, no doubt ever since the world was created. And, notwithstanding the accumulated and constantly increasing weight of evidence which goes to show the fallacy of such reasoning, no bait which he has to offer is

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so greedily bitten at by old and young as that which tends to procrastination.

We were highly edified by an article called "Triune Baptism," published in a late number of the *Herald*. A few thoughts suggested by its teachings may not be out of place here. The writer took the position that the earth, cursed on account of man's transgression, is included in the vast plan of human redemption; and that in working out this far-reaching plan, the earth, in common with mankind, would undergo, first, the baptism of water, (the flood); second, the baptism of the Spirit, when God's Spirit will be poured out upon all flesh; and, third, the baptism of fire at the end of the thousand years, when the earth is purified by fire, and raised to her celestial or crystalized state.

We perfectly agree with this writer in the magnificent scheme he has so beautifully presented. We have held the same for years, but in reading his excellent article some thoughts presented themselves in connection therewith that we thought might be beneficial to others.

Suppose, for instance, that men in the antediluvian age of the world had said, "What need is there of our being baptized with water for the remission of our sins? There is a universal baptism coming bye and bye and then we shall get the benefit of water baptism without any volition on our part." And so they did; but we find these same men in prison over two thousand years after that, when Christ preached the gospel to them after his crucifixion, (See 1 Pet. 1:18–20), and all because of their procrastination! Think of a jail sentence of two thousand years, and just because of a little pleasure of a few short years of vanity upon earth! And then suppose that Christ had ascended to the Father instead of going to preach to those imprisoned spirits, and sitting calmly down upon his throne, had said: "I have had a pretty hard time of it. Now I guess I will rest awhile before I preach to those spirits in prison. There is time enough yet." How differently would these words have sounded to the antediluvians under such excruciating circumstances, to what they did as they were revelling in sin and basking in iniquity! And yet they would have been just as consistent and just as righteous under the latter as under the former circumstances.

How prone men are to note the sins of their forefathers and commit the same themselves! Let us see if there is not some lesson that we may learn from the antediluvian world. We have supposed them as waiting for the universal baptism of water. We do not think this supposition at all improbable, judging from human nature in general, and from the experiences of these individuals in particular. But now suppose we should commit the same error and wait for the universal baptism of the Spirit. How much better would we fare? We read of those of the telestial world that they were those who knew only of the Spirit, and who were cast down to hell. It is possible for us to receive this universal (world's) baptism of the Spirit and yet be "thrust down to hell."

Let us bear in mind that those universal baptisms are for the world and the world's people; and they will receive them at their appointed time. But for the Lord's people, for those who can exercise faith, it is recorded in the sacred word, "To-day is the day of salvation."

Away back as early as the time of Enoch, he and all his people received the complete work of the plan of salvation, even to translation by faith."—Heb. 11:5. Then let us not be backward in asking of God for such things as we need, remembering that he has promised to give "grace and glory, and no good thing will he withhold from those who walk uprightly." Even so, Amen.

A. J. DENNIS.

Miscellaneous.

NOTICE.

Any person who can give us any information of the whereabouts of any or all of the brethren whose names are below, will please inform Arthur Allen, secretary of the First Kansas City branch, 1320, East 23d street, Kansas City, Mo. William E. Crumb, Alma Caudwell, and George H. Dunham.

BORN.

January 11th, 1889, to John R. and Mary M. Allen, a son, named Thomas Lot Allen.

MARRIED.

McKEE.—STEPHENSON.—At the residence of the groom's parents, three miles north of Stewartsville, Mo., at one o'clock Sunday, February 3d, 1889, Bro. William McKee and Sr. Ina Stephenson, both of DeKalb county, were united in the bonds of matrimony by Elder D. E. Powell, in the presence of a house full of relatives and friends, after which many congratulations were given the happy pair, and a bountious dinner served.

LYDIC.—WAYT.—Near Glen Easton, Marshall county, West Virginia, Christmas day, 1888, at the home of the bride's parents, Mr. Jacob S. Lydic to Sr. Amanda J. Wayt, Elder James Brown officiating. May peace and joy attend their pathway through life.

DIED.

PERKINS.—At her home in Lucas, Iowa, of old age and general debility, Sr. Louisa L. Perkins, wife of Bro. James Perkins, Dec. 13th, 1889. She was born Dec. 9th, 1824, at Trowbridge, Wellshire, England, and united with the church at an early date and went with others to Utah; but on Oct. 22d, 1862, she received the Reorganized Church and proved faithful until her decease. Her experience has been long and full of incidents of interest; and having tasted of the wormwood and gall hidden in the "vallies of the mountains," she could well appreciate the claims of the Reorganization. Funeral services were conducted by John Watkins, Sr.

GOODE:—On January 16th, 1889, Bro. John Goode, at his residence, near Tabor, Iowa. He was born March 28th, 1817, at North Hampton, England; was baptized May 16th, 1875, by E. C. Brand and ordained to the office of an elder, September 26th 1875, under the hand of T. W. Smith. Bro. Goode lived a life worthy of his profession. He was consistent, just, and honorable, and through a godly life and Christian deportment gained the confidence and esteem of all the Saints who knew him. He sought to magnify his calling to the best of his ability, and died firm in the faith, having a strong hope of the resurrection of the just. He told the writer that he wanted it stated at his funeral that he was a firm believer in the gospel of Christ, and had within him the assurance of all that God had promised through obedience to his truth. Funeral services were conducted and sermon preached by Elder William Leeka, at the residence of the deceased, to a large circle of relatives and friends. His remains were interred in the Tabor Cemetery. Thus has gone to the paradise of God another of Israel's noble chieftains. He leaves behind a loving and faithful wife, six sons and five daughters, who keenly feel their loss, but mourn not as those without hope.

RICHARD.—Mrs Margaret, wife of David Richard, died Jan. 5th, 1888, and was buried at Reno, Washo county, Nevada. She was 72 years of age, and was born in Aberdare, Glanmorgan shire, South Wales. She had four children, two boys and two girls, the two girls and one son are living.

RASMUSSEN.—At Omaha, Neb, Sunday, February 3d, 1889, Sister Christina Rasmussen, of dropsy of the heart. She was born in Copenhagen, Denmark, November 9th, 1823, and had a life of trial but was faithful unto death. Several days before she died having called her daughter to her bedside, told her of the beauties of the other world which her heavenly Father had permitted her to see, and telling her she wished to go—it was such a beautiful place—and that she also saw her husband there. Funeral service by Bro. Nicholas Rumel, on the 6th inst., in Saints' chapel.

OBITUARY.

SCOTT.—At Lamoni, Iowa, on the morning of February 9, 1889, of heart disease and brain fever, Bro. John William, only son of Bro. John Scott, foreman of the Herald Office, aged 19 years, 9 months and 7 days. His illness was but for a little over one week. He was born at Plano, Illinois, May 2d, 1869; was blessed on July 3d by Elders Isaac Sheen and Wm. Marks; was baptized April 11th, 1881, by Elder F. G. Pitt. Though during the past year he had some experiences with the powers of evil and unbelief yet he conquered, and during his sickness he made clear statements of his confidence in God and in the gospel of Christ, and assured us that he was happy in the truth of heaven. He was a member of the Students' Society of Lamoni, and the young brethren and sisters of this band attended the funeral and marched from the home to the church, and from there to the cemetery in a body. The sermon was preached by Elder H. A. Stebbins. He was assisted in the services by Pres. W. W. Blair. Elders A. S. Cochran and R. S. Salyards conducted the services at the home and at the grave. There was a very large attendence, and it was a solemn occasion.

The following preambles and resolution were adopted by the Students' Society at its meeting on February 12th:

Whereas, for the first time in the history of the Students' Society of Lamoni, death has invaded our band, in that on the 9th day of February death removed from our midst Bro. John William Scott; and *Whereas*, while we deeply feel the loss of our associate and friend, and do mourn his departure, yet we realize that his absence must be far more keenly felt by his family; therefore be it *Resolved*, that we hereby convey to his bereaved parents, sisters and friends our heartfelt sympathy in this the time of their affliction, and pray that God will administer abundantly to them of his consolation and peace. And, while we feel deep regret and sorrow because of his absence from them and from us, yet we would say that we rejoice with them in the certainty that he died in the faith of the gospel and in the hope of a glorious resurrection with the just. And we feel that if we are faithful and diligent we shall meet him in the mansions of light, and have joy with him where pain and death have neither place nor power.

CHURCH RECORDER'S NOTICE.

District presidents and clerks, or others, who have in their hands branch reports that have been received at district conferences, will confer a favor by forwarding them to me immediately. And the reports to the February and March conferences, please send them in as soon as possible after the sessions, so that all may be recorded before April. H. A. STEBBINS, *Recorder*.

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Conference Minutes.

BIRMINGHAM.

Conference convened at Stafford branch, England, September 1st and 2d, Elder C. H. Caton in the chair, G. S. Greenwood secretary. Branch reports: Birmingham, Temple row, 100; Hanley 47; Stafford 18; Sommerfield 26; Burton number not given. Elders reports- C. Tyler, E. A. Webb, J. D Davis, W. Potts, J. Matthews, S. Holmes, G. S. Greenwood, J R. Greenwood, C. H. Caton. Priests: J. E. Merdith, J. Healey, T. Taylor, J. Dyche, W. Ecclestone, A. Crump. Teachers: W. H. Sanders, H. Tabbiner, C. Walton, J. Richards, T. Anderton. Deacons: F. H. Edwards, E. Matthews, G. Ecclestone, T. Trever and Bro. T. Bishop by request. Resolved: That the matter of W. Shepperd and the Notts branch be left in the hands of a committee consisting of elders T. Taylor, C. H. Caton and G. S. Geeenwood, to report at next conference, and that his license be still retained. Financial report: Received with balance from last report £1 14s 6d; expended £1 6s 7½d; balance 7s 10½d. Committee to audit reported correct. Preaching by elders T. Taylor and C. Caton. The church in America sustained; also president and secretary of English mission; and president and secretary of this district. Resolved: That the brethren of this district labor as circumstances permit and report to next conference. A vote of thanks was tendered to the Stafford saints for kindness shown to visitors. Adjourned (no dates given.—EDS) Good conference and peaceable.

---: A Family Newspaper. :---

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, [illegible] EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Flora L. Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, March 2, 1889

PROVIDE FOR YOUR OWN.

PAUL the Apostle, the most eminent of all the teachers and interpretors of Christianity says: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an Infidel."—1 Tim. 5:8. This doctrine can not be excelled. The commonest instincts of decent manhood and womanhood respond to it heartily and forcefully. Even the animal creation—beast or bird, great and small—bear ample evidence that they, too, are largely actuated by that commendable quality. But, sad to say, there are some beings in human form—and occasionally one of them gets into the church—who seem well nigh barren of that natural love for its kind which prompts and impels to care for and provide with what is needful "those of his own house." Such parties, whoever they may be, are a living libel on Christianity, a living disgrace to society, and are lacking the natural good there is in brute beasts. The rules of the church are strict against idlers and idleness, and yet there are instances where both are suffered in the church to the disgrace of the church and the harm of the idler. This should not be, and the officers and members should see that law honored which says: "The idler shall not have place in the church," and, "He that is idle shall not eat the bread nor wear the garments of the laborer."—D. C. 75:5; 42:12. This applies to all, whether members or ministers. Persons having families should spare no effort to provide for their suitable wants. God and the laws of the land demand it; and all well disposed and properly balanced persons need not be told it. All should provide for their own, so far as they have power and ability; and this should be their first object and effort. They should not seek to crowd on their brethren and sisters, or any one else, those whom God and society and nature require them to provide for. If they do attempt anything of the kind, such offenders should be dealt with promptly and thoroughly.

Every one should "bear his own burden" so far as he can. It is time enough to ask others to bear them when we can not do so ourselves. It is Christian to kindly aid the needy, and to be forward in that good work; but it is not Christian for any to neglect to provide for their own or seek to force that work on their friends, neighbors, or any one else. Let all see to it and honor the laws of God, the laws of the land, and the high impulses of all noble natures by caring for their own and not crowd upon the kindness, forbearance, or good nature of any one.

LE PLONGEON'S LETTER.

HAVING obtained permission from the parties interested, we publish, with much satisfaction, the following letter from the renowned and justly celebrated achaeologist and antiquarian, Dr. Le Plongeon.

This letter manifests the fact that in the antiquities of America are found abundant evidences that its ancient inhabitants were thoroughly acquainted with Egyptian art and well versed in Egyptian language—just the things set forth so prominently in the Book of Mormon, for the Nephites and Zarahemlaites being of Israel, carried over this knowledge from Palestine, their fathers having been intimately acquainted with Egyptian civilization from the times of Abraham. The letter is of value also as showing the untiring efforts of Rev. Lamb to destroy the very foundations of God's "marvelous work" in these latter days by proving false the claims made by the Book of Mormon in respect to animals in ancient America, and that its ancient inhabitants were skilled in Egyptian language and art—in all of which the Rev. gentleman miserably fails, as will be seen.

Many of our readers will be amused on reading the Doctor's theory of the origin of the Book of Mormon. But God has said in connection with the coming forth of that book and the work that would follow, "the wisdom of their wise men shall perish, and the understanding of their prudent man shall be hid."—Isa. 29:14.

Dr. Le Plongeon is doubtless one of this world's "wise men," and is doing good in his way. We recognize the fact that heaven uses such men, though they know it not, and we shall be pleased to investigate his forth-coming works.

Here is his letter:

204, Washington, St., BROOKLYN,
N. Y., January 8th.

S. F. Walker, Esq., Dear Sir:—Your favor of December 28th came to hand three days ago. My various occupations have prevented me from answering sooner.

Mrs. Walker is welcome to reproduce my comparative table of the Maya and Egyptian alphabets. I am the publisher of "Sacred Mysteries" and have the copyright. I am sorry not to be able to comply with your request as to the sending of the original plate. It forms part of the page on the one hand, and on the other I have not got the plates in my possession. They are in a storage house, and the keeper informs me it would take a whole day to reach the boxes which contain the plates. If you can have it made in your parts of the country from the book, you have my permission.

As to your remarks concerning the masonic signs discovered by me in Yucatan, or any other facts stated in my works, you will please notice that I merely mentioned them without passing any comments.

History is formed by the recital of events which have occured; not of speculations as to what may or may not have taken place. In all my writings I try to confine myself to bring together such facts as I find them recorded in the archives of the various nations of which we have definite knowledge.

Revelation recorded in the sacred books of the sects into which mankind is divided is no criterion for me—I do not believe in one of these books more than in another. The Book of Mormon is just as good for me, so far as revelation is concerned, as the Old Testament or Apocalypses. The Book of Henoch is not revelation—at least to me. I have read it carefully, and am satisfied that it contains many of the secret teachings imparted to the initiates in the secrecy of the temples of Egypt, transcribed in an ambiguous style to to conceal the knowledge therein contained from the uninitiated.

Whoever wrote the Book of Mormon had read some of the relations at least of the voyages of Japanese and Chinese travellers to Fusang, and made use of said relations in concocting said book.

This calls to my mind the visit of a certain Rev. Mr. Lamb, who introduced himself to me by stating that he resided at Salt Lake City and was there combatting the Mormon doctrines and showing that their pretended revelations were all humbug. He presented me with a book published by him in which he pretended to show the many absurdities contained in the Book of Mormon. He finished by telling me that he had called upon me in order to obtain my opinion on what is said in the book relatively to the animals, such as the horse, the pig, the cattle and sheep that lived anciently on the Western Continent, which, he continued, prove that the whole book is an absurd fabrication, and hoped that I would help him with my knowledge in showing it to be such. The man evidently either had been misinformed concerning me, or had not taken the trouble to inquire. When he ceased speaking I

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asked him if he was a Christian, to which he emphatically answered, Yes; and I, as emphatically replied, No! because he did not follow the doctrine of Jesus—"Do not do to others what you do not wish others to do to you."

I informed him that I did not care a straw if the Book of Mormon was a revelation or a fabrication; that I considered that every man had an absolute right to worship deity as best he thought; that on the other hand, I could not join him in disproving the Book of Mormon in the part in which the animals mentioned are said to have lived on the American Continent, because I was not in the habit of making a fool of myself if I could help it. Then I informed him that seventeen species of fossil horses had been discovered in America; that the buffaloes were cattle; that the mountain sheep still lived in the Rocky Mountains, and that peccaries, or wild pigs roamed yet in large numbers in the forests of Central America. After that I gave him a piece of my mind and bowed him out of the house. I met him once more in a reunion; but he did not try again to enlist my sympathy in his war against the Mormons; but I informed him that I had written to my old travelling companion, Mr. John Taylor, and had informed him of what had taken place. * * *

When I have the means of publishing my large work, "The Monuments of Mayas and their Historical Teachings," something unknown to the world will then be presented concerning ancient American history and the origin of the primitive traditions of mankind, and of many notions still existing among us.

Mrs. Le Plongeon returns thanks to Mrs. Walker for the January number of *Autumn Leaves*. It is certainly a very interesting publication, and I join her in wishing Mrs. Walker every success, even if we are not sectarians, for we believe that the contents of *Autumn Leaves* will be productive of goood among the many. . .

Will Mrs. Walker accept the copy I forward by this mail of Mrs. Le Plongeon's–"Here and there in Yucatan." Yours very respectfully,

AUGTUS LE PLONGEON, M. D.

EXTRACTS FROM LETTERS.

President Joseph Smith writes as follows from D. S. Mills' ranch, Santa Ana, California, February 13th, 1889:

Am reasonably well though having some twinges of my old enemy, neuralgia, still lingering; a change of air, a "Santa Ana" wind, or a pending storm creating nervous uneasiness and irritation of the side of my face. I spoke last week in Spurgeon's Hall, Santa Ana, on Wednesday evening on temperance; and Thursday evening on "The Marriage Question." Had only mediocre liberty, and am not elated over either effort, though some spoke favorably of them. The hall was very noisy, and men and boys kept tramping in and out during the time I was speaking, which much disturbed me.

On Sunday, the 10th, I spoke in the Saints church near Bro. John Garner's, in morning and evening, presenting the subject of the Resurrection in the morning, and the Judgment in the evening. The Saints seemed to enjoy the services, so I had no reason to complain. Application was made for the rite of baptism, and on yesterday, at two p. m. we gathered at Bro. S. Penfold's, where I baptized the wife and son of Bro. Joseph Dustin, Bro. Mills' son Frederick and daughter Mary, Bro. Charles Best's daughters Cleora and Flora, and Bro. George Barr's son Glaud. The young people are fine additions to the army of workers. So goes the work. I was but watering what others had sown—God gave the increase. The branch met at evening for confirmation when a most excellent spirit prevailed. After confirmation I spoke to them from the words "Do good unto all men, especially to them who are of the household of faith." The liberty was good, and the Saints seemed pleased with the effort. Altogether it was an eventful day for the "transient elder." It was never my privilege to baptize so large a number so promising for good, as it seems to me these young people were. Bro. Mills' son is the oldest of the boys baptized yesterday, and is a young man of marked and strongly reliant character, who will, if he persists in his choice to serve God, be of good service to the men of his time and sphere.

Bro. Garner is very low, is hardly able to raise his head from his pillow, and to all human appearances has not long to stay with men in in this life of the flesh. He has no wish to stay, and is ready to go hence.

On Sunday I baptized Lewis St. Clair, who, with his wife lived at Plano in 1870. She was baptized there, and now, after nineteen years of wandering, he has obeyed. They live at Santa Ana.

Yesterday morning a strong "Santa Ana" was blowing at daylight and continued until about two p. m The mercury went up to 80° in the shade at Bro. Penfold's, and it was hot. The air almost parched one's lips. It is now feared that crops on the "Mesa" will be ruined. The whole San Joaquin valley has been sown to wheat and barley. These "Santa Ana's" as they are called here, are hot, searching winds off the desert east and north, and they scorch like the Kansas hot winds. "They say" that "they don't often have winds here," but the one yesterday is about the fourth since I came to the state, and the second here within a week. The "rule" seems to be all "played out" when I come here.

The Laguna branch was reorganized last week by advice of Bro. Burton, and under his care. Bro. A. W. Thompson was chosen to preside; Bro. Harvey Hemenway to act as priest, and Bro. Charles Salter as clerk.

There is little or no sickness among our folks here, and what there is seems to yield to the administration of the elders to a marked degree. A good feeling appears to be prevailing, and the branch under the care of Bro. Daniel Garner, who is presiding, is doing well.

The disaffection obtaining among some arising from the peculiarities and defection of Bro. R. Huntley,—who unfortunately misconstrued and misrepresented the action of Bro. Rogers, the Bishop, in the matter of the money left by Bro. Huntley in the Bishop's hands for the publishing of the still unrevealed portion of the Book of Mormon—has returned upon Bro. Huntley to his hurt; but some who were involved are still suffering distrust, and hold aloof. It is hoped this will pass away.

Bro. J. C. Foss wrote us the following from Plano, Illinois, the 18th instant. It gives us unmixed pleasure to know that the Lord is confirming his work mightily where the church was planted about 1859, when the church numbered less than one hundred souls, and like the "mustard seed," had its excellency in its divine origin and vitality, and not in its wealth, human wisdom, or worldly power and influence. God *was* and *is* its author, helper and guide. He approves His own church by His free Spirit:

"Our conference at this place on Saturday and Sunday last, was one long to be remembered by all present The business was all done in the best of feeling—as God would have it everywhere in his church. Saturday evening we listened to a powerful sermon by our noble brother Thomas Hougas, followed Sunday morning by Elder A. Whitaker, of Wisconsin. In the afternoon we had a testimony and sacrament meeting; and during that three hours' meeting our heavenly Father did remember us his children. The whole house seemed to be filled with the Spirit of God. While prayers were offered and witness borne of God's power among his people, the power of God was made manifest in several unknown tongues with interpretations; as also by the gifts in prophecy. O! how glad we are, my beloved brother, that our God "is not asleep," nor "on a long journey," but is always with us if we are found at our post. In the evening we listened to our little brave "boy preacher," Bro. Pender."

Bro. John Hawley thus writes in a late letter:

"I start tomorrow with my family for Sheridan, Missouri, hoping it will better my condition temporally, and I think a spiritual work will be done in that part. My lameness is so improved, I think I will soon be able to devote my whole time to the work."

A letter from Bro. Frank Criley, of Pittsburg, Pennsylvania, dated February 19th, brings us sad news as follows:

"I am sorry to report to you that our beloved brother E. C. Briggs is lying very low with typhoid fever, and I desire for him an interest in your prayers that he may recover. He is at my house and we are doing all we can for him. We sent this morning for some of his family. He does not seem to realize that he is sick; only wonders why he is so weak that he can not leave his bed."

We very much regret to hear of Bro. Briggs' illness and earnestly hope for his speedy recovery. We are pleased to know that he is with kindhearted Saints who will care for him as tenderly as if one of their own, and will see that he lacks nothing necessary for his welfare.

"SEVENTH DAY ADVENTISM RENOUNCED."

THE above is the title of a work of about 150 pages published by Elder D. M. Canright, who for twenty-eight years was an active member, minister, writer and debater—laboring in defense of that faith. The work does not appear to be written in a spirit of bitterness, but is rather a frank exposition of the fallacies and erroneous doctrines of that peculiar faith. Elder Canright seems to have been beset with doubts long before his renunciation of Adventism, and while continually honored with responsible positions among them, he was finally forced to admit that their doctrines were Scripturally untenable and deceptive. He discusses briefly and tersely their favorite theories, such as "Mrs White's Visions," "The Sanctuary," "The Sabbath," "The Law," etc., and in the closing chapter gives "An experience of twenty-eight years in Adventism." He considers the Seventh Day Adventist movement to be in a very shaky condition, both internally and externally.

Inasmuch as our people have been and are continually being attacked by that society we call attention to this work which can be obtained at this office on application. It will be useful to all interested in meeting that issue. Although the elders of the latter day work have long anticipated Elder Canright in the true Scriptural status of Adventism, there are many facts presented in his book which will be of value as revealing much of the inner history and weakness of that movement.

His references to Joseph Smith and the work inaugurated through his instrumentality are manifestly unfair and unsustain-

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ed by proof. His examination of Adventism is discussed upon its merits, history and Scripture being the basis of the examination—a proper method in the discussion of such questions.

LOCATION BOOMING.

We frequently receive letters from persons desirous of "booming" their favorite localities and of inducing immigration thereto. Some of these we have published in the past, many of them have gone the way of the waste-basket, and, if we are rightly informed, it would have been well if some others had never been published, for they served to induce emigration to parts which have proved most unsatisfactory to those going there. Very few have tastes alike; a climate suiting some is not good for others; and unless persons have most excellent judgment touching climate, soil, fuel, water, markets, society, and a score of other things affecting these matters of location, and then have had experience of years in such locations, they should move with caution when seeking to advise others. We have said before, and we repeat it, that the best and safest way is to let the Bishopric advise in these matters and then hold them responsible for the counsel they give. Let no one feel hurt if they fail to see their letters published inviting the Saints to locate in their newly found and favorite localities. We shall seek to do for the best in respect to these as also all other matters coming to us.

EDITORIAL ITEMS.

Not long since a brother in Independence expressed through the Herald a wish to obtain "a housekeeper," and now it turns up that some thought he thereby desired to say he wished to obtain a wife. What he intended, if anything different from what he wrote, we do not profess to know. This department concluded he meant what he said, and it is needless to say there are hosts of housekeepers who are not wives. If the brother really intended to advertise for a wife, he caught us, (if no one else), with guile, but we hope no sad results will follow.

Bro. Duncan Campbell of Pleasanton, Iowa, has just recovered from a recent illness sufficiently to begin replying to the attacks made upon the faith at that place by two elders of the Seventh Day Adventists. He says: "I am feeling some better but still weak. The Saints have been benefitted by the fire to which they have been exposed, so that prayer meetings are much better attended and there is much more unity among them." We await developments and full particulars.

Bro. Thomas H. Andrews, of Fall River, Massachusetts, renews for the Herald and says: "It grows better all the time. I would feel sorry to have to give it up." We receive numerous commendations of this kind, and therefore hope all the Herald readers will seek its prosperity by wise, timely contributions, pithy letters, well chosen selections, and prompt, liberal subscriptions.

A letter from Bro W. H. Kelley, dated Boston, Massachusetts, February 19th, informs us that Bro. E. L. Kelley is having an eight nights' discussion with Mr. F. C. Whitehead who represents the Christadelphians. The propositions are two in number; Bro. Kelley affirming the conscious state of the spirits of the dead; while his opponent affirms that the Kingdom of Heaven as referred to in Mark first chapter is not to be set up until the Second Coming of Christ. Bro. Kelley states that the discussion is witnessed by an attentive audience in Monument Society Hall, at the foot of Bunker Hill. The coincidence of place and teaching are striking and we hope that Bro. Kelley's effort at the Mars' hill of our modern Athens will bring the truth to many there by whom it is now "unknown."

Bro. M. T. Short wrote from Lyons, Wisconsin, February 18th, sending money to the missionary fund from an aged Sr. Ann Davis who embraced the faith in Canada in 1837, and who, residing in Kirtland in 1838, afterwards passed through the Missouri troubles. At the age of eighty-seven she continues the good fight of faith.

Sr. C. E. Carpenter, of Ashmont, Ohio, sends for publications that her neighbors may read the word. She says a few there look with favor upon the work and she hopes that the word may at some time be preached there. She is alone in the faith and feels weak in ability but strong in faith.

Sr. Mary Huffman writes from Sinnet's Mills, West Virginia, that the four Saints there, who with her represent the total membership in that section are rejoicing in the truth although surrounded by enemies of the cause of truth. She was baptized by Bro. Devore, and states that as a result she has received light and comfort and blessing and peace. She would be pleased to have any of the elders call and preach for them.

Bro. F. C. Warnky wrote, February 19th, from Independence, Missouri: "We are all well, but there is a good deal of sickness in the city and some deaths. Bro. Edward Noble died yesterday and others are low. I am glad the church is taking steps in the direction of a good school. I heartily endorse the movement you are making at Lamoni."

Bro. James Christensen, of Barnard, Missouri, has just completed his studies as book-keeper and stenographer, and desires a position in both or either. Would prefer one among church members.

Bro. S. B. Kibler, of Woodbine, Iowa, in a recent letter says: "I am trying to spread the gospel as fast as I can by putting our works into the hands of those who will read them. I think I will be able to send some new subscribers to *Herald* and *Autumn Leaves* soon."

Bro. F. G. Pitt of Independence, Missouri, whose house and furniture were burned last fall, insured in the Western Home, of Sioux City, Iowa, and he now claims that the company did not treat him justly and fairly in adjusting his claims. This we regret to hear.

By the letter of Bro. Henry Tabbiner which appears in this issue, it will be seen that Mr. Jarman, who has been giving an *expose* of Utah Mormonism in England and Wales, has been willing to clearly illustrate the difference between Brighamism and the work of the Reorganization. We thank him for his fairness in so doing. We also commend the efforts of Bro. Tabbiner in looking after the interests of the church as stated.

Bro. B. V. Scott, of Independence, Missouri, wrote February 15th that there had been considerable of sickness of late among the Saints there, but that the Lord had blessed them in some instances in a marked manner. Some were still very ill but hopeful. Work on the new church was progressing slowly but surely.

Sr. Agnes Durrett, of Rosston, Texas, wrote February 12th stating that she was the only member of the church in that vicinity. Having recently lost her husband and another member of her family she requests the prayers of the Saints in behalf of herself and children in their severe afflictions.

Bro. I. Hogaboom wrote from Bloomington, Dakota, the 14th ult., that he had many to hear him preach the gospel, and thinks a large branch can be built up there, with care.

Bro. G. L. Spencer wrote from Trinidad, Colorado, February 10th, that he was trying to do what he could to call attention to the truth. He finds much opposition to contend with, but thinks that truth will prevail. He states that many Brighamites are located in his vicinity, but are quiet, having but little to say.

Bro. J. C. Foss wrote cheeringly from Emington, Illinois, in a late letter. The opposition had caused a church and schoolhouse to be closed against the elders in that section, but as usual such action served but to aid the cause of truth. Bro. Foss, being threatened with personal violence, replied that he had served two terms in the war of the rebellion and claimed the protection of the flag. Some were about ready for baptism.

Sr. Emma Brackenbury of Bayport, Michigan, writes expressive of her confidence and love of the truth.

We clip the following from the Chicago *Tribune* of the 19th ult., and if true, it proves that polygamy still rules in the hearts of some of the Utah missionaries. Its treatment in this case is in keeping with what it receives elsewhere. The institution is damned and doomed and dying—as it should be:

WARM FOR THE MORMONS.

Cheyenne, Wyo., Feb. 17.—As a culmination of the iniquitous Mormon proselyting system a saintly row occurred at the depot yesterday. The trouble arose in a car-load of sixty Scandinavian converts who had been enlisted by Elders Marvin and Greely. Chris Jansen, one of the most prominent converts, had noticed on the trip that Elder Marvin was attentive to his two handsome sisters. He addressed them on the subject and was horrified to learn that both were to be married to Marvin according to Mormon rites on their

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arrival in Utah. He concluded to act before it was too late, and when the train was fifty miles east of Cheyenne he took the elder to task. The latter gave him no satisfaction, and Jansen called upon his friends to join him in mutiny.

The more ignorant and faithful sided with the elder, and a terrific free fight ensued. Jansen led an attempt to lynch Marvin with the bell-rope, and saved his own life by wrenching a revolver from the elder's hand. The battle became furious, and many heads were battered in the encounter. Pulling on the bellrope caused a stoppage of the train, but no one dared to enter until a plucky express messenger named King appeared with a shot-gun furnished to resist train-robbers. The din subsided when he discharged his weapon through the roof of the car. In the *melee* women and children hnd been piteously trampled upon and a number were seriously injured. Marvin, who had fought with desperation, was completely exhausted and covered with bruises. While the emigrants were lunching here the trouble broke out anew, and Jansen, his sisters, and twenty others who had money, left the car in a body and boarded the train for Denver.

A GOOD OPPORTUNITY.

By letter from Bro. J. H. Peters, of Coleman, Michigan, we learn that he has over one thousand copies of the Voice of Warning still remaining of the edition which he had published expressly for use as a free circulating library among those willing to read them. Those desiring to acquaint others with the word can obtain the books from Bro. Peters by sending their address, stating the number they can use. We hope those who can make good use of the books will obtain and circulate them among their neighbors. By so doing friends will be made to the cause, prejudice allayed and many brought to a knowledge of the truth.

Bro. Peters' effort in furnishing free reading matter is a noble one and should be heartily appreciated and accepted by those desiring to "warn their neighbor."

FRANKLIN'S FAMOUS TOAST.

Ben Franklin was dining with a small party of distnguished gentlemen when one of them said:

"Here are three nationalities represented: I am French, my friend there is English, and Mr. Franklin is an American.—Let us each propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and in the tone of a Briton bold, said:

"Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back at this, but he proposed:

"Here's to France, the moon whose magic rays move the tides of all the world."

Our Ben then arose with his air of quaint modesty and said:

"Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

Truth, like pnre minds, and upright hearts, shall stand and live when time shall be no more.

Selected Poetry.

ONE LESS AT HOME—ONE MORE IN HEAVEN.

One less at home!
That charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace!
One more in heaven!

One less at home!
One voice of welcome hushed and evermore
One farewell word spoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes.
But the bright sunbeam darted irom the skies—
One more in heaven!

One more at home!
This is not home where cramped in earthly mold
Our sight of Christ is dim—our love is cold,
But there, where face to face we shall behold,
Is home in heaven!

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme of thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home!
That home where separation can not be,
That home where none are missed eternally
Lord Jesus, grant us all a place with thee,
At home in heaven!

Selected by J. S.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Oh for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's rules,
Knowledge, never learned of schools,
Of the wild bee's morning chase;
Of the wild flower's time and place,
Flight of fowl and habitude
Of the the tenants of the wood."

NEVER PUNISH A CHILD IN ANGER.

Anger is not always wrong. A parent may be angry without sin. And, as a matter of fact, most parents do get angry, whether they ought to or not. Children are sometimes very provoking, and parents are sometimes very much provoked. It is not always wrong to punish a child. A child may need punishing, and it may be the parents duty to punish a child accordingly. But it is always wrong to punish a child in anger; and however great may be the need of a child's punishment, a parent ought never to administer punishment to a child while angry. Here is a rule which properly knows no exception; yet as a matter of fact, probably nine-tenths of all the punishing of children that is done by parents is done in anger. And this is one of the wrongs suffered by children through the wrong-doing of their parents.

Anger is hot blood. Anger is passion. Anger is for the time being a controlling emotion, fixing the mind's eye on the point against which it is specifically directed, to the forgetfulness of all else. But punishment is a judicial act, calling for a clear mind, and a cool head, and a fair considering of every side of the case in hand. Anger is inconsistent with the exercise of the judicial faculty; therefore no one is competent to judge fairly while angry, If, indeed, the anger itself be just, the impulse of the angry man may be in the right direction, and the punishment he would inflict may be a fitting one; but, again, it may not be. At all events he is not in a frame of mind to decide whether or not it is so; and it is his duty to wait until he can dispassionately view the case in another light than that in which it presents itself to his heated brain. No judge is worthy of the office he administers, if he acts on the impulse of his first estimate of a case before him, without taking time to see what can be shown on the other side of that case. And no parent acts worthily who jumps to the punishment of a child while under the impulse of an angry mood.

There are strong provocatives to anger in many a child's conduct, especially to a parent who is of an intense nature, with an inclination to quickness of temper. A child is disobedient at a point where it has been repeatedly told of its duty; it is quarrelsome with its playmates, or insolent toward its nurse; it is persistently irritable or it gives way to a fit of ungovernable rage; it destroys property recklessly, or it endangers life and limb; it snatches away a plaything from a little brother, or it clutches its hands into its mother's hair; it indulges in foul language, or it utters threats of revenge; it meets a proffered kiss with a slap or a scratch; its conduct may be even that which would excite anger in a saint, but it certainly is such as to excite anger in the average parent—who is not a saint. Then, while the parent is angry, and while punishment seems merited by the child, the temptation of the parent is to administer punishment; but that temptation is one that ought never to be yielded to, or if yielded to, is a sin.

Punishment may be needed in such a case, but the punishment, to be surely just and to be recognized as just, must be well considered, and must be administered in a manner to show that it is not the outcome of passionate impulse. No punishment ought to be administered by a parent at any time that would not be administered by that parent when he was cool and calm and deliberate, and after he had had a full and free talk on the subject with the child, in the child's best state of mind. Whether the punishment that seems to the parent to be the desert of the child, while the parent is still angry, is the punishment the parent would deem the fitting one in his cooler, calmer moments, can be better decided after the parent has looked at it in both frames of mind, than before he has had the advantage of a view from the standpoint of fuller deliberation.

"What?" inquired a surprised parent, in conversing with the present writer on this very subject, "do you say that I must never punish my boy while I'm angry with him? Why then I should hardly ever punish him at all. It is while I am sitting up for him hour after hour, when I've told him over and over again that he must come in early, evenings, that I feel like taking hold of him smartly when he does come in. If I should say nothing to him then, but should leave the matter until the next morning, I should sleep off all my feeling on the subject, and he wouldn't be punished at all." And that father, in that statement of the case, spoke for many a parent, in the whole matter of the punishing of a child

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while angry. The punishment which the child gets is the result of the passion of the parent, not of the parent's sense of justice; and the child knows this to be the case whether the parent does or not.

How many boxes of the ear, and shakings of the shoulders, and slappings and strikings, and sentences of doom, which the children now get from their parents, would never be given if only the parents refrained from giving these while angry, but waited until they themselves were calm and unruffled before deciding whether to give them or not! It is not by any means easy for a parent always to control himself in his anger, so as to refrain from acting on the impulse which his anger imparts; but he who has not control of himself, is the last person in the world to attempt the control of others. And not until a parent has himself in perfect control ought he to take his child in hand for the judicial investigation and treatment of his case as an evil-doer.

Of course, there are cases where instant action on the part of parents in checking or controlling their children's conduct is a necessity, whether the parent be excited or calm; but in such cases the action, however vigorous or severe, is not in the line of punishment, but of conservation. A child may be thoughtlessly tugging away at the end of a tablecloth, with the liability of pulling over upon his head all the table crockery, including the scalding teapot; or he may be endangering himself by reaching out toward a lighted lamp or an open razor. No time is to be lost. If he does not respond to a word, he must be dealt with promptly and decisively. A sharp rap on the fingers may be the surest available means of saving him from disaster. So, again, he may be aiming a missile at a costly mirror or a playmate's head in a fit of temper. Not a moment can be wasted. Angry or not angry, the parent may have to clutch at the child's lifted arm to save property or life. In such a case wise action is called for regardless of the frame of mind of him who acts. But this is the action of the peace-keeper, rather than of the minister of justice. The parent fills for the moment the place of the policeman on his beat, rather than of the judge on his bench. The question of punishment for the child's action is yet to be considered; and that, again, must be delayed until passion has cooled, and there is no anger in the parent's mind.

A child knows when punishment is administered to him in anger, and when it is administered in a purely judicial frame of mind; and a child puts his estimate accordingly on him who administers the punishment. In a city mission-school, many years ago, there was a wild set of boys who seemed to do all in their power to anger and and annoy their teachers. Cases of discipline were a necessiy there; for again and again a boy attempted violence to a teacher, and force was required to save the teacher from serious harm. But love swayed those teachers even when force on their part was a necessity; and the boys seemed to understand this. There came a time, however, when the young superintendent, who had often held a scholar in check by force, was made public sport of in such a way, with a coarse linking of a young teachers name with his in ridicule, that his indignation was aroused, and he evidently showed this as he took hold of the offender with vigor and positiveness. Instantly the boy started back in evident surprise, with a reproachful exclamation: "Trumbull, you are mad, and that's wicked." Those words taught a lesson to that young superintendent which he has never forgotten. They showed him that his power over those rough boys was a moral power, and that it pivoted on his retaining power over himself. It was theirs to get him angry if they could; but if they succeeded, he was a failure, and they knew it. And that lesson is one that parents as well as superintendents could learn to advantage.

When a parent punishes a child only in love, and without being ruffled by anger, the child is readier to perceive the justice of the punishment, and is under no temptation to resent passion with passion. A child who had been told by her father, that if she did a certain thing he must punish her for it, came to him on his return home and informed him that she had transgressed in the thing forbidden. He expressed sincere regret for this. "But you said, papa, that you would punish me for it,' she added. "Yes, my dear child, and I must keep my word," was his answer. Then, as he drew her lovingly to him, he told her just why he must punish her. Looking up into his face with tearful trust, she said: "You don't like to punish me,—do you papa?" "Indeed I do not, my child," he said, in earnestness. "It hurts you more than it hurts me,—doesn't it papa?" was her sympathetic question, as if she was more troubled for her father than for herself. "Yes, indeed it does, my darling child," was his loving rejoinder. And the punishment which that father gave and that daughter received under circumstances like these, was a cause of no chafing between the two even for the moment, while it brought its gain to both, as no act of punishment in anger, however just in itself, could ever bring, in such a case.

Punishment received by a child from an angry parent is an injury to both parent and child. The parent is the worse for yielding to the temptation to give way to anger against a child. The child is harmed by knowing that his parent has done wrong. A child can be taught to know that he deserves punishment. A child needs no teaching to know that his parent is wrong in punishing him while angry. No parent ought to punish a child except with a view to the child's good. And in order to do good to a child through his punishing, a parent must religiously refrain from punishing him while angry.—*S. S. Times.*

Home Column Missionary Fund.

Bro. Samuel Brolliar, Wilber, Neb.	$ 25
Sr. Florence I. Brolliar, Wilber, Neb.	25
Grandma Woods, Wilber, Neb.	50
Bro. Andrew N. Woods, Wilber, Neb.	25
Sr. Melissa B. Woods, Wilber, Neb.	25
Nellie Woods, Wilber, Neb.	10
Lulu Woods, Wilber, Neb.	10
Olive Woods, Wilber, Neb.	10
Sr. Emma J. Brolliar, Wilber, Neb.	1 00
Sr. Sarah C. Brolliar, Wilber, Neb.	50
Bro. Daniel Brolliar, Wilber, Neb.	50
Bro. Robt. White, Wilber, Neb.	40
Sr. Jane White, Wilber, Neb.	35
Bro. Geo. H. White, Wilber, Neb.	15
Bertha B. White, Wilber, Neb.	10
Bro. Thomas L. Rider, Wilber, Neb.	1 00
Sr. Emma C. Rider, Wilber, Neb.	27
Sr. Ann Davis, Lyons, Wis.	1 00
Sr. C. E. Carpenter, Ashmont, O.	65
Sr. Sarah Davis, Flagler, Iowa.	1 00
A brother, Pleasant Lake, Mass.	1 00
Bro. E. R. Feavel, Grand Rapids, Wis.	50
Sr. H. M. Wheeler, Alabaster, Mich.	50
A sister, Woodbine, Iowa.	50
Prayer League, Independence, Mo.	3 00
Sr. Martha Sayer, Maxwell, Iowa.	75
A sister, Dayton, Nev.	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
Lamoni, Iowa, Feb. 21st.

PRAYER LEAGUE.

Special Requests for Prayer.

Sister P. A. Springer, of Medina City, Texas, requests your prayers that her affliction may be removed and health restored, if it be the Lord's will.

Sister L. M. Richards, North Platte, Nebraska, sends the following: "Pray that God will help every member of the church who uses tobacco in any form to put the habit away without delay."

Errata. Sister Hannah, when we inserted notice to you last week we were laboring under a mistake and have sent the magazine as you requested to the party in Peoria.—Ed.

Dear Sister Walker:—The *Herald*, *Hope* and *Autumn Leaves* are still welcome visitors to our home. They bring us words of cheer and comfort, encouraging us to press onward, never doubting, through all trying scenes of life. I feel glad to see so many interested in this great latter day work. My husband is with me in the faith. God blessed us with two bright little boys; one of them he has since taken to himself after a short stay of seven weeks. The one left us now is nearing two years, and begins to take notice of all we do and say, and needs much watchful care from us to guide his little feet in the way they should tread. As parents it is our earnest desire to set before him a good example, that he may grow up in the light and knowledge of gospel truths.

A late *Herald* brought us sadder news than we had looked for. The thought of having to call some of the ministry from the field of labor, when so many are calling for more preaching, and many who as yet have never had this gospel preached to them, is painful indeed. Where are we as Saints? What are we doing? Oh, may the Lord help us to awake from our slumber, to a sense of our duty. Can it be that we as Saints shall neglect our duty in helping to support the families of the elders and sending out more ministers into the field? I look every week in the Home Column list for names I never have seen, or do not yet see; those whom I know are blessed with an abundance of this world's goods, and who profess to love and delight in the work. They are spending their money for fine dresses, making costly presents, where they are not needed, and buying trashy reading in the place of *Herald*, *Hope* and *Autumn Leaves*. Could not such things be dispensed with, and many poor hungry souls be fed with the bread of life?

Dear Saints, can we love the cause of Christ as we ought, and not pay in our tithes and offerings as we should do? The money is not our own; it is only loaned us for a time by our heavenly Father, and it is our duty to give the Lord what he requires of us. If every Saint would lay by ten cents each week to help support the elders, it would not be very much at the time, but during a year it would amount to a great deal, and we would not be any poorer for it, and I know we should each one be abundantly blessed. If done willingly, it is better to give than to receive.

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A neighbor of mine (a Methodist) told me the other day they had been holding meetings for nearly two weeks, at the school house, so when their meetings closed and their minister went away, they still wanted to hold meetings there, (and would like to have preaching there all winter). They sent for a Latter Day Saint Elder, living four miles from there, to come and preach for them. They went to the school house, (he promising to come) lighted and warmed the house, and waited till they were all tired, and he never came. Two elders living within four miles of the school house, and neither one of them could fill the appointment! Dear Saints, is that the way we let our light shine before the world? doors open and people all waiting, and no one to preach to them? One man offered ten dollars and another seven toward helping to have preaching every night. It seems hard to have doors closed against our elders; but how encouraging it seems for an elder to find the doors open and the people all waiting to receive him, hungering and thirsting after righteousness, and he, with a heart full of love, points out to them the way in which they can be saved.

I remain a sister in hope of eternal life,

———.

SHERIDAN, Iowa, Feb. 5th.

Dear Sisters:—Since I last wrote you I have felt to rejoice over the crowded houses and good attention with which Bro. Bozarth has been met in our School-house where he has been laboring for some three weeks. He has won to the cause of Christ many warm friends, who in time, I hope, may see it is their duty to enlist in the army of the Lord.

Prejudice has melted like snow in springtime, and one worldly man felt so enthusiastic that he offered a lot off his farm and one hundred dollars in addition towards building a church. I would much rather he would have given his name for baptism. Friends have asked me if Bro. Bozarth would return again. I told them I presumed so; if it was the Lord's will he would, and that it would be decided at conference. My prayer is that we may not be forgotten, but that some good elder may be sent to help us.

Since our rejoicing over the meetings, death has visited our home and taken my cousin, a young man of twenty-five years, who came from Colorado to visit us this winter. May God have called him like a wanderer home. While the black cloud of gloom rests upon us my heart goes out in sympathy for his aged and bereft parents in their home in the far west, for he was their home-boy and stay in their declining years. We called the elders twice, but it was "Thy will, O God, not ours," and he passed peacefully away.

We asked for the use of the M. E. Church in which to preach and it was kindly granted, the presiding pastor withdrawing his appointment. May the Lord still continue to show his people favor. Yours in gospel bonds,

SOPHIE REAMS.

FERNDALE, Cal., January 20th.

Dear Sister Frances:—I do not know that I shall write anything of interest, but I would like to thank you for the words of comfort I have received, both from the Home Column and *Autumn Leaves.* I am alone, as it were, in the Church here. The few Saints in this part of the country are so far away, that I am not able to see them often in the winter, but I feel strengthened by trying to keep the law of the Lord. I think the Prayer League is a great help to us scattered ones; and though I am not able to meet with any Saints, I try to keep the subject for each week, and learn the texts. I feel that I have been blessed in so doing. ELLA DUDLEY.

MASSILLON, Iowa, Feb. 3d.

Sister Frances:—I desire to add my testimony to the latter day work. There are no Saints here except my husband and myself. We have been in the church about three years; and how often my soul has been made to rejoice when I read those cheering letters in the Home Column. We are isolated from any branch of the church, but Bro. Turner has preached here every four weeks for more than a year, and has removed a great deal of prejudice; but the sermons are so far apart that the people forget from one to the other.

On the 18th of January we were made to rejoice by the coming of Bro. J. S. Roth; for he is no less than when we last saw him about three years ago, and he has not lost any of his ability to preach. He gave us about fifteen sermons here. The last two weeks Bro. Turner was also here and assisted him; and everybody says that there has been more Bible reading done in these parts in the last two weeks than ever before, old and young, professor and non-professor finding nothing to talk about only the Bible and the Latter Day Saint doctrine. The brethren did a great deal of fireside preaching and then could not fill all the invitations. Bro. Turner left for home on the 1st and now Bro. Roth talks day and night, so he is almost worn out. He says he knows that God has some sheep here who will obey his voice yet. I hope that General Conference will return Bro. Roth to this district again next year; for I believe he will do a good work here; for even those who are enemies to our faith love to hear him preach, and all say he makes everything so plain that no one can misunderstand him. He will leave on the 5th or 6th and go to some other parts of the field. Our School-house is crowded every night with interested hearers, and quite a number are almost ready for the water; and many have expressed their regret that the meetings should close for the present. But the brethren think to hold another week or two some time time this spring. May God bless all his people and bring many more into the fold is the prayer of your sister in the one faith. S. J. HARDY.

Correspondence.

St. Louis, Mo., Feb. 18th.

Bro. Blair:—The work of the Lord is onward in St. Louis. The Saints as a rule are trying to come up a little higher. Some are feeling like paying their tithing and the Lord is greatly blessing such. One of the many blessings was that one taken violently ill thought they would have to send for a doctor, but in prayer to God that if God would heal, the doctor's fees would go into the church funds as tithing. The afflicted one was healed; to God the glory. Evidences of the divinity of the law of tithing are increasing. I hope the Saints will soon know their duty in this respect, and do it, so that more laborers may be in the field. For the field is large, the harvest ripe, and the laborers few. In our new chapel we have fair congregations. Bro. R. Etzenhouser is still with us. May the blessing of the Master be with his people. NOAH N. COOKE.

FLORA VISTA, New Mexico,
February 8th.

Dear Herald: In response to the wailing of Bro. E. F. Shupe in your issue for February 2d, I respectfully submit that among the number of members he names there are two priests and a teacher—aggregating more than when the church was organized in 1830, to cope with the whole world, and it would seem that they should do something towards arousing the attention of the hundred thousand in the large city of Denver. If Bro. Shupe can not tell why they have no meetings of their own, who shall divine? I recently received an inspiring letter from a sister, telling of a prayer meeting with four or five members in a private house. I have always believed that wherever there are a few members that they should do all they can to help themselves. The fact of no organization need not preclude them from worship.

Let Bro. Shupe, so far as wisdom directs, move, and confer with the members; and if nothing more can be done, hold a prayer meeting once a week—thus help themselves all they ean. The organization of branches is proper and very essential, but a start in this work involves a necessity for some evidence for a continuance when begun. Too hasty moves in this direction have proved detrimental. Shall the dozen members thus move—and I hope they may—additional help may come when needed. Move right along, Bro. Shupe; do your duty and God will take care of results. JAS. CAFFALL.

P. S. Commenced a series of meetings in the school-house on the 3d which has been intercepted by a dance. In the second paragraph of my letter in *Herald* for February 2d instead of "though anxious to preach for them south," please say though anxious to push farther west, &c. Instead of sec. 39, D. C., say 85, par. 4.

J. C.

REED CITY, Michigan, Feb. 11.

Bro. Blair:—For the last month we have been fighting with the editors and others around these parts. Some of them are very unfair with us. I have tried to answer all as best I could, and it is waking up a considerable interest here. A man with whom I was talking last summer who had refused to read our tracts, stopped me and said he would like now to read our works and wanted me to give him some tracts, etc. Said another, "Say Elder, you are not connected with those people in Salt Lake City, are you?" I said No. "Well," said he, "It made me angry to read that piece in the *Democrat.* I want to read that Book of Mormon now." I have always felt satisfied when I have seen their articles in their paper, that it would turn out for our good, no matter what it was, as long as they would give us a privilege to reply to anything that was false. It awakens a spirit of inquiry in the minds of the people. Opposition is all right; if we do wrong we ought to be opposed in the wrong, but if they speak evil of us falsely let us defend ourselves, and when done in a proper spirit it will all turn out for our good and the advancement of this glorious work. One of the greatest enemies, or rather the means by which

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some of our enemies try to stop the progress of this work is "Keep away from them, don't go to their meetings." Yes, that is the worst argument—the "stay away" argument. Our cause is onward. In Coleman we have aroused some to a sense of duty, who say, "When you come again we think we will be ready for baptism."

Two noble men were baptized at Hersey yesterday, and the brethren are alive to the work there. For the greatest part of the last ten months I have had so much district work to do that I have not spent as much of the time in new places as I wished. All the elders and others are doing what they can; we have an addition of one Elder, Bro. E. Day Bennett, but we want several more yet. Most all of the young officers are moving right along—doing well.

J. J. CORNISH.

ANGUS, Iowa, February 3d.

Bro. Blair:—Our faith being held in derision by the Rev. J. Prince, minister of the M. E. Church at Dawson, Brn. Thompson and Johnson being present and hearing the many false statements made, Bro. Thompson requested permission to speak but was denied; whereupon Bro. Thompson announced that he would reply on the following evening. Considerable excitement prevailed and many of the Methodists were disgusted with the conduct of their preacher. I was present on Monday night and was interested and pleased at the brother's defense of our faith. There was a good turn-out and marked attention. A number of Methodists present. Bro. Thompson allowed any one to ask questions or reply to any erroneous statements if he should make any. A preacher who met Bro. Thompson in discussion in May, 1887, tried to show the iniquities of Mormonism—wanted a debate. He was told that when they brought a man that knew something and who would come with the love of God in his heart and a desire to do him good with an open Bible he would gladly meet him. Bro. Thompson continued a defense of the church for five nights and I have reasons to believe he received much strength and comfort from the Holy Spirit. There is a prevalent prejudice of long standing in this place and in Dawson. Bro. Thompson has with great zeal stuck to the law and testimony under very unfavorable circumstances but was always ready to defend the truth where there was an opportunity.

Your brother in Christ,

J. W. MORGAN.

THE BAY PORT MEETING.

BAY PORT, Mich., Feb.

The two days meeting appointed at Bay Port, Michigan, February 9th and 10th has passed off pleasantly. It was a season of rejoicing long to be remembered by all present. The Saints of Bay Port did all in their power to make the meeting a success, and the weather was very favorable, considering the season of the year. The meeting opened Saturday morning with Bro. Levi Phelps in the chair, and Bro. F. C. Smith in charge of the song services, Bro. Phelps gave the Saints an excellent exhortation, and we are sure if they give heed to the advice given, they can indeed claim the title of children of God.

The afternoon was devoted to prayer and testimony, in charge of Brn. J. A. Grant, and F. C. Smith. We were blessed with the calm, quiet Spirit of the Master, which he has promised to bestow upon his children when they assemble in humility to worship him. The Saints were drawn closer together by the bands of love which Christ said should characterize his people. The evening service was conducted by Brn. E. D. Bennett and F. C. Smith. Bro. Bennett placed before the minds of those assembled the necessity of entering in at the strait gate. He had the pleasure of addressing a full house of attentive listeners.

On Saturday morning the Saints met for prayer and testimony. Brn. Bennett and Phelps in charge. The Spirit was present in power. I have had the pleasure of attending numerous spiritual meetings in Dakota, Iowa, and Michigan, but I do not think I was ever in a meeting where more of the power of God was felt. Those present can truly say, that in these last days God is greatly blessing his children. At 10: 30 Bro. Phelps ably addressed us. At 2: 30 Bro. Bennett was the speaker. He showed the necessity of being built upon the Rock. The house was filled. After this service we assembled on the bay, while Bro. F. C. Smith led two precious souls down into the clear water and buried them with Christ in baptism. At 6 o'clock we again met at the Saint's chapel; the two baptized were confirmed and the sacrament was administered by Brn. Bennett, Dowker and J. A. Grant. About three quarers of an hour was then occupied in prayer and testimony, and we were again blessed with the outpouring of the Spirit. Bro. Robert Grant then spoke to us on the fulfillment of prophecy. Thus the two days were occupied, and the Saints separated with regret, but with heartfelt joy to know that the God of heaven owned them as his children. Bro. Bennett spoke Monday evening, and Bro. Smith Tuesday evening. We can with joy exclaim with the inspired poet: "Oh 'tis good to be a Saint in Latter-days."

ONE PRESENT.

DEER LODGE, Mont., Feb. 13th.

Elder W. W. Blair:—I have just returned from a four weeks' visit to the Gallatin Valley, where I tried to tell the way of life to the people, preaching about eleven discourses. I felt well in preaching and am persuaded that my efforts were not in vain.

I can not say that all things are just as they ought to be, but I found much of the good old fire, and some of the old soldiers are determined to keep it blazing, which may the Lord so order. One can scarcely find a more generous lot of souls than the Montana Saints, and it is a great pity that anything should ever disturb their spiritual enjoyment, for the most of them know that "'tis good to be a Saint of latter days."

Besides our preaching meetings, I enjoyed two most excellent prayer and testimony meetings with the Saints and I felt to ask, "If this, which is but the crumbs from the Master's table gives such joy, what will it be when we shall eat and drink with Him in the Father's kingdom?"

The Saints kindly ministered to my personal wants, which they are famous for, as all the elders that have traveled in Montana, can testify. May the Lord bless them and all that pertains to them.

Bro. Thomas Reese and his family live in Bozeman, and he has stirred up some interest by circulating tracts and books and I expect by the time we return he will have them ready for preaching. Bozeman has hitherto been considered a hard place for us. Bro. Joseph, when he was out here, thought it was a little too soon for Bozeman.

Bro. Lundwall, if he has not already, will soon move out into the country near Reese Creek.

I go this week to Stuart, and from there on to Butte; thence to Weeks. As soon as the spring opens I shall travel by team as I can get no half fare permit over the N. P. R. R., and besides I can hear of many of the scattered sheep that wandered off during the day of spiritual darkness that do not live in close proximity to railroads, and if I am continued in this field I shall try to hunt them from the hills and valleys of Montana, and try to show them that the Lord, true to his covenant, is remembering Zion.

Your brother in Christ,

J. C. CLAPP.

HANLEY, England, Dec. 17th.

Editors Herald:—It is nearly five years since I obeyed the gospel. I was visiting and was induced to go and hear the Latter Day Saints. How strange did the name sound to me, one who had been taught the doctrine of the Church of England! But owing to the hollowness of it I gave it up, and almost all thought of there being any good in any religion, I was completely sick of it, and had many times brought down the hot displeasure of would-be teachers for asking straight questions and expecting straight answers; and when they had not been forthcoming I had ventured to give my own opinion, which more or less got me in trouble and led them to put me down as going wrong in the upper story. But, alas! I could get nothing to rest upon, so I drifted out into the world, but not to take up with its ways and what I knew to be vanity and emptiness. No, my very nature revolted at the idea, when I looked around and viewed the wonderful works of God, and ever bore in mind that God was unchangable and those comforting works of our blessed Master to the disciples, "Let not your hearts be troubled, "How often would I have gathered you as a hen gathereth her chickens and ye would not," etc. Because I wanted to be gathered into that particular straight and narrow way. I was made the object of scorn for the whole school, so there is no wonder at me taking time to consider, bearing in mind the advice of Paul, "Prove all things, hold fast that which is good." However, time went on and evening drew nigh. I and my friends repaired to meeting room, and with a very peculiar feeling hovering over me, I mounted the staircase, and, believe me, the moment I entered the room that feeling left me and I felt free and breathed easier, for what I saw was anything but what I expected. No richly decorated aisles or chancel or finely appointed altar, but only a comfortable room, (which very much reminded me of the upper room where the disciples of the Lord were gathered and were endowed with power from on high) and a peaceful congregation waiting to be fed with the bread of eternal life. A kind welcome from the door keeper greeted me, and when I would have taken the seat nearest at hand, I was greeted with, "Friend, come up higher" and the loan of a hymn book. I followed up to a seat in a good position for both seeing and hearing and must confess that I then and there, for the first time, heard the gospel preached according to my ideas and under-

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standing. I left that room fully satisfied that I had gained something by being there and determined that if ever I united with any church again that was the one. I was presented with a leaflet on which I saw where there was a room in my own town where the Saints met, but I never went while they were there. I was full of what I had been wanting and some to spare, so I gave it away freely the following day to my work mates and got heaps of "Brighamism in return for it. Well, I fought that down as best I could; I said I had not heard anything about that. I was told "they get you in and then they talk about the Utah business;" so I gave that up as another swindle. Months rolled by and the still small voice kept on, "Prove all things; hold fast that which is good." I went to the room as addressed on the leaflet and found that the Saints had left, but I afterwards found them and still I kept away until one Sunday there was a good company of friends at my home, (a rare day for visiting and feasting in this country), and as time wore on each made a fuss about going to church or chapel and I knew that there was not one of them cared any more about religion than my cat on the hearth. So they all went and I and my wife were left by ourselves, when I was suddenly reminded by that still small voice, so I said to my wife. "Let us go to the Saints' meeting room." We went and experienced the same kind welcome as before and once more heard the same gospel preached and the same testimonies borne, though every one in the room were strangers to me. Again I was satisfied with what I had heard, and that it was true, but nothing was said about "Brighamism," and I took it to be nothing less than an insult to question them about it. In the course of a few few weeks a message was brought me that the gentleman whom I had heard preach at Stafford was coming to Hanley, which is no other than our very much respected brother, Elder Joseph Greenwood; so I went to the room and after the meeting invited him to tea, which was thankfully accepted. Just what I wanted, so, "now for it," thinks I. If I can just get at the back of that Utah business I shall be satisfied and Bible proofs will help me out with other matters. So you may guess I lost no time, and before that tea drinking was over I was well informed on what I wanted to know. And if ever a man earned his tea by talking it was that day. Well, it ended in my wife and I uniting with the church. And, oh my, what a sin we had committed! Why did we not join some respectable society! Any one would have done but the Latter Day Saints. Plenty of charges but no proofs; and it was not long before we had not a friend to talk to except our new ones of the covenant; and seeing I was not to be ridiculed out of my possessions his satanic majesty set to work in other directions. It is well known that in work shops, etc., there is always a certain clique which hangs together, and the one who does not come up to their standard is soon made the butt for all. In less than three months I was out of work and have never had anything to depend upon until this last August. I never had been a strong supporter of the standard of drink, tobacco and profane language; so when I gave it a clean cut I must have polluted our work shop, and it was discovered I was no longer needed, though there was plenty of work in and more hands employed. Since then I have tramped about here and there, working where I could get it, and if ever any one has been put to the test, I have. Yes, I have been sorely tried and tempted and in the greatest of distress, yet had I been a man of the world I should probably have had friends of the world, and my position would not have put me about so much, for when I have got in everybody's debt and could get no more credit, I would have to get an administration order and then there would be a leveling down, or in other words, wholesale swindling a proud and honest tradesman, but the words of the poet ever flashed across my mind:

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right."

I did so, and now reap the benefit. I will mention a case of great temptation in the hour of need. It was three years ago just before Christmas and I had been out of work many weeks. I had engaged with a good firm in our town and one day I could have lifted over six hundred pounds of English money which is equal to three thousand dollars of American, and with little trouble and cunning could have got clear away. I am a carpenter, and often have to work in curious places, but in this case I had some work to do in my employer's private office, and having heard some one in, I went down so as to do the work while my employer was in. I knocked; no answer. I tried the door; it was undone. I made an inquiry; no answer. I went in, looked around but could see nothing to indicate that he was about. I went to the clerk's office and found that locked up. I went back to the private office and saw what I took to be something wrong. I knew that unless my employer was back within a few minutes he would not be back for two or three hours as was usual, and there was only one other person in that block of buildings and myself and that one in the top story, and on the office table lay this amount of money, for I counted it. I looked around thinking some one might be behind and on the watch, but could see nothing, and there I stood, a little fortune before me, while at home I did not know how to make ends meet, say nothing about tying them, as the saying goes. Think you I was tempted? Well, I just turned my back on it, uttering this prayer: "O may God preserve me from bringing shame and disgrace on the name I bear." Had I taken it and been found out it would not have been me so much that would have been pointed at, but the church. My brethren and sisters would ever have been assailed by the unscrupulous as being a harbor for thieves and such like characters. I then called the operator down from the upper room and showed her in the office, and after some talk on the affair it was decided I should watch that office and she to communicate with the police office by telephone, so I kept watch for over two hours on the landing where whoever went out must pass me. The first to turn up was my employer nearly exhausted by a journey on foot, who was rather surprised to see me on guard, but when he took in the state of affairs went off into a fit and instead of the police being wanted a doctor had to be called. The money he had so carelessly laid out was not his own, but was being used in a business account. It was not this that upset him, but the fact of it being there where he had left it and none of it gone. I was thanked and congratutated on my honest principles, but not one fraction did they give me, but they little thought of the truth in the matter, so I stated my case to the astonishment of my hearers, and when my work was finished they did not say "We will send for you again," and they never have. So I have endeavored to press forward, passing through many trials which I will not here mention, but will say this, there now appears the silver lining of that dark and bitter experience.

Thanks be to God who giveth the victory, however, I have made progress in church matters—more so in theory than practice—while under these ordeals. I have done some little in branch duties and in some things (though I make no boast) I have been instrumental in extricating our little branch from the web woven by Satan around us, when all looked blank and others hed forsaken the ship to the mercy of the enemy—some looking on condemning my actions, but not helping to set me right. But let those acts now speak and what do they say? Just this, that wisdom, forethought and purpose were well directed. There are times when circumstances demand that some one must with unflinching, steadfast purpose and against all odds take hold on the wheel and bring the good ship up to windward and clear her decks so that the sea in making a breach over will not totally swamp her. I have done it once, twice, yes, thrice and more and will do it again should it be needed.

Hanley branch has suffered terribly and does so now by the injudicious acts of various brothers so and so, and so long as others keep in the same strain of feeling the branch will never look up if it depends on their efforts. Yet still there are those in the branch willing to work and do work who would feel encouraged if the members would show that they appreciated the efforts made by coming up to time. I would, by the grace of God, that the Saints would awaken out of their lethargy and come to help roll on the work. Some will ask, "What keeps them away?" I answer, the fear of men; the respect of persons in preference to the Church of Christ. Yet on the whole I am pleased to say there is a better spirit manifest among us, a kindling up of old flame of love and friendship and seeing more eye to eye. My testimony concerning the work is that it is true in all its bearings, and claims for itself nothing more than it was ordained to, namely, the visitation of angels from heaven to this earth; the restoration of the gospel; the bringing forth of the tribe of Israel; a prophet with the people; the establishment of Zion, and eventually the final gathering of the Saints and many other things of great worth in knowledge to the Saints. How assuring are the lines, "Angels from heaven and truth from earth have met and both have record borne." I, for one, am prepared to give a reason for the hope of eternal life. I have taken the Bible as my guide to the kingdom of God, and the testamentory evidences in (and the coming forth of) the Book of Mormon and the glowing revelations and commandments in Doctrine and Covenants all harmonizing together to show the just and fair dealings of God with his people. I am satisfied that the contents is not culled from the Spaulding Manuscript, but that it has come forth by the power of God to the confounding of false doctrine, though much is said about it locating the birth place of Christ at Jerusalem. A poor

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argument is better than none at all. For instance, I work at Stoke upon Trent, yet in reality my work is in Cliff Vale, a place within the bounds of Stoke on Trent, and so it may be in regard to the birth place of Christ. As a Saint of God and a believer in the Book of Mormon no matter what is said or done about it, I shall endeavor to be just while I present a few items in honor to whom it is due. We have many things said against us, especially of Brn. Joseph, Hyrum and their colleagues. I would not give a rap for the parties who think they are hurt by any remarks passed upon the patriarchs and do not attempt a contradiction. Let such ones read carefully the leading article in *Herald* for December 29th, 1888, and view the situation time past and present. For some years it has been a hard task for the Saints in Hanley to get a fair hearing by reason of the Utah business which alone has been a mighty barrier in the way and those who could not stand the buffetings have grown careless and indifferent, clamoring for outdoor work, stating that if we had some good elders here we should get along. Why don't they support those that are here and help to make them good ones by their faith and prayers? The people are so prejudiced that they would not believe there was any difference between us and the Utah Mormons, but they have had the difference and with a vengeance. Early in this month I saw bills posted announcing "Lectures on Mormonism by Mr. W. Jarman, an apostate High Priest from Utah, Mechanics Hall, Hanley, December 10th–16." I went at the hour appointed and found another brother there. We listened very atteutively and were interested by the discourse and the dissolving views. The only thing that jarred on our feelings was that all was Mormonism, and having heard all that Mr. Jarman knew of the Reorganization we thought it strange that he made no remark concerning it. We afterwards learned why. When the lecture was ended we asked questions respecting the Reorganization, aud he [Mr. Jarman] gave us a good testimony concerning it, adding very strongly, that he was opposing Utah Mormonism only, and that when he got to certainly know there were Josephites in the places visited, he made the distinction. He told us that he found he did more harm than good in stating this distinction everywhere because elders of the Brighamites made use of it by saying they were Josephites; but if our people would come to him and let him know, he would do all he could to explain the difference. He promised us he would do so in Hanley. We thanked him and I think by the week's end he was fully convinced that we were Josephites. I would suggest that a license or certificate of membership would be the readiest way to prove to Mr. Jarman that you are Josephites. We proved ourselves and that we were able to hold our own. We handed round some epitomes and tracts and were very soon called upon by some to defend our position. We did so, and while they claimed to disbelieve that Joseph Smith was a prophet, we claimed to believe that he was, we parted on friendly terms. Tuesday night we did not go—other engagements prevented. Wednesday night I was there on time and owing to an unlooked for circumstances I spoke to the audience for about three minutes by which I think I settled the question whether we are Brighamites or Josephites in the minds of all present. Thursday night Mr. Jarman annouced that he would on Friday night explain who were the true Latter Day Saints and who were not, and so he did like a man and those of the Hanley branch who were not there missed a treat. Friday night a few of the Saints had turned out, a fair audience of from four to five hundred of the average intelligent people of Hanley and Mr. Jarman commenced his lecture and gave his first half hour in explaining the difference between the Josephites and Brighamites and the general uprightness of the officers and members of the Reorganization, especially the present Joseph Smith. He dwelt some little time on the way in which Brigham Young became leader and rehearsed the prophecy of the first Joseph that if ever Brigham Young led the people he would lead them to hell; in fact he left no loop hole in which the people of Hanley could support the assertion that we are all one and the same any longer. He also quoted paragraph five of his chapter on the remedy for the abomination in Utah. Here it is: "I would also advise the government to aid the 'Josephites' or true law-abiding Mormons with all its power to disseminate their principles of law and order among the Utah fanatics. For there are thousands that will never be satisfied with anything but Mormonism, hence they should be supplied with the best there is. This is the best remedy I can suggest short of a war of extermination." He also spoke of the friendship that exists between him and many of the Josephites both in America and England, chosing his timely remarks by advising us to change our name. Not wishing to let so good an opportunity slip I stood up in the midst of that audience and tendered Mr. Jarman my thanks on behalf of the Reorganization for his honorable and out-spoken endeavor to show his audience who were the true Latter Day Saints, telling him I believed his statements would do us in Hanley much and lasting good. I further stated that over against the polygamy mole hill we had mountains of sectarian prejudice and religious bigotry to level down. The lecturer thanked me for my reply and and the audience to show their appreciation of my remarks gave me a good ringing clap of the hands.

On Saturday night previous to closing his discourse the lecturer announced that a gentleman (your humble brother) would address them for a short time. I spoke of the first principles of the gospel and as there were many temperance people present I gave them an account of the late contest at Independence, which rather amazed some. I also told them that when they were ready for the vote of prohibition in Hanley we would show them in what groove we worked. Well, I made a mark among them that will do good service in a day to come, and on the whole I believe that Mr. Jarman's visit to Hanley and the privilege he grauted me is a good turn in our favor and if all would bear a hand we should greatly profit thereby. All that I could wish for Mr. Jarman is that he were better posted in facts respecting the Reorganization so that when he endeavors to divide the truth from error he could demonstrate it with more confidence and assert that if his audience wished to enjoy a perfect religion tell them to investigate our claims. We went to our book agent for a copy of the Manuscript Found but he was out of them. This and such tracts as "Truth Made Manifest" I think would be useful. I think he has Rev. W. Sheldon's "Mormonism Reviewed" and had I the means we should have Bro. Blair's reply to that work.

There are yet other events developing in which the Saints in Hanley will be able to assert themselves if faithful. There are those even now who give us the friendly greeting as we pass to and fro, that would at one time have spurned us out of sight. I gave the people a few items to consider and if it was worth their while to take them in hand they could do so and I would meet them, namely, that Joseph Smith was a prophet sent of God; that the church is Christian in all its teachings; and its members law-abiding; that Joseph Smith did not receive a revelation from God commanding him to teach and practice polygamy; that Joseph and Hyrum Smith did not practice polygamy; that polygamy was not an original tenet of the church; and that the Book of Mormon is not culled from the Spaulding Manuscript.

There is yet a faithful little band of soldiers holding the fort in Hanley and it will be gratifying to some now in America to know that Sr. Edwards is one of that little band which only numbers about one fifth of our recorded number. We work and wait with patience for the reinforcements which surely must come if faithful. If I have erred in judgment in the minds of any I am sorry. Your co-worker,

HENRY TABBINER.

Communications.

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

THE "ONE FAITH."

"ONE Lord, one faith, one baptism."—Eph. 4:5. Faith being "The substance [assurance] of things hoped for, the evidence of things not seen," (Heb. 11:1), it is the assurance which men have of the existence of things which they have not seen and, must be the principle or motive that induces them to act in order to obtain things desired and expected. Without it both mind and body would be inactive. Without a believing that he would reap a harvest the farmer would never sow or plant; consequently our very existence depends upon our faith. Without the assurance of obtaining food and raiment through our exertions we would remain inactive and death would be the result. As in temporal so it is in spiritual things; for unless we obey the gospel we would not obey its requirements. And as all temporal blessings come through faith so all spiritual blessings are obtained in like manner. Without faith we can not please God, (Heb. 11:6), for they that come to him must believe that he is a rewarder of those who obey him. And as there is but the one faith that must be the only one that will please him. And so Paul wrote to "All that in every place call upon the name of Jesus Christ," (1 Cor. 1:2), and says to them, including us, "Examine yourselves, whether ye be in the faith; prove your own selves," (2 Cor. 13:5), and as in

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Jude all are exhorted "to earnestly contend for the faith once delivered to the Saints," and as "faith comes by hearing the word of the Lord," (Rom. 10: 16), the Saints in Jude's day must have known what that system, order, or plan of faith that was delivered to those former Saints, what God required of them and how he had rewarded them when obeying him, and the penalty inflicted upon them when disobedient. God must have required the same obedience of them and us; promised the same reward and taught to expect the same penalty for disobedience. That must have been the "one faith" all will agree, and in order to "examine ourselves, whether we be in the faith once delivered," let us carefully examine the word and learn what that faith was among the former Saints as a standard to examine our own selves by. Paul tells the Gentile Saints that Israel, the former Saints, had fallen because of unbelief, and says: "And thou standest by faith. Be not high minded, but fear." And why? "For if God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11: 20, 21. Here we learn that "the faith once delivered" to Israel had been departed from by them, hence their fall, and that this same faith by which they stood had been obtained by those whom Paul addressed. They must have obtained this faith by hearing it as formerly taught to Israel. Their obedience for a season was seen in the fruits and rewards of this faith and obedience, and the fall of Israel was through rejecting it. In this they had the assurance that, if they should depart from this "one faith," God would no more spare them than he did Israel. Paul further reasons that it would be far more reasonable to suppose that, as God had "broken off" the natural branches, the seed of his "friend" Abraham, also the house of David, the royal ancestor of Jesus Christ, his brethren after the flesh, how much less might we expect him to spare the Gentiles, the seed Esau, of whom it is written, "Jacob have I loved, but Esau have I hated," (Rom. 9: 13), if they should depart from the "one faith" by which alone Israel had been accepted as God's people and the departure from which had caused their overthrow when the wrath of God was poured out upon them to the very uttermost? The kingdom was taken from them as Jesus had said in Matthew 21: 43: "Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Israel was almost exterminated by the Roman sword, the miserable remnant left was scattered among all nations, where untold suffering, tribulation and anguish have been their heritage until very recently, whilst the unalterable decree went forth from the great loving heart of Him who would have gathered them and restored to them the "one faith" again as he wept over them becase they would not believe him and through the "one faith" again bring forth the "fruits of the kingdom," that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 23. Who will deny after reading those Scriptures that the faith of the Gentile Saints, by which they stood and obtained favor with God, was the same faith once delivered to Israel, the "one faith" by which they brought forth the fruits of the kingdom? And as they were the nation to whom the kingdom was transferred from Israel they brought "forth the fruits thereof" by that "one faith."

Now let us carefully inquire into this. That former Saints had the gospel is evident from Hebrews 4: 2: "For unto us was the gospel preached as well as unto them," &c. And included in the promises unto them was that of an everlasting priesthood whereby they were distinguished from all other people. Proof: "Now therefore if ye will obey my voice inded, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation."—Ex. 19: 5, 6. Compare this with what was said to the Gentile Saints after they had received the kingdom through obedience to the gospel; "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Pet. 2: 5, 9. Who can not see that it was the same "kingdom of priests," with its "peculiar" fruits, that was transferred from Israel to "a nation bringing forth the fruits thereof!" This is further evident from the continuation of the ninth verse: "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" or kingdom. They showed for his praises by "bringing forth the fruits thereof." What were the fruits of the kingdom? and how were they produced in ancient Israel? They were the gifts and blessings of the Spirit of God conferred through faith in and obedience to His word as revealed through the "royal priesthood." Read of the wondrous miracles done in Egypt, at the Red Sea and in the wilderness through Moses; also the plagues on Pharaoh, the sea divided, water bursting forth in the wilderness, a nation healed of the bite of deadly serpents, etc., all by "faith." Under Joshua who was called of God and ordained by the putting on of Moses hands as his successor (Deut 34: 9) and who was filled with the gift of wisdom. Thereby the waters of Jordan were divided, the walls of Jericho thrown down, armies overthrown, the day lengthened out, etc., and all by faith. Read Hebrews, chapter eleven, in regard to the wonderful fruits of the kingdom under Moses and the prophets. Miracles, healings, cleansing of lepers, healing the bite of serpents, prevailing against deadly poison (2 Kings 4: 40, 41), the dead were raised, violence of fire quenched, dreams unfolded and explained, tongues interpreted by wise Daniel, and all by faith, and all through the "royal priesthood" set in that kingdom, and a continued succession of the priesthood as long as they were permitted to live in that kingdom. Compare this with the promises of Jesus Christ in Matthew 16: 16–18, to all that would come into his kingdom, and we learn that all the fruits of the kingdom were promised to them through "faith." And that they did bring forth all the fruits of the former kingdom is evident from Paul's word in 1 Corinthians 1: 1–7: "I thank my God always on your behalf, for the grace of God which is given you of Christ Jesus, that in everything ye are enriched in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift." As they came behind in no gift they must have brought forth all the fruits that had ever been conferred upon Israel before the fall. Remember that Paul was not writing for the instruction of the Saints at Corinth only, but "To all that in every place call upon the name of the Lord." And he therefore confirms the promise of Jesus in Mark 16, that "signs" should follow believers in all the world to confirm the truth of Jesus' word, for "they went and preached everywhere, the Lord working with them, confirming the word, with signs following." By saying, "to all in every place," he shall also confirm you unto the end," (1 Cor. 1: 8), "to the end of the world" as promised in Matthew 28: 19, thus confirming his word with signs following all who "earnestly contended" for the "one faith," even as those at Corinth had been confirmed. And "signs following" was the only way of confirming known in Paul's day.

How can we know that we are in his kingdom to-day unless He by His Spirit confirms the promise unto us? No other way of confirmation is revealed in His word only by conferring its fruits—signs following the "one faith." This plan of rewarding those who diligently seek him" is more fully explained in chapters 12, 13 and 14 of this Corinth letter. The Gentile Saints were also blessed "With all spiritual blessings in heavenly places in Christ."—Eph. 1: 3. All the fruits of the kingdom that had been conferred upon the former Saints.

Peter writing to the Gentile Saints, "Which in times past were not a people, but are now a people of God" (1 Pet. 2: 10) says: "According as his divine power hath given unto us all things pertaining to life and godliness."—2 Peter 1: 3.

All the fruits of the kingdom "certainly pertained to life and godliness, and they had all those things given to them, and all brought forth by the "one faith." Hence we learn that all the blessings that had been conferred upon Israel as " a kingdom of priests" was transferred with the kingdom to the other "nation" that received the kingdom, and that it also was "a kingdom of priests," "a royal priesthood." Not that all were priests, for the Lord was so particular that none should act in the priests office without a direct revelation from himself unto them that Korah, Dathan and Abiram, men of renown, with all their kindred and two hundred and fifty were destroyed for attempting it. (Num. chap. 16). None were even to touch or look into the Ark of the Covenant except the priest; but Uzzah, in his

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blind zeal to do good, was stricken with death for even putting forth his hand to steady the Ark—slain because of "his error." (2 Sam. 6:7). Over fifty thousand perished at one time for even daring to look into the Ark. (1 Sam. 6:19). Even a mighty king in Israel was stricken with leprosy for daring to act in the priests office. (2 Chron. 26:16–20). Such was the nature of the priesthood in the kingdom that it was transferred with its priesthood from Jew unto Gentile. Jesus Christ having received from his Father the "royal priesthood," which Israel had lost because of transgression, conferred the same upon the twelve apostles first: "As thou hast sent me into the world, even so have I sent them into the world," (John 17:19), setting apostles first in the transferred kingdom as Moses was first in the Israelitish kingdom. "Secondarily prophets" as the seventy were next ordained to assist the twelve (Luke 10:1) so seventy elders were ordained to assist Moses, who also became prophets. (Num. 11:26). "Thirdly teachers, after that miracles," and then other members, by whom were brought forth all the fruits of the former kingdom as seen in 1 Corinthians, chapter 12. This is more fully explained in Ephesians, chapter 14, where the order and duties of the priesthood are set forth by whom all blessings are received. And the same unchangeable law governing the calling of the priesthood is given in Hebrews 5:4, as in Moses' day; "No man taketh this honor unto himself, but he that is called of God as was Aaron," and was exemplified in the calling of Saul and Barnabas in Acts 13:4.

Having learned what the "one faith" was by which Israel retained the kingdom and secured God's blessing for a season, let us inquire into the cause of their falling away, and their ceasing to bring forth its fruits. In 2 Pet. 2:1 we learn that there were "false prophets" among them, who privily brought in "damnable heresies, even denying the Lord that bought them," and brought upon "themselves swift destruction." How did they deny the Lord? Jesus said unto his disciples: "He that receiveth you receiveth me,"—Matt. 10:35; and those who rejected his servants also rejected or denied him. He also said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee."—Luke 13:35. Here we learn how it was that they denied the Lord—by killing and stoning his servants–his priesthood placed in his kingdom to instruct and bless them.

And why did they do this? Because these false prophets, whom all honored because of their irreproachable character, all speaking well of them, being inspired by Satan, introduced the "damnable heresy," no doubt believing it, that true prophets were placed in the kingdom at first, for the purpose of receiving and writing the law like Moses and a few others, and that after this was done—the law written —it was an all-sufficient rule of faith and practice, consequently prophets were no longer needed, but were to cease, were done away *because* no longer needed; the Scriptures with uninspired men of learning to expound them were an all-sufficient guide until the Messiah, or the end should come; no more need of such a kingdom as was organized in Moses' day with inspired prophets, seventies, priests and miracles in it, but all done away! They could now select their own priesthood who would teach to suit them.

As a result, the Holy Spirit left them, and division ensued. Instead of "one body" and "one faith," as in Moses' time, there were Scribes, Sadducees, Pharisees, Herodians, etc., with as many different faiths as there were sects. Instead of inspired prophets and elders, there were rabbis, doctors and lawyers, all differing only in one thing; that there was to be no more true prophets until the Messiah should come at the end of the world. They all agreed upon this.

They would all unite to persecute the true prophets. The Scriptures, according to the wise interpretation of their man-made teachers, taught there was no need of any more prophets. This was their condition for near five centuries before Jesus came and told them they were all wrong, that they understood not the Scriptures, but had made void the law by their traditions; that he had come just as their prophets whom they professed to believe had foretold; that if they believed Moses, they would believe him. Yet so great was the influence of their false teachers, that he could not persuade them to believe him; but as a nation united in putting him to death, in consequence of which they were punished as here-in-before stated. All our religious opponents must admit the truth of this; also that an inspired priesthood was essential to the existence of the kingdom from Moses until Christ for the work of the ministry, edifying, perfecting and instructing them in the Scriptures. For although they had the law even written by the finger of God upon tables of stone, also their law written by Moses, and handed down to them in their own tongue, yet, without prophets, these false teachers, uninspired men, let them be ever so zealous and sincere, would so differ in regard to the meaning of the written word that good and honest men could not tell what it meant. As the Eunuch, no doubt a man of learning, answered Philip, when asked if he understood what he read, "How can I except some man guide me?"—Acts 8:31.

And strange as it may seem, those who can understand that all that I have said in regard to the kingdom of ancient Israel is correct, are so fearfully infatuated by the traditions of uninspired men, that they will persist in the same terrible mistake in regard to the kingdom of priests as transferred to the Gentiles, as the Jews did in regard to the kingdom of Israel, and claim that apostles, prophets, etc., were only placed in that kingdom to remain until they should write a very brief account of what Jesus said and did, and of the events for a few years after that.

And the greatest of these writers admits that they only "knew in part, and prophesied in part;" saw "through a glass darkly."—1 Cor. 13:9–12. Yet the fable is believed that, when only a part of those writings were collected, compiled, and translated by uninspired men differing in nearly every translation, that the uninspired translations of those writings, expounded by uninspired men so differently as to create hundreds of different sects' (vastly more than there were among the Jews) is an all sufficient guide without an inspired priesthood in the kingdom now! They hold also that the faith by which the Gentile Saints were enabled to please God in Paul's day, by which they brought forth the fruits or gifts of the kingdom, without which the Jews could not continue in favor with God, the "one faith" was only to continue until some one having this faith could write a history of the gifts of the Spirit being given to confirm the word *everywhere* it was preached; and then it was done away, and a common faith was all that was required, one that would produce no such fruits; and this "history" was to suffice for our confirmation without those gifts; that, indeed there is no use of such a faith today, neither of inspired apostles, prophets, evengelists, pastors or teachers as Jesus gave to the Gentiles with the kingdom, to minister for, edify and perfect them, until they "all, in the unity of the faith, come to a knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ;" that we might be enabled to escape "the sleight of men and cunning craftiness whereby they lie in wait to deceive," as taught in Ephesians, chapter 4.

Although Paul has taught in 1 Cor. 12:1, that he would not have us ignorant "concerning spiritual gifts;" (and he was writing to you and me, "to all that in every place call upon the name of the Lord Jesus."—1 Cor. 12:1, 2.) And after here enumerating nine of the gifts, he states the purpose God had in giving them, "dividing unto every man severally as he will," in order that those having the different gifts might compose the body or kingdom, as the different members of the human body constitute the man. This is a beautiful and comprehensive analogy, one that the weakest capacity ought to understand. And after reasoning upon the folly of some of the members of the human body saying that they could get along and perform the various functions of the body without the assistance of all the other members, he makes the application to the Church or kingdom—"But now hath God *set* [fixed as unchangeably as in the human body] the members *every one of them* in the body [of Christ] as it hath *pleased him.*" v. 18. And then he forbids one member saying to another "I have no need of thee," but says emphatically that all "are necessary." Every member that God "set" in his church when given to the Gentiles, was just as essential to its existence and "effectual working" as were the members placed in man's body. He then says to those possessing the nine different manifestations of the Spirit, qualifying them to perform the different functions of the Church or body of Christ, (as he had reasoned that the ear, eye, nose, hand, foot,

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etc., were all members of the human body, with specific functions assigned them), "Now are ye the body of Christ, and members in particular. And God hath set some [of you] in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," (v. 27, 28), therefore to covet earnestly the best gifts, v. 31.

In chapter 13 he extols the beauties of charity, without which we might possess all the gifts and yet be "nothing." In 1 Cor. 14: 1, he says: "Follow after charity, and desire spiritual gifts." And he then instructs all how to use the gifts to edification, that if there is no interpreter it is best not to speak in tongues. But he says: "Ye may all prophesy one by one," and ends his lengthy instructions upon this important matter of which he would "not have us ignorant" thus; "If *any man*, [in every place] think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of God. But if any man be ignorant, let him be ignorant."

This is not very complimentary to those who say: "Oh yes, all he wrote were God's commands, but they are not now, they are all done away with." Yet they will say in partaking of the sacrament: "Examine yourselves; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Why so? "Oh, Paul said so in 1st Cor. 11: 29." We might just as well say, That is all done away. Sheer ignorance, Paul reasons, if nothing more, to deny a dozen commands and then teach one right in their midst!

"Wherefore, brethren, [in every place] covet to prophesy, and forbid not to speak in tongues. Let all things be done decently and in order."—1 Cor. 14: 37–40.

If the "one Spirit" should manifest itself now in an "orthodox" congregation, in tongues or prophecy, would not the minister in charge be under the necessity of forbidding its repetition as contrary to their faith? I think so. If Moses' writings had been as plain to Israel as the New Testament Scriptures are to the Gentiles, do you think they could ever have turned away? Paul was only reiterating the promise of Jesus in Mark 16: 16–18, in the quotations I have made.

Among the fruits of the kingdom that Jesus promised in all the world, through faith, was: "They shall lay hands on the sick, and they shall recover." James reiterates the promise and gives instructions in regard to the ordinance: "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."—James 5: 14–16.

This is as unlimited and universal a command as any in the Bible, even as the one to "repent and be baptized for the remission of sins."—Acts 2: 38. Yet it is utterly ignored by those professing to be the church of Christ to whom James was writing. Though professing faith in the power of God to heal, even to the appointing a day of fasting and prayer for this great nation that God might spare and raise up the late President Garfield from his sad affliction, yet never thinking to honor God by keeping his commandment in regard to this very thing—"Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

No, that would be too humiliating for this proud nation. Oh, that God would help them to remember that "in vain do ye cry Lord, Lord, and keep not his commandments." Another tradition of men is, that if they have committed sins by reason of which they may even become sick, (as Paul says in 1 Cor. chap. 11, that because of sins "many are weak and sickly among you, and many sleep"), that by confessing to the priest they can obtain forgiveness of sins without complying with the ordinance by which is the promise of forgiveness. The inference is that all have not faith to be healed yet all should obey God in order to obtain forgiveness of any sins they may have committed, through this manifestation of humility, faith and obedience.

That the fruits of the kingdom should have remained in the transferred kingdom is taught by the Lord in explaining "the mysteries of the kingdom" to his disciples in Luke 8th chapter. In the parable of the sower he says: "The seed is the word of God." Every seed shall produce fruit after his kind; Gen. 1. So when the word of God is sown in honest hearts and brings forth fruit, it must be after its kind —the word of God. As exemplified in Acts chapter 19, Paul sowed the seed, the "word of God" and it produced fruit—"And they spake with tongues and prophesied"—which tongues and prophecies were the word of God. Here a continued revelation, where the word, the "one faith" is preached, obeyed, and brings forth fruit, is incontrovertably proven.

All must admit that the "one faith" required of Israel to believe that the kingdom of God organized according to the command of God under Moses, with its priesthood, including inspired prophets, elders, Aaronic priests, etc., with all its gifts and blessings conferred through that priesthood, should have continued as when first organized; notwithstanding they had enough inspired Scriptures to make men "wise unto salvation" as taught by Paul in 2 Tim. 3: 15.

As the Old Testament Scriptures were all that Timothy had been acquainted with "from a child;" as without those inspired prophets to continually instruct the people they were at the mercy of false prophets who soon persuaded them that the Scrip were all-sufficient without continual revelation, and because of their rejecting the prophets (although they continued in that kingdom for a thousand years) they were led astray by false teachers who so perverted their "Holy Scriptures" that they were easily persuaded to reject their Messiah, although the manner, purpose, time and place of his coming had been the theme of all their prophets whose writings they professed to believe.

Reasoning from analogy, (as all agree that God is unchangeable and no respecter of persons), would not that same faith that had been required of Israel, and which they had departed from, they having lost the Spirit with its attendant blessings, and the kingdom, and this same faith being accepted of by the Gentiles by which they received the Spirit of revelation that Israel had lost with its attendant blessings, also the same kingdom of royal priesthood without which God's spiritual blessings were never conferred upon any people,—would not that "one faith" require of the Gentiles to believe in the continuation of the same form of government as God was pleased to organize for them when he had conferred upon them the kingdom? The one that was so plainly described to them by Paul and other writers as I have shown? Who can believe that if Israel had continued in that faith, had continued to receive God's servants instead of appointing their own priesthood, that they would at any time have ceased to produce the fruits of the kingdom, or that it would ever have been said of them, "The kingdom of God shall be taken from you?" Or that He could reject Israel because they had ceased to perpetuate the same kind of government that He first gave them, consequently lost its blessings, and yet recognize the Gentiles as His church or kingdom when they have utterly failed to continue the form of church government given them at first "as it pleased Him," and ceased to bring forth any of its fruits, being utterly destitute of any of its officers, gifts and blessings as were the Jews when doomed to destruction? Who can not see that they have departed from "the one faith" as much as ever Israel did? Who now believes in the form of church government as Paul describes it in 1st Corinthians, chapter 12; or in the gifts of the Spirit without which, he said, the "body of Christ" could not exist? These are serious questions. "Examine yourselves, and see whether ye be in the faith; prove your own selves." Is it the work of God that caused the Gentiles to have hundreds of churches, all differing in faith, instead of the "one body and one faith?" Or is it caused by the adversary, the same as in ancient Israel? Let the Scriptures answer. Peter in the same verse where he speaks of the false prophets that caused Israel's fall, says to the Gentiles who had received the kingdom—"Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Here we learn that a like fate awaited the kingdom among the Gentiles as had come upon Israel—"swift destruction"—and that it would be brought about from the same cause—"false teachers" bringing in similar "damnable heresies" as the false prophets had among the Jews. "And many shall follow their pernicious ways" as had the Jews, teaching that they had "Moses and the prophets," (or their writings) which they held was all-sufficient without living prophets to continually

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give revelations, and all folly to believe in such things now: it might have been necessary in Moses' time, but everybody knows there is no need of such things in our day." The same things were taught by the false teachers among the Gentiles, —that "apostles and prophets were all right for awhile until they should complete revelation, form a constitution or code of laws and write them, but now we have their writings—an all-sufficient guide without a continuation of apostles, prophets, or any inspired men now; and the gifts of the Spirit have also accomplished their purpose, guiding the church until we got the written law, and now we don't need them, neither that miraculous faith and the Holy Ghost by which they were given. The 'common faith' and indwelling Spirit is all we need now; no need of men 'called of God as was Aaron' to qualify them for the ministry now, since they have had the written word." An appointment by the church of learned men, educated for the ministry to expound the Scriptures was now all-sufficient. And those thus called could not be expected to preach and work at a trade as did Paul, Peter, and other inspired men, but they would devote their entire time to the work, studying to make themselves workmen approved, reading the Scriptures in order to be able to properly explain them. And in order to do this they must know how they were to live, hence a salary, and a pretty good one at that, for people are more refined now than in the apostles day, and they could not appear before them successfully in tent-making or fishermen's garb, as others had done.

"By reason of whom the way of truth shall be evil spoken of; . . . and through covetousness shall they with feigned words make merchandise of you."—2 Pet. 2: 1–3. That is, you must pay them as much or more than others—the lawyer, doctor, or other professors—or you can not obtain their services in expounding the Scriptures. Paul, upon the same matter said to the Elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Acts 20: 28–30. Elders, ordained no doubt by Paul himself, turned away to false doctrines, so powerful was the influence of these false teachers even in his day. He said soon after this, "All they which be in Asia are turned away from me." As the Jews had fallen, so Paul, in 2 Thessalonians, 2: 2, 3, foretells the "falling away" of the Gentiles before Christ's second advent. He explains to Timothy thus in regard to it,—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, [just as Israel had done], speaking lies in hypocrisy, having their conscience seared [as] with a hot iron; forbidding to marry, and commanding to abstain from meats," etc., (1 Tim. 4: 1–3), just what the Papal church did do. He further describes this terrible falling away farther down the stream of time: "This know also that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, having a form of Godliness, but denying the power thereof."—2 Tim. 3; 1–7. Read the chapter and see if it does not describe modern christendom,—"Ever learning, but never able to come to a knowledge of the truth," (verse 7), having, as did Israel, discarded the only means of obtaining knowledge of God, namely, confirmation "with signs following," "The fruits of the kingdom." Paul therefore charged Timothy to "Preach the word. . . . For the time will come when they will not endure sound doctrine. But after their own lusts shall they heap to themselves teachers having itching ears, [just as Israel had done formerly], and they shall turn their ears away from the truth, and they shall be turned unto fables."—2 Tim. 4: 1–4. Fictitious stories, such as the prophets taught Israel. "We have no need of prophets," say they, "since Moses and others have written us such a perfect law. Any one who can not understand our learned Rabbis explain the Scriptures without prophets to reiterate them ought to be condemned." And now men say, "Our ministers having such superior advantages, and are so far ahead of men in Moses' time in literary attainments, that they don't need inspiration to qualify them to teach as men did in those dark ages."

Of this character, no doubt, were the "fables" with which the false prophets corrupted Israel, forgetting that "the wisdom of the world is foolishness in the sight of God." Education is necessary and very desirable, but it can never suffice for inspiration of the Holy Spirit in ministering in the things of God. The strange part is, that almost all Israel were soon led to believe them. Sad experience, however, has caused many of them to admit that all their learned, man-made teachers were wrong.

That similar "fables" are taught to-day by those who deny "the word" that men should be "called of God as was Aaron" in order to minister acceptably before God, can be proven by asking them in regard to their authority. And just as sure as God is a just, unchangeable being, "no respecter of persons," "the same yesterday, to day and forever," and "spared not the natural branches", (the Jews) for teaching and believing such "fables," neither will he spare apostate christendom. Prophecy said they would fall after the same manner of unbelief as had Israel; and history abundantly proves its fearful fulfillment.

In conclusion, I ask if all can not agree with me that the "one faith" once delivered to the Saints required of them to believe in, honor and obey God by earnestly contending for the necessity of the continuation of just such a kingdom as God organized for them through Moses, with all its gifts and blessings such as they did receive during the existence of their "royal priesthood" as enumerated in Hebrews, chapter 11, and "the fruits of the kingdom," notwithstanding they had the constitutional law, written with the finger of God on tables of stone, also written in books, with all the statutes and judgments by Moses, the great type of Jesus Christ, as directly given him from the mouth of God; and that those tables of stone, with the ark of the covenant constructed expressly to contain the law, the mercy seat and two cherubim, especially prepared for the purpose of God's High Priests receiving continual revelations to guide the people as long as the kingdom should be in existence, would have remained with them until Christ, if they had continued to receive God's servants? Also that "Holy Scriptures," written by the finger of God, was not sufficient for the government of his people without an inspired priesthood to continually receive revelations to guide them in all their changing circumstances? I think so. The kingdom, with its priesthood, could not be destroyed; but when Israel rejected this priesthood to rule over them, they thereby rejected God as their king. (1 Sam. 8: 7.) After sore chastisements to induce them to repent, still they continued to kill those he sent unto them, and "he sent unto them his Son, saying, They will reverence my Son."—Matt. 21: 27. But they also killed him, and then the kingdom with its "everlasting priesthood" was taken from them as a nation, and "given to a nation bringing forth the fruits thereof."—Matt. 21: 43. This "nation," the Gentiles, understood perfectly why Israel were "broken off" and lost the kingdom. It was because of unbelief,— "And thou [the Gentiles] standest by faith," (Rom. 11: 20), the same faith by which Israel formerly stood in favor with God; the faith in the necessity of the perpetuity of the same organization as God "set in the church," "the kingdom of his dear Son" as it had been given to them "as it hath pleased him," described so plainly hereinbefore, with all its gifts and blessings. Who can show that any other faith ever did or ever can please God? Yet with the terrible example of apostate Israel "written aforetime for their profit and learning," (Rom. 15: 4), they soon began to "bring in privily," (for it was too glaring an absurdity after Israel's example to be publicly taught at first) the same "damnable heresies" that had caused Israel's overthrow, such as, that after the Twelve had established the church, written the law for it, that they then needed no more revelations; no more apostles or inspired men, and no more gifts of the Spirit. And as "all Asia" had turned away from Paul, it is evident that they had even denied his apostleship, claiming perhaps, that there were to be no successors in that office! and that only the first twelve, and their writings, were all that was necessary.

Reasoning from analogy, if Jesus had written with his own finger all the requirements of the gospel, and the statutes and judgments pertaining thereto, upon imperishable material, placed it in as se-

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cure a place as "the ark of the Covenant," and the church had remained in one land, used only the one language, as did ancient Israel, yet there would have remained the same necessity for an inspired priesthood to administer in its ordinances, preaching, baptizing, laying on hands for the gift of the Spirit and in ministering to the sick, etc., as from Moses until Christ. This was and is the "one faith." Dear reader, is this your faith? "Examine your own selves whether ye be in the faith; prove your own selves." D. S. CRAWLEY.

Selections.

PRESERVATION OF HEALTH.

IT cannot be too generally known that we practically breathe through the skin—in other words, that the skin has a function something like that of the lungs. It can not, of course, be active unless kept clean. But in other ways than by neglect of cleanliness can its usefulness be impaired. Tight clothing cripples it and keeps the poisons which should be thrown out at the surface locked up in the system, and also shuts out pure air which should reach the skin. In purchasing underclothing, therefore, it should be so large that, even after frequent washing and shrinking, it will be loose and permit a volume of air between it and the body. It naturally follows that the outer garments should also be comparatively large, and at least enough so to permit every movement to be made with as much ease when they are on as when they are off.

There is a habit which all, without exception, should practice, and yet it is safe to say that not one man in ten of our people do follow it. Reference is made to the removal of the undervest on retiring, and the substitution of one kept for night wear alone. The underclothing, during the day, becomes filled with emanations from the body, and must be well aired regularly every night, otherwise it becomes to a considerable extent poisonous, and the noxious matters are again absorbed by the skin. This self-poisoning is sure to go on unless the rule given is observed.

Safety from "colds" depends in no slight degree upon how the neck is dressed. Nothing should be worn about it which interferes with its freedom of movement, nor should it be encumbered with handkerchiefs, which so many wear as much for appearance as for comfort. Let each one now choose a certain kind of collar, and wear no other style until spring comes. Even a very slight variation in this important article of dress will favor a sore throat. The habit of wearing the fashionable bandages—silk handkerchiefs—is an exceedingly bad one to get into, and, as a rule, those who have it are frequent sufferers from throat troubles. Practically the collar and necktie will be sufficient protection for the throat. When the cold is intense, turning up the coat collar will be a sufficient additional protection, unless one is riding far in a strong wind.

When leaving the cold air and entering warm rooms, remove the outer wraps at once. Ladies fail to observe this rule oftener than do men. When people have been long enough in warm rooms to become heated, they should not leave them and at once enter their carriage or a street car. Under those conditions they are chilled even by a short ride. Before attempting to ride they should walk a few blocks, until the body is accustomed to the change and circulation is active. During prolonged exposure to cold, as on long drive, hot drinks should not be indulged in, for they render the body yet more sensitive to cold.

A word about foot coverings. Woolen stockings, of course, should be worn by all. Wear now heavy shoes, and delay to put on overshoes as long as possible; when once they are on, keep them in service until next spring. Car drivers, conductors and other men out all day in the cold will be by far more comfortable if they discard leather boots and shoes and wear cloth shoes inside their overshoes. Then their feet will be better ventilated, perspire less, and hence keep much warmer.—*Boston Herald.*

EXPERIENCE.

A RELIGION of mere morality and formality, however perfect of its kind, falls short of the divine pattern. Morality is not to be undervalued, nor can formality be dispensed with; but when these exist as a substitute for true religion, instead of being its appendage merely, danger of a fatal nature is seeking supremacy, and blinding the eyes, and should be repelled. A radical heart renovation is the only experience that will take a carnal man out of the bondage of corruption, and prepare the heart for "the spirit of adoption," whereby it can cry "Father, Father;" and nothing short of this experience can introduce one into the divine family. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts"—and with that heart experience there is internal joy, that will manifest itself outwardly, whether through prescribed forms or otherwise. "First pure, then peaceable," is the sacred rule; and with this purity of heart morality will be an inevitable result.

A clean fountnin will send forth a clean stream. A clean heart will produce a clean life. This constant struggle to correct the life may well lead us to question whether the heart is correct. Let the heart be so fully under divine rule as to change its relish, and there will be less trouble about faulty conduct—not that there will be no temptations, but there will be a strong power to control the heart and regulate its aspirations.—*W. S. in World's Crisis.*

PLAINNESS IN THE PULPIT.

A MAN who can not make things plain is not qualified to fill a pulpit. First of all let a preacher think out his subject so thoroughly that his ideas shall lie clear and distinct, like crystals, in his own mind; and then let him remember that a "straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God—darkening counsel by words without knowledge? What right has he to come before plain people in the straight jacket of professional dignity, and talk of "volition" instead of will, "intellectual process" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of language were, as Talleyrand suggests, "to conceal ones thoughts?"

What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has he to hide that Christ whom he is to make known, amid the flowers of rhetoric, as Verlst in his portrait of James II. virtually hid his Majesty, in a profusion of sunflowers and tulips? When the late young preacher, Erskine Haws, was dying, he said, "I wish to live to preach the gospel more simply." How many at death's door have felt as he felt!—*Dr. C. Fish.*

Conference Minutes.

NORTHERN ILLINOIS.

Conference convened with Plano branch, February 16th and 17th; F. M. Cooper president, W, Vickery clerk. Branches: Plano 204; 5 baptized, 1 received, 6 removed. Courtland 20. Mission 103; 1 received, 1 removed, 1 died. Streator 34; 3 baptized, 2 received, 4 removed, First Chicago 23; 1 baptized, 1 received. Sandwich 61; 5 removed. Broughton 19; 2 baptized, 1 died. Burlington 37; 2 baptized, 1 received. Seneca (new) 9; 1 ordination. Braidwood 30; 2 received. Bishop's agent's report: balance on hand $39 75, received since $87 25; paid out $127. Officials present and reporting were Elders I. L. Rogers, J. C. Foss, F. M. Cooper, A. L. Whitaker, S. H. Whitaker, G. Scheidecker, W. E. Cherry, C. G. Lanphear, C. D. Carter, G. Rogers, W. Vickery, O Jacobs; Priests H. J. Worby, F. G. Weston; Teacher A. R. Wilcox. F. M. Cooper was sustained president and W. Vickery secretary of the district for four months. I. L. Rogers, W. S. Pender and J. C. Foss were chosen delegates to General Conference. Bro. F. M. Cooper was elected superintendent of Sabbath School association and Sr. Harriet White secretary of the same. License was granted to G. Booth, teacher. Preaching by T. Hougas, A. L. Whitaker and W. S. Pender. Fellowship and sacrament meeting at 2:30 p. m. Adjourned to meet in Chicago, June 29th and 30th.

NORTHERN NEBRASKA.

This district conference was held at Omaha, December 28th, W. M. Rumel presiding. Elders reporting were J. Caffall (by letter). H. C. Bronson, N. Rumel, R. C. Farley, W. Ballinger, H. J. Hudson, high priest, O. P. Brown, priest and W. M. Rumel, Bishop's agent. Report showed on hand at last report $62.10, received since $76 43, total $138 03, expended $108 95, balance on hand $29 58. Statistical reports of Omaha, Lake Shore, Columbus, Union and Platte Valley branches were read and received. The district president and secretary were sustained, also W. Rumel as Bishop's agent. The next conference will convene in Platte Valley, Friday, June 28th. All elders and priests desiring to labor were requested to do so under direction of the district president. W. M. Rumel, E. Boulsen, N. Rumel, J. Huff and D. Bowen were elected dele-

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gates to the coming General Conference to be held in St. Joseph, Missouri. Moved that the secretary notify the several branches to raise means to defray the expenses of Bro. Rumel to and from conference. The delegates were instructed to use their influence at conference to have Elder H. C. Bronson labor the coming year in the Northern Nebraska district. Preaching by W. M. Rumel and H. C. Bronson.

MANCHESTER.

The elders of this district met in conference at Leeds, October 13th, J. Dewsnup presiding, J. Beatty secretary. Elders reports: W. Clarke, T. Hughes, R. Baty, W. Armstrong, W. R. Armstrong, S. Bennett, J. Bennett, H. Greenwood, J. Dewsnup, J. Beatty, J. Ramsay, S. Spargo, W. Spargo, J. Spargo, H. Hoole, J. Austin, W. Seekins, J. Naylor, T. Paxton. Priests: H. Jackson, S. F. Mather, F. Bruton, H. Owen, W. Towers, J. Dewsnup Jr., J. Foden, T. Coulson, T. Spargo, W. Sharp, S. Platts, F. Beaumont, T. Roberts. Teachers: J. Turner, W. N. Towers, J. Laycock, H. Warren. Deacons: G. H. Arber, D. Aitken, J. Roberts. Statistical report: Manchester 106; 4 baptized, 1 died, 1 ordination. Farnworth 41; 3 expelled. 2 ordinations. Sheffield 55; 2 baptized, 3 ordinations. Leeds 25; 4 baptized, 1 ordination. The spiritual and financial reports of the branches were considered very satisfactory. Committee on rules continued till next conference. Resolved, that Priest B. O. Mellard's license be restored on his giving and undertaking to labor under branch authority and in harmony with church law. The Farnworth branch recommended that the license of J. Eckersly (Priest) be restored to him, the recommendation was referred to the committee on licenses at the next conference. The conference approved of the action of the district president in calling in the license of Teacher E. Barry, who had been found guilty by an elders' court of crime. Resolved, that the license be withheld till next conference and referred to committee on licenses. Resolved, that an elders' fund be established in behalf of district finance. Church authorities as at present constituted, general, mission, district and branch sustained. Resolved, that the annual district conference be held in Manchester, April 19th to 22d, 1889, inclusive. Good attendance and earnest attention throughout.

Miscellaneous.

TEACHERS' QUORUM.

To the members of the First Quorum of Teachers: Brethren: You are hereby requested to report to the secretary of the quorum, George H. Hidy, Independence, Missouri. In reporting please state what you have done; the methods you have employed in the exercise of your calling, in fulfilling the duties of your office and the success of those methods, and anything that will be of interest to the quorum as a body, and the success of its members in doing the part assigned in this great latter day work. Please be prompt in reporting, that an intelligent report may be made to the General Conference, which, as you know, convenes April 6th, 1889.

In gospel bonds,

B. J. SCOTT, *Pres.*
GEO. H. HIDY, *Sec.*

WANTED.

The whereabouts of David and Thomas Harris, my brothers. When last heard from they were in Livermore valley, California, and kept a sheep ranch there. Address

WILLIAM P. HARRIS,
221 Garfield Ave, Scranton, Pa.

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ENGLISH MISSION.

The anuual conference of the Manchester district will convene in the Saints' Meeting Room, Clarendon street, Hulme, Manchester, England, Friday, April 19th, at three p. m., and the three following days. All elders, priests, teachers and deacons will please forward their licenses and a report of labor for the six months ending March 31st, 1889, to the secretary of the district, Elder James Baty, No. 2 Chapman street, Hulme, Manchester, not later than April 12th. Branch officers will please see to the forwarding of branch reports, financial, statistical and spiritual, not later than the date before mentioned.

JOSEPH DEWSNUP, *Pres.*
JAMES BATY, *Sec.*

CONFERENCE NOTICES.

The Des Moines district conference will convene at Boonsborough, Iowa, March 8th, at 7:30 p. m. Branches not sending delegates will please send me their reports by mail to Haven, Iowa, in time. H. A. MCCOY,
Dist. Sec.

The Central Kansas district conference will convene with the Netawaka branch, Jackson county, Kansas, on the 9th of March, at ten a. m. Come one, come all. W. HOPKINS,
Dist. Pres.

NOTICE.

To G. P. Dykes, J. V. Buskirk, C. F. LaMay, W. Clark and Henrietta Brown: An action was taken by the Salem branch, in business capacity, February 8th, and you are hereby notified to report to the clerk of said branch and get your letter of removal before April 1st, 1889, or you will be reported as scattered members.

W. D. BULLARD, *Clerk.*
PERSIA, Harrison county, Iowa.

BORN.

EVANS.—Near Scranton, Pennsylvania, November 18th, 1888, to Bro. Francis and Sr. Elizabeth Evans a daughter. Blessed December 30th, 1888, by W. H. Kelley and named Margaret.

MARRIED.

FANNING—HARRIS.—At Stuart, Montana, at the residence of Sr. Mary Harris, February 11th, 1889, by Elder J. C. Clapp, Mr. William Fanning to Sr. Margaret Harris, daughter of our dear departed Isaac Harris. About one hundred guests were present and at four o'clock the piano under skillful hands poured forth the wedding march in most enchanting strains, which was the signal for the appearance of the candidates with their attendants. As they entered and took their positions the music softened down to a low, sweet pitch while the ceremony was being performed. When completed and the minister had introduced the Bride as "Mrs. Fanning" the music struck up more lively than ever and amid congratulations, music and song the hours were made joyous until six p. m., when we were invited to sit down to a dinner that I will not undertake to describe. Suffice it to say that Sr. Harris superintended it; that it was the occasion of the wedding of her eldest daughter, and that is enough to say that it was elegant as were also many presents brought in by admiring friends. May the tide of love roll smoothly on.

DIED.

MCKINNEY.—On February 1st, 1889, Andrew J. McKinney, husband of Sr. McKinney, aged 25 years and 14 days. He was born January 17th, 1864. He leaves a wife and one child. He was esteemed by all that knew him. He was a loving husband and a kind father. Funeral sermon by Bro. W. Weston.

GRIFFITHS.—Amaleia, daughter of Bro. aud Sr. John and Jane Griffiths, at Cleveland, Iowa, February 7th, 1889. She was born at Zero, Iowa, May 4th, 1888 Funeral services by Elder John Watkins, Sen.

WOLLISCROFT.—James Henry, infant son of Mr. James and Sr. Mary Wolliscroft. He was born June 6th, 1888, and died, February 9th, 1889, at Cleveland, Iowa. Funeral services by Elder John Watkins, Sen.

NELSON.—Bertha Christina Nelson, the beloved wife of Bro. Peter Nelson, fell asleep on February 12th, 1889, with a glorious hope in the gospel of our Lord Jesus Christ. She said that she was not to live long and had all things in readiness. After a brief illness of three days without a struggle she called her children to her and bade them good bye at the last moment, and passed away in peace. She was born October 21st, 1849, in Denmark; baptized by Bro. A. H. Smith on the way back from Utah in Grand River on the plains. She was 39 years, 3 months and 22 days old and leaves a husband and four children, a father and mother and sisters and a host of friends to mourn their loss. Funeral services by elder M. W. Sampson from 1 Thessalonians 4:13.

MCCUE.—At Manchester, Lancaster, England, September 30th, 1888, Bro. John McCue, aged 68 years. He was first baptized in 1842 at Carlisle, Cumberland, by Elder John Irving. Was born at Brampton, Cumberland, June 3d, 1819. He received an early testimony of the truth of the latter day work and at once commenced to labor in its interest at the place of his birth and in Carlisle and vicinity and was, in company with his brother-in-law, Elder Samuel Hargreaves, instrumental in establishing a branch of the church in Lanark, Scotland. Was in Manchester at the time the Reorganization was there introduced and identified himself with the same by baptism January 13th, 1878, and was ordained an elder the same day by Elders J. Miller and J. Dewsnup. At the time of his death and for some time previous he held the position of branch teacher. Buried at the Manchester Southern cemetery, Elder Joseph Dewsnup officiating. Funeral sermon by Elder Henry Greenwood.

The Times.

FOR 1889.

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THE SAINTS' HERALD.

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, March 9, 1889

SIMEON ATWOOD.

WE were pleased on receiving lately a letter from Bro. and Sr. Simeon Atwood, of Spanish Fork, Utah, whom we met in Kirtland, Ohio, in September, 1860, when holding a two-days' meeting there in company with Bro. James Blakeslee. In those times "the number of the disciples" in the Reorganization were few and humble, but the Lord greatly blessed them with his Spirit, and marvelous favor and power were shown forth among them frequently. In the Kirtland temple, on a Sunday afternoon, Martin Harris, Leonard Rich and Bro. Atwood were holding services, and a Spiritualist medium from near New York City, sitting in one of the front pews, suddenly leaped to his feet, screamed, stamped his feet, hissed, shook his head violently and threateningly, and presently jumped upon the top of the pews, ran directly in front of the speaker's stand where the three aforementioned and Bro. Blakeslee and myself were, and, with a bound, leaped onto the top of the speaker's desk, then to the top of the next pulpit, then to the top of the next, and lastly to the top of the fourth and highest one where, amid screams and stamping and ominous shakes of his head he pulled off his fine black broadcloth coat and tore it in shreds, the meanwhile shouting repeatedly, "Now is come the time of your trial!" Upon this the congregation fled from the temple rapidly and in great confusion, during which the "medium" leaped down from his high perch first upon one pulpit and then another till he at length sprang from the speaker's desk to the top of the pews, and running along on the partition between them to the pulpits in the east end of the temple he again ran up to the topmost pulpit as he had done in the west end of the temple, and he there stamped, hissed, shouted and swung violently his ragged coat with horrid threatnings. He next sprang down, pulpit after pulpit, and again leaped upon the tops of the pews, ran about half way across the temple, then turning to the right ran out on the back of a pew to near its end, and, with a hiss, thrust forward his outstretched arm in the direction of the north-east door where there were a few women hastily moving out as they could, and down fell a young lady prone and helpless on the floor. At this sister Atwood and Mrs. Whitley, the mother of the young woman, seized her and with the aid of others dragged her limp and unconscious into the vestibule, and to the outside door of the temple, where she went into dreadful spasms, and was so bound of the evil one that she could neither move, speak nor breathe. Her mother, frantic with fear and excitement, implored the child to speak, but in vain. Impressed with a stern sense of duty as ministers for Christ, Elder Blakeslee and the writer laid their hands upon her and, praying, in the name of Jesus Christ, with the power and authority of the Holy Spirit, rebuked the spirit that posessed her, bidding it depart, and instantly she was released, was lifted to her feet, and was led down the steps of the temple by her mother and sister Atwood to her home near by.

On invitation we called presently and saw the young woman and her mother at their home and from them learned that the young lady had once been a Spiritualist medium. And this it was, no doubt, that made her so susceptible to demoniacal possession as to be brought under the power of that wild, raving medium from New York.

Soon after the young woman had stepped down from the temple, the leaping-medium came out hastily in his shirt-sleeves, his torn coat rolled up and tucked under his arm, and striking out rapidly down the hill toward lower Kirtland swung around on his heel, bowed himself and said, "I will see you again, gentlemen!" But that was the last we ever saw of him.

We were told by prophecy in the preceding conference, held in June, 1860, at Bro. I. L. Rogers', four miles from Sandwich, Illinois, that on our mission east we would be greatly blessed and have power given us to cast out devils. But we little thought it would come to pass in the manner we have related. No; we shall not forget Bro. and Sr. Simeon Atwood, nor the strange and wonderful circumstances under which we first met. And we write of this affair now for the reason that they are among the very few Saints now living who witnessed it, although there were probably four hundred or more persons who attended that meeting, the most of whom may have witnessed the transaction whether they understood it or not.

We bid Bro. and Sr. Atwood God-speed, and hope to meet them in the happy beyond.

EBENEZER ROBINSON.

WE are asked, with comments, by brother L. B. Richmond, of Wellsville, Kansas, and others, if E. Robinson, the editor of the Whitmerite paper, *The Return*, is the man who proposed to build the "Missouri and Iowa Line Railroad." To all such inquiries we reply, Yes; he is the man. And in this connection we may say, we never regarded Mr. Robinson's dismal failure in that project as the result of a dishonest purpose when originating it, neither do we now. We have always thought, and now think, that he really believed he could build the road by the subscriptions of individuals along its line and those he might obtain from his friends in other quarters, he hoping at the same time for a grant of land by congress, and, possibly, a subsidy from the same source.

We never had the least confidence in his building the road, and when importuned by him to favor the project and take stock in it, we persistently declined and assured him we had no confidence whatever in it, for it had no substantial financial basis on which to build. We then knew as well as now that railroads could not be built without money or solid and extensive credits—or both—and we knew he lacked both.

We feared for him, and also for our confiding brothers and sisters whom he persuaded to buy stock in his projected road; for we knew if he failed—and we were very confident he would fail—then it would be charged that his motives were bad, his intentions and administration dishonest, and that disappointment and heart-burnings would result all around. We know of many in the church, east and west, who put their little sums into stock in his road, or worked on it with the promise of pay in due time, who have blamed the church and denounced some of its leading men because Mr. Robinson made such a bad failure and was still retained and fellowshipped in the church.

Many who read this will bear witness that we told them that Mr. Robinson's venture had no connection with the church, and that the latter nor its officers, were in no wise responsible for either its success or failure. It is nevertheless true that the church and some of its officers have suffered in reputation from that source, but it was and is unjust and unfair that they should, for that matter was solely a business venture, whatever the motives may

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have been that actuated and controlled those who projected it.

That Mr. Robinson's judgment in the premises was faulty—very faulty—and that his methods were most unwise and unreliable, we need take no time to argue, for the cold logic of accomplished facts placed that matter beyond question when, in the final burst up, he failed to pay the stockholders—at least some of them—even one cent on the dollar of their subscriptions. Many then, and some now, think he could and should have paid back their money—in part at least. Of this we are not prepared to speak; but we still think that Mr. Robinson, in his first design to build the proposed road, did not act from dishonest intentions, but from unwise zeal, over anxiety to speculate and make money, and from false reasonings and deficient judgment. We have many grounds for this opinion which we do not care to mention now; and we write as we do to answer many questions and suggestions coming to us by letter and otherwise, touching this matter. And in the absence of manifest dishonest intentions, the church authorities could not call Mr. Robinson's conduct into question, and those suffering loss by his efforts at railroad building were and are left to seek redress by the laws of the land as our church law requires when it says: "We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed."—D. C., 102, 11.

"THE RETURN."

In the letter department of this issue will be found a trenchant letter from Bro. Daniel Jones of Webster, Nebraska, in which he very effectually dissects *The Return* and the vascillating conduct of its editor. Surely the more Whitmerism is placed in the scales, the truth of a former verdict is clearly apparent—"*Found wanting.*"

In this connection we publish some pointed comments made by Bro. E. L. Kelley in a letter written from Kirtland, Ohio, shortly after the first appearance of *The Return*. They are as follows:

"Your letter found me well, comfortable in the faith, and in good hope for the future. Will you please be good enough to tell me what it is that Father R—— at Davis City has returned to? Is it the evils that were carried on in Missouri, Nauvoo and Pennsylvania? It is the one hopeful sign of our body over the various factions, that we repudiated all such from the beginning and now. Is it to be a return to raking up the acts of men? Where will Abraham, Moses, David, Hosea, Peter and Paul appear? I have lived long enough in this world to learn that it is easier for a man to return to the shades of evil than to battle on for the good. A sow can return to the mire or a dog to his vomit, but it takes a strong, noble man to wage a warfare for Christ and not forsake his work because he sees failings and failures in his co-workers. I have heard of none so bold as to declare that the church has been rejected a second time. If not, when we pretend to return, it is *from* Christ—not to him.

"There are no evidences of any rejection of the Reorganized Church. Its acceptance with Christ is as much a certainty to me as that the New Testament is true—not an acceptance of the weakness of man, but of the work as Christ's—carried on as he best can with fallible man; hence you will find on my part no desire to return. I am determined to press harder the battle. I was sorry to see a squib in the Robinson *Return* misrepresenting the tithe and offering system of the church. If it is bad, let him attack it as it is—not attack a mistaken thing. It is wholly unlike the Utah system in theory and practice, and yet he tries to associate the two.

"There are no stipulated sums for the ministry, but he asserts there are. A systematic plan for meeting legitimate expenses and a salaried ministry are two different things. If the *Return* means to go back to the rule where there was no order or system but to give out the means in such a way as a 'Brigham' may get a half million, while a constantly faithful elder's family may be in distress for the necessaries of life—then I want no return. There can be no just rule to guide without order; and order is not possible except in placing all upon the same plan and equality, which requires an examination into the matter of sustenance, and from this the Bishop and elder are able to make such 'estimate' as belong to a business properly managed. No, sir; no return to a way of doing business wherein there is no order; no law; no rule to guide."

Bro. Gomer Reese, of Bozeman, Montana, sent us the *Montana Register* of the 16th ult. containing the following item:

"Four converts to the faith of the Reorganized Latter Day Saints were baptized in Lake Crystal, near Minneapolis, recently. This sect differs from Mormons in Utah, on polygamy, in that it defends the tenet laid down in the Book of Mormon, which reads: 'For there shall not any man among you have save it be one wife, and concubines, he shall have none.'"

We clip the following from the Los Angles (Cal.) *Tribune* of the 17th ult.:

THE SON OF A PROPHET

STANDS UP FOR THE FAITH TAUGHT BY HIS FATHER.

Joseph Smith, son of the great Mormon prophet and president of the Reorganized Church of Latter Day Saints, is in the city, and will preach at the Church of Latter Day Saints to-day.

He was called upon by the *Tribune* man, and to his inquiries in regard to the growth in the number of their followers he replied: "Yes, we have now over 400 congregations, representing a following of 25,000. We have churches on this coast at San Francisco, Oakland, San Benito, Pomona, San Bernardino, Los Angeles, and other places.

In addition to this, we have prosperous missions established [abroad] in England, Wales, Australia, and the Sandwich Islands. No, we have no reason to complain. We meet with good success, except where the word 'Mormon' is made to mean polygamy. We do not countenance that crime, and condemn all who do.

My father was killed in '44, and the doctrine of polygamy was not publicly proclaimed till 1852 by Brigham Young."

"Do you believe your father ever had any copper [gold] plates or stone spectacles?"

"Yes, young man."

"What became of them and why didn't he keep them?"

"We believe, as he teaches, that the plates were given back to the angel after they were translated, and along with them were the Urim and Thummim, or 'spectacles,' as you call them."

"Did you ever see them?"

"No. I was not born at the time, 1827, but my mother says she saw them."

"Where do you go from here?"

"In a few weeks, to Utah. Yes, the polygamists call me an apostate, but some will listen to me, and I believe I can do them good."

The Davis City, Iowa, *Advance* of the 28th ult. says:

"Rev. Mark H. Forscutt baptized three on Sunday, and five on Monday last. This makes fourteen baptized by him here in the last few weeks."

The Wilber, Nebraska, *Republican* of February 21st thus refers to the labors of Bro. R. M. Elvin at that place:

"Elder Elvin baptized Mr. and Mrs. Sharp in the Blue, yesterday afternoon. The meetings which Mr. Elvin has been holding, the past two weeks, closed last evening."

EXTRACTS FROM LETTERS.

President Joseph Smith wrote from Los Angeles, California, February 18th:

"Bro. Burton and I arrived here Friday the 16th at noon. I spoke twice yesterday, to very attentive audiences, though they were not large. The attention at night was very marked. Rev. Sam Jones has just left the city after a three weeks' "wrassle" with the "devil and his cohorts" He took $2.500 for his services, lived at the Westminister Hotel at a $100 per week, and left the churches to "divide the spoils" —converts. Barnum was nearly right when he said that "men preferred to be humbugged rather than to have the truth." It is as true of religion as of shows The impression left on the average mind is that Sam Jones is over-rated as a man and a preacher—but "he makes it pay."

Sr. Ann Johnson, of Little Sioux, Iowa, renews for her *Herald* and says:

"I would not do without it so long as I can get means to pay for it. It contains the best of reading—none excepted."

Sr. Johnson is one of the veterans; joined the church with her husband in an early time in England, came to western Iowa, and united with the Little Sioux branch about 1861, as did also her husband and family.

Bro. Hiram Rathbun in a late letter from Fremont, Indiana, says:

"We are usually well, cheerful, hopeful and happy. Hope to get home before General Conference long enough at least to say good-by. I am sorry to say that our very dear, indefatigable Bro. C. Scott's health is rather poor. We bespeak for him the prayers of the Saints. The work in this district generally is as hopeful as could reasonably be expected for so large a field, restricted to so few laborers Though clouds for the time may flit over the sky, yet all must give way before the light of truth and God's work move on. For this we work, talk, pray, hope and trust. Yours in the faith of Jesus."

Sr. Margaret Kelley thus wrote, February 19th, from Cuba, Kansas:

"I have unmistakable evidence of God's power and willingness to heal the sick and afflicted that call upon him in faith and obedience for manifestations. The work here has seemed to languish, but Bro. G. W. Beebe is now with us and

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is holding some meetings at Prairie Home, which seem to be well received."

In a letter from St. Thomas, Ontario, Bro. James Bently writes as follows:

"Brn. J. H. Lake and R. C Evans have been preaching in St. Thomas, resulting in the baptism of fourteen persons during the last two months."

Sr. J. Irvine of McDonald's, Pennsylvania, subscribes for the HERALD and says:

"I joined the Utah church in Scotland in 1852. My son, daughter and myself were baptized into the Reorganization three years ago at Pittsburg. I desire to be in the church and be kept faithful."

Bro William Leeka writes from Thurman, Iowa, February 20th:

"The work is progressing slowly, but surely. In our branch the members seem to manifest good interest, and the meetings indicate spiritual progress. Quite a number of outsiders generally attend our meetings, and some of them claim that our church makes the best showing in regard to religious worship of any of the denominations within their knowledge. With some, however, our claims are too much. When we merely preach Christ and him crucified they accept it as good gospel preaching; but when we tell them that it is the everlasting gospel restored in its ancient purity by an angel as predicted and in direct fulfillment of prophecies in the Scripture, they turn away, apparently in disgust, and say it is making us equal with Christ and the holy apostles and borders on blasphemy! We feel much encouraged at the present outlook and hope to be able to report further progress."

EDITORIAL ITEMS.

WE cannot, until further notice, furnish the following books: $1.50 (best) edition of the Book of Mormon; Rules of Order; Joseph the Seer; and Prophetic Truth. The last named is out of print. The others will be announced when again on sale. We can supply the $1.25 edition of the Book of Mormon. We have a new edition of the bound book of tracts at 75 cents each. Such tracts as "Brighamism" "Idolatry," etc., were expunged, and others, such as the "Cowdery Letters," and other good ones placed in their stead. 3t

Sister Clara Smith of Marathon, Iowa, mentions the labors of Brn. Whiting and Wedlock, who have been preaching in that vicinity.

Brother James Caffall wrote from Flora Vista, New Mexico, the 15th ult. He had held eleven meetings, and two persons had requested baptism.

Brother Henry Green wrote from Whiting, Kansas, that while at Richmond, Missouri, they had hoped to organize a branch, but that lack of work in the mines prevented. He left some inquiring. There is a varied feeling there concerning our work, which probably needs to be preached to be properly understood.

By recent letter from Bro. Anthony Delap, of Delavan Wisconsin, we learn that Brn. Short and Cooper are there preaching with success, and that some are ready for baptism. Bro. Delap says his faith is unwavering. He has grown old in the Church, and now rejoices in its prosperity and progress.

Brother J. T. Kinneman and W. T. Bozarth have been preaching at Spickardsville, Missouri, and vicinity of late, and the latter wrote from there the 26th ult., saying he intended to remain there for a season. His efforts were being opposed by a Rev. Padget of the Campbellites. We await results.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling."

GRANDMA.

Before my mind there comes to-night
My dear old Grandma's face;
I see her sitting by the fire,
In her old accustomed place.

I see those dark and lovely eyes
Look full into my own.
I see her smile, and hear her voice
In soft and tender tone.

She lays her aged hand in mine,
And speaks of days gone by,
She tells me of her many friends,
While tear-drops dim each eye.

She speaks in tender, loving tones,
Of those whom we call dead;
Recounts their many acts of love,
And kindly words they said.

She tells me of the living ones
Who're scattered far and wide,
And grieves because they cannot meet
Around the home fireside.

She tells me of her dear old home
E're Death had entered there;
Of youthful days, when hope was strong,
And life seemed bright and fair.

She speaks of many sorrows borne,
Of trials hard to bear;
Of failing health and bended form,
Of years of pain and care.

And now, in half impatient tones,
She says "she wonders why,
When folks have passed their usefulness,
They're not allowed to die."

No one has passed life's usefulness
While love beams from the eye:
While pleasant smile and cheering words,
Bring Heaven to Earth so nigh.

There's nothing else in all the world
Can thrill my being so
As happy smiles and love-lit eyes
And tones so soft and low.

They speak of a wealth of tenderness,
And a soul that is pure and true;
Of an unstained life and honest heart,
Which seemed possessed by few.

As I, in fancy gaze upon
My dear old Grandma's face,
I think, "Who else in all the world
Could really fill her place."

More than fore-score weary years
Have weighed her down with care;
Have made her steps so slow and weak,
And bleached her lovely hair.

I know full well that soon they'll say,
"Your Grandma's laid to rest,
The tired hands will folded lie
On a cold and pulseless breast."

But Grandma ne'er can die (to me),
For memory's magic power
Will e'er surround me with her love,
Like fragrance from a flower.

In childhood's hour she tended me,
In sickness bathed my brow;
With mild reproof she taught me right,
Can I forget her now?

Can I forget those handsome eyes,
So filled with love's own light?
Or the gentle voice and loving words,
Which made my childhood bright?

Earth may claim the feeble form,
But Grandma's lovely face
In the sacred halls of memory
Shall have an honored place.

Selected.

PRAYER UNION.

Memory texts for April: First Thursday.—Alma 4: 1. Jer. 36: 6. Second Thursday.—Job 1: 4, 5. Luke 22: 46. Third Thursday.—Psa. 78: 1–8 Matt. 4: 22. Fourth Thursday.—Isa 56: 20; 63: 11–19 ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

Sister Mary Page, of San Benito, California, requests the prayers of the Union, in behalf of herself, that God may increase her faith and remove, if it is his holy will, the affliction placed upon her. Sister Alice M. Dempster, of Anderson, California, requests your prayers in behalf of her husband, that if is God's will he may be restored to health.

HOME COLUMN MISSIONARY FUND.

Sr. Emma Silver, Lamoni, Iowa	$1 00
Sr. Margaret Kelley, Cuba, Kan	1 00
A Sister, Hay Springs, Neb	50
Bro. A. Nelson, Lander, Wyoming	1 00
Sr. Anna Nelson, Lander, Wyoming	1 00
Sr. Isabel Smith, Baxter, Iowa	50
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G. C and E. G. Hodge, Springfield, Neb	1 50
Sr. L Fredrickson, Carson, Iowa	95
Sr. M. H, River Sioux, Iowa	1 00
Sr. Ella M. Fuhr, Grove Hill, Iowa	48
Sr. Libbie Smith, Hopkins, Mich	1 00
A Sister, Council Bluffs, Iowa	1 00
Sr. Emma E. Pelton, Mondamin, Iowa	20
Sr. R. Vice, Des Moines, Iowa	50
Sr. Rebecca Miller, Deloit, Iowa	50
Bro. Peter Larsen, Havensville, Neb	25
Sr. Emma Larsen, Havensville, Neb	15
Sr. Matilda Larsen, Havensville, Neb	15
Sr. Edith Larsen, Havensville, Neb	10
Sr. Annie M. Larsen, Havensville, Neb	10

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, Feb. 28th.

LAMONI, Ia., February 22d.

Sr. Frances:—As our president requested me, I will try and write of what we have done and are still doing in our Mite Society at Lamoni. It is as the name signifies, a mite society.

We have no dues except ten cents as membership fee, and have very few donations. Our work is mainly sewing rags and making carpets. We have the names of eighty-three on our books; twenty-two have moved away, and five are lying in "God's garden" with their hands folded, peacefully at rest.

We held our first meeting April 12th, 1883, and have met regularly ever since, once a week, with but few exceptions. Have received $640.10 and expended $637 10. leaving a balance of three dollars in the treasury. Nearly two-thirds of our funds have been given to the poor, and the rest to the church. Our bell cost us $147, and is worth much more to us. It has reminded many of us of services at the church in the evening that domestic cares have made us forget. We have gained a reputation at least.

A family, who did not belong to the church, came here from Missouri, and as they seemed to be in destitute circumstances, we sent some of our members to see them. The woman said, after we had helped them some, that they heard where they lived that the "Mormons alway

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helped the poor," so they moved here. We thought our charity misplaced in that instance, as the man was able-bodied and could work.

Our society has not met with the encouragement it should have here in Lamoni, outside of those belonging. There are many mothers here who could donate old clothes or carpet-rags who feel that they can not spare the time to attend. We make use of almost anything; you would be surprised to see how every scrap is utilized. We do any kind of work in the way of quilting, tying comforters, plain sewing or sewing rags, and I can assure you the work is well done and cheap. We have a carpet to sell now. We would like to see a little more interest shown in our work. The little we have done is nothing to what we could do if we only had means. We have had calls for money from Saints in other states, and have aided them when we could.

The merchants here have been very kind in selling goods to us at, and below cost, for which we heartily thank them.

Sister Viola, we would like to hear from your society. We know that the record would show a faithfulness to duty some of us might well emulate. The success of the Lucas society encouraged us greatly, and we hope this will encourage others. However much these societies are laughed at, they are the means of doing much good; and as God blesses everything that is good, let us try to work faithfully even in the Mite Society.

We spend one-half hour in prayer with the Union, commencing at three o'clock, after which we attend to our regular business.

ELIZABETH J. BLAIR, *President*,
ALTHEA DEAM, *Secretary*.

GLEN EASTON, West Va. Feb. 3d.

Dear Sisters:—I often think how thankful the young mothers ought to be for the instructions there are in the Home Column. I surely would have been glad if I could have had something of this kind to encourage me while I was raising my children. I have been a member of the church for the past eleven years, and never since I obeyed the gospel have I for one moment doubted its truth; and though I have passed through many severe trials, yet I can say God has always been a present help when I trusted in him. I have been healed at different times by his power, and I have seen others healed, and his power manifested in various ways. We have had Bro. James Brown with us for about six weeks. He did some splendid preaching while here. He is a noble brother, and his instructions to the saints are always good. He left our place yesterday to labor elsewhere; and may God bless his labors wherever he may be. We are lonely ever since he left us. I think the *Autumn Leaves* are just splendid, not only for the young, but for the old. I love to read their contents—such grand instructions!" "So near and yet so far" in January number is so truthful.

I think the Prayer Union will accomplish much good. May God bless your labors; and I hope to be one of you ere long. Pray for me that I may see my way closely and have God's Spirit to lead me in the way that I can do the most for his glorious cause. We are most of us strangers in the flesh, but I seem to know you all in the spirit; for we are one in Christ our living head.

As this is the first time I ever attempted to write to the Home Column, I do not wish to weary you; so I will close, hoping that the dear Saints I have met in the past, when they read these few lines and see that I am still among the living, will breathe a word of prayer in my behalf, that I may be enabled to make my way from earth to heaven and meet loved ones to part no more. God's people are my people, and oh how sweet is communion with Saints.

Your sister in hope of eternal life,
CAROLINE WAYT.

Friday, Feb. 15th.

Sister Walker:—I would like to say a few words through the Home Column. I am not yet a subscriber to the *Herald* but will be soon. It has proved a great source of comfort and instruction to us. Elder Scott is with us now, but is going away soon; to return after a time, we trust. He has held two meetings at Cline's Hall, Cortland, Ohio. The attendance was fair, but the deportment was not good. Most of the people were afraid to come out and hear, but in endeavoring to open their eyes to the truth he has performed his duty, and his reward is certain.

I think the outlook is brighter here than ever before and some almost persuaded to obey. The Saints, though few, are happy and contented. As for myself, every day develops some new beauty of this religion. Surely it is a light from heaven flooding our pathway, and awaking joy in the hearts of believers. I think all objections will be removed, by the coming summer to my baptism. I shall embrace the very earliest opportunity of being adopted into the kingdom, that I may be one with the sisters in all good words and works. The Lord has been very near to me of late; verily he is Father and friend to those who trust him.

Ever praying for the welfare of Zion I remain
Your sister in hope,
M. ALICE PINKERTON.

EXTRACTS FROM LETTERS.

Sr. Sarah Jane Butler, Long Island, Kansas, writes: "I would ask, Can there not be an elder sent this way. Our branch is in a disorganized condition. We have no preaching, but recall with pleasure the time when we were privileged to listen to Elders A. H. Parsons and G. W. Shute, and we hope to hear from them again. In conversation with the minister of the Free Methodist persuasion to other day, we were made to realize most forcibly, 'Blind leaders of the blind.' Oh, how I hunger for the bread of life, spoken of by the Prophet Amos. How can people who study the word of God fail to see that this doctrine is the same as that taught by Christ and his Apostles? One by one the dear Saints are departing this life and being gathered home: but we have the assurance that the dead shall live again, and the dead in Christ shall rise first. May we so live, so strive to be faithful to the cause of Christ, that when he shall come to reign we may be accounted worthy to reign with Him."

Sister Flora Hannah, Sand Run, Ohio, writes: "How is it that more of the elders do not come here? We are able and willing to pay their expenses. We feel that several here are ready to unite with us, and there is a great cry for a preacher, because there is none in our branch who have authority to lay on hands. Bro. Beatty and Bro. Matthews did good work here, but we need laborers in this vineyard. Those who were brought in were among the best citizens of Sand Run, the Lord calling them out because of the honesty of their hearts. One great cause of our being so firmly united is, we are all in the same position; all are working in the bowels of the earth for substance. When the work is slack for one, it is slack for all. There are among us no rich, no poor; consequently Ephraim don't envy Judah, nor Judah envy Ephraim. This is the grand secret of our unity. The Saints all have their own little homes and land sufficient for a garden, so when work is slack and times are hard we can not be put out of them because rent is not paid. There are four of us who meet for prayer every Thursday forenoon at ten o'clock, and such blessed seasons as we enjoy will never be forgotten. An aged and afflicted brother by the name of Vener, sent for us to come and pray for him. When we went he was very low, and was spitting blood. We prayed with him; and from that time the bleeding stopped, and now he is able to come to meeting and has received the gift of tongues, and my son Samuel had the interpretation. I told you before about Samuel's wife. She was given up by the doctors after they had tried four different ones. At last when she thought she was dying she sent for the sisters of the Prayer Union to pray for her, (you must remember we have no elders here), and she recovered from that hour. Thus you see God can take the weak things of the world to bring to pass his purposes."

CENTERVILLE, Iowa, Feb. 22.

Dear Sisters:—I now think I will write a few lines, though with a sad heart, after laying our little son to rest. We ask an interest in your prayers, for we have one now sick, hoping that God will bless him and spare him to us. Oliver was only two years and three months old, but could say his prayers, every word. But the Lord's will be done, and with this thought we console ourselves. We would like to say a word of thanks to Bro. Russel Archibald, for in him we had a friend in need.

Little Oliver was born at Cheltenham the 11th day of November, 1887, and died in Centerville, on the 18th day of February, 1889. He was blest by Bro. Gillen. SR. DAVID THOMAS.

Dear Sister Frances:—Meditating upon the things of God, the affairs of the church and the approaching General Conference, it came vividly to my mind that at this conference all those ministers who have not quit the use of tobacco will have their licenses withdrawn; and remembering this, I feel to ask the sisters of the Prayer Union to pray earnestly to God that our brethren may see the evil of its use and acknowledge the loving kindness of God towards them in his counsel and that they may plead with him for strength to overcome. I feel that the Lord wants us to come up higher, and if we follow the admonitions of his Spirit we shall know how to dress, and conduct ourselves in other particulars. We shall be a peculiar people, not caring what others may say, but so live that they may be constrained to to acknowledge that we are serving God as becometh his children.

"The Science of Healing" by Elder D. S. Mills

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in *Autumn Leaves*, is a very interesting article; and is just what I had been pondering about—oh, it did me so much good! Yes, indeed, we do so much need the gift of discernment, with wisdom, knowledge and understanding; and if we continually have our hearts lifted up in prayer to God he will not let us be in want of it.

Your sister, MARY KNIPSCHILD.

Correspondence.

LLANELLY, Wales, Feb. 4th.

Bro. Blair:—The apostate condition of this part of the world has been the cause of meditation to me. That to transgress the laws of the Creator is injurious to man can be plainly seen in this field. I have not been able to do as much as my desires would lead to, owing to circumstances, but have tried to do all I could. The records kept above may, in time, tell that some good has been done. It is but justice to the brethren who have labored here in the past, as their financial affairs would permit, to state that all labor in this field is done under difficult circumstances. Unknown to the brethren who have had the pleasure of confining their labor to a republican form of government toleration of liberty in religious thought and practice has a heavenly ring to it, and hence the beauty of the law of life in Christ Jesus.

While the latter day apostasy pressed its feet into the free soil of America and left its footprints there to the disgrace of truth and the partial impeding of the little stone, the beast itself came over here and died, and the unpleasant odor of the carcass is still in the nostrils of the people. The spirit of the Evil One imitates a portion of the work of "that unction," even bringing things of the past to their remembrance when the New Evangel is offered to them.

There are no School-houses to be occupied in this isle by those wishing to publish "Glad tidings of great joy." That feature belongs to a nation whose constitution was authorized by inspiration. This nation is heavily taxed and tithed; the latter applied to the national church. The Protestants are prominently situated and have supplied themselves with commodious chapels, into which pride (one of the barriers against truth in the last days) and prejudice have crept. After taking in the situation we have tried to adapt ourselves to the best way at present available to publish salvation abroad by getting private houses to speak in and to speak on the streets when the weather is permissible.

Personally, I am laboring under great disadvantage, in that I can't use the Welsh language to any advantage. The men best calculated to further the cause in this field are those who can use both the English and Welsh. If limited to one the Welshman has the advantage by far.

I rejoice to read of the onward march of our cause in other localities throughout the world. And while the favorite anthem of this kingdom is "God save the Queen," my prayers are, "God speed the noble cause." Father has been and is yet wisely devoting portions of the time trying to recall those that during the dark hours of the past through the influence of evil and designing men have been induced to wander from the fold. It is hoped that through wise labor and the influence of the Holy Spirit all will be well. In this town is to be found the only chapel in Wales that is owned by the Latter Day Saints. There are only a few Saints in this branch, and a little more life and energy in those few would be commendable.

"Come up higher" was not only good and timely, but necessary to accomplish God's eternal purposes. May God bless his people with strength and wisdom to mold an acceptable character on earth and his servants with the necessary qualifications to fill their callings, and then further His work with rapidity. Hoping ere long to give better tidings from this quarter, I solicit the faith of all in our behalf.

Yours in bonds,

E. A. DAVIS.

SPRINGDALE, Ark., Feb. 17th.

In answer to numerous inquiries concerning this section of country, perhaps it is well to give a brief description of its merits and demerits.

The northwest portion of the state is admitted to be the most desirable, considering everything. The counties of Benton, Washington, Madison, Franklin, in fact the area bounded east by the ninety-third meridian, and south by the Arkansas river, is similar in soil, climate and productions—taken as a whole.

The Arkansas River Valley and the foot hills adjoining are best adapted for cotton raising—at least cotton is the staple product. There is no hay raised save a very little millet, and only a small percentage of corn and oats; of these barely enough for the use of the growers, in most instances. There is virtually no market for anything but cotton.

Some claim there is no market for grain, cattle and hogs, because none are in market. Others say there would be no sale for them if they were produced.

Very few cattle or hogs are to be found in a marketable condition. They are expected to get their own living—which is a very poor one this season—as the acorn crop, their main dependence in winter, was almost a failure the past season.

There is a heavy growth of timber on the Arkansas River, and in the valleys of all the principal streams. The soil in these low lands is very rich, but very sickly, with very few exceptions.

The bench lands and foot hills have a lighter soil, and contain more or less rocks, especially on the brow or declivity of the hills. But the rocky ground is said to be richest. These higher lands are healthier. And then the mountains! Occasionally a twenty, forty, or even eighty acre farm is to be found on the bench or second bench of the mountains; but usually it will be in disjointed patches. More or less of these mountain farms, (usually more) are very rocky. But in Newton county, and some other sections, the summit of the mountains is broader, extending for miles, giving room for goodly sized farms, it is said. But there are so little railroad facilities—and their better mountain regions are so hidden and hemmed in (almost inaccessible) that people who wish to live as civilized enlightened and progressive communities do, are slow to settle there. Nevertheless the natural advantages are all that could be wished for. The soil produces abundantly about everything one could desire in fruit, vegetables and grain. Peaches are the principal fruit (save wild berries which are plenty in many places) on the south side of the mountains, bordering on the Arkansas Valley. Apples are as good a crop, however, a few miles back—and up.

There is a broad coal belt, reaching from the west line of the state nearly half way across eastward, and from the Arkansas Valley to the north line of Washington county, undeveloped, however, except in a few localities. At Coal Hill, Johnson county, on the line of the Little Rock and Ft. Smith Railroad, there are a number of coal mines in successful operation—successful at least to the managers.

And right here let it be stated, what is an undisputable fact, that certain parties at Coal Hill are and have been flooding the United States with printed circulars holding out inducements to settlers, and making statements concerning the natural advantages of that immediate locality which are false in every important particular. One man near there told us there were over forty families in Coal Hill, really starving. We can not doubt it.

Here in the vicinity of Springdale—near the north line of Washington—there seems to us near every facility for making a perfect home as we can well imagine existing in one place on this mundane sphere. The climate is delightful—neither subject to extremes of heat or cold. The February of here is similar to April in Lamoni or farther north. There is an abundance of nearly all the common fruits, and the face of the country is level or rolling, though mountains are in plain view. In fact this is a kind of plateau, from 1,300 to 1,500 feet in altitude, it is said.

To those purposing going south of here—even to the Grand Prairie, or Lonoke country—we would say, Don't go there to live. Or if you do, get your life insured and leave your families behind you. We have seen enough of the plain lowlands, and conversed with so many who have traveled over the whole state, those who have resided in these beautiful level localities—and we are confident that they are without an exception, sickly, especially for northern people, and to them fatally so.

Here we find fine fields of clover and timothy are raised, most kinds of grain, and every vegetable common to any of us, besides worlds of fruit. Timber is plenty, water good—usually freestone—soft and pure.

We hear of very little work just at present here, in or near Springdale. The railroad line which enters this state from Missouri, passes through here, the St. Louis and Frisco having branch connections ten miles north at the booming little station of Rogers, and the same distance south at Fayetteville. There is said to be plenty of work both at Rogers and Fayetteville. There are flattering prospects of another railroad here. And we are told that there will be plenty of call for laborers here in a few weeks, as soon as business opens.

Some are plowing for corn already, but to-day a two inch fall of snow covers the plessing landscape in every direction. Springdale has a large canning factory, one of the finest roller mills in the country, woolen mill, two fine school buildings, besides churches, stores, smithies, etc. Claims 1,500 inhabitants. There are some rare chances for obtaining cheap, desirable homes, provided one has a few hundred dollars. Town property is, in most instances, preposterously high, however.

The soil is principally ginger color, with a clay

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subsoil—sandy enough in most cases for successful, easy fruit-raising, deeper and richer in the creek regions where it is more broken. The oldest cultivated farms—in fact most of them owned by native "mossbacks,"—are tilled year after year without fertilizing, and with not more than half the amount of labor usual in the north, and still good, or fair crops are the result. There has been considerable emigration hereabouts from the north and east lately; and the people are beginning to wake up to the reality that there is a different way of living and a better way of farming. It is said, and we are satisfied of the truth of the statement, that a family can live comfortably here on half the amount of expenditures necessary in the north, after once being located properly.

Dry goods, groceries, hardware, etc., are fully as cheap here as in towns of similar size further north. But away from the railroad, or even at stations along the Arkansas River, goods are much higher. The White River has its source in Madison county, south-east of here, but it meanders northerly by us, within a few miles, on its way to Missouri.

There is a strong element of southern party spirit among the leading people nearly all over this part of the state. It seldom develops into true bravery or even to desire equal rights. But there is a wholesome fear of law, and northern unionists persist in remaining on southern soil whenever they choose to do so. But the snap-dog yelp and venom will crop out in sneaking threats even as far north as we are.

There is a Grand Army Republic lodge at Springdale in successful operation. The old veterans are no easier frightened now than they were in time of the war.

Any further information concerning our country will be willingly given.

PERLA WILD.

HARTMAN, Arkansas, Feb. 10th.

Dear Herald:—I came to this place last March, rented a farm and went to work to get rich, not stopping to pray or talk religion to anybody, not even telling any one that we even belonged to any church. Finally my son told a man that we were Latter Day Saints, and the next Sunday the man and his wife came to see us, saying they came on purpose to learn what we believed. He was well pleased and during the day there were twenty or more came to eat peaches, it being about the first Sunday in June. All who came learned to what church we belonged. I will say that my farming was a failure, not raising enough to pay expenses. Whether it was because we tried to hide our religion or not, I can not say, but we got thoroughly advertized the day referred to. Finally a Baptist preacher came and wanted to know what our religious faith was. We talked on the subject some time when he said we were right and he was wrong and his flock was without a shepherd; that he would never preach again. He lives about sixty five miles from here and wants an elder to come there and preach. About this time quite a prominent man came into this part. He came to my house, he said, on purpose to learn what we believed and was wholly taken up with the doctrine. He was a member of the Christian church. I afterwards saw him several times and the last words he said to me were that if I would come over there and preach I could baptize him and his household. I did not tell him that I held any office in the church. He lives about forty five miles from here and is a Justice of the Peace—lives south of the Arkansas river. While all this was going on the Holiness people were holding meetings, abusing everybody that did not bow to their whims of doing away with all the ordinances taught in the New Testament. On the 23d of September two other men—John and David Nanny—members of the Christian church—began to enquire about our faith and were convinced the same day. They were entire strangsrs to me. They and their mother were baptized in January. Judge Moss, Probate Judge of Newton county came and visited me and is convinced of the work and invites an elder to come there and preach. He will furnish a home for him. I have just got a letter from a Bro. Worthington thirty miles from here wanting preaching at his place.

Bro. Wildermuth got here in November; was quite hard run. Went to work making rails and chopping cordwood for a living and preaching at night and when he could. He baptized six while he was here. He has gone from here to Springdale, where he expects to settle. There were a great many calls for preaching when he was here and full as many since. I cant see why there has not been an elder sent here to work this territory up long ago. Will say that if the Conference sends one here it would do well to send one that does not use tobacco. Bro. Wildermuth could not go to any of those places to preach as he could not spare the time nor the money.

B. H. CASE.

WEIR, Kan., Feb. 20th.

Bro. Blair:—Since last writing I have been preaching at two new places in Barton Co., Mo., and at Arcadia, Kansas, where much interest was manifested. Sickness in my family prevented my returning there as yet, and I have been preaching near home where I could return, often getting home near midnight. The first of the month I received a challenge from the Christadelphians to debate the unconscious theory, (and the Book of Mormon because it teaches contrary to that), with their local minister. I went to their head quarters, Scammonsville, seven miles away, to see them, and preached there to crowded houses the most of one week and part of the next, they opposing until after ten o'clock often, then agreeing to debate, requesting to be allowed to bring any of their church to meet me, to which I agreed, the debate to begin the 25th and continue twelve evenings.

I have just returned from our district conference at Angola, Labette Co., Kansas. Peace and union prevailed. Steps were taken towards procuring a tent for missionary purposes the coming season. Many places are waiting for me to return and preach more. One place, where there is a Seventh day congregation, where I preached a week last spring, one of their elders opposing one evening. Bro. Walter Taylor tells me they wish me to return, and if their elders can not refute our teachings, especially in regard to the Sabbath, some will leave them. I would rather meet that than any question I ever investigated. I want to go there soon. Many are admitting the truth, but it is hard to convince them of the necessity of present obedience.

As ever yours,

D. S. CRAWLEY.

COAL CREEK, Colorado, Feb. 11th.

Dear Herald:—I am young in the church. My husband, our oldest son, fifteen years of age, and myself were baptized November 15th by Bro. James Caffall. Since then we have had our other five children blessed by Bro. David Crow. I do believe this to be the work of God, for the testimonies I have received are enough to convince me. I was as sick as a woman could be, and I requested Bro. Crow to administer to me, and before he had removed his hands I was entirely free from pain. My desire is to ever be faithful and live near to God. I ask an interest in the faith and prayers of the Saints. I thank God for the day that Bro. Caffall came here. May God bless his works wherever he may go. My husband and my oldest sons are in Pennsylvania, where we expect to make our home before long. I am sorry to say there is not a Saint there, and my desire is that the Saints will pray for my husband and son that they may be kept in the true faith which they have obeyed. We know that prayers are much availing if we walk upright and just.

We have meetings here every Sunday afternoon and prayer-meeting every Wednesday night; we hold our meetings at Bro. Menzie's house. Though few in number we rejoice. Bro. Caffall's words have come true that we would lose our nearest earthly friends as soon as we obeyed the truth. But that is nothing. What would it benefit us if we gained the whole world and yet lost our souls?

Your sister,

MRS. MARY WINSHIP.

BRINTON, Michigan, Feb. 22d.

Bro. Blair:—With pleasure I write, having just closed a three evenings' discussion with Elder A. Weeks of the Seventh-Day Adventists upon the "Sabbath Question," and I feel it was a success upon our part. The first two nights each had two half-hour speeches each evening, and on the third evening we had three half-hour speeches each; then five minutes each for closing speeches. We had no moderators. The people put in one of the school officers for chairman to keep order, time, etc. Mr. Weeks acted fair, and with a good spirit, outwardly; but to my mind, and to the minds of a large majority of the people, he utterly failed to sustain his points. The proposition read as follows: "Resolved: That the Seventh-day Sabbath as given to Moses is binding upon man in all ages of the world." A. Weeks affirms, J. J. Cornish denies. The Seventh-day people have been in this part for several years, and my coming in among them seemed to stir them up a little, and one or two gave up keeping (or trying to keep) the seventh day. So when the elder came, he said he understood that some one wanted to discuss the Sabbath question, and gave the people to understand he was prepared to meet any one upon it. One of the men who had formerly believed that doctrine wrote me, so I accepted the challenge, and am satisfied that Elder Weeks will be like Elder Leland was two years ago, who said, "This is the first Elder of the Latter Day Saints I have met in debate, and I'll never meet another one." A vote was taken after the debate was over which stood fifteen for Elder A. Weeks, and eighty-nine for me. Many did not vote either way. I now learn that two who voted on

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the other side, said they knew I proved my points, and that the other man did not prove one point, and said the reason they voted as they did was because I was a Mormon. I expect to see several obey the gospel soon. Some have manifested a desire to obey. I have given them tracts and asked them to investigate thoroughly the doctrine before they come into the church. Our cause is onward. Several are now ready in Coleman to obey the truth. The First-day Adventists, I learn, are trying to work up a debate with me upon the "Soul question." Bring it along! I would like it splendid.

Mr. Weeks once threw out a little on the "pit," "prison," etc. I gave him to understand I was ready to meet the issue, and would not take a back seat for him nor any other. But he passed it off by saying he hoped they would get the other man to come out and challenge me. It seems strange that after they boast of their college-taught men—their great scholars—and of not sending their men out until they are able to meet the world etc., and yet they have to take a back seat when an unlearned, despised Latter Day Saint says, "I will take up that challenge, and take the Bible for it." But say they, "O, I didn't mean you, I meant the Methodists or Baptists or some of those other fellows."

I believe we should have a good tract gotten up upon the "Soul Question."

In bonds of love, I remain your brother in the one faith, J. J. CORNISH.

BLUE RAPIDS, KAN., Feb. 12th.

Saints' Herald:—There is no remarkable news to write at present of the progress of the gospel in our district. We are still alive, however, and during the past year have seen several most excellent men fall into our ranks—men who have a wide reputation and influence for good throughout the counties where they reside. Of these might be named Frank Curtis of Clay county, Mills Stewart of Washington, and Wm. Parsons of Jewell county. These three men alone, new members though they are, have the influence and financial ability sufficient to preserve, build up and extend the work throughout this district if they will.

The North West Kansas District is not what it once was. The western portion of the state, weary of the slow progress of the eastern part, have disunited, divided and made arrangements o set up a district for themselves. The kingdom of Israel is divided; some Jeroboam, unwisely perhaps, or unadvisedly, has sown the seeds of disunion, and the result is that a district which, when united and in its most prosperous period, was small and weak compared to many others, is now broken into two comparatively weak and insigficant fragments. Henceforth Ephraim, with all his high hopes, with his glowing promises and enterprizing zeal, unembittered by the first tossing of the tempest, shall carve his own destiny and make his way alone among the elements; yet the remnant of Judah still survive at Mount Zion, and the name of the Lord still lives at Jerusalem—(that is, the original district.) We shall hope that the wicked Assyrian may not take advantage of our weakness and distress, and make both sections entire captives to his will.

The last conference of the old northwest Kanass district, showed a very decided growth of interest in the work. The three original branches and one newly organized, were fully represented and reported, and one promising young man was baptized. There are two missionaries who are devoting their entire time to the ministry in the district, this winter, under the direction of the Presiding Elder, viz, Elder George Beebe of Superior, Nebraska, (though he has been south of the state line,) and Bro. Chas. Duncan of Kingston, Missouri. The former is doing a good work locally as well as travelling through the district. He should have the everlasting love, confidence and respect of the Saints everywhere, for the reason that when he is not engaged in building up this great work, he has always been exempt from that common weakness of human nature of periodically tearing down and dividing, not only what himself but many others have labored many years to establish.

Bro. Duncan is yet young in the ministry, but is doing splendidly so far as I have heard from him. He spent a week in Blue Rapids and left a very large and interested congregation at the close of his appointments. Bro. Duncan is of purely Scotch extraction, and claims that he was shown by God that he was of the stock of Israel, of the tribe of Simeon.

The future prospects for the work in this district are perfectly good, even though we have but half our former territory to operate on. All the work needs here is that the conditions may be made favorable for the natural workings of the work, and the use of a little—money, and the beatiful and fertile valleys of the Blue, the Republican and Solomon rivers be made happy and rejoice on account of the unexampled blessings of God's people. For instance, in passing through the district last fall, weak and discouraged though it was, I visited at least twenty-five brethren who were abundantly able to pay annually at least twenty five dollars for the encouragement of this great work. This would aggregate annually the sum of $625 00. Let this sum be raised and expended annually as follows: To aid three of our local elders, under appointment by General Conference by recommendation of district conference to work as much as their circumstances and this help would permit in our district, $100.00 each—$300 00. To General Conference appointees having oversight of this, and several other districts (by this disrict)—$200 00 To the worthy poor (and by the Spirit the writer knows such still are among us and should receive aid and assistance from this source)—$125 00—To'al $625. 00. The above is but what should be expected if conditions are made favorable for this work to work as it should. And though defeated in our purpose we have worked and shall work that this may be so. I verily believe that if this reasonable enterprise could be brought about and the conditions simply made favorable for it, that five years hence our number would be at least a thousand, and ten years hence at least ten thousand saved and immortalized souls. In addition to this we should ourselves be a happier, wealthier and more contented people, worthy to inhabit so grand and glorious a country as are the valleys of Kansas named above.

We beg pardon for writing so long a letter of local interest only, but we believe God will soon bring about great things for the progress of his work here and desire to encourage all to hope and pray to that end. We believe the "sifting time" to be nearly over. We invite all the Saints who desire a home in the west, to look over this beautiful land, to which, if one ever leaves, they are sure in time to return.

Our district conference will be held at Blue Rapids, March 30th and 31st. We hope to have a good and profitable time, and that all things may work together for the growth and prosperity of the work. If it would be proper, and desirable, arrangements can easily be made for such as would enjoy it to take an excursion ride on the steam yacht "Gem City" to the forks of the Big and Little Blue rivers a distance of four miles above town. In hope of Zion's growth, prosperity and triumph, through the bestowal of the precious gifts of the Holy Ghost upon many precious souls.

MAHLON SMITH.

ANNEX, Va., February 17th.

Editors Herald:—Without any desire to dictate to, or assume to control other people's business, I have often felt inclined to write a few lines on the subject of complaint towards delinquent subscribers which I occasionally see made in many of the newspapers and periodicals of the day, and sometimes in the *Herald.* Now if editors would stop every person's paper who did not renew as soon as the time expired for which his subscription was paid, or satisfactory notice given for continuation, I am persuaded that much fault-finding towards delinquent subscribers might be avoided.

The old credit system in regard to newspapers and the like, ought to be entirely obliterated, and editors have it largely in their power to put it down. I have often heard an old saying and I think it a very good one too, that a man had better cry over his goods, than to have to cry after them.

Now I am much in favor of a law being made that when editors send their publications without some special contract on the part of the subscriber, that payment can not be compelled.

I have been for some time past as liberal a subscriber and reader of all that my circumstances would justify, of many of the publications in circulation, and have tried to keep up an invariable rule of pre-paying all my subscriptions. And now I wish to say a word to ye editors of the *Herald* and *Hope*, and I want you to post it up in your office, where you can see and not forget it, that when the time expires for which I have paid and I fail to remit the subscription price of each paper, or make special contract for them, and you fail to discontinue them, you may come up missing about the pay, unless you collect it by law.

I have a number of times in my life been much annoyed by having papers continued after my subscription and prepayment had expired, even after sending notification beforehand.

With kind regards, I am yours for the right,

O. E. CLEVELAND.

Old age totters with wasting years, laden with infirmities, with shattered bark passes into the sea unknown; shoreless, fathomless, eternal, to sink in darkest night of misery and woe, or rise to glorious day of endless bliss.

BIND together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

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

DECLINE AND FALL OF THE FIVE GREAT EDENIC MONARCHIES.

CHRONOLOGY (Usher and Rawlinson).

Flood	2,350	B. C.
Nimrod founds Chaldean Empire	2,218	"
Abraham called by God out of Chaldea	1,920	"
Abraham visits Pharaoh King of Egypt	1,920	"
Susianian supremacy over Chaldea	1,913	"
Chaldean supremacy	1,900	"
Chaldea merges into Asyrian Empire (cir)	1,400	"
Division of the Kingdom of Israel	975	"
Captivity of the Ten Tribes (Kingdom of Israel)	725	"
Destruction of 185,000 Assyrian soldiers by a destroying Angel	710	"
Second Susianian supremacy (brief)	700	"
Isaiah the Prophet prophecies in the Kingdom of Judah	750—690	"
Invasion of all these Countries by the Northmen (cir)	634	"
Destruction of Nineveh,—Assyrian Capital (cir)	600	"
Rise of Media and new Chaldean or Babylonian Kingdom	600	"
Jerusalem and Judah taken by Nebuchadnezzar King of Babylon	588	"

THE ANTEDILUVIAN WORLD.

According to Josephus the name "Eden" was a general term used to designate the known antediluvian world. This Eden was bounded by, or at least included the great Nile, the Euphrates, the Tigris and the Ganges rivers, and on the south was separated from the Indian ocean by the shining coral strand that separates that ocean from the main land. The Armenian and Caucasus mountains on the north separated this sunny land from the "north country" which remained an unknown and unexplored waste until the time of the Assyrian monarch, Esarhaddon, B. C. 680. On this (Eden) land primitive man was born and here only attained nearly the age intended for him, that is, a thousand years. It was undoubtedly in the broad and fruitful valley between the Tigris and Euphrates rivers, now known as Mesapotamia, that man first sinned, fell, and thereafter fast deteriorated toward the level which he now occupies. By the time of the flood the average age attained by mankind could not have been more than one-tenth that enjoyed by the first parents. God saw fit, therefore, to cleanse Eden of her first original inhabitants and hence brought on a flood of water and Edenic mankind disappeared, save only Noah and his family. These, being saved, increased rapidly and a hundred years after the subsidence of the flood the descendants of this man commenced the organization of the primitive nations or kingdoms of mankind. Of these nations we desire to give a brief sketch only of a small section of their history. Before noticing their decline and fall we will simply note the

RISE OF THE EDENIC NATIONS.

The five principal nations of Eden named in the order of their antiquity were as follows: Egypt, Chaldea, Susiania, Kingdom of Israel, and Assyria.

The Egyptian race and nation were known to the first annals of history. It was in existence and flourishing when the others were founded.

The kingdom of Chaldea was founded by one Nimrod who became its first king and made Babel (Babylon) its capital city. This Nimrod was the fifth from Noah.

The Susianian kingdom was almost if not quite as ancient as the Chaldean and had its capital city at Susa and Susub, (Kudeer Nak hunta) became its first king.

The kingdom of Israel comprising the descendants of Abraham, the tenth from Noah, may be said to have originated when Abraham left Chaldea at the command of God 1921 B. C. This race was kept unmixed from the others by the rite of circumcision which was observed from the time of its founder.

Assyria, the last, was founded by a Chaldean colony led by Asshur who founded Nineveh to the north of Babylon. About the year 1400 B. C. Chaldea became very oppresive to Israel then just commencing to flourish under the judges, and Chushrithathine, the Chaldean king, brought Israel under heavy tribute to her for 8 years. This was followed by the growing Assyrian power making both Chaldea and Susiania tributary to Assyria —mere Assyrian provinces. In this condition these nations prospered until about 1000 years B. C. which was perhaps the most prosperous period in the history of these nations. We will briefly note

THE PERIOD OF EDEN'S GLORY.

During the reign of David and Solomon the kingdom of Israel may be said to have attained to its greatest glory. This also might be said of Egypt and Assyria. Five hundred miles to the southwest of Jerusalem ancient Egypt enjoyed the inexhaustable products of the great Nile valley. This rich valley, with its system of irrigation, probably projected by the patriarch Joseph and constructed wholly or in part during the period of Hebrew bondage, (its principal channel was called the river of Joseph), had become Eden's great southern garden. It was the granary of the whole world. The majestic flood of the Gihon (Nile) never failed to annually bring its supply of rich sediment which it distributed lavishly over the whole valley. This made the productions of that valley incredibly great. Herodotus says the valley contained 20,000 inhabited cities. Egypt at this time, as well as Assyria, aspired to universal sovereignty. But the land of Israel lay directly between, and it only had any promise by God of this distinction. Solomon, king of Israel, was the son-in-law of the great Pharaoh of Egypt and he might reasonably have expected to obtain all Egypt by peaceful annexation in fulfillment of God's promise to his forefathers of universal sovereignty to the throne of David eventually, but this was not then to be.

Assyria lay to the northeast of Jerusalem some five hundred miles. Assyria proper occupied northern Mesopotamia, Chaldea central, and Susiania lower Mesopotamia. The last two were mere dependencies or provinces of Assyria at this time. This Mesopotamia (meaning the between river country) was Eden's great eastern garden. It contained thirty thousand square miles, while the alluvial valley of the Nile only contained twelve thousand. It lies between the Tigris (Hiddekel) and the Euphrates rivers. The land in some places between these streams is nearly as level as a floor for a distance of eighty miles and at this time would produce from two hundred to six hundred fold for every bushel of wheat, barley or doura sown upon it. Either of these three nations could easily raise and put in the field an army of one million men. The other portions of Eden were occupied, Arabia by the race of Edomites and Ishmaelites, and India, the Ganges valley, Ophir or the East country, by the descendants of Abraham by Keturah, all unfortunate or unfavored offshoots of the house of Israel proper. Of the Edenic nations the kingdom of Israel undoubtedly had the brightest prospect and the most glorious hope of holding universal sovereignty over all Eden with its fruitful gardens and its glorious residence mountains in the center, the best portions of which had been given them by Israel's God in an everlasting covenant with their forefathers forever. But alas, Israel was the first of these nations to decline and fall. We will accordingly notice some events connected with the

DECLINE AND FALL OF THE EDENIC NATIONS.

In the year 975 B. C. Rehoboam, son of Solomon by a Moabitess princess, was crowned king of Israel. This was made the occasion of the secession or revolt of ten of the tribes of Israel. The expressed motive of the revolt was the oppressive taxes for the support of the government and building the temple at Jerusalem. The real motive, however, was no doubt the aspiring ambition of the tribe of Joseph on account of the patriarchal blessing of that tribe through Jacob, who, blessed them in the following language: "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." With this glowing and preeminent blessing the tribe of Joseph resolved not to quietly and willingly pay longer the exactions laid on them for the aggrandizement of a line of sovereignty solely vested in the tribe of Judah. Henceforth the ten

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revolting tribes, including the tribe of Joseph, were known as the kingdom of Israel, while the tribes of Judah and Benjamin [and Levi?—Ed.] alone constituted the kingdom of Judah at Jerusalem.

The vexation between the powerful half-tribe of Ephraim and the tribe of Judah soon brought on a civil and sanguinary war. The armies of the two kingdoms met near Bethel where Jacob had his vision of the ladder and of the universal sovereignty of his descendants so many years before. The army of Israel numbered eight hundred thousand men; that of Judah five hundred thousand. The result of that day was that Israel fled, leaving five hundred thousand men slain in that dreadful carnage. The command of Sinai "Thou shalt not kill," was disregarded by God's elect and covenant people themselves. No other event need be recorded as the cause of Israel's decline and downfall as a distinct race and nation; Egypt and Assyria had no further rival for supremacy. Israel's destruction and captivity came first.

After lingering two centuries Assyria came and first carried away three tribes into captivity, viz., Reuben, Gad and Manasseh; and on another occasion Dan and Naphtali. Very many now left Samaria voluntarily and went to their captive brethren in Assyria, who occupied a rich and productive country in the interior of the kingdom now known as Migdonia. About the year 725 Shalmanezer IV came against Israel for the last time, laid siege to Samaria, its capital, for three years, which he finally reduced and made the insignificant remnant of Israel, numbering twenty-eight thousand two hundred and eighty, prisoners of war. Shalmanezer had but just effected this purpose when tidings came to him that a usurper by the name of Sargon had seized the Assyrian throne in his absence, and the doomed monarch found himself deserted by his army and himself in a more dangerous condition than the Hebrew captives whose government he had so long sought to destroy. Samaria fell B. C. 722, and B. C. 721 these last captives of the kingdom of Israel were taken into Assyria by Sargon and the kingdom of Israel was no more.

The remnant of Israel was left with but a hope and a promise. In the year 725 B. C. their prophet, Hosea, saw the army of Assyria invest Samaria to carry off its last feeble fragment, and knowing that it would soon disappear *vice* Damascus and be swallowed up by the heathen or Gentile nation of Assyria, prophesied this for their encouragement: "I will be as the dew unto Israel. He shall grow as the lily, and cast forth his roots as Lebanon. *His branches shall spread*, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; *they shall revive as the corn, and grow as the vine;* the scent thereof shall be as the wine of Lebanon. Ephriam shall say: What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

The next great event which effected the interests of all these nations occurred in the land of Judah—or Judea. The kingdom of Judah had been tributary to, and the ally of Assyria in her oppresion of Israel. But for some reason she had now thrown off the Assyrian yoke. Accordingly Sennacherib, son of Sargon, invaded Judea, and of his first expedition the Assyrian monarch himself says: "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about, I took and plundered a countless number. And from these places I captured and carried off as spoil two hundred thousand one hundred and fifty people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multiitude."

Sennacherib had no sooner returned from re-imposing a heavy tribute on Hezekiah, which took the very gold and silver from the temple to pay, than Judah again threw off the Assyrian yoke, and appealed to Egypt to aid her in asserting her independence. Sennacherib again invaded Judea with an immense army consisting of one million infantry, one hundred thousand cavalry, and ten thousand armed chariots. This great force was aimed more especially against Egypt, as Judea was, like Israel, reduced to a mere shadow by former Assyrian expeditions. This great army passed by Jerusalem and marched southward to Pelusium, in order to meet the combined Egyptian and Ethiopian army which was advancing to the aid of Hezekiah. While encamped within sight of the Egyptians a destroying angel, in the night, slew all the captains and chief men of the Assyrian army, to the number of one hundred and eighty-five thousand. This terrible visitation threw the balance of the army into a panic and they fled, being pursued and cut to pieces and many of them slain by the Egyptians.

Assyria now lost her prestige and her power over her tributary provinces. This event no doubt gave the Hebrew captives in Assyria the opportunity of escaping their captivity. In the alarm, consternation and despair of the Assyrian nation over this event, the captives from Judea, as well as the ten tribes, so-called, undoubtedly took their leave of Assyrian captivity according to the prophecy of Isaiah. See 10th chapter.

This also gave the old Susianian kingdom at the mouth of the Tigiris and Euphrates rivers a chance to throw off the Assyrian yoke. Isaiah, who was living while all these events were in progress, says in his eighteenth chapter, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers spoiled."

It seems that Ethiopia, seeing Assyria's weakness, sent at once an embassage in the vessels common to that nation made of the large bulrushes common to the banks of the Nile and its tributaries in Equatorial Africa (which vessels the Ethiopians made water-tight by a thick coat of bitumen) to the Susianians who had been oppressed by the Chaldeans and Assyrians ever since the time of Abraham (Chedorlaomer, whom Abraham defeated, being the last king of the former Susianian supremacy). The effect was that Susiania regained supremacy over both her own country which had now become a mere delta, "whose land the rivers have spoiled"), and also as far north as Babylon. Instead, however, of entering into a league with Ethiopia, Merodach Baladan, the new king of Babylon and Susiania, sent messengers to Hezekiah king of Judah and formed an alliance with Judah according to the prediction of Isaiah: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled."—Isaiah 18.

The career of Merodach Baladan was very brief, however. He was defeated by Sennacherib and fled for safety to an island in the Persian Gulf, and with the alliance with Judah yet in force, the downtrodden, ancient kingdom of Susiania lost its national supremacy forever. The woe pronounced upon Ethiopia, or the "land shadowing with wings," came upon them under the reign of Esarhaddon, son of Sennacherib, who made a conquest of that country, divided it into twenty fragments and appointed Assyrian Governors therein. From the above events which occurred about 700 B. C., nothing of particular importance occurred until about the year 634 B. C. In that year the remaining Edenic nations were made acquainted with a power they hitherto knew not of. Pouring through the zagross passes of the Armenian Mountains, there came an irresistible force of northmen, who, to the astonishment of all these luxurious southern nations, displayed superior military tactics to them all. Well armed, well disciplined, well mounted, they swept through Assyria like a tornado. The Assyrian army was defeated and shut up behind the walls of Nineveh. Cities, towns and villages were sacked, pillaged and burnt to the ground. The inhabitants were cut to pieces and slain without mercy and none escaped except by flight to the mountains or by taking refuge behind the walls of the largest cities. Leaving Assyria a blackened desolation, these so-called barbarians swept south to Chaldea and to the walls of Babylon. The "land of Nimrod" was desolated with almost demoniac fury. Bereft, seemingly, of all reason or mercy, "like a young lion among the flocks of sheep" the ruthless marauders swept large provinces at once of their inhabitants and

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their rich spoils. Mesopotamia, Eden's largest, most populous and productive garden was "torn down and trodden in pieces" so to speak. The sins and oppressions exercised for so many centuries by these nations against weaker powers, and especially the kingdom of Israel, had at last found them out. The enemies and adversaries of Israel had at last been "cut off" as nations, not totally, but they had received their mortal blow. From Babylon the invaders started for Egypt and the valley of the Nile. Halting at Ascalon to rest their horses the Egyptian king sent an embassage to entreat the mercy of the invaders, who named an immense tribute at the time as well also as an annual tribute thereafter, which the Egyptians paid the invincible invaders rather than see the desolation of their country. All the civilized nations of Eden were at last tributary to one power. They had at last fallen under an unexpected and completely universal sovereignty and supremacy. That mysterious and unknown "north country" had at last become their king and the dreams of universal sovereignty on the part of either Assyria, Chaldea or Egypt, were now at an end forever. The invaders are said to have exercised dominion over all these countries for twenty-eight years and held them under firm tribute during that time. Their headquarters during their stay was in a beautiful province of Media which they named Sacaseue or Sacasuiae, meaning Sacas land. At the end of this period the Sueyans withdrew, the most of them returning northward from whence they came, and others making their way eastward to a colony of their people who had established themselves in what is now Chinese Tartary but was known to them in that day as Indo-Scythia. The nations of Eden never recovered from this mysterious northern invasion, which was their mortal blow.

We will now pass on to the final and total destruction of Nineveh and the Assyrian empire. The dynasty of the Sargonids which ruled Assyria the last century of its existence was as follows; 1st Sargon (who usurped the throne from Shalmaneezer IV); 2d, Sennacherib; 3d, Esarhaddon; 4th, Ashur Bani Pal; 5th, and last, Saracus.

The invasion of the northmen occurred during the reign of Ashur Bani Pal. After this invasion such of the inhabitants as had survived in the strongly walled cities soon revived and regulated the affairs of the Assyrian government which was only now a remnant of its former self, The powerful province of Media which had escaped the severity of the invaders to some extent, now withdrew her allegiance to the Assyrian throne. War consequently ensued between Assyria and Media. Saracus dispatched his ablest general, Nabopolassar, to Babylon to raise an army there and return to his relief. Nabopolassar went to Babylon, raised the army, but instead of returning to the assistance of the Assyrian king, secretly and treacherously negotiated to join Cyaxares, the Median king, together with the Babylonian army, against the Assyrian king, on condition that Cyaxares would give his daughter, Amyitis, in marriage to Nebuchadnezzar, Nabopolossar's oldest son. This was agreed to and the allied armies of Media and Babylonia soon invested the city and walls of Ancient Nineveh.

Nahum, second chapter, says: "The shield of his mighty men is made red; the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against another in the broadways; they shall seem like torches; they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened and the palace shall be dissolved," etc.

Historians render very marked and pointed fulfillment of this prophecy of Nahum in the following particulars of that remarkable siege. The national color of the military equipage of the Babylonian army of red and scarlet. The immense and ponderous war chariots of Babylon, drawn by elephants, their investure of the main suburb of Nineveh outside the principal wall, the broad streets of that suburb lined with fir-trees, the flaming torches of the chariots by night, and the glittering swords and spears of their armaments by day, the stubborn and irresistible defence of the walls against all attacks for two years, the unusual rise of the Tigris river, the breaking way finally of the floodgate between the Tigris and the artificial Khosrsu rivers and the washing away of a part of the wall leaving a breach two miles long, the dissolving of the palace of Saracus, the most unsubstantial of any of the king's palaces, being constructed of sun-dried brick only, all these particulars point to the remarkable and entire fulfillment of Nahum's prophecy in the destruction and total downfall of Nineveh and the Assyrian empire some six hundred years B. C. After the subsidence of the water the allied armies of Media and Babylon soon entered the great and proud city, and the miserable remnant of the once proud and oppressive Assyrian monarchy was at last reduced to captivity and chains. The territory of the conquered nation was reduced and divided into two kingdoms, Byaxares adding the old Assyrian province to the kingdom of Media, and Nebuchadnezzar, his son-in-law, soon became king of the southern portion of Babylonia and established his capital at Babylon. The reverses of Assyria gave Egypt an opportunity to rise above the extreme captivity and degradation to which it had been reduced by Esarahaddon, but it only became "a base kingdom" and always remained "the basest of the kingdoms" thereafter. Nebuchadnezzar soon conquered Judah and took them into captivity to Babylon, B. C. 588. Egypt became helplessly tributary to the new Babylonian empire, and the ancient Edenic monarchies were at last no more forever. Judah at last emerged from the depths of captivity but was thereafter but a mere remnant, a vassal of some greater power such as Babylonia, Persia, and lastly of Rome.

We have now briefly and informally sketched the downfall of the primitive nations of mankind. The races, nations and kingdoms of the present day are all descendants of these five great Edenic nations. You, O reader, are descended from either one or the other of them. Which is it? All Eden was given to perpetual paganism and idolatry save Israel only, through all these centuries of their rise, progress, decline and fall. Romulus was made first king of Rome the very time that Samaria was taken into captivity, i. e. 721–5, B. C., and the Romans then were an insignificant colony who had boldly penetrated the unknown "North country," the present home of all the civilized nations of mankind, the present descendants of these Edenic nations. Of these Judah alone can prove her identity, or so it is generally believed. The intellectual and sagacious dealer who generally presides at our dry goods stores may be very sure that his ancestors once occupied Judea and reverently worshipped the true God in the temple at Jerusalem. But ask the Frenchman, German, Russian or Scandinavian which of these nations was the first fountain of his race and he is unable to return a satisfactory answer. The remnants of the Samaritan kingdom have generally been considered as lost from the time of the Assyrian captivity. This is no more a wonder than that the remnant of Assyria, or of Chaldea, or of Egypt are now lost. The writer of this believes that a true, reliable and satisfactory history of the whole house of Israel may now be written, and that such a history will soon be written by some instrument raised up by God for that purpose, whether of our church or not. He has spent several years in research on the particular subject of Israel's history, (such time as he could reasonably spare), and this research more and more convinces him that it is now time that the great career of the "remnant of Jacob" should now be made fully known, in general, at least, if not in detail. I should be glad to present this narrative to the church and to mankind but can not spare more time at present to prepare it on account of temporal necessities and the need of devoting my time for several months at least to business affairs. Should the writer, however, ever present his narrative of Israel's history to the church, there will be several renderings of old testament scriptures in it which differ from the general opinions of the elders of the church concerning those old ancient scenes. This article is intended to convey a sample of those differences. The "chariots of Nahum" and the "land shadowing with wings" of Isaiah, appear in a very different light herein than that in which they generally appear in the *Herald.* The interests of Israel and their history demand a proper rendering of those two chapters (Isaiah 18, and Nahum 2d). For instance, the 2d verse of 2d

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Nahum reads: "For the Lord has turned away the excellency of Jacob as the excellency of Israel, for the emptiers have emptied them out and marred their vine branches." This we believe was fulfilled just before the destruction of Nineveh and is an important link in the chain of history of the few years preceding the destruction of Nineveh and shows very evidently an important event in the history of the people to whom it refers.

Hoping the arrangement and composition of this hastily written article may excite more criticism of those who may take notice of it than its subject matter, and that we may treat each others peculiar views on matters of minor importance with the utmost charity, I shall hope the time may soon come when the inhabitants of ancient Eden may be all of one heart, of one mind, and of one nation, even the kingdom of Israel, the kingdom of God, and that the sword of Israel, which has I believe been the sword of all the earth, will henceforth and forever be peaceably buried in eternal and immortal, blessed peace. MAHLON SMITH.

THE "SEALED BOOK."—No. 1.

BY ELDER R. M. ELVIN.

"AND the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned."—Isa. 29: 11, 12.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."—John 10: 16.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations."—Acts 17: 26.

INTRODUCTION.

The inquisitive mind thirsting for divine knowledge will never tire in gleaning for evidence that the sealed book of Isaiah has made its appearance for public inspection or that Jesus has done, or is doing, something to establish all his sheep in *one fold*, and likewise that a proper understanding may obtain concerning the promise made by Paul to the Athenians. Early in the year 1830, a book was presented to the world claiming to be the one mentioned in Scriptures as sealed. Of this book W. H. Carpenter and T. S. Arthur, write: "That an obscure individual, without money, education, or respectability, should persuade hundreds of thousands of people to believe him to be inspired of God, and cause a book, contemptible as a literary production, to be received as a continuation of the sacred revelations, appears almost incredible."—History of Illinois, p. 214.

Had the book been published as a history of aboriginal civilization, it would have met with universal approval; but on account of the claim that most of the writers thereof and the translator were guided by inspiration in their work, the larger portion of mankind reject and oppose the book without investigation.

Two extensive civilizations upon the American continent are referred to in the Book of Mormon. The first was under the brother of Jared, who left the tower of Babel. Those ignorant of the antiquities of America may think this absurd, but let all such withhold judgment till they have read this paper carefully. The renowned historian, Flavius Josephus, writing relative to the dispersion of the people from the plains of Shinar, says: "The confusion of tongues naturally occasioned the dispersion of the people, who formed themselves into distinct colonies, and occupied those parts of the earth to which they were providentially conducted; so that not only the shores, but the continent were amply filled with inhabitants. Some constructed vessels, and took possession of various islands."—Antiquities of the Jews, chapter 5.

The non-commercial character of the people at the time of their dispersion, and their inability to understand each other's speech, all clearly indicate that there were no incentives for the families to keep up a constant interchange with each other. Three things indicate conclusively that the Jaredite migration is a veritable truth: First, The well established evidence of an ancient and widespread civilization far superior to that of the Indian, as found by the white man on his coming to this land of surprises and wonders. Second, The Bible statement that God made of one blood all nations, and appointed the dwelling place thereof; and, third, That some left in vessels at the dispersion, going over the sea to distant islands. These three forceful items make it reasonable to conclude that people did come to this country at a very remote period. And if so, why hesitate to accept the Jaredite company as the first to fulfill the will of the great I Am?

I next notice the Lehi migration. This company consisted of two families, and one man, who left Jerusalem about six hundred years before Christ, and some twelve years later landed upon the western coast of South America. Like favors to those bestowed upon Joseph the eldest son of Jacob by the wife of his choice, were granted to Nephi, the fourth son of Lehi, and with similar results upon the feelings of his brothers; so that they soon divided into two parties, which eventually grew into two opposing nations, known as the Nephites, who were a religious people, and the Lamanites, who were savage and delighted in bloodshed. That the evidence I shall present may have a direct application, I herewith give the migrations of the Nephites.

PROCLAMATION OF THE KING AS TO THE DIVIDING LINE OF THE TWO NATIONS.

"And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea on the east, and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness which ran from the sea east, even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north, by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west; and thus were the Lamanites and the Nephites divided."—Alma 13: 11.

"And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward and the land southward."—Alma 13: 11.

This last quotation clearly shows that the Isthmus of Panama was the line of division between the two peoples.

NORTHWARD

Was the direction the Nephites moved in their migrations. "And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships. And the first did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship did also sail forth; and whither she did go we know not. And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year. And it came to pass in the thirty and ninth year of the reign of the Judges, Shiblon died also, and Corianton had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land."—Alma 30: 3–5.

"And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year. And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the

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land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, etc.; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement. in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west to the sea east. And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement."—Helaman 2: 1–3.

The Nephite civilization from its establishment, until its destruction by the Lamanites was about one thousand years. Its cradle was near the Isthmus of Panama, and its grave in western New York, having gone northward during these many years through Honduras, Guatemala, Yucatan, Mexico, United States and into British North America. The Lamanites who overthrew this wide-spread empire and civilization, still survive and are known in our time as the Aborigines or American Indians. Whatever will shed light upon the Red Sons of the forest, and their ancestors, and the pre-historic civilization of America shall be my task to compile, and while I do not anticipate exhausting the subject, I request an impartial examination without the blinding and truth-destroying influences of prejudice.

NEGLECTED DUTY.

The first white men who visited this land were, as a rule, adventurers seeking wealth, who gave little or no heed to the history of the people whom they despoiled and murdered. Those who came in the name of religion were little better, for whatever written annals came into their hands that did not agree with their peculiar ideas of religion were committed to the flames. "It has come to us through Bishop Landa, one of the early missionary bishops, who confessed having burnt a great number of Maya books because they contained nothing but the works of the devil."—Atlantis, p. 217.

The money-making spirit seems to be the mania of the American people, and this has clogged the channels of this class of education. "If, as has been said, 'the proper study of mankind is man,' then there has been much neglect on the part of ethnologists and students of history concerning the aborigines of America, to whose possessions we have succeeded. Nearly four centuries have passed since the white man's first intrusion upon the native inhabitants of the country."—American Indian, p. 23.

DOMESTIC ANIMALS.

When the Book of Mormon was first published it was supposed that the folly of those who printed it was clearly manifested in mentioning the horse, cattle, sheep and other large animals as having existed upon the American continent for centuries; but the discoveries of the past sixty years have brought wonders to the world. "When the animals and plants of the Old and New World are compared one can not but be struck with their identity; all or nearly all belong to the same genera, while many, even of the species, are common to both continents. This is most important in its bearing on our theory, as indicating that they radiated from a common centre *after the Glacial Period*. . . . The hairy mammoth, wolly-haired rhinoceros, the Irish elk, the musk-ox, the reindeer, the glutton, the lemming, etc., more or less accompanied this flora, and their remains are always found in the post glacial deposits of Europe as low down as the south of France. In the New World beds of the same age contain similar remains, indicating that they came from a common center, and were spread out over both continents alike."—*Westminister Review*, January, 1872, p. 19.

To the foregoing I add the statement of Prof. Alexander Winchell. He says: "In the United States we detect also some evidences of the co-existence of man and extinct species of quadrupeds. Dr. Koch, the reconstructor of the Tertiary Zeuzlodon, insisted long ago that he had found in Missouri such an association of Mastodon and Indian remains as to prove that the two had lived contemporaneously. I have myself [says the author] observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indians, and gave publication to this conviction in 1862. More recently [he says] Prof. Holmes, of Charleston, has informed the Academy of Natural Sciences of Philadelphia, that he finds upon the banks of the Ashley river a remarkable conglomeration of fossil remains in deposits of post-tertiary age. Remains of the hog, horse and other animals of recent date, together with human bones, stone arrow-heads, hatchets and fragments of potterv, are there lying mingled with the bones of the mastodon and extinct gigantic lizards. Cotemporary with these American animals, but not yet found associated in their remains with the relics of the human species, lived in North America horses much larges than the existing species, grazing in company with wild oxen and herds of bison and shrub-loving tapirs. The streams were dammed by the labors of gigantic beavers, while the forests afforded a range for a species of hog, and a grateful dwelling-place for numerous edentate quadrupeds related to the sloth, but of gigantic proportions."—*Sketches of Creation*, p. 356–7.

"It is a curious fact that so many genera, *now extinct from the continent*, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the *horse* have dwelt here for ages, and the question reasonably arises whether the wild horses of the Pampas may not have been indigenous. Here, too, the camel found a suitable home."—Ibid, p. 210.

"Desire Charnay believes that he has found in the mines of Tula the bones of swine, sheep, oxen, and horses, in a *fossil* state, indicating an immense antiquity."—Atlantis, p. 350.

The above proves the following: "We did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man."—First book of Nephi, 5: 45.

"Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until, by successive steps, it developed in the true horse. . . . The fossil remains of the camel are found in India, Africa, South America, and in Kansas. The existing alpacas and llamas of South America are but varieties of the camel family."—Atlantis, p. 54–5.

Had what we here quote been in print at the time the Book of Mormon was published, it would be cold comfort to now bring them forward as evidence; but as these discoveries have been made and published to the world since 1830, I, for one, am sincerely glad for this class of books, and as they multiply our task is less difficult.

ANCIENT INHABITANTS.

As to the older inhabitants of North America, known to scientists as "Mound Builders," and to Book of Mormon readers as Jaredites, the Book of Mormon gives this people a remote antiquity by asserting that they came directly from the Tower of Babel to this country. Speaking of the tumuli of Georgia and surrounding states, Jones says: "Some of these tumuli are not less than eight centuries old, while at least one, as we have already intimated, was thrown up after the European had visited the new world. In the absence of all definite information, the antiquity of these tumuli may be readily inferred from their location, internal evidence, and from the growth of the forest trees which overshadow them. If to the time probably consumed in the actual construction of some of the largest tumuli,

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we add the period intervening between their completion and abandonment—the length of which, although entirely a matter of conjecture, could assuredly have been by no means inconsiderable—and then note the fact that when first observed by the whites they were deserted and overgrown with forest trees apparently as large as any which composed the surrounding forests—not forgetting the further circumstance that the Indians who were domiciled here could impart to the enquiring European not even a tradition of the time when, or of the peoples by whom they were built—in endeavoring to ascertain their age, the mind is irresistibly led back to a remote date."—Antiquities of Southern Indians, p. 133-4.

This from a standard history: "It is very seldom that the human bones found in them, except those of later and evidently intrusive burial, are in a condition to admit of their removal, as they crumble into dust on exposure to the air; while bones in British tumuli, known to belong to the Roman period and to ages older than the Christian era, are frequently taken entire from situations as regards soil and moisture, much less conducive of their preservation than those of the mounds."—*Bryant's History of the United States*, vol. 1, p. 21.

Not less interesting is the statement of Nott and Glidden: "From the ruins of Nineveh and Babylon we have bones of at least two thousand five hundred years old, from the pyramids and the catacombs of Egypt, both mummied and unmummied crania have been taken of still higher antiquity in perfect preservation; and numerous other proofs might be brought forward to the same effect; nevertheless the skeletons deposited in our Indian mounds, from the lakes to the gulf, are crumbling into dust through age alone."—*Types of Mankind*, p. 289.

Again the same authority states, "That their monuments, as seen in their architecture, sculpture, earthworks, shell-banks, etc., from their extent, dissemination, and incalculable numbers, furnish evidence of very high antiquity."—Ibid, p. 296.

Upon the relationship supposed to exist between the works of circumvallation of the Mound Builders and their religious ideas, Mr. Bryant says: "If the grounds of such a supposition may be considered rational and sufficient, and in the absence of any other theory it seems the most obvious, it is only the more remarkable, that at a period so remote that much if not the whole of Europe was still in the darkness of primeval barbarism, so large a part of North America should be inhabited by a numerous population so advanced in a civilization advanced by themselves, that they could spend upon a single phase of life so much evident reflection and accurate knowledge, and devote to it an amount of manual labor so immense and continuous."—Hist. of United States, vol. 1, p. 27.

Could the scholars who devote time in study, and who write on the Archaeology of America be prevailed to accept the truth that the ancient dwellers upon this land were enlightened by the divine Spirit, the cause of their surprise and amazement at the intelligence and civilization manifest in the ruins found, would soon vanish as the mist before the rising sun. John D. Baldwin, M. A., says: "That the Mound Builders and their works belong to a distant period in the past is evident."—Ancient America, p. 47.

"Great antiquity is indicated by the skeletons taken from the mounds. Every skeleton of a Mound Builder is found in a condition of extreme decay."—Ibid. p. 48.

"The great age of these mounds and inclosures is shown by their relation to the primeval forests in which most of them were discovered."—*Ibid*, p. 50.

"There are many indications to warrant the conclusion that the Mound Builders occupied their principal seats in the Ohio and Mississippi valleys during a very long period."—*Ibid*, p. 51.

"Their long occupation of the country is suggested by the great extent of their mining works. All who have examined these works agree with Colonel Whittlesey that they worked the Lake Superior copper mines 'for a great length of time.' How long they had dwelt in the Ohio valley when this mining began can not be told, but a very considerable period must have elapsed after their arrival at that point before the mines were discovered."—*Ibid*, p. 53.

"No view that can be taken of the relics left by the Mound Builders will permit us to believe their stay in the country was short. Any hypothesis based on the shortest possible estimate of the time must count the years by centuries."—*Ibid*, p. 56.

Of no less note is Bancroft, and of equal authority. Upon these topics he writes: "How long a time has elapsed since the Mound Builders abandoned their works? Here again a minimum estimate can only be sought. No work is more enduring than an embankment of earth. There is no positive internal proof that they were not standing one, five, or ten thousand years ago. The evidences of an ancient abandonment of the works, or serious decline of the builders' power are as follows: First, The fact that none of them stand on the last formed terrace of the rivers, most on the oldest terraces, and that those on the second bear in some cases marks of having been invaded by water. The rate of terrace forming varies on different streams, and there are no sufficient data for estimating in years the time required for the formation of any one of the terraces, at least scientific men are careful not to give a definite opinion in the matter; but it is evident that each required a very long period, and the last one a much longer time than any of the others, on account of the gradual longitudinal leveling of the river beds. Second, The complete disappearance of all wooden structures, which must have been of great solidity. Third, The advanced state of decomposition of human bones in a soil well calculated for their preservation. Skeletons are found in Europe well preserved at a known age of eighteen hundred years. Fourth, The absence of the Mound Builders from the traditions of modern tribes. Nothing would seem more likely to be preserved in mythic or historic traditions than contact with a superior people, and the mounds would serve to keep the tradition alive. Fifth, That the monuments were covered in the seventeenth century with primitive forests."—*Native Races of Pacific States*, vol. 4, p. 789.

Another opinion is granted us by McLean, towit, "We can only judge of the condition and civilization of a lost race by the remains which they have left. Nor is it to be supposed that these will give perfect representations, for many things, especially in the fine arts, must necessarily sooner or later perish. The coarser works made of durable material, the stupendous monuments, are not easily effaced even by the wearing influences of time. The intelligence of the Mound Builders has been variously rated. That they were superior to their Indian successors, perhaps no one will dispute. That they were a settled people every evidence clearly shows. A wandering people or a people who lived simply by the chase never could have erected these structures, even in the condition in which they are now found. Their erection would have required a knowledge of the mechanic arts by a permanently settled people. Nor is it just to rank them much below the ancient people of Mexico and Central America. To the Mound Builders we assign a *much greater antiquity*, and long ages elapsed from the time of the desertion of these until their discovery and investigation by Europeans. Hence they were not found in the same condition in which they were left by their makers. If the earth-works of Central America had been exposed to the action of the elements as long as the mounds of Ohio, we probably would see but little difference in their general appearance."—*Mound Builders*, p. 84.

All these writers are a unit in according to the Moud Builders a very remote antiquity, and a reasonable degree of enterprise, intelligence and civilization. Here is another, with more to follow,—we will now hear from Josiah Priest: "If so, then it is clear that the inhabitants of America who had the knowledge of this kind of fabrication, did indeed belong to an era *as ancient as the first people of Asia* itself, and even before the settlement of Europe; this is not a small witness in favor of our opinion of the *extreme antiquity* of those ancient works of the west."—Priest's *American Antiquities*, p. 258.

"We have it definitely settled, then, that a great antiquity must be assigned to the Mound Builders." "That the Mound Builders occupied their principal seats in the Ohio and Mississippi valleys for a long time there is abundant proof."—*Mound Builders*, p. 137.

"Probably thousands of years elapsed from the time they entered the valley, until they took their departure, and other thousands to the present time."—*Ibid*, p. 138.

There is constantly appearing in the newspapers of the country interesting articles upon this subject, and for a change, to rest you, I will give a couple of clippings. In the Newport Vt., *Express and*

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Standard of August 15th, 1882, is the following copied from the New Orleans *Democrat*. "In several of the western states and along the extended valley of the Mississippi huge pyramids, tumuli and mounds dot the surface of the country: while in Ohio, Indiana and Illinois, hundreds of miles of regularly constructed fortifications have justly claimed the attention of American archæologists. The presence of these vast monuments proves beyond doubt that ages ago THE NORTHERN PART OF THIS CONTINENT WAS INHABITED BY A RACE OF BEINGS WHO HAD ARRIVED AT A HIGH STATE OF CIVILIZATION, *while the Greeks were yet a rude and savage people*, and while the inhabitants of the British Islands and of northern Europe sacrificed human beings to their sanguinary gods, and afterwards held cannibal orgies over the remains of their victims, these civilized and enlightened Americans were building temples, and raising vast mounds. The fact is certain that the northern portion of this continent was *thousands of years ago*, perhaps, inhabited by a race of beings who were skilled mechanics, astronomers and mathematicians, and who possessed a written language. It is probable that they *existed anterior to the builders of Palenque in Chiapas*, and Papaulta in Vera Cruz, and for long ages before the temples of Thebes and Memphis were raised on the great Egyptian River."

A lover of antiquities, writing in the *Youth's Companion* of February 9th, 1882, says: "We know them by the name of 'Mound Builders.' Who and what they were; when they flourished and how perished, are wholly matters of conjecture. In the record of human events what story is stranger than that of this extinct people? Their gigantic earth works still exist. . . . The traditions of the Indian do not mention them, save a race that had disappeared long before his coming. . . . From data gathered among the Ohio Mounds, an age of not less than six thousand years has been assigned this ancient people. The art of arrow making was carried to a high state of perfection among the Mound Builders. Some of their weapons are delicately and beautifully carved, though by what means we can only guess. Flint is very hard and difficult to work, and their tools doubtless were of the most primitive kind. Modern skill would find it difficult to imitate these ancient workmen."

In one of the mounds of earth-works on Big Harpeth River, Tennessee, was found a leaf-shaped stone sword, about twenty inches in length. The Mound Builders were pre-eminently a river people, for their densest settlements and greatest works were in the Mississippi valley and along its main tributaries.

Says Foster: "The navigable streams were the great highways of the Mound Builders."—*Pre-Historic Races*, p. 110.

While Mr. Fontaine claims that the ancient people constructed "levees" to control and utilize the bayous of the Mississippi for the purpose of agriculture and commerce, and states that the Yazoo river is called *Yazoo-ok-hinnah*—the River of Ancient Ruins. "The number of monuments left by the Mound Builders is extraordinarily great. In Ohio alone there are more than ten thousand tumuli, and from one thousand to fifteen hundred enclosures. Their mounds were not cones, but four-sided pyramids—their sides like those of the Egyptian pyramids, corresponding with the cardinal points."—*Pre-Historic Races*, p. 112.

The foregoing was introduced to prepare the way for the following which is worthy of more than passing thought: "The Mound Builders had attained a considerable degree of civilization; they were able to form, in the construction of their works, *perfect circles and perfect squares of great accuracy*, carried over the varying surface of the country. One large enclosure comprises exactly forty acres. At Hopetown, Ohio, are two walled figures—one a square, the other a circle—each containing precisely twenty acres. *They must have possessed regular scales of measurement, and the means of determining angles and computing the area to be enclosed by the square and the circle*, so that the space enclosed by each might exactly correspond."—*Atlantis*, p. 372.

In view of what we have found upon this part of the subject, how foolish it must appear to hear those who have made no effort to gain an acquaintance with the antiquities of our country condemn the plain and consistent statements found in the Book of Mormon, of which we will give ample proof and satisfaction to the reasonable, considerate thinker and lover of truth and knowledge.

To be continued.

ROBERT ELSMERE.

WHAT about this book about which the orthodox Christian world is going crazy? Such was the question that confronted me; and finally induced me to read the book. Strictly speaking it is a novel. Robert Elsmere, the hero, an Oxford graduate, was a rector of the church of England with a prosperous living. A man of great natural force and fine attainments he became the hero in fact of his parish. Apparently his status was fixed, and he would for very love and fitness for his calling live and die in his chosen field of labor. One of his neighbors is a learned German skeptic. In the course of their frequent neighborly talks, Elsmere is finally brought to see the inconsistencies of the position of his church.

The system established by Jesus was one embodying both the personal revealment of God, as well as the miraculous in nature. The Orthodox systems rejected both as present facts. This knowledge appalled him. All the traditions of his church would compel him to reject the idea of present supernatural manifestations. His idea of God was incompatible with the idea of the existence of these manifestations in one age and not another. So he comes to the conclusion they never existed except in the imagination; that even the story of the resurrection and ascension were myths. He saw Jesus only as a historical character much as Josephus saw him; the founder of a new religion indeed, but the founder of one that "only superseded Judaism by absorbing and recreating all that was best in it," a religion that appealed to us principally because of its hold upon modern civilization. Speaking of Jesus he says: "Do what you will, you can not escape him. His life and death underlie our institutions as the alphabet underlies our literature. Just as the lives of Buddha and of Mohammed are wrought ineffaceably into the civilization of Africa and Asia, so the life of Jesus is wrought ineffaceably into the higher civilization, the nobler conceptions of Europe." Again: "Granted the true story of Jesus of Nazareth was from the beginning obscured by error and mistake; granted that those errors and mistakes which were once the strength of Christianity are now its weakness, and by the slow march and sentence of time are now threatening, unless we can clear them away, to lessen the hold of Jesus on the love and remembrance of man. "What then? The fact is merely a call to you and me, who recognize it, to go back to the roots of things, to reconceive the Christ, to bring him afresh into our lives, to make the life so freely given for man minister again in new ways to man's new needs." . . . . . "*To reconceive the Christ!* It is the special task of our age, though in some sort and degree it has been the ever recurring task of Europe since the beginning."

His honor as a man forbade that he should act the hypocrite, so he resigned his position as vicar and stepped out of the Anglican Church, He now finds himself standing apart from all accepted systems of Christian belief, in name at least, if not in fact. He is reminded by some of his late associates that many pulpits are regularly occupied by persons who, like him, are dissenters in thought, though in active service in the church. But with him it is different. "If I remain an honest man," he says to his wife, "I must cease to be a minister of the Church of England."

Dark, dark indeed, was the hour that seemed to impel him to accept this course. Yet from his standpoint of faith and honor it was inevitable. He was living in an age when the prophecy "They are drunken, but not with wine; they stagger, but not with strong drink," was being fulfilled. God had indeed caused the Sun of righteousness to be again revealed, but its life-giving, darkness-dispelling rays had not yet fallen upon his benighted vision. All the best elements of the natural man were dominant in him. He had an absorbing passion for doing good. He was a positive—not a negative quantity. So he advocated a turning "our backs on negation, and have done with mere denial. Suppose we throw all our energies into the practical building of a new house of faith, the gathering and organizing a new company of Jesus,"

So the "New Brotherhood of Christ" is formed. "The basis of the whole is 'new bottles for new wine,'" in which the ideas are "essentially modern, expressing the modern spirit, answering to modern need, as I imagine the first Christian prayers

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expressed the spirit and answered the need of an earlier day."

But in this transfer of spiritual allegiance, a host of armored, active doubts beset him—not a moment but some of them are hurling their shafts at him—a specimen: "While the man of science looks forward to his last hour as a moment of certain intellectual weakness, and calmly warns his friends beforehand that he is to be judged by the utterances of health and not by those of physical collapse, the Christian believes that on the confines of eternity the veil of flesh shrouding the soul grows thin and transparent, and that the glories and truths of heaven are visible with a special clearness and authority to the dying." Then the old skeptic dies and Elsmere sees his life "dropping into the abyss of ken." . . . "Sixty years of effort and slavery to end so—a river lost in the sands." And then like the piercing agony of the poniard's thrust comes the query of one of the least credulous of his pupils: "You, who preached to us that consciousness, and God, and the soul are the only realities—are you so sure of it, now you are dying, as you were in health? Are your courage, your certainty what they were?" And his agonized soul is made to cry out as the rippling waters of the river of death kiss his feet, "My God! my God! no time, no future!"

Such in brief is the picture. Is it overdrawn? Are there not in every hamlet, every neighborhood, aye, nearly every family of the nations composing what is called the Christian world actual scenes that would to a greater or less degree justify the sketch? Why then should the orthodox pulpit, the orthodox press belabor the picture. To the Saints the answer is plain.

Because the dark background in which is shown the hypocrisy and corruption, and the inconsistencies of the so called Christian churches is a startlingly true reproduction of the facts as they exist. God instead of being as at first taught, an ever present helper, has been relegated to the realms of mysticism and inapproachable remoteness. The blessed Spirit of Truth which the Saints of old were taught should "be with them always" "to guide into all truth" "to take of the things of the Father and show unto us," &c., &c., is now said to be a creation of fancy, an antiquated relic of ancient ignorance and superstition. Miracles are no longer needed and this statement so glibbily proclaimed from the orthodox pulpit raises the question in the intellectual mind as whether said pulpit honestly believes that they ever existed—and so on to the end of the chapter. Infidelity, and the spirit of anti-Christ is rampant, in and out of the church. No, Mr. Elsmere, your picture is true. No wonder the churches are aghast and the ministry mad. But you are on the wrong track. You have emerged from the wilderness but on the opposite side from the true haven of repose. Your face is not toward Jerusalem but toward the wilderness of sin. Doubt and darkness it is true are behind, but despair and death are ahead. Turn back and retrace your steps, "ask for the old paths" and "walk therein." God is an unchangeable being; his ways are one eternal round. Man not only has sought out many inventions but will continue to do so. "New faiths" for "new needs" has always been the cry and the stumbling-stone as well of poor soul-darkened man. But after all, when the wisdom and experience of age shall come upon the world as it did upon the sage of Jerusalem it will cry out with him, "All is vanity." OBSERVER.

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened with the Clearwater branch, February 6th and 7th, L. Gamet presiding. Branch reports: Clearwater 65, 1 expelled; Deer Creek 32, 1 died; Chelsea 16, 3 baptized; Evergreen 11. Elders' reports: W. Rumel, H. O. Smith, L. Gamet and J Rogerson. Priests Kane and C. N. Hutchins. On motion the Evergreen branch was received in the district. L. Gamet was sustained as president of district and Bishop's agent, and J. H. Jackson as clerk. Next conference is to meet with the Deer Creek branch September 1889; the president of district to set the time and to publish it. Bro. W. Rumel and H. O. Smith were elected delegates to the General Conference. The district reconsidered their action in the case of Gamet and Kester. The district concurred in the action of the Clearwater branch in expelling the said B. Kester. The Bishop's agent's statement was accepted. The president of the district was requested to confer with the Chelsea branch in regard to the case of R. H. White, etc. Adjourned.

WESTERN TEXAS.

Conference was held at Pipe Creek, Texas, Feb. 8th, 9th, and 10th; J. A. Currie, Jr. presiding, O. D. Johnson clerk. Branch reports: Bandera 13, 4 received. Medina City 40, 1 baptized, 2 marriages. Oakwood 37, 6 baptized, 1 removed. Elders reports: J. A. Currie Jr. baptized 7, L. L. Wight, W. H. Davenport. Priests: O D. Johnson, T. J. Sheppard. Teacher: A. Hay. It was resolved to petition General Conference to return Elder I. N. Roberts to take the oversight of the Southwestern mission, accompanied by such help as he may recommend for appointment. Bishop's agent's report: Received since last conference $41.50; paid out $20 00; balance $21 50. The time was well occupied in services and all passed off pleasantly. Adjourned to meet July 5th.

Miscellaneous.

MARRIED.

CUSTEAD—WHITE.—Mr. William D. Custead, of Creston, Wyoming Territory, and Miss Eva E. White were united in marriage at the residence of the bride's parents in this city at eleven o'clock yesterday, the bride's father, Rev. I. N. White, officiating. The wedding was a very quiet affair, there only being a very few intimate friends present. The twain departed at one o'clock for Kansas City, from which point they go to their future home, Creston, Wyoming, where Mr. Custead is in the employ of the Union Pacific Railroad Company, as operator. His bride was one of Clinton's most estimable young ladies. The best wishes of numerous friends will follow her to her far western home.—*Clinton, (Mo) Advocate.*

Sister Custead is a staunch and firm Latter Day Saint, and will welcome and make comfortable any elder that will stop at their station. She could not live without the *Herald* and *Autumn Leaves*, and has ordered them to be the first cheering inmate of her "western home."

DIED.

WOOD.—After a life here of 68 years, 4 months and 16 days, Elder James Wood passed peacefully away on February 11th, 1889, at 2:45 a. m., at his home, near Stewartsville, Missouri. Brother Wood was born in Ludlow, Staffordshire, England. In that county he was baptized in 1843. He afterwards emigrated to Utah and passed through the experiences peculiar to Brighamism. Through the instrumentality of Bro. Wm. Summerfield he was redeemed from that condition, and on the 15th day of November 1867 he was baptized by him, into the Reorganization, and on the same day was ordained an elder by Bro. J. W. Gillen. Since that time he has been a faithful witness for Christ. He suffered many years from asthma, but always with patience. As a friend to the sick he was always ready to alleviate their suffering and pour in the oil of consolation to the troubled in spirit. He was known for his integrity to the cause of his choice, and his high standing as a neighbor and brother was attested by the large attendance at the funeral. He was interred at the DeKalb branch burying ground February 12, 1889. He leaves a wife, children, grandchildren and many friends to mourn their loss; but they mourn not as those who have no hope. Elder J. M. Terry preached the sermon to a large congregation.

REA.—On February 14th, 1889, Sr. Mary Rea, died of spinal disease. She was a native of Ireland, but emigrated to this country early in life. Was baptized some time in the winter of 1888, into the Garafraxa branch, and was about one year in the church. She suffered acutely for some days previous to death, but seemed assured for several weeks that she was going to leave us, as she constantly affirmed so in opposition to all attempts to dissuade her of that fact. She was 55 years of age, and leaves a husband, son and daughter, all in the work. The sermon was preached by Elder J. A. McIntosh, from Rom. 14: 7–12, and was listened to by a large congregation; most of them accompanied the remains to the cemetery.

COPELAND.—Elder Asa Copeland died in Philadelphia, Pa., Feb. 17th, 1889, of Bright's disease, after a lingering illness of three months, aged 72 years. He was a faithful brother and has been in the church for about forty six years. He was in Nauvoo at the time Bro. Joseph was shot and after that he returned to Philadelphia, and was ever willing to do all he could for the cause of truth. I visited him in his sickness and we talked a great deal on the gospel of the kingdom of God, and he expressed strong faith in a glorious resurrection and reign on the earth with the faithful Saints when Christ comes to reign. He leaves a wife and three children to mourn their loss. We bore his remains to their last resting place in Philadelphia Cemetary on the 20th of February. Funeral service by Elder John Stone, assisted by Elder Joseph A. Stewart.

CONFERENCE NOTICES.

Kewanee district conference will convene in Millersburg, Mercer county, Illinois, on the 16th day of March. Parties intending to attend will please notify District President J. W. Terry at Millersburg so arrangments can be made to meet them. Those coming on the train can be met at Aledo on Fridcy evening the 15th.

J. W. TERRY, *Dist. Pres.*

NOTICE.

Be it known that Bro. J. L. Pride was silenced as an Elder on the 17th day of February, 1889, by Robt. Oehring, in charge of Dakota.

WANTED.

To know the whereabouts of Elder S. J. Madden. He was at Keighley, Kansas, when last heard from. My address is 1424 2d. St., Sacramento, California. MRS CAROLINE SPURGIN.

ADDRESSES.

John T. Davies, 5 Park avenue, Llanelly, Carmarthenshire, Wales.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.

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LAMONI PATRIOT.

LAMBERT BROTHERS, publishers of the *Patriot*, Lamoni, Ia., are offering their paper one month for ten cents as a "trial trip." It contains fifty six columns, including foreign and domestic news, an editorial page, which aims to reflect a progressive and healthful sentiment, "Shorts," "Home," "Around the world," "Religious," "Personal" and "Scientific" departments. Give it a trial.

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CHICAGO, February 15, 1889.

NOTICE.

C. B. & Q. Editorial Milage Tickets are not good on the line of the St. Louis Bridge & Tunnel Company between East St. Louis and St. Louis.

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THE SAINTS' HERALD.

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE W[illegible] AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA, Every Saturday. Price $2.25 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help build up the paper and the publication department.

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Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, March 16, 1889

"INDIANA MORMONS."

WE are in receipt of influential papers from Louisville, Kentucky; Utica, New York; Detroit, Michigan, and elsewhere, containing an article on "The Indiana Mormons" in particular, and "Mormonism" in general, illustrated with cuts of Elders M. R. and Columbus Scott, "Rev. W. W. Blair," "Mount Eden Temple," "Scott's Grave," etc., etc., some parts of said article being true, but much of it distorted or false. As the document was gotten up principally, no doubt, to create a sensation and gratify morbid tastes rather than to state clean, well authenticated facts, it has doubtless been published in scores and hundreds of leading sensational papers in America. And while it panders to the fun-lover and yarn-reader, it nevertheless tells some truths touching the faith, doctrine, good moral character and progressiveness of the "Josephites" that, being true, we are thankful for, because on those points it presents us fairly well. Besides this, it makes the distinction sharp and broad that exists between the "Josephites" and the "Brighamites," and prominently so on the questions of polygamy and the leadership of the church. Paul said to the Philippians, "Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set forth for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therefore do rejoice, yea, and will rejoice." And we rejoice in the agitation of the matter of the great latter day work, even though it be done through "envy," or "strife," or "contention," or "pretense," for we know that the more opposed and talked of the greater headway it will make in due time when the unsullied truth reaches the people by means of our teachers of the press, the pulpit, or the fireside. Only last Sunday one of our efficient helpers in gospel work told us her mother and father filled her mind with yarns against Mormonism when young, which served to cause her to investigate and obey the gospel when opportunity offered. When Satan, his emissaries, or superstitious and misguided people, seek to hinder and overthrow the work of God and good men and women, the results of their efforts are often found to be the very reverse of what they sought. And of no people has this been more true than of the faithful Saints in these latter days who have waited upon the Lord faithfully, and patiently endured in keeping his commandments. We thank our opposers when they spread abroad even a little truth about the latter day work; and if they ignorantly or maliciously misrepresent us and our work, we still thank them for calling attention to the work so that the public may be advertized of it and be led to investigate it and judge for themselves as to its merits.

OUR recent visit (March 3d to 5th) to Lucas, Iowa, was a season of refreshing, for we found the Saints united, active and spiritual. We have never met with that branch when we were better pleased with it. The Lord was present by the power of his Spirit and all were edified and cheered. We think prospects are good for further increase both in numbers and in usefulness and goodly influence. Their Sunday School, now under the superintendency of Sr. Birchell, is making fine progress, and notably in the direction of good order. This is well. By the way, the entire Decatur district is making very decided gains in every direction, but especially in unity, in diligence, and in spirituality. Lamoni, Davis City, Pleasanton, Lucas, Allendale, and other branches and localities, all show solid and important gains in every way.

W. P. Brown and others, his fellows, or sympathizers and helpers, predicted many months ago division and overthrow for the Reorganization here and elsewhere. It is time they saw the falsity of the spirit and hopes by which they were led, for the Reorganized Church was never as prosperous and progressive as now and during the past two years; nor has there been a time in the past twenty years when the Saints have been edified and confirmed by the gifts and signs and graces of the Spirit as they have been since 1886; nor has there ever been a time when the faithful elders have been universally blessed of God in their ministration of the word and ordinances to a greater degree than during the past two years. The fires of opposition have come to the church from without, and also by some who were once in the church, but the Infinite One is turning it all to good account for the faithful Saints, and to the utter exposure and discomfiture of those who either openly or secretly seek to annoy, injure, or overthrow the work of God. Let the Saints "Be still, and know that the Lord is God," and that "the reins are in His hands."

"THE RELIC LIBRARY."

SUCH is the title of a prospectus sent us, accompanied by a letter, by John K. Sheen, of York, Nebraska, in which he seeks subscribers for his work and says, "DON'T GET LEFT. Don't delay in sending in your name and subscription, as only a limited number of each issue will be published, and delay may cause you to lose the first issues. SEND IMMEDIATELY. TWO DOLLARS FOR 24 NUMBERS." And in another place he says, "No single numbers sold."

When at Lucas, Iowa, a few days since, this same "prospectus" was shown us and inquiry made about it and as to the responsibility of its author. Since then similar inquiries have been made.

We do not propose to accept Mr. Sheen's solicitations and send him "Two dollars" for his projected uncertainty. We have known him and some of his very peculiar movements since 1867; and his "cheek" in asking us to subscribe for his unborn, unendorsed and unsecured ——— is only equalled by his brazen presumption. No; we have not the slightest intention of sending him the "Two dollars" he so urgently requests, and for the best of reasons some of which will appear in this.

To inform our readers somewhat in regard to Mr. John K. Sheen, we have to say, first, that he is not and never has been a member of the Reorganized Church (though some suppose he is or has been); second, that he has been an enemy to some of the leading officers of the church since or before 1868; third, that he was discharged from the Herald Publishing House about that time for alleged disorderly and abusive conduct; fourth, that he violently assaulted Bro. Henry A. Stebbins, in the presence of Brn. I. L. Rogers and E. Banta, in Plano, Illinois, about July 7th, 1874; later on he violently assaulted Bro. E. Banta on the streets of Sandwich, Illinois, and was arrested therefor by order of the City Marshall, and since then, by letters and slips sent to various persons, he has sought to bring discredit on editorial state-

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ments of the HERALD and to invalidate historical facts of the past; and now he writes me saying: "So far as you and I are concerned there are no 'bygones to let be bygones,' that I am aware of."

As to his responsibility, we are not aware that he has any settled business, or that he owns a dollar, but have been told that he derives support for himself and family at the hands of his aged mother. We mention this that those whose subscriptions he solicits may judge of his responsibility to publish such a work as he advertises. And we have written as we have that our patrons may judge whether John K. Sheen is likely to publish such a work as they desire to patronize.

Those who are known and tried friends of the Latter Day Saints are publishing works in the interest of truth and right, and they will continue to increase and multiply such works as fast as demanded. It is not wisdom to trust, or to strengthen the hands of those who have ever been and still are the enemies and opposers of the work of God, whoever they may be. Jesus said, "Take heed that no man deceive you," and such is our advice now.

W. W. BLAIR.

THE CHURCH—WHEN ORGANIZED.

BRO. L. B. RICHMOND of Wellsville, Kansas, asks to know how many had been baptized before the church was organized April 6th, 1830, also as to whether there were any elders ordained before that day. He says the reason he asks these questions is because David Whitmer, in his "Address," states that before April 6th, 1830, three branches of the church had been established, also that he (Whitmer) claims to have been baptized and ordained an elder in June, 1829.

David Whitmer, in his old age and confused condition of mind evidently made numerous mistakes besides those indicated by Bro. Richmond, and it is not at all strange that he, forgetting, should make mistakes as to dates especially.

As to the time when the church was organized, the united testimony of the public records of the church fixes it on April 6th, 1830, as set forth in the "Book of Commandments," which David Whitmer and his fellows endorsed, (see sec. 24: 2); also in the "*Evening and Morning Star*, published in Independence, June, 1832, page 2, in both of which the same language is used as in Doctrine and Covenants 17: 1. These facts were uniformly taught and published to the church and the world in the most public manner, and, so far as we are aware, were never questioned until the rise of Whitmerism. If these statements, so commonly and publicly set forth, were incorrect, why were they not opposed, refuted and corrected during the lifetime of the men and women who were the first members of the church and knew the facts? Is it reasonable that they, knowing the facts, were so unjust and unchristian as to sit idly by and see them misstated or perverted? These same records—"*Evening aad Morning Star*," "Book of Commandments," also the "Doctrine and Covenants" publicly discussed and adopted by the assembled quorums of the church in Kirtland, August 17th, 1835, (five years and four months after the church was organized), including the "Minutes" of that Assembly, all assert that the church "was organized April 6th, 1830." "President John Whitmer," present and acting for "the High Council of the church in Missouri," (of which David Whitmer was then the president) "testified that it [the Book of Doctrine and Covenants] was true," thereby endorsing its statements that April 6th, 1830 was the time the church was organized, also the time when Joseph and Oliver, the first ministers of the church, were ordained elders. See *Messenger and Advoeate*, page 161.

To this may be added the personal testimonies of Joseph Smith the Seer, and Oliver Cowdery, his "spokesman," (2 Nephi 2: 2, 3), who uniformly and publicly taught the same things. When these united testimonies, given so near the times when the church was organized, are contradicted by darkened souls who "hid away their talent in a napkin" and became saddened and soured through their own unfaithfulness and wilfulness, the result will finally appear in their own inconsistency and untrustworthiness. Such would-be reformers lack the divine credentials of truth, and reason, and Scripture, and heavenly call and appointment for such work, and in due time "their folly will be manifest to all men."

It is not improbable that there were more than six persons baptized prior to April 6th, 1830. The history of the church on the points in question reads as follows:

"We still continued the work of translation, when in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again unto the Lord an offering in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commaned us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized; I baptized him first and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterward he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time, be conferred on us, and that I should be called the first elder, and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger."—*Times and Seasons, vol., 3: 865–6.*

To this agrees the testimony of Oliver Cowdery, published October, 1834, in *Messenger and Advocate* and as found in the "Cowdery letters," page 3. In the following month of June, Joseph the Seer baptized Hyrum Smith and David Whitmer, and Oliver Cowdery baptized Peter Whitmer Jr., in Seneca lake, New York. Later on in the same month the following events transpired as is related in the "History of Joseph Smith," found in the *Times and Seasons*, volume 3, page 915:

"We now became anxious to have that promise realized to us which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that, provided we continued faithful, we should also have the Melchesidec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise, 'Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came to us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time: we were however commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord.

"The following commandment will further illustrate the nature of our calling to this Priesthood as well of that of others who were yet to be sought after."

Passing on to April 6th, 1830, we have the following which sets forth where, when, how and by whom the church was organized:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity, and also made known to our brethren

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that we had received commandment to organize the church; and accordingly we met together for that purpose at the house of the above mentioned Mr. Whitmer, (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on eaeh individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment:

"*Revelation to Joseph Smith Jr., given April 6th, 1830.*

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April. [See Book Commandments p. 45.]

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard: Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

"For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews also. Amen."

Such is the authentic and well sustained history of the time, and place, and manner of conferring the two priesthoods, the ordination of the first Elders, also the organization of the church, the facts of which were publicly taught and known to the church from the first, and were never questioned or contradicted till long after the death of both Joseph and Oliver and many other of the early witnesses, and when questioned it was by those who, for what were considered good reasons were disfellowshipped by the church, to whom may be added a small class of opinionated, self-willed would-be reformers and self-called leaders, a similar class to some who turned away from the early Christian church, rejected some of its doctrines, resisted and maligned its chief officers, and yet claimed to be advocates and defenders of the primitive, true faith. The Saints may ever watch and pray that they may escape the blindness, confusion and ruin of such self-made reformers. They should ever stand with and by those whom the Lord appoints, and who are approved of heaven by the power and light and gifts of the Holy Spirit.

E. ROBINSON'S VISION.

We give herewith by permission of Bro. Walker, a letter he received from Ebenezer Robinson which speaks for itself and proves that the latter has but little confidence in the vision related, or that he has some "private interpretation" for it so that it will not (with him) apply to the gathering of the Saints by the Reorganization, "in the regions round about," beginning at and about Lamoni. If his vision related to a gathering of the Saints by the Reorganized Church "a few miles west" of Pleasanton, Iowa, why is he not obedient to that vision? Why is he arrayed against those whom he claims "a multitude of voices" testified from heaven were "Zion's children!" Is he now wiser than the Giver of that vision? or is he blinded by the "mists of darkness" and "found fighting against God?"

We have heard him—and scores who read this have also heard him—endorse the location made at Lamoni and relate his vision in confirmation of it. And again we ask, If heaven by open vision and "a multitude of voices" revealed the fact to him in 1868, or 1869, that "Zion's children" would begin to locate "along the state line of Iowa and Missouri a few miles west of my [his] then residence near Pleasanton, Iowa," why is he now found opposing and contending against the work these "Zion's children" have in hand? Their doctrines, principles, theories and general working are now the same as in 1868–9; and inasmuch as heaven then endorsed them as "Zion's children," thereby endorsing their general work, by what authority and on what grounds does Mr. Robinson turn against them and advocate theories never held, but always controverted and denounced by the Reorganized Church? Mr. Robinson, your own words condemn you—here they are:

DAVIS CITY, Iowa, Dec. 6th, 1888.

Bro. S. F. Walker:—Your letter of a recent date came to hand when my time was very much occupied in preparing matter and arranging for my forthcoming periodical, *The Return*, and other pressing duties; but notwithstanding, I have devoted some time in looking up my journals, which I kept in those days, to see if I could find any allusion to the subject you inquire about, but so far have not found any, therefore can not give the exact date of the occurence.

In 1868 and 1869, (some years after I had united with the Reorganized Church, and after it had been spoken of by the brethren at Plano and Sandwich, Ill., to look out a location for a settlement, or gathering place for the Latter Day Saints), I spent a considerable time in Washington City on business, and while there, one morning, after daylight, just as I awoke from sleep, I heard, as it were, a multitude of voices singing *the first verse only* of the hymn commmencing with these words: "Give us room that we may dwell, Zion's chidren cry aloud," and at the same instant it was manifested to me the country where they were located. It was west, and along the state line of Iowa and Missouri, a few miles west of my then residence, near Pleasanton, Iowa. Respectfully your Brother,

E. ROBINSON.

EDITORIAL ITEMS.

We have many letters on hand which we can not publish for want of space. We have others we do not print because too long, while others are too personal in pointing out real or supposed errors and evils of other people. When persons write for the press they should avoid personalities so far as possible; they should condense their words into as small space as at all practicable; and they should write only when they have something of value to the general readers to communicate. Besides all this, they should write plainly so the compositors can read their manuscript, and write on one side of the sheet only.

President Joseph Smith wrote us from Los Angeles, California, the 25th and 26th ult. He was having some interesting meetings. He and Bro. Burton were called to Santa Ana by telegram saying that Bro. John Garner was dying.

Sr. Ellen Oakman of Ponders End, England, writes that she rejoices in the good cause. Bro. William Newton had visited them, and by his labors and wise counsel had brought much good to the Saints there. She states that she loves the Home Column which has done her much good and prays that the Lord may bless it to many.

Bro. William Anderson, formerly of St. Louis, Missouri, and late of Pleasanton, Iowa, has permanently located his family at Lamoni.

Bro. D. W. Shirk of Crawford, Nebraska, writes that he feels well in the faith and is trying to make use of every opportunity to do his duty.

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Bro. J. W. Chatburn writes from Harlan, Iowa, the 28th ult., that Bro. C. E. Butterworth preached "two good sermons" there of late, and that prospects were fair for having prosperous times in church matters.

Sr. Mary Anable of Grand Blanc, Michigan, also expresses gratitude to her heavenly Father for the gospel and the blessings that obedience to it has brought to her family. She mentions the faithful labor and toil of Bro. J. A. Carpenter through whose preaching she heard the truth. Herself and husband are trying to let their light shine as all should do.

In our last issue we called attention to a letter from Bro. Daniel Jones of Webster, Nebraska. It failed to appear in that issue, but will be found in this. Read it.

In its proper department will be found an interesting letter from Bro. R. J. Anthony in respect to the death of the late Sr. Wilson of Salt Lake city. We knew Bro. and Sr. Wilson, and have passed many happy seasons in their society when in Salt Lake city. We trust our Father in heaven may console and sustain our bereaved brother.

Bro. I. N. Roberts writes from Cooke's Point, Texas, the 27th ult., saying: "Good news from all parts of the mission. We have built us a good church house here."

In a late letter from San Francisco, California, Bro. C. A. Parkins says: "All goes well in our branch. Am doing the best I can to live in harmony with the section in Doc. & Cov. on faith, and am trying to present the word as often as practicable."

We are compelled to simply make extracts from a large number of letters, owing to the large number received.

Bro. J. M. Terry wrote from St. Joseph, Missouri: "Our quarterly conference passed pleasantly. We had a good attendance at the Sunday services. I never loved this great work so well as now."

Sr. Annie B. Fisher, a young convert to the faith of but fourteen years of age, writes from Newark, Dakota, in earnest spirit; testifying of her gratitude for blessings received since entering the fold.

Bro. David Brand, of Marengo, Illinois, an aged and faithful veteran in the cause, writes that he is still firm in the faith and knows it will prevail. He mentions the inconsistent teachings set forth in "the Return" a copy of which has reached him, and states that he is not beguiled by its deceptive philosophy. He says, "It is no use to send me such stuff for I received a witness that I can never forget. This church is of God and nothing can overthrow it, unless it shall transgress the law of God given in the three books."

Bro. J. F. McDowell wrote us from Magnolia the 4th instant that, by request of Saints in Iowa and permission of Bro. J. R. Lambert, president of mission, he had been laboring in various places in Iowa of late, with fair success, and intended to prolong his stay for a season. His health has improved very much, also his nervous and spiritual condition. He intended to labor some in Little Sioux, and perhaps engage in a discussion at or near Marathon, Iowa, in the near future.

We answer no questions nor print letters or communications except signed with proper name of writers.

We have scores of questions on hand, and hope to find time and space by and by to answer them.

Bro. W. A. Wibberley of Ironton, Lawrence county, Ohio, writes that he baptized two recently at that place.

EXTRACTS FROM LETTERS.

We extract the following from a letter dated Wilbur, Nebraska, March 6th, from Bro. R. M. Elvin:

"My trip here has been productive of good both spiritually and temporally. Five were added by baptism, all adults; over six hundred dollars was raised to build a church, and three hundred and eighty dollars tithing placed in the hands of the Bishop's agent. The outlook is the best for the work that I ever saw here."

It should be remembered that Wilbur is the place where Clark Braden declared his intention of killing Mormonism root and branch. "War to the knife and the knife to the hilt," was his pompous declaration, and the above is a result of the "extermination."

Under date of March 4th, Bro. Frank Criley thus wrote from Allegheny City, Pennsylvania:

"Our district conference was held here Saturday and Sunday, and all passed off pleasantly and up to expectations with the exception of the sorrow felt for our beloved Bro. E. C. Briggs in his sickness. His son is here, and we are doing all we can for him. We had quite a good attendance at conference. Brn. E. L. Kelly and G. T. Griffiths were present. Bro. W. H. Garrett is now district president, and Bro. W. C. H. Noble secretary, and prospects are bright, if we only get the proper missionaries from General Conference. I think we as a district are entitled to our share of good ones. Our treasury makes quite a good showing—over three thousand dollars were paid in this year—you know our numbers and ability. Expect to be present at the General Conference."

The following preamble and resolutions are a clear and ardent expression of the esteem in which our late Bro. J. R. Badham was held by those who knew him in intimate social relations:

Castle Hall,
Gauntlet Lodge K. of P., No. 129,
Los Angeles, Cal., Jan. 16th, 1889.

Whereas: The silent Messenger of Death has entered our midst, removing therefrom our beloved Chancellor Commander and brother, J. R. Badham: And

Whereas: Feeling that in the death of J. R. Badham, our order, and Gauntlet Lodge in particular, has lost a valuable and earnest worker; and

Whereas: By his death the family of our deceased brother have suffered a deep and irreparable loss, Be it therefore

Resolved: That Gauntlet Lodge No. 129, K. of P., tender the bereaved family of our late brother our sincere and heartfelt sympathy in this the hour of their deep affliction. And be it further

Resolved: That a copy of these resolutions be spread in full upon the minutes of this Lodge, and a copy of the same engrossed and forwarded to the family of our deceased brother.

Clive A. Richey,
W. M. Taylor,
M. C. Westbrook, } *Com.*

The *Independent Patriot's* Davis City correspondent thus reports the labors of Bro. M. H. Forscutt in the issue for February 20th:

"Elder Forscutt came in last Saturday and preached Saturday evening, Sunday morning and evening in the Saints Chapel. On Sunday he baptized three and on Monday five more. One of the number had been previously baptized by E. Robinson and not feeling satisfied she desired rebaptism. Others are believing."

QUESTIONS AND ANSWERS.

Ques.—Do you think Saints should visit go-as-you-please walking matches, or theaters, or take friends to visit beer cellars and disreputable parts of the city?

Ans.—No. Evil associations corrupt character. All should shun the appearance of evil.

Q.—Does an elder need an ordination to act as teacher in a branch to which he belongs?

A.—No. An elder may officiate in all the offices less than his, if regularly called to them.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"For art and labor met in truce,
For beauty made the bride of use,
We thank thee: but withal we crave
The austere virtues, strong to save,
The honor, proof to place or gold,
The manhood never bought nor sold!.,

WINTER.

The bright autumnal days are past,
And winter, stern, has come at last,
With chilling winds and frosts severe,
And snowy storms so cold and drear.

How dry and hard the leafless trees!
How sad their wailing 'mid the breeze!
Like those who mourn for lost ones dear—
Fit requiem for a dying year.

The song-birds cheerful voice is still,
Ice-bound each murmuring creek and rill,
Snow-clad the fields. Alas! how drear
Is winter, when it comes severe!

And oh, how dreaded when one's lot
By heaven is cast where wealth is not;
Where want comes in, and day by day
Compels each one to toil away!

No doubt the widow's heart is sad,
Her little ones so poorly clad;
Her stock of fuel almost gone,
And snow still deep on wood and lawn.

The soldier, too, with gallant form,
Exposed to each rude blast and storm,
Must oft' at night-fall rest his head
Upon earth's cold and frozen bed.

Yet, there are those whose lot is such
That winter ne'er is dreaded much;
Who e'en with pleasure greet the snow,
And smile to hear the storm-winds blow.

Oh, what a contrast! Oft with those
Who ought to share alike earth's woes,
The rich should give the poor relief,
The strong help bear the weak ones grief.

Thus soon, might earth's poor suffering ones,
Be like unto her "favored sons;"
Then, too, might Winter, as it comes,
Be met with joy in all our homes.

Carrie A. Thomas.

In the above lines there is such a sweet, homelike naturalness, and yet an undertone of sadness and pathos which will bring the unbidden tears to the eyes of many who knew the writer; and if we mistake not, will stir emotions in many a

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heart which perhaps has become encased with selfishness, all unconscious of the fact. They will recall a delicate, fragile woman, who while upon earth bore uncomplainingly her lot of privation and toil, and perhaps they will wonder that as she went out and came in among them they never guessed the beating pulses of her heart were keeping time to thoughts so sad. To-day, oh, blessed thought! safe in one of the many mansions Jesus promised to prepare, she feels no more the rude blasts of winter, nor toils beyond all her strength that loved ones may be cared for. Selfishness shall never enter that blessed abode, for the Lamb of God is the light of it and they who are permitted to enter there will know "All ye are brethren."

God has made this earth very beautiful. There is beauty and delicacy of workmanship even in the weed growing up by the highway. These beauties come from the molding hand of God, at the bidding of his word, and they have their purpose—they trace their lesson. Shall we read it?

"Consider the lilies of the field, how they grow. They toil not, neither do thy spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these." What praise is here bestowed upon God's workmanship in contradistinction to that of man. Jesus, while imparting a never-to-be-forgotten lesson of the necessity of avoiding undue carefulness with reference to food and raiment, yet taught to him who readeth carefully, another one. Consider the lilies—how beautiful they are! yet is their simplicity the perfection of their beauty. The crowning workmanship of God was man, and perhaps the most royally arrayed of the sons of men was Solomon. "Yet I say unto you," were the words of Jesus, "that even Solomon in all his glory was not arrayed like one of these."

Could we estimate the care bestowed upon the richness of that arrayal—the money wrung from the hard hand of poverty and toil to provide therefor—then might we know how little God regarded such display; nay more, how displeasing it is in his sight.

It is considered the perfection of art that its apparent simplicity shall conceal its elaborateness. We do not believe God ever intended the people of his church to be swathed and bundled up specimens of ugliness; for if he had, the command never would have been given, "Let all your garments be plain." If the person does not beautify the garments, then good taste would assert the less ornamentation the better. But this ornamentation, have we ever thought of its cost? Have we ever dreamed that what was actually of no use or benefit to us, converted into warm clothing, food or fuel, would mean to others comfort, warmth and hope? Have we ever thought that the time and labor saved, would not only enable us to visit the sick, to cheer the despondent and comfort those who mourn, but also to adorn the imperishable part of our being with intelligence which would fit us to be the companions of those pure intelligences inhabiting the mansions of our Father's house?

> "No doubt the widow's heart is sad,
> Her little ones so poorly clad,
> Her stock of fuel almost gone,
> And snow yet deep on wood and lawn."

Life—this present life—is unequal, thus giving opportunity for the disciples of Christ to exercise self-denial and charity. Oh, that we might feel and realize this, lest the time come when the grave mistake we have made reveal itself and it be too late to remedy it.

Home Column Missionary Fund.

Bro. James Bradley, Amber, Iowa	$ 84
Sr. Jane Bradley, Amber, Iowa	74
Sr. Mary A. Robertson, Amber, Iowa	21
Sr. Violet Hinds, Amber, Iowa	15
Sr. Elmira Heide, Fulton, Iowa	50
Sr. Margaret Cuerdon, Powelton, Ill.	75
Sr. B. Bardsley, Neola, Iowa	1 00
Sr. M. Millotte, Kansas City, Kan	25
Sr. Sarah E. Fisher and children, Shenandoah, Iowa	2 00
Anti-Slang Society, Shenandoah, Iowa	75
Sr. H. A. Messic, Columbus, Kan	20
S. Bertha M. Hansen, Downsville, Iowa	67
Sr. Alice Hansen, Downsville, Iowa	16
Sr. Emma Lapworth, Downsville, Iowa	25
Sr. Janette Harris and children, Bozeman, Mont	1 25
Mother and daughter, Shobe, Mo	1 00
Sr. K. Williams, Savannah, Ill	50
Sr. Mary M. Jacques, Belleville, Ill	50
Amos and Amarette Rice, Laddonia, Mo	1 00
Sr. Rella Elswick, Carson, Iowa	3 50
Bro. T. J. Hughes, Rhodes, Iowa	2 75

In *Herald* of December 27th, 1888, is a credit of $1 to Bro. G. F. Skank, which should have been credited to Sr. Lucy A. Beebe, Henderson, Iowa.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Lamoni, Iowa, March 7th.

Diamondale, Mich.

Dear Sisters:—I hope that I may say something which may be cheering to you. I love the gospel and am trying with all my heart to obey it and keep all the commandments of the Lord. I can not do it of myself, but God is good and will give me of his Spirit to help me, for he has promised that his Spirit would guide into all truth. I am so thankful that among so many churches I have found the church of the living God, and that God is gathering his people out of the organizations of men into his own church, established by his authority in these last days to prepare a people for his coming. The bridegroom will not come until the bride is ready to receive him. Let us make ready, that we delay not his coming. Let us be decidedly on the Lord's side, for we can not serve God and mammon, and it is so much easier to serve the Lord willingly. To be decided and say I will, Lord help me. How quickly the needed strength will come! Then we will grow in grace and in a knowledge of the truth. Let us make our garments plain and put into the treasury of the Lord the means saved by so doing, and many who know nothing of the pure gospel and its fulness will hear and embrace it. The people are fed on such adulterated stuff that many are starving for the pure gospel and the bread of eternal life.

M. A. White.

Oakland, Cal., Feb. 22d.

Sister Frances:—When I read the *Herald*, and *Autumn Leaves* and rejoice in the good things told therein I feel that I must write and express my appreciation of the effort that is being put forth to keep the Saints posted in the progress of the great work. To my eyes it seems that there is a general awakening to the fact that the time is short; that the Lord's set time to favor Zion has surely come.

Why should we not awake, and strive earnestly to put from us every vain and foolish thought, word and deed, and conform ourselves to the perfect law of the gospel? Oh, while the time is still ours, may we realize that we all have a great and important work in the establishing of righteousness and truth in the earth, by making ourselves ready to meet the Savior without fear or shame! What a work before us, and how little we seem to accomplish! But let us patiently press onward day by day, remembering that "His mercy endureth forever."

Your sister in the gospel of Christ,

M. E. Anderson.

Cleveland, Iowa, Feb. 19th.

Sister Walker:—I feel happy to say that I am counted worthy to bear a humble part among God's people, for I know this work is true. Many a testimony have I had that it was of God, and not of man. The Mite Society and the Prayer Union are doing great good in our branch. I have felt the benefit of the latter. When we met last Thursday the Spirit was with us and that to bless us, and I can say for myself that I have more love for my sisters than in times past, and more love for reading the Scriptures and church books. Still I do not like to bear my testimony. Pray for me that I have more strength to overcome that man-fearing spirit.

I am a mother and have one daughter and four sons; two of the oldest are in the church. I have my mother living with me. One sister in the church, and four sisters belong to the M. E. Church. They never had the chance to hear this gospel preached. From your sister in Christ,

Clara Simpson.

Fulton, Iowa, Feb. 27th.

Sister Frances:—It is only a few months since I was baptized by Bro. J. S. Roth, and I rejoice that I was led to obey the truth. It took me a long time to make up my mind to yield to God's demands; not because I did not believe it to be the truth, but for fear that in my occupation as a teacher, I could not live as I ought to as a professor of religion. But since I obeyed the gospel I have discovered my mistake, for I can be far more patient now than before. Oh, how essential it is for mothers and teachers to have a portion of God's Spirit to help them to be patient in leading the young, and to be able to set a good example before them, which shall be worthy of imitation; for children are great imitators.

Our hearts were made glad two weeks since by the return of brethren Roth and Ruby, for we are all young in the work in this branch, and the sermons of God's servants are always encouraging and edifying to us. On the evening of the eleventh the brethren opened a new place at the Cherry Grove School-house, and brother Ruby preached a good sermon on living faith. After the sermon Bro. Roth announced that he had some tracts for distribution, and it was interesting to see the number of hands reaching over each other to get them. But while Bro. Roth was handing out tracts, an Advent preacher and Bro. Ruby came in contact in the other part of the house, and the Advent brother, in a very rough way made many false assertions concerning our faith. Bro. Roth immediately invited him to be there the next night, and he would answer him. On the following evening the house was again packed so full that there was no standing room. Bro. Roth was well prepared for the task and the Spirit of light was upon him. He examined a number of different histories and showed up the conflicting stories in each; he also

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proved by the church books and the Kirtland Temple suit and by other documents our position as a church to have been grossly misrepresented. The Reverend demurred at different times during the discourse; but Bro. Roth was in earnest about his work, and many times almost the entire congregation applauded him.

After the sermon Bro. Roth sold ten copies of the Voice of Warning, and had not enough to supply the demand. Many said, "I would not have missed that for ten dollars; no, I would have walked ten miles rather than missed it," etc., etc.

The gentleman has not disturbed nor attended our meetings since. It opened the eyes of many who did not know much about our church, and removed mountains of prejudice.

It makes me rejoice to know that Satan with all his craft can not overthrow this work, for it is founded on the rock.

The good work is onward in this district, and we all hope that the General Conference will return Bro. Roth to this field again, for we know he is the right man in the right place. May God's work grow everywhere is my prayer.

Your sister in bonds,

OLLIE SUTTON.

Correspondence.

BOSTON, Mass., March 1st.

Editors Herald:—The discussion between Elder E. L. Kelley and Mr. Whitehead, of the Christadelphian church closed last evening. Two propositions, lasting eight evenings in all, were debated. 1, the unconscious state between death and the resurrection: 2, that the Kingdom of God referred to in Mark first chapter, is not to be set up until the second coming of Christ.

To the *Herald* readers it is unnecessary to state that under the circumstances the issue of the discussion could hardly be a doubtful one; and it is probable that challenges for discussion may be fewer, by these people, and contact with the Latter Day Saints very particularly avoided.

While it is expected that many or most will remain as in Christ's day, who, having eyes see not, ears hear not, neither hearts to understand or receive the truth, yet I believe both parties in this debate are satisfied that the spoils are with us, and that no attempt to retake them will be offered. Bro Kelley received the credit from the opposition of conducting himself gentlemanly, and I believe credit should be given Mr. Whitehead in this regard. Of course, when hard pressed, or out of anything like reasonable argument, the temptation to ridicule, or bring in the name of Joseph Smith was great, or to make postulates for us and proceed to argue from them. Reading from Pratt's Voice of Warning, and assuming for us that the Kingdom was organized on the day of Pentecost; that we were wrong in going to law (referring to Kirtland Temple suit) with our Brighamite brethren etc., reading 1 Corinthians 6: 5, 7, as a rebuke to us, the line between us having previously been clearly drawn, were tactics employed, more especially the last two nights, to cover inevitable defeat, throw dust in the people's eyes and create a prejudice against what they could not help seeing was the glorious truth of God. The Saints are cheered and encouraged, those attending having, in many respects, a better understanding of their own faith—an education which is sometimes neglected by a failure to earnestly and persistently make themselves acquainted with church literature and the standard books of reference.

Several persons have signified their intention of uniting with us.

Bro. W. H. Kelley was in attendance during the discussion of the first proposition, but left Saturday evening to attend the Brooklyn conference, and yesterday we reluctantly parted with Bro. E. L. Kelley, who has been doing us good service during his brief stay among us. Matters are progressing slowly, but we believe surely, toward the higher and better understanding of the law of God in the Massachusetts district, the one patent fact always shining out clear as a waymark and guide in the pathway of the just, that those whose lives conform to the word of God and are willing to take the Holy Spirit for their guide are not deceived.

May the Lord bless this people and enable us to so live as to possess that wisdom which cometh from above, which is first pure, and then peaceable. A peace obtained by sacrifice of principle and dishonor of God's law, always has and always will tend to destruction and can never subserve the interests of good government. What a glorious hope—to feel assured that our work is known, and our reward to be decided by One with whom misjudgment will be impossible. Were it not for the continued assurances with which we are reinforced, how hard and unequal the contest with the forces that have in the past, and do yet, seek to destroy the Church of God!

As for myself, every day's experience almost, teaches me the necessity of leaning upon God for counsel and advice, and through the means of grace granted we hope to make the task of overcoming a life-work, and in the end an accomplished success. Care and responsibility for which we do not feel adequate are placed upon us and which can only be discharged with any degree of general success by a universal desire to abase self and exalt and promote the interests of our great work, looking for reward and honor only when the fight shall be finished and victory—which lies at no place but the end of the race—won.

The calls for wise laborers are many—very many—and the supply very meagre. No preacher however, no matter what his eloquence may be, can supply the lack which a godless and unspiritual life will inevitably produce. Those who live their religion make it easy for the minister of Christ when he meets with them to preach, teach and expound the law of the Lord; and that testimony which "maketh wise the simple," received into good and honest hearts blossoms and bears fruit unto eternal life.

"He that abideth in me, and I in him, the same bringeth forth much fruit. If ye abide in me and my words abide in you, ye shall ask what ye will. Herein is my Father glorified that ye bear much fruit."—John 15: 7, 7. May this fruit abound more and more unto the praise of God and the disenthrallment of the people.

We expect to remain here over Sunday and next week to present the work in a new field near Taunton. I am thinking some of attending the General Conference; am willing, however, to go or stay as I may be directed, and as shall be for the good of the work.

I obtained yesterday a clergyman's permit from the agent of the C. B. & Q R. R. in this city, over all their lines, and have been generally fortunate and courteously treated by railroad lines.

I feel strong in the great latter day work, and rejoice in the multitude and fast accumulating evidences of its truth and ultimate greatness and power for good in the world.

Brother F. M. Sheehy is doing good work, and laborers are working unselfishly and effectually for the good of the cause.

Your brother in Christ,

M. H. BOND.

WEBSTER, Neb., Feb. 16th.

Editors Herald:—Some time ago I received from a friend in New York a copy of *The Return*, published by Ebenezer Robinson of Davis City, Iowa; and while reading it my thoughts carried me back to the fall of 1881; to the semi-annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints held near Council Bluffs, Iowa, where I met Bro. E. Robinson and became somewhat acquainted with him. I there heard him speak from the stand in glowing terms of the piety and brotherly love and godly zeal of Joseph Smith the Seer, and and the members of the church at the time he joined in 1835 and before. And during a conversation with him afterwards, he told me that he had been intimately acquainted with Joseph Smith from the time he (Robinson) first worked for him in the printing office in Kirtland, Ohio, until within a few days of his martyrdom, when he, (Robinson) was sent by the church to Pittsburg, Pennsylvania, on a mission in company with Sidney Rigdon. And I asked him at that time if he ever knew of Joseph Smith teaching or practicing polygamy, and his answer was, "I never knew him to teach anything but righteous principles." And as he claims that Joseph Smith was a prophet of God and founded the church according to the revelation of Jesus Christ, and taught nothing but righteous principles from that time (1835) until the time of his death, and that he, (Robinson) was baptized into the church during that time, I fail to see any consistency in his being re-baptized by John C. Whitmer in April, 1888. It looks to me like being baptized out of the Church of Jesus Christ into the Church of David Whitmer, just as the Brighamites were required by Brigham Young to be re-baptized in his church after arriving in Utah. Now it seems very strange to me that during an intimate acquaintance with Joseph Smith for a period of ten years—the last ten years of Joseph's life—E. Robinson failed to find that he taught anything but righteous principles, and that up to the year 1881, when I met him, (a period of forty-six years) he had failed to find anything to the contrary; that all at once, in April, 1888, he found that the church had gone wrong during the lifetime of Joseph the Seer! It seems to me that undue influences must have been brought to bear on the old man's mind in his declining years and second childhood; else he must have been a terrible fraud during more than fifty years of what should have been the best part of his life, which I am not willing to believe.

I will now relate a dream which I had after

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reading said copy of *The Return*:— I seemed to be looking at some poultry sitting on some roosts in a hen-house. Amongst them was quite a large fowl of a common grey color. In form and size it had the appearance of a turkey about two-thirds grown, and it seemed to be quite tame. I reached up to it and caught it, when I found it had claws and a head like a very large hawk; and as soon as I caught it, it began to show fight. I held it closely to my breast with my left hand and arm and placed my right hand behind its neck, and pushed forward a little, and to my great surprise and astonishment, the head and neck came off close to the body, just as if it had no connection and was just placed on the body, the feathers on the neck hiding the flesh where they came together. And while I was amazed and astonished an account of the head and body coming apart, the interpretation came to me that the fowl represented Whitmerism; and that there being no connection between the body and head.

"Jesus" appeared to Mary after his resurrection; (Mark 16: 9, and Matthew 28: 9). "Jesus" appeared to the disciples after his resurrection, (Luke 24: 36); appeared to them the third time after his resurrection (John 21: 1–14); and the gospel was revealed to Paul by Jesus Christ, (Gal. 1: 12). "Jesus" commissioned the apostles to preach, baptize, and perform miracles after his resurrection; (Matthew 28: 18–20; Mark 16: 13–18). In the year A. D. 60 Paul was "a servant of Jesus Christ;" (Romans 1: 1); A. D. 60 James was a servant of "Jesus Christ;" (James 1: 1). Peter in A. D. 66 was a servant and "apostle of Jesus Christ." Jude was "a servant of Jesus Christ," A. D. 66; (Jude 1: 1). The church had fellowship with "Jesus Christ" in A. D. 90; (1 John 1: 3). "The Revelation of Jesus Christ" was given to John in the year A. D. 96. (Revelations 1: 1). The Savior calls himself "Jesus" 63 years after his resurrection and ascension, (Rev. 22: 16); and John's prayer at the end of his Revelation was "even so come Lord Jesus." And Paul said: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Quotations might be multiplied to show that our Savior never dropped his given name, "Jesus," but enough has been quoted to convince any person of average intelligence.

Then as his name was and is "Jesus Christ," why not call his Church "The Church of Jesus Christ"—his full name! DANIEL JONES.

GARFIELD, Arkansas, Feb. 21st.

Dear Herald:—When I last wrote I had just closed a debate with an Independent preacher, at Nathan, Pike county. I continued preaching in that county, as circumstances would permit, until September 24th when the Spirit directed to other parts. The last six weeks of my stay there was not attended with as much interest as formerly because of politics; everybody being so enthused over what they called "the issues of the day," that they would not listen to anything else. The Spirit directed to Craighead county. We went to Bro. Ivie's. I was in very poor health at this time and did not feel that I could do any preaching, but at the earnest solicitation of the people, I consented to try the next Sunday, and would not say that I could not until I had tried. Sunday came, and I felt no better, and it was with much pain that I reached the school house. The time for preaching arrived and I commenced, and if there was any pain in my body during that hour and a half, I have no recollection of it; but I remember something about my feelings as I returned; they were any thing but good. I continued preaching there for about two weeks, and a portion of the time I would have to remain in bed all day and then walk half a mile and preach at night, until finally, the disease suddenly left me, and I have not been traubled with it but very little since. Quite an interest was created there and many friends were made. For reasons that, to my mind, were justifiable, I went to Cabool, Missouri, where I preached several discourses assisted by Bro. Atwell. Our next place was Mountain Grove. We obtained the use of the Christian church and I preached to the people of that place and awakened an interest there that will be productive of good. We went to Seligman, but had been there but a short time when I was callenged to debate Church identity with a Baptist minister by the name of Bandy, which I accepted; and at the close of the debate, all the people—a few Baptists excepted—gave their verdict in our favor. After this I preached at the following new places in Barry county, *viz* New Salem, Lone Star, and Washburn. The Holiness folks have been creating quite an excitement in this country. They are sanctified—wholly sanctified and without sin; the kingdom in their hearts. Yet I hear them say, "If I am not right I want to get right." If a person is without sin, why say If I am not right I want to get right? I went to Rogers, Arkansas, where Sr. Wickes procured the North Methodist church for five evenings at a cost of one dollar per night. The first evening a fair audience greeted us. I left an appointment for the next evening, and when the time came I was on hand and found the Parson also on hand with a crowd to sing us out; and sing us out they did. I next went to Garfield, where I kept up appointments as often as the weather would permit. People in the south (as a rule) will not attend church in bad weather. A Campbellite elder challenged me to debate church identity with him. Two weeks from that time the debate began, and at the conclusion of the first proposition, which was that the church of which he is a member is the church of Christ, some of the ladies of that country met at the school house and adorned the stand that had been brought there for me by a friend, with a beautiful stand cover, with a boquet on each end of the stand, and a nice lamp in the center. This together with the many congratulations and words of encouragement that I received from the audience at the close of the debate, created feelings within me that are easier felt than described. It wos only a few days before this that I was looked upon by a majority of the place as their worst enemy. Now they invite me to their houses and say I can find a home with them whenever I come. This was general among all except the Campbellites. I was told that I had never gained a more complete victory than there. I attribute it to the Spirit and the impregnability of the doctrine; hence ascribe the honor and praises to God. The elder's name is W. A. Inman. Bro. E. A. Davis once held a debate with him at Seligman. If Bro. D. can say he is a gentleman, he can say more than I can. There are threats of prosecuting him at the next session of the Circuit Court of Benton county for the indecent language he used during the debate. He has no regard for truth.

Invitations are coming from all places where I have been to come and preach which I hope to be able to respond to at some time. My only aim is to labor for the best interests of the Church, and I can truly say that God has blessed me more than I could, in my most sanguine expectations, hope to receive. O, that I could know just how to appreciate as I should, the blessings that God bestows upon me;—I can not praise him enough. I have been greatly encouraged by reading some of the late letters from Texas. At Milano I opened up the work several years ago; and now, thanks be to God, I can see that the seed sown has began to generate and I hope "thirty, sixty and an hundred fold" will be the result. Where is Bro. Gillen? I can not hear from him. He can address me at Seligman, Barry county, Missouri. I go next week to Cabool, Texas county, Missouri. Yours in bonds,

A. J. CATO.

SALT LAKE CITY, Utah, Feb. 26th.

Bro. W. W. Blair:—This morning I write you some of the particulars of the last illness and death of Sister J. W. Wilson. Death is not a pleasant thing to write of, neither to contemplate. It is of the living we would rather write and speak, yet there are times when it is proper to speak of those who have passed through the "valley and shadow of death." You personally know of the long years of suffering she endured; how many times she was prostrated and rallied again.

On the 5th of last January she was confined to her bed, and from that time she gradually declined.

During her last illness she was cheerful at times when her sufferings were not acute, and would converse freely with the Saints and friends who called to see her. I was confident from the first she would never rally. Something seemed to say, "Her time of departure is near."

At one time she asked me what I thought about sending a request to the Sisters' Prayer League" to be remembered before the Lord. She wanted me to write Sister Frances. She said she wanted rest—that if she could only get some relief it would be a blessing indeed. I told her I thought it would be proper to write. But at the time I wrote I could only hope that the Lord would be merciful and relieve her suffering. As the end drew near, she saw her mother who had passed over to the "silent land" long years ago. Her mother told her to tell her sister and brother to obey the gospel as it was at first—the doctrine her mother had espoused in the early history of the church. Her sister, Mrs. Benson, is a member of the "Utah Church," and a dear, good soul. Her brother is of kind and generous heart, and a "Free Thinker." She had the opportunity to tell her sister, but her brother came too late.

She passed away quietly, and in great peace, on the evening of the 21st instant. From three o'clock in the afternoon she was unconscious, only answering Bro. Wilson once when he talked to her. During her illness she could not rest

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when he was not at her side. When she was sleeping, when he left she seemed to miss him at once; and up to the last half-hour she seemed to know when he was not near. At just twenty minutes to nine o'clock the supreme hour came. Myself and daughter, Lenor, and sister Stewart, were watching. Sister Benson and brother Wilson had both laid down to rest when the two girls sitting at the bedside spoke to me and said she was passing away. I stepped to the bedside and saw she was almost gone.

I shall never forget that hour. We all stood reverently around her we all loved so dear, and while our hearts were filled with sorrow and our eyes with tears, we could, and in our hearts did say, "Lord, thy will be done." I looked on that calm and peaceful face while a vital spark remained. There was not a struggle, not a wrinkle or frown upon the face.

Brother Blair, the Lord was with us! We felt him nearer in that hour than ever before. I had walked into the room that afternoon and put my hand upon her head and said, "Lord, let thy handmaiden depart in peace,"—and it was so. We all realized the literal fulfillment of the Lord's promise,—"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them."

Herself and Bro. Wilson heard you preach in the "Liberal Institute," in 1879 They believed the gospel; and in 1880 both were baptized by Bro. Joseph Luff and confirmed by you and him.

She was born March 1st, 1838, and died February 21st, 1889.

Brother and sister Wilson's house has been a home to me occasionally, for over eight years, and I had learned to love them very much. They were so kind to me that the separation was a sorrowful one; yet I felt to thank the Lord fervently because he took her as he did, and that I with my daughter, were present to aid all we could in the hour of death for those who had done so much for us. We all felt we had a testimony of the Lord's goodness to us. He was near to us and heard our prayers.

Bro. Wilson's house has been a home for the elders for years past, and both he and his wife have had many testimonies of the Lord's love to them. When President Joseph Smith came to her house she saw him just as he was previously shown to her in a vision.

When Brethren Wight and Butterworth were appointed to the Australian mission and Bro. Wilson received a notice of their coming, she told her sister and Bro. Wilson she would know them. When they arrived in the city, brethren Wilson and Charles Barrows met them at the depot. Sister Wilson, resting on the lounge, looked out of the window and saw them coming and pointed directly to Bro. Wight, and said, "That is Bro. Wight; but where is Bro. Butterworth?" He was carrying the lunch-basket and she took him to be a boy; but on their coming in she recognized him. When they left the city, her prayers and loving kindness went with them. She spoke to me of "that boy," many times, and talked of their going so far away from kindred and friends.

In this letter we can only mention a tithe of interesting testimonies. All the elders who have had a resting place with brother and sister Wilson will remember their kindness and feel in their hearts to bless the bereaved.

The conduct of the funeral service fell to my lot and proved to be the greatest trial in all my ministerial experience. The Saints and friends did all that kind and loving hearts could do. God bless them; we love them more than ever because they were so good.

Bro. Blair, please pardon this long letter. Our hearts are full. May God help us all to meet the just and good. Yours in bonds,

R. J. ANTHONY.

MT. OLIVE, Neb., March 4th.

Bro. Blair:—I came into this vicinity on the 23d ult. Spoke four times at Freeman to full houses, closing my labors by baptizing Wm. A. Foreman, James H. Pethoud and wife. More than two years ago I saw in dream the baptism of Bro. Foreman, and when leaving home for this trip, I told my folks that I expected to visit Freeman and administer the rite. Sister Pethoud desired to unite with the church six years ago, and is now happy with her union in Christ. There is a favorable prospect for a good work in that region, but it will require faithful, consistent and continuous labor. Bro. H. O. Smith, did good work in that vicinity and left an excellent impression in favor of the cause, notwithstanding he was opposed. I enjoyed the same treatment. Such actions if kindly received and wisely used are often more of a benefit than an injury to our cause. I spoke five times here, and the attendance, order and interest were good. I have received richly of the sustaining grace of God by his Holy Spirit and believe that this visit to my old field has been productive of good. With a contrite heart I render all praise to our Heavenly Father.

Wilber, March 5th.—The Saints here are actively seeking the erection of a church. In less than a week they have raised about $500. They are hopeful to have it up and enclosed to hold conference in the 21st of next month. I spoke here last evening, expect to this evening, and then go to Nebraska City to-morrow for a few days.

I was peculiarly wrought upon, and pained at heart when I read of Bro. E. C. Briggs' sickness.

Weather is delightful, and farmers are very busy getting ready for their spring work.

The law of tithing is being complied with by the saints here with marked unanimity.

ROBERT M. ELVIN.

SPRINGDALE, Ark., Mar. 3d.

Dear Saints:—No doubt many of you wonder what has become of Bro. Eli, so I write that you may know, and what I am doing. "Woe unto me if I preach not the gospel." Notwithstanding the depletion of the church treasury, our supplies being thus cut off and we thrown on our own resources, I have failed not to declare the glad tidings of salvation to the people, and I find them on every hand eager and glad to learn something of the great plan of salvation. They are not satisfied with the religion of the day.

By permission, and in accordance with what I believe to be the dictation of God's Holy Spirit to me, I left the Wisconsin mission and brought my family by wagon away down here "to the land of cotton," penetrating over a hundred miles farther south-east in "Arkansaw," than any of our elders had ever gone to my knowledge.

When we arrived in Johnson county, we found that Bro. Ben. Case had been scattering seeds of truth by the wayside, and some were beginning to germinate; so I soon began to open my mouth and sound the gospel trump. Notwithstanding I was compelled to split rails and chop cord-wood, that I might get food for my loved ones, I failed not to preach the gospel. It was hard after mauling rails all day to preach every night, but so I did for a week, and the result was that six precious souls were added to the church; and others are very near the kingdom. Although I mauled and chopped, and worked at everything I could find to do, we should have perished, or at least have suffered for food had it not been for the timely succor received from some dear, kind Saints at Lamoni—God bless them for the gift.

After a week's preaching at Hartman, I continued to preach at Coal Hill, and out in the country some three or four miles, until we came to this place. In the country I found the people anxious to hear more of the truth. And now I find that the people here are just as anxious to hear the gospel as they were further south. This forenoon I went with an old man who had an appointment at a school-house some three miles west of here. By his courteous request I took the stand and did the preaching. He arose and bore a strong testimony to the truth of what I had said. The Spirit of the Master was with me, and I had the best of liberty. I left an appointment for the next Sunday, at the same school house. From the unmistakable expressions of good cheer and kindness tendered me, I am satisfied that there was a good impression made in favor of the truth.

I find that some ten or twelve years ago there was a man named Collins came into this country and began preaching a doctrine, so far as I can learn, almost identical with that preached by us, only he did not tell them, (if he knew) anything about the organization of the church, or the authority. There were quite a large number converted and baptized by him. He went back to Kansas after some years, and they heard no more of him. Most of these people still hold fast to that same faith and when I present the gospel to them they seem to lay right hold of it with an eagerness that is almost surprising, yet gratifying.

I am told that over east of here there is another bunch of these same people, of like faith; they too, no doubt, will gladly accept of the truth when they hear it. Oh, what a field of labor there is now in this land where they never heard the true sound of the gospel! Truly did the Spirit of the Master speak when it said to me that there was a greater and wider field of labor in the south, and that the time had come for the work to be begun there. But let me tell you, dear Saints, that it takes courage and perseverance to prosecute the work here, as I have it to do.

Now I am not whining or finding fault or blaming any body, but when we are reduced to the depths of poverty and can hardly keep starvation from the door, although we work at anything and everything we can find to do, I say this takes courage and perseverance. Yet with all this, I feel that I must labor untiringly, and woe unto me if I preach not the gospel.

Now, Saints, the summing up of all this is, that in my humble opinion, there is not a larger and grander field for gospel work in the world than in Arkansas. This is a singular field to labor in. Had I gone down on the Arkansas river alone,

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without my family, I don't think the leading citizens would have ever allowed me to preach at all. They have all heard of Salt Lake and its abominations, and but few have ever heard of the Reorganization. They don't read the papers like they do in the north, and are full of prejudice. As it was, we were told that they threatened to drive us out—some of the leading ones—but when I tell them that my family are here, and that we expect to make our home among them, they seem satisfied.

Somebody must preach to this people. Who will do it if I don't? There is plenty in the country, but we have not the money to buy with. My heart and soul are in the gospel work, and I must strive to do my Master's work. May God prosper and bless his work.

ELI M. WILDERMUTH.

BOSTON, Mass, Feb. 20th.

Editors Herald:—In the latter part of December last I assisted in adjusting matters at Scranton, Pennsylvania, and held a number of meetings which seemed to be enjoyed by those in attendance. At a business meeting held at the Hall of Bro. Gill, Bro. Frances Evans was elected branch president, Bro. Harris, teacher, sister Maggie Gill, secretary, and sister J. Morgan treasurer. The Saints exhibited a good spirit and expressed a desire to go forward in the work with a zeal and earnestness commensurate with the importance of the faith.

By the kindness of Sr. Jones of Plymouth (who accompanied me and furnished the finances) I visited the Saints at Danville. Bro. Crum and family and sisters Harris and Cook are the chief representatives of the faith there. They are of long standing in the church and have zealously stood for its interests. They have but little to encourage them, however, in their present circumstances, other than the fact that they are in the right. May their devotion and usefulness to the cause not cease. The prize is at the end of the race.

January 10th, I went to Brooklyn, New York, in part to help complete arrangements being made to meet Mr. William O. Owen in debate on the 15th following. He had put a note in the papers characterizing the faith of the Reorganized Church as false and vicious, and that he could prove it. The following is an extract from what appeared in the *Sun*, December 13th, last:

"I, therefore, with God's help, engage to prove that the teachings and doctrines of this sect are not only not according to the word of God, but subversive of Christianity itself; dishonoring to God, and inimical to the souls eternal welfare."

Yes, he was willing (?) to meet any man of ability in debate, but preferred the "prophet," to let him tell it. E. L. Kelley arrived on the fifteenth, on his way to aid in the eastern work, ready for the fray; but his highness, the Rev. Mr. Owen, failed to show up. We thought that under the circumstances we might be able to hold him level till the "prophet" arrived, at least. But he turned head 'tother way, and from all accounts, has permanently subsided. Just as well. The meetings held were well attended and enjoyed by those who heard the word.

The 18th, we went to Providence, R. I., tarrying over night on the way, with Mr. and sister Brown, at Bridgeport, Connecticut, who made us welcome at their pleasant home.

There was a good attendance at the three meetings held in Providence, on the 20th, and the Saints gave us a warm greeting, quite a number of outsiders being present at the afternoon and evening services. It was a pleasure to meet those who so cheerfully and zealously sustain the work; counting the pleasures of the world as naught compared with the riches and glory to be awarded those who are faithful to truth and duty here.

On the evenings of the 22d and 23d Bro. E. L. Kelley preached in Fall River to small audiences, and on the 24th, we visited our esteemed brother, John Smith, at New Bedford, Massachusetts. The day following, in company with brethren Smith and F. M. Sheehy, we went to Dennisport to be present at the district conference to convene the next day. Arrived in time to hear Bro. Bond's closing at the evening service and meet a number of the Saints present. Was then assigned to the home of brother and sister Young where we were kindly cared for during our stay. Thanks.

The conference was well attended, the house being packed at the preaching services, although it rained the greater part of the day on Sunday. Brethren John Smith, F. M. Sheehy, Thomas Whiting and M. H. Bond, of the general ministry, were present. A number of the local ministry were also present, and others reported by letter, and in an encouraging way. Their names will appear in the minutes. Bro. John Smith, after having served the district as its president for some eight years, resigned the office peremptorily. With thanks extended for past services he was released and Bro. M. H. Bond was elected to take the office by a unanimous vote. Bro. George Gates, of Providence, Rhode Island, was appointed secretary of the district. The conference, though not as animated as we have seen, was in every way a success. An excellent social and hospitable feeling prevailed; and it was easy to see that the brethren are improving in their methods and manner of doing business. An earnest desire seemed to inspire each one that the best thing be done; and at the close I think a united sentiment of acquiescence and satisfaction prevailed over accomplished results. So that there are omens of good for the future. God bless the earnest, devoted workers, the consistent and faithful livers in this greatest of all causes.

In due time we met with the Saints at Boston. Helped them to solve some difficult matters pending that stood in the way of their progress, which were permanently settled, without injury to any one, provided all parties carry out agreements, which will doubtless be done. We were blessed in our efforts at holding meetings, here, and the Saints were edified. They have a stiff sectarian opposition to brook all the time and are entitled to the prayers of the Saints.

February 4th, I attended the regular business meeting of the Saints at Providence. An excellent representation was present, including brethren Sheehy, Bond, and E. L. Kelley. Due notice had been given that a change of officers would be attempted on that evening. The meeting was orderly and a deep interest taken in what was being done. The voting was done by informal ballot leaving each one to express on a silent piece of paper, without being even subject to criticism, his or her preference for officers. This resulted in the election of M. H. Bond, E. O. Toombs, James McKenny, William Perthel, Uriah Gondolf (I am not certain about some of these given names), George Gates and one or two men whose names I failed to get as branch officers, each receiving a large majority vote in his favor. Bro. Gondolf resigned after having been elected. On motion these were sustained by an almost unanimous vote, but six or seven voting in the negative. There has existed a partisan feeling in this branch for some time—good meaning Saints engaging on either side—each thinking that his way of thinking doubtless was the only true way. But this is nothing new or strange. The majorities were so overwhelming in the election that no doubt is left regarding the judgment of the majority at present. And that must be reckoned a very bad and vicious distemper that refuses to respect and acquiesce in the decision of the majority; most especially when it is upon this that rests both our church and national governments.

Some may prefer dictation by one or many, but we say all hail to the democratic majorities—"Common Consent!" Here lies the safety and freedom of the Saints in both Church and State—in the elective franchise—which right is sustained by the inspiration of the past and present; and from it has grown the wonder of the world, our own free and triumphant government. As Saints let us follow the road of progress, acquiesce with the majorities, and if they chance to be wrong, agitate in a lawful, honorable and Christian way till the people are better educated and a different verdict had. It is better to suffer wrong than to do wrong. This ought to admonish every well-disposed person to settle down, after the movement of excitement is past, to a conservative course of thought and action which is the true road to success. Who can say, certainly, that his course is the best? What if we don't get our particular way to-day? There will be another day, and the right will prevail in God's time; and it may turn out after all that we have erred, been hasty, when the final account shall be rendered.

On the evening of the seventh, I met with the several officers of the Fall River branch, in council, Bro. F. M. Sheehy presiding, to advise in the interest of the work there—the president of the district being present also. It appeared to be the only practical thing to leave Bro. Sheehy in charge of that branch for the present. This met the demand. We were pleasantly and cheerfully entertained at Doctor Gilbert's.

The evening of the eighth, a number of the Saints who had met at the house of Bro. Steffes, in Boston, gave me a cordial greeting on my arrival there, and I preached to them with ease, the Spirit being present in an assuring and comforting way. A brother and sister were present from Nova Scotia, on their way westward to Independence.

The brethren are doing well here under the presidency of that staunch old vetran, Bro. E. N. Webster. A good interest and excellent spirit was manifest in all of the meetings I attended in Boston.

While in the district we learned that some of the sect known as Christidelphians had become quite aggressive—with words without knowledge—and were spoiling to find some one to dispute with them on their pet theories. After some effort, by the evening of the eighteenth, Bro. E. L. Kelley and a Mr. F. C. Whitehead were arranged for, to commence an investigation on the

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two accepted questions, and to last eight consecutive evenings, the result of which will doubtless appear in due time.

An interest still obtains in the east for the success of gospel principles, and the Saints in the main, are doing what they can to sustain and make honorable the work, so that we are hopeful.

Very truly,

WM. H. KELLEY.

IRONTON, Ohio, Feb. 28th.

Dear Herald:—I am glad that I have been baptized into the fold and family of Christ. Last Sunday my cousin, Lizzie G. Williams, and myself were baptized and confirmed. They had to break the ice. I was blessed when I was six years old by Bro. George Potts and was baptized by my father, who is an elder, when I was twelve years old. I know this is the true Church of God and I pray that I may be faithful to the end. I had a dream before I was baptized. I thought I saw a beautiful river of water. I stood on one side of the water and our Savior on the other, and I thought he was holding out his arms saying, "Come unto me." I thought I could not get to him without going through the water. My father next morning said that it was Jesus calling me to be baptized and that I could not get to him unless I was. Pray for me,

HONORIA ETHEL WEBBERLEY.

ST. MARY'S, Ont., Feb. 28th.

Editors Herald:—I have been busy in the field, and have met with variety in the way of experiences, finding something of interest at each place visited, also in the many man-made theories and inividual ideas to be met. While at Toronto I baptized seven. I saw an advertisement that Mr. Reynolds, of Philadelphia. would lecture on psychology. I attended, and noted some things. Mr. R. claimed to be a master of that science, so far as it is yet known. Claiming that it is the only science by which the actual existence of God can be proven—by it could prove the actual correspondence between God and man something as follows: One who is expert in the science conceives an idea, or thought, conveys the thought to the mind of another man, and the other puts the thought into words and utters it; hence if one man can convey thought to and have the other speak it, there being no collusion, and nothing is asked for but strict attention to the operator, and preventing of the wandering of the mind of the second party—then why can not God communicate thought to man and operate so as to have the man speak the mind of God? When between man and man it can be done on scientific principles with private judgment, etc., then why not God who is infinite?

Leaving Toronto I came to the Garafraxa branch where I found a neat brick church erected and dedicated, where the word was planted but a year before, and the members nearly all alive to the work—some few to the contrary, choosing rather to go back to their wallowing. Only two, I believe, became tired of the journey. Left there, but a messenger arrived to convey me back to Garafraxa, as our respected sister Rey had passed away to her future destiny. Went back to preach her funeral sermon. The attendance was large.

While in St. Thomas I found all things working together for good. Bro. Evans had worked up a good interest and was striking the irons while they were hot, and when he got them into the right shape immersed them in the water, repeating this until ten more had been added. Elder Lake parted with the "boy" and myself, leaving us to hold the fort awhile, he going westward to cheer Kent and Elgin Saints, whom I expected to have visited long ago—but was sent to the east. I am now at St. Mary's and expect to go to Stratford City and open the work, in company with Elder J. B. Watson, newly ordained, an eloquent orator who has been a most successful lecturer for years, and possessing merit and talents, which, when he gets right hold of this doctrine of Jesus, he will make tell. I was also assisted by Brn. D. E. Hough and A. H. Lake.

It seems to be my happy lot, if not forte, to get the young ministry out into the field, and I enjoy it. Bro. D. E. Hough is the making of a good and noble defender of the faith; wise in doctrine, but needs experience in the field, which I believe he will take soon. Amos H. Lake is of a very peaceful, non-aggressive disposition, and just the man to visit the branches and cheer them into a good spiritual life; being zealous, yet he is fond of home. He has disposed of all his earthly possessions, his wife being dead, and family all grown up or married, so his way is clear to stay in the field if he will. He would be well cared for among the Saints, as they all speak very warmly of him, where he labored. I hope Sr. Lizzie Bates, his daughter, will rout him out again.

I hope Bro. D. E. Hough will communicate with and inform me what he intends doing. I find others who are willing to take the field for a time, noticeably Elder James Mortimer of Garafraxa; also priest John H. Taylor of same place. I specially recommend Elder Arthur E. Mortimore of London who is willing and able to present and defend the faith. The last named brother is willing to be appointed by the General Conference and asks to be enrolled in the fifth quorum of Elders; also Bro. D. E. Hough. For Bro. R. Etzenhouser's benefit I give their names and addresses, as they will probably come up for enrollment: Arthur E. Mortimer, London, Middlesex county, Ontario; D. E. Hough, Port Carling, Moskoka district, Ontario.

I am feeling well, temporally and spiritually, and the work is progressing. A better understanding of the law of tithes and offerings is being had by many, who are preparing to act. I have been preaching the law relating to temporal things in the absence of the agent, and I hope he will not be offended.

Stratford will be my next objective point of attack; expect opposition and increase.

May peace abide with Zion.

J. A. MCINTOSH.

LATAH, Wash. Ter.

Dear Herald:—I have been taking the *Herald* four years, and have never as yet seen any of the elders of the church. I have often wished they would get into this vicinity that we might learn more about the ways of the Lord and that we might have the gospel here in the midst of this people. This is a well settled place and they are without the knowledge of the church. I think this would be a good field. I do not belong to the church but I think the cause is just and true. I have read the church books with great interest. I joined the Brighamite Church in Australia and came to Utah in 1880. The work there did not suit me and they did not do as they taught. They taught the doctrine but did not practice it. I thought if that was the church of the Lord it had greatly changed of late, but for truth there was none there. If any of the elders come into this vicinity I wish them to call as my doors are open to them. I want to do all I can to help the work of the Lord along. I love the work of God and I seek truth and wisdom. I ever ask your prayers. I remain your friend in truth,

LUKE STOREY.

VALLEY JUNCTION, Wis., Feb. 26th.

Bro. Blair:—I wrote you some time ago to send us an elder and I greatly rejoice in informing you that Bro. F. Hackett came and commenced work on the 17th, remaining until the night of the 24th. In that time he baptized nine at this place and organized a branch to be known as the Evergreen branch. He preached eight sermons, blessed six children, held five prayer and testimony, one business and one sacrament meeting. We enjoyed a great feast of good things, and through the Spirit received grand testimonies, instruction and comfort through the power of revelation. One priest and one teacher were called to keep this work going in this place. Two more have given their names for baptism and others are very near. Those that were our bitterest enemies could not stand before the power of the Holy Ghost. Among the nine baptized were my old father and mother who were solid Spiritualists and have been for about forty-four years. Now they resign everything and come rejoicing in this grand work; also my two sisters and brothers included.

I have a few questions:—Does a priest have authority to lay on hands to confirm members in the church, that is when there is no elder near; and do they have authority to bless little children and administer to the sick and perform marriage ceremonies. We have no elder nearer than North Freedom, Sauk county.

FRANK SAWLEY.

[Priests have not authority to lay on hands for any purpose except to ordain a priest, teacher or deacon. It requires an elder to administer in confirmation, to the sick, and to bless little children. A licensed priest has ecclesiastical authority to solemnize marriages. See D. and C., sec's. 17 and 111.—ED.]

NORTH-WEST KANSAS.

I will be in Gaylord, Smith county, March 15th to 20th; and in Osborn the 20th to 25th; and at Blue Rapids the 25th through the quarterly conference, which will convene on the 30th, where I shall be glad to meet as many of the Saints as possible at the different places. Come to the conference at Blue Rapids and show to God and all the people that we are interested in the cause.

GEO. W. SHUTE.

Jerusalem is rapidly growing as a trade center. One hundred thousand dollars' worth of objects of devotion in mother-of-pearl and olive wood are exported to America and Europe every year. Vine cultivation is being extended, and the price has risen sixfold within a few years.

Every point in which a man excels, every true virtue which he cherishes, every good habit which he acquires, every beauty of spirit to which he attains, will make his friendship purer, stronger, and better worth having.

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Communications.

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

THE LAW OF TITHING.

ABRAHAM kept it. When Melchizedek met him returning from the slaughter of the kings and blessed him, he paid him tithes of all.

Jacob, when the Lord appeared to him in Bethel, vowed that of all the Lord would give him, he would return the tenth unto the Lord; and the Lord prospered him greatly.

Multitudes in the present day have proved the Lord in this way, and their universal testimony is, that he has opened to them the windows of heaven and poured them out a blessing that there has not been room enough to receive it; so that they have had to enlarge their border and strengthen their stakes that they might receive still more of the blessing of the Lord.

The law of tithing is based on the doctrine of the creatorship of the Almighty. He who made all things by the word of his power own and controls them by right of creation. Nothing belongs to man in the absolute and eternal sense;—not even his body. He is simply a steward over God's heritage, and is everywhere so regarded in the Scriptures.

When God requires a tenth of that which he loans us, he is simply demanding that which we acknowledge as a just principle in the dealings of men with men. It is the violation of this principle that the prophet Malachi justly calls "robbing God," and against which he pronounces a curse.

Some will say, "Oh, that was under the law; that is all done away now." And yet they will have the assurance to come before God and ask Him to pour them out a blessing, when they have not complied with the condition upon which it is promised. If tithing pertained exclusively to the Levitical dispensation and was done away with that covenant, then the promised blessings which were to be received through its observance were done away with it, and can no more be claimed by the children of men. We consider this proposition a self-evident truth not in need of argument to support it.

But was tithing done away with the old dispensation? We answer, No. When Jesus reproved the Pharisees he said unto them, "Ye pay tithes of mint, and anise, and cummin [the smaller garden products] and have neglected the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." If it be said that the approval of the law of tithing was of that as a thing of the past, then it may be said that the approval of "judgment, mercy and faith" was the same. Here again we find tithing coupled, in the teachings of the Savior, with things which can not well be spared from even the Christian dispensation, which some people seem to think can get along without almost anything that anybody sees fit to expunge from it. We do not teach a gospel, however, that dreams of something

> "Beyond the bounds of time and space,
> Look forward to that heavenly place,
> The Saints' secure abode."

Now if this doctrine is too ethereal for us as Saints, let us show our faith by our works. If we can not live "beyond the bounds of time and space," let us not ask our ministers to live on something as ethereal, or place them in the position of recipients of charity. For shame! It is written, "Thou shalt not muzzle the ox that treadeth out the corn;" and "They that preach the gospel shall live of the gospel." Then if we love the truth let us show our love by our deeds. Remember that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

A. J. DENNIS.

EXAMINE THYSELF, WHETHER YE BE IN THE FAITH.

READER, I can see you and hear you, yet I can not examine your heart. But I will try honestly and examine my own, and while I do so please take the benefits, if any accrue.

My conscience condemns me for not believing the whole book of Doctrine and Covenants. I believe that Joseph the Martyr was a good man, but I think that he got some revelations from the prince of darkness (?) such as "Baptism for the dead; that tobacco is not good for man; the gathering, and the Nauvoo house," &c. (?) Now if the church is right in receiving these, I am not in unity with it, and Christ said, "If you are not one you are not mine."

My conscience tells me that all the priesthood take all these doctrines as true from God, but I do not like to take them as standard, or as a criterion to prove anything by it (?) for Saul of Tarsus persecuted the Saints with "all good conscience." Now this seems to be a bad conscience and not a good one. It must have been brought up, in its infancy, in the wrong school. I am not a unit with Paul here, and can not be; for it is not good to kill, or help to kill, it being a transgression of the law. Yet I have some sympathy with Saul, for he was, like myself, brought up in the wrong church. He was a Pharisee and I a Presbyterian. My grandfather, father and his brothers all use tobacco and they all pronounce it good. But now, lo! and behold! in my days the Lord said to Joseph, "it is not good for man!" And I, with my father and uncles and all say it is good, and can not think it is a sin to use it. Now, when I am convinced that it is truly a sin then I must quit it.

I keep a small store here, and I sell tea, coffee and tobacco. And my conscience tells me I should not deal in things that are not good for man. What shall I do! If I will not, others will sell them, and there is some money in them. It is evident that neither of them nourish the body. But what shall I do? sell them or not sell them? I have my theories, my traditions (of the fathers, my habit of tobacco using) put me in a quandry to know whether I am in the faith or not.

The good Lord has blessed me of late in my labors that I could support an elder's family, but I even do not pay my tithing, nor even take the church papers, yet I pronounce myself a Latter Day Saint, but my conscience growls at the assertion.

Am I in the faith? Am I a unit with the church? If I am not, Christ will not own me. Christ wants me to deny myself such things as do not nourish the body, and my wife ought to put her bangs and fashions aside, too.

Dear readers, you can not squeeze blood out of a turnip, nor give consolation to any man that has such experience as this. But it is not too late for such to repent and be converted and become a true child of God.

JOAN MONWY.

THE "SEALED BOOK."—No. II.

BY ELDER R. M. ELVIN.

CENTRAL AMERICA.

THE Book of Mormon represents the second principal civilization of Central America as having had its commencement six hundred years before Christ. This migration was that of Lehi and his company. Some have made sport of such names as Lehi and Nephi, but be it understood that the Jews had a practice of using the same name for both person and place, and by using an affix or a prefix, other names are made for persons or places. The name Lehi is found in Judges 15: 9, 14, 19. In 1 Chro. 5: 19 is found the word *Nephi*–sh, while in Neh. 7: 52 is found the name *Nephi*–shesim. Thus the reader may perceive that the use of names as found in the Book of Mormon, are not inventions and without authority, but are Jewish as is claimed for them in the book.

"The Mexican and Central American ruins make it certain that in ancient times an important civilization existed in that part of the continent, which must have begun at a remote period in the past. If they have any significance, this must be accepted as an ascertained fact."—Ancient America, p. 151.

Again; "In the ages previous to the beginning of this immense forest, the region it covers was the seat of a civilization which grew up to a high degree of development, flourished a long time, and finally declined, until its cities were deserted, and its cultivated fields left to the wild influence of nature. It may be safely assumed that both the forest-covered ruins and the forest itself are far older than the Aztec period; but who can tell how much older?"—Ibid, pp. 151, 152.

This last has more particular reference to Yucatan. Of the same country Stephens says: "The ruins of Mayapan cover a great plain, which was at that time so overgrown that hardly any object was visible until we were close upon it, and the

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undergrowth was so thick that it was diffiult to work our way through it. Ours was the first visit to examine those ruins. For ages they had been unnoticed, almost unknown, and left to struggle with rank tropical vegetation."—Incidents of Travel in Yucatan, vol. 1, p. 131.

Desire Charnay, in writing up the ruins of Central America, says: "The ocean of ruins all around, not inferior in size to those of Egypt."—North American Review, January, 1881, p. 44.

At Teotihuacan he measured one building two thousand feet wide on each side, and fifteen pyramids, each nearly as large at the base as Cheops. He says of the place: "The city is indeed of vast extent; . . . the whole ground, over a space of five or six miles in diameter, is covered with heaps of ruins—ruins which at first make no impression, so complete is their dilapidation. . . . This continent is the land of mysteries; we here enter an infinity whose limits we can not estimate. . . . I shall soon have to quit work in this place. The long avenue on which it stands is lined with ruins of public buildings and palaces, forming continuous lines, as in the streets of modern cities. Still, all these edifices and halls were as nothing with the vast substructures which strengthened their foundations."—Ibid, p. 43.

"In Yucatan the traditions all point to an *Eastern and foreign* origin for the race. The early writers report that the natives believe their ancestors to have *crossed the sea* by a passage which was opened for them."—Landa's Relacion, p. 28.

Dr. Le Plongeon, in a newspaper article states: "Of the Nahan predecessors of the Toltecs in Mexico the Olmecs and Xicalancans were the most important. They were the forerunners of the great race that followed. According to Ixtlilxochitl, these people—which are conceded to be one—occupied the world in the third age; *they came from the East in ships or barks* to the land of Potonchan, which they commenced to populate."—Atlantis, p. 167.

How faitfully does this agree with the statement of the Book of Mormon: "And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship."—1 Nephi, 5: 35.

While in the location of civilization (as already noticed) the Book of Mormon locates the principal aboriginal settlements of America in what is now known as Central America, and in Central North America. This was in opposition to the scientific knowledge possessed at the time of the publication of the Book.

The interesting query now arises, Is such location in accordance with present scientific knowledge? One of the best informed historians of our times, Mr. Bancroft, says: "The Ohio river and its tributaries, would seem to be in a certain sense the center of the Mound Builders' power."—Native Races of Pacific States, vol. 4, p. 749.

While of the Mississippi valley system of ancient works the same author says: "The great Mississippi valley system of ancient works, consisting of mounds and embankments of earth and stone, erected by the race known as the mound builders, extends over a territory bounded in general terms as follows: on the north by the great lakes; on the east by western New York, Pensylvania, and Virginia in the north, but farther south extending to the Atlantic coast and including Florida, Georgia, and part of South Carolina; on the south by the gulf of Mexico, including Texas according to the general statements of most writers, although I find no definite account of any remains in that state; on the west by an indefinite line extending from the head of Lake Superior through the states of Minnesota, Nebraska, Kansas, and Indian Territory, although there are reported some remains farther west, particularly on the upper Missouri which have not been thoroughly explored."—Ibid, vol. 4, p. 747.

The reader will readily understand that the evidence we find in the writings of the historian and traveler, were not prepared especially to become witnesses proving the Book of Mormon true, but under the providence of God, while no outside evidence of any consequence was published at the time the Book of Mormon was printed at Palmyra, N. Y., all its statements are found to be true. MacLean says of the extent of the Mound Builders' works: "Their works are traced through a great extent of country. They are found in the western part of the state of New York, on the east; thence westwardly along the southern shore of Lake Erie, through Michigan to Nebraska, on the west; and as far as Isle Royal, and the northern and southern shores of Lake Superior, on the north. From this line they extend to the gulf of Mexico. They occur in great numbers in Ohio, Indiana, Kentucky, Tennessee, Illinois, Wisconsin, Missouri, Arkansas, Texas, Louisana, Mississippi, Alabama, Georgia, and Florida. They are found in less numbers in North and South Carolina, western parts of New York, Pensylvania, and Virginia, and Michigan, Iowa, and a portion of the Mexican Territory."—Mound Builders, p. 14.

Pidgeon says: "There is probably no portion of the United States that presents so great a diversity of tumulus form as that known as the state of Wisconsin. Although works of much greater magnitude frequently appear in Ohio and the regions south, yet the earthern effigy is of rare occurence in the immediate valley of the Mississippi south of Wisconsin and Illinois, and is not often met with east of those states, In Indiana, Ohio, and that portion of the states of Pennsylvania and Virginia lying west of the Allegheny mountains, various groups of earth-works appear; and in some parts of this territory earth-works of colossal proportions, and adjacent to each other, abound, *especially on the leading tributaries of the Ohio river, the Muskingum, Scioto, Great Miami*, &c."—Traditions of Dee-Coo-Dah, p. 81.

Of the location of the Mound Builders, Baldwin says: "This ancient race seems to have occupied nearly the *whole basin of the Mississippi and its tributaries*, with the fertile plains along the gulf, and their settlements were continued across the Rio Grande into Mexico; but towards their eastern, northern and western limit, the population was evidently smaller, and their occupation of the territory less complete than in the *valley of the Ohio*, and from that point down to the gulf."—Ancient America, p. 32.

Do not forget the "NORTHWARD" migrations of the Nephite population. Again we cite Mr. Pidgeon: "The number, variety and vast extent of the earthworks found within the state of Ohio arrest the attention of every thoughtful observer, and have long been regarded with especial interest by all American Antiquarians."—Traditions of Dee-Coo-Dah, p. 239.

MacLean says: "An ancient race, entirely distinct from the Indian, possessing a certain degree of civilization, once inhabited the central portion of the United States."—Mound Builders, p. 13.

Having thus clearly established the coincidence between the location of the principal seats of the Mound Builders, or Jaredites, as given by the Book of Mormon and as ascertained by scientific explorations since its publication, we turn to the Central American civilization. Baldwin says: "Here, in the last ages of American ancient history, was the seat of the Mexican or Aztec civilization, but the monuments in this part of the country are mostly older than the Aztec period. The most astonishing remains are found still farther south, in Chiapa, Tabasco, Oxaca, Yucatan, Honduras, Tehuantepec, Guatemala, and other parts of Central America. In this southern region, mostly buried in heavy forests, are wonderful ruins of great cities and temples. Only a small part of Modern Mexico is included in the region where these ruins are situated, and most of them, probably, were not much better understood by the ancient Mexicans than they are by us. Many of those explored in later times were unknown to that people, just as others, more in number, doubtless, than those already described, still remain unvisited and unknown in the great and almost impenetrable forests of the country."—Ancient America, pp. 76, 67.

"To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still farther south into Central America and some of the more southern states of Mexico. Here ruins of many ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy. Most of these ruins were found buried in dense forests, where, at the time of the Spanish conquest, they had been long hidden from observation."—Ibid, p. 93.

YUCATAN FORESTS.

"A great forest of this character covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. It extends also into Chiapa and Ta-

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basco, and reaches in Honduras. The ruins known as Copan and Palenque are in this forest, not far from its southern edge. Its vast depths have never been much explored. There are ruins in it which none but wandering natives have ever seen, and some, perhaps, which no human foot has approached for ages. It is believed that ruins exist in nearly every part of this vast wilderness. According to the old Central American books and traditions, some of the principal seats of the earliest civilization, that of the 'Colhuas,' was in this forest-covered region. In their time the whole was cultivated and filled with inhabitants."—Ibid, pp. 94, 95.

The vast forest which is spread over the northern half of Guatemala and the south ern half of Yucatan, and extended into other states, covers an area considerably larger in extent than Ohio or Pennsylvania. Does its position relative to the know ruins afford no suggestion concerning the ancient history of this forest-covered region? It is manifest that, in the remote ages when the older of the cities now in ruins were built, this region was a populous and important part of the country. And this is shown also by the antiquities found wherever it has been penetrated by explorers who knew how to make discoveries, as well as by the old books and traditions. Therefore it is not unreasonable to assume that Copan and Palenque are specimens of great ruins that lie buried in it. The ruins of which something is known have merely been visited and described in part by explorers, some of whom brought away drawings of the principal objects."—Ibid, 103, 4.

From the statements of Mr. John D. Baldwin, M. A., I am led to believe that we are only in the infancy of discovery upon the continent of America, and when the full and complete history of the antiquity of our country is written, if that time shall ever come, then will the Book of Mormon be fully vindicated. In summing up, Stephens says: "In our long, irregular, and devious route we have discovered the crumbling remains of forty-four ancient cities, most of them but a short distance apart, though from the great change that has taken place in the country, and the breaking up of the old roads, having no direct commucication with each other."—Incidents of Travel in Yucatan, vol. 2, p. 444.

Bancroft says: "Yucatan presents a rich field for antiquarian exploration, furnishing perhaps finer, and certainly more numerous specimens of ancient aboriginal architecture, sculpture, and painting than have been discovered in any other section of America. The state is literally dotted, at least in the northern central, or best known portions with ruined edifices and cities. I shall have occasion to mention and describe more or less fully, in this chapter such ruins in between fifty and sixty different localities. While these monuments, however, are the most extensive and among the best preserved within the limits of the Pacific States, they were yet among the last to be brought to the knowledge of the modern world."—Native Races of Pacific States, vol. 4, p. 143.

Of Yucatan he further says: "Notwithstanding the extent of Mr. Stephens' explorations, a very large part of Yucatan remains yet untrodden by the antiquarians's foot. This is especially true in the east, except on the immediate coast and in the south toward Guatemala. That extensive ruins yet lie hidden in these unexplored regions, can hardly be doubted; indeed it is by no means certain that the grandest cities even in the settled and partially explored part of the peninsula, have yet been described; but the uniformity of such as have been brought to our knowledge does not lead us to expect new developments with respect to the nature, whatever may be proved of the extent of the Maya antiquities."—Ibid, vol. 4, p. 148.

Of Palenque and her seeming metropolitan position he writes: "Thus the monumental relics of Central America by themselves and by comparison with other American ruins, point directly to the existence of a great empire in the Palenque region; and the observed phenomena of myths, language and institutions agree perfectly with such a conclusion."—Native Races of Pacific States, vol. 2, p. 169.

Thus another striking coincidence between the narrative in the Book of Mormon and the discoveries of antiquarians since its publication is established.

DERIVATION OF CIVILIZATION.

The Book of Mormon (see the whole of the Book of Ether) represents the Mound Builders, or Jaredites, as a distinct people from every other people that has ever occupied the continent of America; and also that their civilization, being developed on this continent, under the special direction and blessing of God, and while they were separated from every other people, was wholly independent of every other form of civilization. What are the scientific views of the present age in regard to this matter? First, Are they a distinct people? The following evidences are more particular in their bearing upon the Mound Builders, or the first civilization:

Bryant says: "But behind these Indians who were in possession of the country when it was discovered by Europeans, is dimly seen the shadowy form of another people who have left many remarkable evidences of their habits and customs, and of a singular degree of civilization, but who many centuries ago disappeared. The evidences of the presence of this ancient people are found almost everywhere upon the north American continent, except, perhaps upon the Atlantic coast."—History of the United States, vol. 1, p. 20.

Baldwin says: "No savage tribe found here by Europeans could have undertaken such constructions as those of the Mound Builders. The wild Indians found in North America lived rudely in tribes. They had only such organization as was required by their nomadic habits, and their methods of hunting and fighting. These barbarous Indians gave no sign of being capable of the systematic application to useful industry which promotes intelligence, elevates the condition of life, accumulates wealth, and undertakes great works. This condition of industry, of which the worn and decayed works of the Mound Builders are unmistakable monuments, means civilization."—Ancient America, p. 34.

Again he says: "There is no trace or probability of any direct relationship whatever between the Mound Builders and the barbarous Indians found in the country. The wild Indians of this continent had never known such a condition as that of the Mound Builders. They had nothing in common with it."—Ibid, p. 60.

Of the structures in Ohio and adjoining states, Pidgeon says: "That those structures have not originated with the present Indian tribes, or their ancestors is abundently evident, in the fact that they never have used them, either as enclosures or places of defense, nor are they recognized as such in their traditions."—Traditions of Dee-Coo-Dah, p. 17.

This book was published in 1852.

Of the Mound Builders, MacLean says: "That they were superior to their Indian successors, perhaps no one will dispute."—Mound Builders, p. 84, while Pidgeon affirms "That the present Indians and the ancient Mound Builders were of distinct national origin, is equally evident."—Traditions of Dee Coo-Dah, p. 101.

Equally as positive upon the distinct race, is MacLean: "An ancient race, *entirely distinct from the Indian*, possessing a certain degree of civilization, once inhabited the CENTRAL PORTION OF THE UNITED STATES."—Mound Builders, p. 13.

Mr. John Delafield stands high as an authority upon American antiquities. He says: "We find in North America tumuli, ramparts, etc., which the Indians know nothing about. And from what has thus far been shown, these works prove to be the remains of some other, and a more civilized race."–Inquiry into the Origin of American Antiquities. p. 84.

The work of Mr. Delafield was published at New York, Paris and London, in 1839. Speaking of the tumuli near Sparta, Georgia, C. C. Jones says: "The fact has been distinctly attested by early travelers, that the Indians of this region never worshipped idols. We have the further testimony that they not only never manufactured these symbols of Pagan worship, but emphatically disclaimed all knowledge of the people by whom they were made. Who, then, were the Mound Builders, and who the artificers that chiseled these rude stone images which did not fall down from Jupiter?"—Antiquities of Southern Indians, p. 146.

To this quaint but proper interrogation I add Pidgeon's statement: "When we treat of primitive deposits, we mean those deposits at the time of the erection of the monument; as there are also many deposits found in mounds that have evidently been placed there within the last century, such we term recent deposits; some of those were probably made by the pioneers of civilization and some by Indians of modern times. We are not aware, however, that tribes of the pure Indian race ever practiced, to any considerable extent,

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the custom of tumular deposits."—Traditions of Dee-Coo-Dah, p. 138.

The full extent of the lines of earthen walls or embankments that have been thrown up by the Mound Builders in the great Valley of the Missisippi, apparently designed for covered pass-ways, will probably never be fully ascertained, in consequence of the past and present demolition of them. The remaining relics, however, that may be traced in the Ohio valley alone, indicate enterprise and energy among the Mound Builders that would compare favorably with the present advancement of internal improvement, and show a national character for energy unknown in the annals of savage nations. The extent of this class of works alone, forbids the idea of Indian origin."—Ibid, p. 265.

"The rich valley of the Mississippi seems long to have been the favorite abode of the Indian, but is now becoming the home of a portion of the surplus population of many nations that are blotting out the most ancient trail of the Indian, and levelling with the earth the last remains of an *older race of men*, disinterring their idols, and such other relics as were formed of materials indestructible in their nature, together with others susceptible of corrosion, among which we find specimens of art unknown among Savage nations, as presented in the appended cut."—Ibid, p. 292.

Speaking of a mound on the Ohio river near Wheeling, Priest says: "It is not credible that this mound was made by the ancestors of the American Indians. Its magnitude, and the vast number of dead deposited there, denote a population too great to have been supported by mere fishing and hunting, as the manner of Indians has always been, and must therefore have been erected by a people more ancient than what is commonly meant by the Indian Aborigines, or wandering tribes."—American Antiquities, pp. 38–9.

In speaking of a mound near Cincinnati, the same writer says: "Who were those ancients of the west, and when and for what purpose, these mounds were constructed, are questions of the most interesting nature, and have engaged the researches of the most inquisitive antiquarians. Abundant evidence, however, can be procured, that they are not of Indian origin."—Ibid, p. 51.

"Not even their [the American Indians], traditions afford a glimpse of the existence of such things as forts, tumuli, roads, wells, mounds, walls enclosing between one and two hundred, and even five hundred acres of land; some of them of stone, and others of earth twenty feet in thickness, and exceeding high, are works requiring too much labor for Indians ever to have performed. The skeletons found in our mounds never belonged to a people like our Indians."—Ibid, p. 216.

Of the monuments of the Mound Builders, Bancroft says: "The monuments described are not the work of the Indian tribes found in the country, nor of any tribes resembling them in institutions. Those tribes had no definite tradition even of past contact with a superior people, and it is only in the south among the little known Natchez, that slight traces of a descent from, or imitation of, the Mound Builders appear. Most and the best authorities deem it impossible that the Mound Builders were even the remote ancestors of the Indian tribes; and while inclined to be less positive than most who have written on the subject respecting the possible changes that have been effected by a long course of centuries, I think that the evidence of a race locally extinct, is much stronger here than in any other part of the continent."—Nat. Races of Pacific States, vol. 4, p. 787.

Not less positive upon this topic is Baldwin, who says: "It can be seen without long study of their works as we know them, that the Mound Builders had a certain degree of civilization, which raised them far above the condition of savages. To make such works possible under any circumstances, there must be settled life, with its accumulations, and intelligently organized industry. Fixed habits of useful work, directed by intelligence, are what barbarous tribes lack most of all."—Ancient America, p. 33.

Mr Atwater's work was published in 1833, and he says: "This circumstance I wish the reader to keep in mind. Indian antiquities are always on, or a very short distance below the surface, unless buried in some grave; whilst articles evidently belonging to that people who raised our mounds, are frequently found many feet below the surface, especially in river bottoms."—Atwater, p. 22.

Speaking of the artificial mounds of Georgia, Jones says: "We marvel at the amount of labor expended in their construction, and conjecture that they are either the product of the combined energies of a population by no means inconsiderable, or else the representatives of the successive industry of perhaps several generations. Of one fact we may be persuaded, that there was not in the eighteenth century a single Indian tribe in this vicinity possessing either the disposition or the means of subsistence sufficient to enable it to apply the unproductive labor necessary for the erection of such works."—Antiquity of Southern Indians, p. 39.

He again says: "Unique specimens of idol pipes, stone plates, large shell ornaments, and other relics not common among the Cherokees, confirm the impression that these tumuli were not the results of the labor of the modern Indians."——Ibid, p. 144.

The Mound Builders, then, were a distinct race. Was their civilization distinct and original? Of the Mound Builders' civilization Bryant says: "But there is certainly enough to show that they had developed a civilization of a vigorous and original growth, though as yet in its earlier stages, and enough to justify a belief that there must have been much else in their culture to answer to those evidences of combined labor and abstract thought exhibited in their public works of defense, and their apparent devotion to some ceremonial system."—History of United States, vol. 1, p. 28.

In contrasting the civilization of ancient with all others the same author says: "This dead and buried culture of the ancient people of North America, to whose memory they themselves erected such curious monuments, is specially noteworthy in that it differs from all other extinct civilization."—Ibid, p. 30.

In the most terse and emphatic manner he declares the work to be original, and not the result of contact with foreign instructors. "The works of the Mound Builders stand as distinctly original and independent of any foreign influence."—Ibid p. 33.

Mac Lean is equally terse when he says: "When every part is taken into contemplation, their civilization and condition must appear remarkable. That they were a remarkable people of an original civilization there is no room for doubt."—Mound Builders, p. 129.

To be continued.

Selections.

THE ARMED CONTINENT.

DURING the past eighteen years—a period which, upon the whole, has been a peaceful one—the armies of the continental powers have assumed proportions such as were never dreampt of at any era in the previous history of the world. The increase in their strength, and also of course in their cost, has been steady and continuous ever since the days of the Franco-German war. It is now no exaggeration to speak of Europe as an armed camp. The following table, which has been prepared after reference to the most recent official documents and declarations on the subject, shows (1), in the column headed "War strength," the approximate number of men disposable for offensive purposes in the event of the outbreak of war in 1889: (2), in the column headed "Second reserves," the approximate number of men who in the event of the outbreak of war would join the colors but remain at home unless their services were very urgently needed at the front; (3), in the column headed "Final reserves," the number of men who, in addition to all the above, would be available for defensive purposes in case of their country being invaded. All the men in the first two columns are trained soldiers who have served with the colors. Many, but not all, of the men in the last column are also veterans.

	War Strength.	Second Reserves.	Final Reserves.
Germany	2.520 000	1,520.000	1,860.000
France	2.440.000	1,570 000	1,700.000
Russia	2 495 000	1 980 000	2.200.000
Italy	1,010 000	1,320.000	1,200 000
Austria	1.145 000	1 470.000	1,700.000
Turkey	620,000	310.000	340.000
Balkan States	250.000	165.000	195,000
	10,480,000	8 335,000	9,195.000

Here we have a mass of men, in number equal to the population of a first-class state, who may at any moment be called on to take the field. Over 28,000,000 of Europeans, all in the prime of manhood, are liable to expose their lives in the next great war. More

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than two-thirds of them are at present engaged in civil pursuits; but war might drag every one of them from the office, the field, the workshop, and thus, at a few hours' notice, the commercial, manufacturing, and agricultural interests of half Europe might be paralyzed by the withdrawal of all the best and most active workers. The present population of the German empire is about 47,000,000. Of this number about 24,000,000 are females, and about 14,000,000 males, who because of infancy, old age, mental or physical weakness, or deformity, are of no practical use in the rougher affairs of the world. There remain, therefore, about 9,000,000 able-bodied men in the empire. More than one-fourth of these would have to don their uniforms and throw up all their civil ties at the moment of a declaration of war. More than one-half would have to join the colors if any considerable hostile force effected an entrance on German territory. And that which is true of Germany is true of all other countries, Russia only excepted, in the above table. One-half of the able-bodied men of Germany, France, Italy, Austria, Turkey and the Balkan States are at this moment held in readiness to take up arms. It is, therefore, no exaggeration to speak of Europe as an armed camp, although not more than about 2,800,000 men, in the countries under consideration, are now actually with the colors. The annual cost of the armies to which we have referred exceeds £120,000,000. The extent and significance of their increase may be gathered from the fact that in 1872 the full war strength (corresponding with that given in the first column of the table of the various countries was: Germany, 1,205,000; France, 1,200,000; Russia, 1,300,000; Italy 750,000; Austro Aungary, 822,000; Turkey, 700,000; Balkan States, 165,000 men, or only 6,142,000 men, as against 10,480,000 men to-day. Yet even in 1872 the armaments of the central powers were generally regarded as "bloated." Since that time—it is only 17 years ago—the preparations for the great war which is still to come have cost those powers sums equal to over £1,500,000,000.

Some returns which have been prepared primarily for the information of the Austrian war office convey a vivid idea of the wonderful rapidity with which some of the states in the above list can now mobilize and send across the frontiers portions of their immense forces. It is supposed that war breaks out absolutely without notice. It is estimated that in such conditions, Germany could, with her present organization, and in 72 hours from the declaration of war, set 230,000 fully equipped troops upon French territory. At the end of a week she could set 750,000 men there. Russia, it is estimated, could throw no more than 25,000 men into Austria in the first three days, and only 110,000 in the first week. Austria, on the other hand, could in the first three days carry 60,000 troops into Russia. Germany's preparations for war with Austria or Russia are much less perfect than her preparations for war with France. Nevertheless, in three days she could put 120,000 men into Russia or 100,000 into Austria. France is about to strengthen her railway system on her eastern borders. Already she could, it is computed, bring 200,000 men to the frontier in three days, and 600,000 in a week; and upon the completon of the contemplated improvements it is conjectured that the numbers thus to be rendered available will be 260,000 and 850,000 respectively. But these figures have, of course, only a theoretical interest. A slight railway accident or a momentary loss of coolness by some highly placed official may wreck the best laid plans for the sudden concentration of troops either in Germany or in France; and, as a matter of fact, it has never yet happened that any pre-arranged scheme for the conduct of even a small portion of a great campaign has worked with perfect satisfaction.—*London News.*

Conference Minutes.

FAR WEST.

Conference convened at St. Joseph, Missouri, February 23d and 24th, J. T. Kinneman president, W. Summerfield vice president, C. P. Faul secretary. The president appointed J. S. Constance, L. L. Babbitt and J. L. Bear a committee on credentials. Courtesy was extended to all visiting brethren to take part. Branch reports were read from St. Joseph, DeKalb, Delano, Far West, Pleasant Grove and German Stewartsville. Elders reports: J. T. Kinneman, W. Summerfield, J. F. McDowell, L. L. Babbitt and J. L. Bear. Priests: J. W. Peterson, C. Duncan. F. W. Curtis asked for an appeal wherein the Pleasant Grove branch was plaintiff and he defendant. Chair appointed a committee to investigate whether he was entitled to an appeal. Middleton Estes asked for an appeal from a decision of an elders court held ten years ago. Chair appointed an investigating committee. J. S. Constance and J. M. Terry were appointed a committee on resolutions of memorial in memory of Bro. James Wood. Bishop's agent's report: Received during quarter $288 45, expended $264 41, balance $24 04. The report was received and committee appointed to audit his books found correct and adopted. On resolution: General Conference was requested to continue Bro. Joseph R. Lambert in his present field should his health permit. Delegates to General Conference were instructed to ask that a missionary be appointed with headquarters at St. Joseph, and to labor in that city, he not being debarred, however, from laboring elsewhere when the interests of the work in St. Joseph will permit. That our delegates to General Conference be instructed to labor for the passage of the resolution, that was presented to the last General Conference by the Bishop which was laid on the table. Committee in the case of F. W. Curtis reported. Report was received, adopted and the secretary requested to send a copy of the report to F. W. Curtis. Committee in the case of Middleton Estes reported. Report was received and adopted; the secretary to send a copy of the committee's report to him. Committee on memorial: "Whereas death has removed from our midst Brother James Wood, Therefore, Be it resolved, That while we submit meekly, yet we recognize in this removal the loss of a faithful worker for Christ;—having spent more than a score of years as an active elder—and that we offer to the bereaved, our condolence and with them mourn the loss—yet not without hope of meeting him again at the resurrection of the just. By request of Brn. C. Duncan and J. F. McDowell, they were released as General Secretary and General Superintendent, respectively, of the Far West Sunday School Association. Brn. J. T. Kinneman was elected president, W. Summerfield vice president, and C. P. Faul secretary for the next quarter. William Lewis was sustained as Bishop's agent. J. T. Kinneman, W. Summerfield, W. Lewis, J. Burlington Sr. and R. Winning were chosen delegates to General Conference. Resolved, That it is the sense of this conference that when an officer of the church accepts appointment from General Conference, subject to direction of First Presidency, the Twelve or other church authority, and leaves his field of labor without the approval of those presiding over it, or neglect to labor faithfully therein while accepting for his family financial support from the church, that he be declared unfaithful to his trust, and that such officer be not reappointed. Resolved that our delegates to General Conference endeavor to secure legislation to that end. Preaching by W. Summerfield and J. T. Kinneman. Adjourned to German, Stewartsville, branch 10 a. m., Saturday, June 8th.

SPRING RIVER.

Conference was held at Richland school honse, Labette county, Kansas, February 15th and 16, Pres't. J. A. Davis in the chair, J. M. Richards clerk. Elders reported: D. S. Crawley, O. P. Sutherland, W. S. Taylor, W. Westervelt, J. A. Davis, W. France, J. Hart, O. Oleson, R. H. Davis, B. Davis and J. M. Richards—all reported labor to some extent. R. H. Davis, Bishop's agent reported: Received $65 75, on hand last report $6.33, disbursed $72.00, balance 8cts. Committee on tent reported probable cost of same and was discharged. J. A. Davis tendered his resignation as president of the district which was accepted with vote of thanks for past services, and Bro. D. S. Crawley was elected in his place. Adjourned to Columbus, May 10th. Preaching by elders Crawley, Clark and Sutherland.

NODAWAY.

Conference was held at Ross Grove, February 16th and 17th, M. P. Madison clerk, J. Flory was president. Elders reported: J. Flory, J. Thomas, R. K. Ross Jr. Teachers: C. C. Nelson, R. K. Ross Sen. J. Thomas was elected president of the district for the next six months. Bishop's agent reported and sustained. Delegates to General Conference are J Thomas, R. K. Ross Jr., J. Flory, M. P. Madison, W. Woodhead, P. Rasmussen and A. Caley. Reports of branches: Stanberry 12. Ross Grove 26. Sweet Home 20, was admitted as a branch of this district. Platt 56, loss of 20 from which the Sweet Home branch was formed. It was moved that we hold our next conference at Long Branch Union church, to meet at the call of the president. Preaching by J. Thomas, J. Flory and W. Woodhead.

Miscellaneous.

FIRST QUORUM OF PRIESTS.

As the time of our Annual Conference draws near, I take this means of informing you that we expect a report of your last years' labor, as to what exertions you have made that your fellowman may become acquainted with the restored gospel. Last year there were but nineteen reported and I hope this year to hear from every member. Send your report to Secretary C. P. Faul, Clarksdale, Missouri.

J. B. GOULDSMITH, *Pres. 1st Quorum.*

FIRST QUORUM OF ELDERS.

The annual gathering of the church is now near at hand and the time for each member to send in his yearly report; let none neglect this duty, and give a brief account of how you have magnified your office. Be also free to express your faith in the work. If there are any who have not yet obtained a blank upon which to make report, drop a postal to Bro. V. White, secretary, and he will supply you. His address is Lamoni, Iowa. Through deaths and ordinations quite a number of vacancies have occurred in our

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body, therefore it would be for the good of our organization that there be a fair attendance to do business during the sitting of the General Conference. Prospects for the general work were never more promising. Please send all reports not later than April 1st, to Robert M. Elvin, box 224, Lamoni, Iowa.

CONFERENCE NOTICES.

The conference of the southern district of California will convene at San Bernardino on Friday March 15th at 10 a m. Complete reports and a full attendance is desired and expected. Come and be blessed.

D. S. MILLS, *District President.*

BORN.

ROUSH.—At Fulton, Iowa, to Bro. Ellsworth and Sr. Jennie Roush, January 30th, 1889, a son. Blessed, February 20th 1889, by Elder J. S. Roth, and named Eugene Roland.

MARRIED.

GARNER.—BEST.—At Los Angeles, California, May 7th, 1888, by Elder D. S. Mills, Bro. David Garner and Sr. Minnie Best.

MILLS.—BEST.—At Los Angeles, California, May 7th, 1888, by Elder D. S. Mills, Bro. William M. Mills and Sr. Addie Best,—all of Los Angeles county.

May peace and prosperity attend them in life's work, with salvation at the end.

LIVINGSTON—BADHAM.—January 2d, 1889, at the residence of the bride's mother, at University, Los Angeles, California, by Elder D. S. Mills, Bro Charles F. Livingston and Sr. Corda Badham—both of Los Angeles county. The bride was presented with many useful and valuable presents. While the promising young couple enjoy the blessing of a wide circle of friends, may their love of the Master's cause never wane, and their usefulness increase continually

DIED.

BAYS.—At Elmdale, Chase county, Kansas, February 14th, 1889, Mrs. Louisa, wife of Elder D. H. Bays, aged 46 years, 7 months and 12 days. Mrs. Bays died of heart disease and dropsy after a long and painful illness of four months, which she bore with Christian fortitude and great patience. Although not a member of the Reorganized church, she was a most excellent woman—a devoted mother, a loving and dutiful wife. She passed away in perfect peace.

WILSON.—In Salt Lake City, Utah, February 21st, 1889, Eliza, beloved wife of Joseph W. Wilson, aged 50 years, 11 months and 20 days. She was born March 1st, 1838, in Georgetown, Brown county, Ohio, and was baptized by Elder Joseph Luff, in Salt Lake City, July 6th, 1880 Funeral services by Elder R. J. Anthony.

RIGSBY.—Carl Albert, son of Bro. M. A. and Sr. Amanda C. Rigsby, at Dow City Iowa, of lung fever, February, 27th 1889, aged 3 years, 11 months and 21 days. Funeral services by Elder C. E. Butterworth.

"Unto our Father's will alone,
One thought hath reconciled;
That he whose love exceedeth ours
Hath taken home his child."

FOSTER —At her father's residence, Woodburn, Clarke county, Iowa, January 17th, 1889, of consuption, Sr. Sarah C. Foster. She was baptized December 11th, 1888 Funeral services by Elder E. B. Morgan.

WILKINSON —Elizabeth Jane Wilkinson of Rich Hill, Missouri, the beloved wife of Bro. George Wilkinson died February 5th, 1889, of convulsions. Sister Wilkinson was the daughter of Bro. John and Sr. Jane Ferry. Born September 22d, 1861, Minersville, Henry county, Illinois, being 27 years, 4 months and 13 days old at the time of her death. She was baptized into the Reorganized Church November 15th 1876, at Davenport, Scott county, Iowa, by Elder Richard Rowley. February 2d, 1888, she was married to Bro. George Wilkinson, with whom she only had the pleasure of living one year and three days. She was a true, kind and loving wife and a Saint indeed. On the morning of the 5th she said to her husband, "Well, George, I am going home now." Those were her last words. We miss her at the chapel but our loss is her gain. She leaves a heartbroken husband as well as father, mother, two brothers and three sisters to mourn her departure. Funeral conducted by Emsley Curtis and A. Lloyd, at the Saints chapel Thursday the 7th, at 2 p. m. Bro. Curtis delivered a noble and powerful sermon from 1 Cor. 15: 22. The house was crowded with attentive listeners. Her remains were interred in the Green Lawn cemetry, west of town, to await the summons of the first resurrection.

HASKELL.—At Sedgwick, Maine, February 22d, 1889, Laura, wife of Bro. William L. Haskell, aged 26 years, 2 months and 27 days. Funeral service at their home on Deer Isle, conducted by Elder W. G. Pert, at which a large concourse of friends and relatives attested their respect by their presence.

LEWIS.—At Cleveland, Iowa, January 30th, 1889, Bro. Llewellyn Lewis. He was born at Glanmorganshire, Wales, September 18th, 1817. He bore his illness with patience and died bearing a faithful testimony to the work. Funeral services by Elder E. B. Morgan.

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THE SAINTS' HERALD.

FloraLSmith

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, March 23, 1889

JOSEPH APPROVED OF GOD.

NOW THAT there are a few who claim to be Saints and yet allege that Joseph Smith, "the Choice Seer," had no specific calling beyond translating the Book of Mormon, or that if he did have authority to preach and build up the Church of God he lost it in 1834 or soon thereafter, it is proper to learn well authenticated facts in respect to whether God approved and confirmed his priestly ministrations after those times or not. For if the Lord blessed his administrations in preaching, prophecy, healing the sick, and in his various special services as an officer and first president of the church after 1834, that is conclusive evidence that he enjoyed the favor and approval of God in such offices and administrations, and that the latter were endorsed of God. And, let it be borne in mind, the manifest approval of God is the best and highest evidence that can be given as to matters of priestly calling and authority. When men claim to be called and sent of God to act in certain offices, and to perform certain works, if the Lord does not bless, prosper and confirm their administrations therein, according to the conditions and provisions governing and to govern those offices and callings, then the lack of such divine endorsement and approval is good evidence against such claims. But, on the other hand, if the Lord sustains, approves, confirms and endorses the ministrations of a person when acting in a certain office and calling while claiming to be the Lord's servant, then we have the very best evidence that such person *is* the Lord's servant, and that he has rightfully the authority and calling which he claims. God does not confirm nor approve the pretentious claims of impostors, deceivers, nor rejected prophets and ministers. Mens' opinions, theories, judgments and conclusions may all be very wrong—but God never errs.

Now, it is historically true that the Lord greatly blessed Joseph Smith in his labors in the ministry up to 1844, both as to his preaching, prophecy, administering to the sick and afflicted, receiving professedly the word of the Lord touching the church, individuals, and many notable events both in and out of the church, which word has been and is being fulfilled with that precision, exactness and completeness which alone marks what is given by the inspiration of the Almighty. His revelations and prophesyings to the Twelve and the church in 1837; those he gave when in Liberty Jail, Missouri, in the winter of 1838-9; those he gave in 1841; those he gave in 1843-4 in respect to his own death, the breaking up and scattering of the church at Nauvoo as testified by William Marks, Josiah Ells, Emma Smith and many others; his prophecy at different times in 1844, in the presence of scores, and hundreds, that Brigham Young, if he led the Saints would "lead them to hell;" also his remarkable public prediction in 1840, in Washington, D. C., concerning Rev. Cookman, as related by Dr. Foster, who heard it delivered from the prophet's lips, being with him at the time, the account of which from his own pen has been twice published in these columns since 1875.—these all, with much more that might be cited, prove that Joseph was not only not rejected of God, but that he enjoyed the inspiration of God in a large degree and therefore continued to be the Lord's servant, notwithstanding his personal sins, shortcomings and weaknesses, which, like God's servants of old, he seemed ever ready to confess and seek forgiveness for. He, by the knowledge God gave him in the Spring of 1844, told William Marks and others that his work on earth was about done; that polygamy was a curse and must be resisted; that the church would be broken up at Nauvoo and be scattered, instructing Bro. Marks that when that was imminent, he (Marks) should take as many Saints as would go with him and locate away up to the north of Nauvoo and wait for the Lord to move for the redemption of his people. By that same divine knowledge he told Bro. Josiah Ells and others, when on his way to Carthage Jail, that he was going to his death. By that same knowledge he told his wife and family at the time of his departure for Carthage Jail, that he should never see them again in the flesh, telling them that calamity, scattering and division awaited the church in and around Nauvoo, and that when that took place the family should either go to Kirtland or remain in Nauvoo. By that same knowledge he then gathered together his household and gave them his last blessing with laying on of hands and prophecy. And by that same knowledge, when in Carthage Jail, he told Col. Bryant, commander of the McDonough county troops, that if he removed his troops from Carthage Joseph would be a dead man in a very short time. The troops were removed by order of Governor Ford, and the prediction was fulfilled. All the way along his life-work, from 1823 to 1844, there are unmistakable evidences that he was actuated, largely, by the inspiration of heaven, in preaching, teaching, administering the ordinances and in prophecy.

When in Pennsylvania and New Jersey in 1840—and after—the Lord gave great and multiplied testimonies, confirming his ministrations. We heard from the lips of brother and sister William Small, brother and sister Josiah Ells and others, that the Lord gave marvelous and unimpeachable witness to the words and works of Joseph the "choice Seer" in those times, as they heard, saw, and experienced in person at various times and on various occasions. And when we read or hear the flimsy carpings of shallow critics and "goody goody" would-be reformers who seek to poison, pervert, or subvert the souls of those we accept him for just what is claimed for him in holy writ, we find it difficult to supress the supreme contempt we have for their absurd pretensions. The Lord said of him to Joseph in Egypt: "He shall be esteemed highly among the fruit of thy loins,"—Ephraim and Manasseh. He further says of him—Joseph the Seer—"And I will make him *great in mine eyes;* for he shall do my work. And he shall be great like unto Moses."—2 Nephi 2: 2.

This is heaven's prophetic endorsement of the ministerial, prophetic and seeric qualities and qualifications of the great seer who, as chief, laid the foundations of the great latter day dispensation and builded it up during his life-time.

Who are we to believe? Those who say Joseph was a false revelator, a false prophet, a false organizer, a false builder and a false pretender in the greater part of his ministerial labors? or shall we believe what is predicted of him in the Book Mormon, and in the Doctrine and Covenants, and what has been and is witnessed of his ministerial labors by his friends and intimate fellow laborers?

We neither worship nor toady to any man—never have and never expect to—but when we accept of books which testify that Joseph would be recognized of God and of faithful Israel as "a Choice seer;" a prophet "like unto Moses," and that God would make him "great" in His eyes, also that he would be "highly esteemed" by God's Israel, then I must accept the testimony of said books with all its sequences

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and let the fault-finders, quibblers, and self-conceited would-be reformers go to "their own place" and find their own level—which they are destined to, as have their predecessors in the same blind, mischievious work.

The Lord made no mistake when he chose, appointed and ordained Joseph the Seer to translate the Book of Mormon, receive revelations, found His "marvelous work" and organize and build his church. And when men busy themselves seeking to obstruct, undo, or tear down the work officially performed by that seer, the Infinite God has declared such "shall be confounded."—2 Nephi 2: 3. This is our confidence—this is our trust—and we can afford to wait till it all comes to pass.

EBENEZER'S ERRORS.

It would take too much space, and time, to expose a tithe of the errors found in Ebenezer Robinson's "*Return*" thus far, yet there is one which should be ventilated just now, for it is a mischievous, hurtful one, whether it be the fruit of malice, blindness, or reckless blundering.

On page 37 of his paper for March he alleges that Bishop Blakeslee's Report for 1887 shows that Bro. R. M. Elvin received in "cash" "between March 1886 and 1st of March 1887 $944.36." This statement is not true. The Report shows nothing of the kind; but it simply sets forth on page 413, third column that R. M. Elvin was credited with "back pay" for the years 1883 up to February 28th, 1886, "$364.70," also a post office order for $35.30; while on page 414, second column, he is charged back with the $364.70, as "back pay;" and on same page, first column, he is charged with $35.10, and on page 418 he is charged with $375.01, making a total of $410.11. On page 418 he is credited with $25.60, which with the aforementioned $35.30, paid in 1886, makes $60.90, leaving the net amount received by him and his family in the fiscal year from "April 1st 1886 to March 31st 1887" just $349.21,—a difference of $595.15 between the amount alleged by Mr. Robinson and the showing of the Bishop's Report!

Now, whether this should be attributed to the bad judgment, the mental blindness and confusion of Mr. Robinson, or to a desire to be mischievous and malicious, we neither assert nor suggest. But one thing is very apparent, his statements are both unreliable and dangerous. His misstatements in the case now in hand, and those exposed of late in the Herald by Bro. Willard J. Smith show Mr. Robinson to be a very sorry sort of reformer, one who is not likely to rank high in that field, either as to his assertions, his opinions, or his mental calibre; for in these he exhibits, unmistakably, very bad defects, to put it in the mildest terms at all justifiable.

Mr. Robinson asserts again that the Herald "endorsed" Elder W. J. Smith's "Whitmerism Unmasked." This is not true. And, moreover, the Herald Editors were the first to call Elder Smith's attention to his erroneous statement as to when where and by whom William E. McLellin was baptized, (matters of but little importance) after he was expelled from the church in Missouri, by the "Bishop's Court," May 11th, 1838.

"Whitmerism Unmasked" was written, published, owned and advertised solely and alone by Willard J. Smith, and to state to the contrary is to display ignorance, or mendacity—or both. It does not follow that what is advertised in a paper is "endorsed" by it. The attention of our readers has been frequently called to that fact—a fact patent to all level-headed, sound-hearted people.

It is most unfortunate for Mr. Robinson's lofty pretensions that he is detected in his numerous mistakes—to call them nothing more—and in his misleading and untrue assertions.

In the death of Bro. John Garner, Sen., at Newport, California, at the age of sixty-eight, the church has suffered a great loss. He was long a member of the church, being baptized in the days of Joseph and Hyrum by Elder Solomon Hancock, from which time he followed the church through evil as well good report, until 1851 when he migrated to California, from Utah. He united with the Reorganization quite early and was never known to do discredit to the cause. He was a man of singularly good judgment, as a citizen had no superior, and won the respect of the community by honesty and an upright walk. His conduct was of such a nature as to win the confidence of all in the honesty of his convictions. He leaves a family of grown sons and daughters, who are blessed in having lived in family relationship with a father for whom they have no cause to blush when honorable men are spoken of; a strong incentive, truly, to so live that they too, may enter in and enjoy the rest and glory of the world to come, for which that father was prepared and worthy. He was made an honorary member of the Pioneer Association at San Bernardino, many of whom assisted at his obsequies and followed his remains to the grave. We learn of his departure with regret, but gratefully pay tribute to his worth as a man and a brother.

ELIAS LAND.

In the letter department will be found an open letter by Bro. A. J. Moore to Elias Land, a chief correspondent of *The Return*, who claims he left the Reorganized Church because of its defective theology, and he now invites others to follow him, assuring them that "the Church of Christ is in Temple, Texas," and he further says "the authority is here." If we were and are righty informed, this same Elias Land was cut off from the Reorganized Church because of his adulterous conduct. We were officially notified of this at the time of his expulsion, but out of compassion to all concerned we did not publish the fact. But now that he poses as a reformer of the theology of the Reorganized Church, taking front rank with his fellow reformers of *The Return* persuasion, all of whom "seek to draw away disciples after them," inviting them to come to them and "be ingrafted into Christ," we think it proper that the *real* cause—or causes—leading to Mr. Land's severance from the church be known. We have documents at hand—official ones—amply sustaining what we have stated, but find them in their description of Mr. Land's lecherous conduct unfit for publication. And we publish what we do that this sort of men men may not deceive and mislead the simple minded. We feel it right to warn the people of danger, for that is a duty of the Lord's "watchmen." When men of Mr. Land's kind find fault with the doctrines and the government of the Reorganized Church they will bear watching. For when "the inwardness" of their doings is brought to the light it will reveal that the motives which actuate their pretensions and their work are basely different. Men and women, called Saints, may and do sincerely differ with the Reorganization; but we have reference now to Mr. Land's kind and those who "strain at a gnat" and yet swallow contradictions, absurdities and "old wives fables" by the cart load.

EDITORIAL ITEMS.

We again admonish our correspondents to make their letters to the *Herald* brief and pointed. Valuable time and space are wasted when stereotyped phrases and expressions are written and rewritten in the letters to our columns. It is well to first determine whether there is anything edifying to communicate and then write in as few words as possible. "Vain repetitions" should be avoided both in writing and in public speaking. Our letter column would be far more interesting if this advice was heeded.

Sr. A. C. Baldwin of Danville, Illinois, is anxious for a competent minister to visit and labor in that place. This field is, we believe, in charge of Bro. F. M. Cooper. If so, let him note the call.

Bro. T. J. Hughes of Rhodes, Iowa, writes for publications. He rejoices in the work and expresses confidence in its ultimate triumph.

We were made glad by receiving the following good news in a late letter from Bro. F. Criley of Pittsburg, Pensylvania: "Bro. Briggs is better, and if no accidents happen he will be able to attend General Conference. His son is with him."

Read: "There are several here who will send their old *Heralds* to those who send me their address and postage. Mrs. J. L. Hart, Angola, Labette county, Kansas."

The Woman's Standard, a plucky, ably conducted monthly, published in Des Moines, Iowa, comes regularly to our desk, and we are pleased with much of its work. It treats of "Home, Health, Purity, Culture, Temperance, Education," and of the "legal and political interests of woman, and of her right to the Franchise." We heartily wish it success, and hope it may prove a mighty power for good in its chosen field.

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For Railway rates to and from General Conference, also as to board, etc., etc., for conference visitors, see notice in this issue.

Bro. J. A. Lawn wrote from Tulare City, California, the 6th instant. He had recently baptized a worthy family, six in number, parents and children, also three others. These with others he had previously baptized since he left his home last October makes twenty. He writes encouragingly and says he feels joyful in the Lord.

This conference year has been marked by a steady increase in nearly if not quite all directions. Truly, the church is moving on, and upward, and the Saints should be joyful and renew their efforts in unity and wisdom to build it up in righteousness and truth.

We acknowledge the receipt of the *Normal and Commercial Collegian* for the month of March. It is published by the Humeston, Iowa, Normal College and is a neat and useful publication.

Bro. and Sr. Amos Rice of Luddonia, Audrian county, Missouri, write that for the past four years they have not seen one of the Saints nor heard a sermon from any of the eldership.

Sr. Martha L. Givens writes from Captina, Ohio, bearing testimony to the manifestations of God's power in healing her children from severe afflictions.

Bro. William T. Jones of No. 126 Grant street, Akron, Ohio, writes expressing the hope that some of the elders will call there soon and preach the word. He also sends for copies of the Voice of Warning which are loaned free for careful distribution by Bro. J. H. Peters of Coleman, Michigan, in order to acquaint others with the truth.

Bro. G. W. Beebe of Strawberry, Kansas, wrote under date of March 6th that he had been constantly in the ministry since January first and had labored in many places.

Sr. Nancy Davis of Silver Hill, Arkansas, writes that she is thankful for the HERALD. She is blind and therefore can not read it herself, but others read for her. She says they are trying to do the best they can. Bro. Erwin is doing what he can for the cause there.

Bro. W. J. Plain writes from Elmwood, Neutral Strip, Kansas, that Bro. G. E. Deuel had been laboring there some of late and had awakened an interest—good attention being paid to the word spoken.

Bro. John Pett of Dow City, Iowa, wrote us the 7th instant that church affairs were moving on quietly in that region, with additions to the church occasionally.

Bro. W. W. Whiting of Deloit, Iowa, writes that a good work is being done in and about Marathon, Iowa, and hopes Bro. McDowell will hold a discussion there soon. Sr. Margaret Hunt, he writes, was lying dangerously ill at her home in Deloit.

Bro. E. Strom wrote from Anaconda, Montana, saying: "Inclosed please find five dollars in payment for the *Saints' Herald*, the best religious paper in the world."

Bro. William M. Gibson of San. Bernardino, California, has been laboring some of late in San Diego county, finding a home with Bro. Casteel's excellent family while preaching in their vicinity. He thinks additions to the church will be made in that region at no distant time.

To-day (March 12th) we read a telegram from Michigan City, Indiana, to the Chicago *Times*, dated the 11th instant, stating that the body of Mr. Alma Blakeslee, son of Bishop George A. Blakeslee, was found in the harbor. He has been missing since Thanksgiving day. It is a great relief that the body is found. We await further particulars.

Saturday and Sunday, the 9th and 10th instants, the conference of this district, (Decatur, Iowa), was held in Lamoni and proved to be the largest, most spiritual, united and happy conference ever held in the district. The sermons were good, business was transacted orderly and with despatch, the social meeting Sunday was pleasing, edifying and graced with the gifts of the Spirit in a large measure. All seemed delighted throughout the entire session. This is just as it should be. Conferences should never be disgraced by contention, strife for mastery, nor by crafty, political methods to gain either personal or partisan points. The outlook for the district was never so good as now.

We are at work getting out a revised and enlarged edition of "Joseph the Seer." There are many calls for it, and we regret we can not supply them at once. Due notice will be given when they will be on sale.

EXTRACTS FROM LETTERS.

Brother Alexander H. Smith thus writes from Colchester, Illinois, March 7th:

"Have been holding meetings here with much seeming interest for the past ten days. Am in moderate health and good spirits and hope for the future work in Zion's welfare."

Brother J. L. Hart renews for the *Herald* and *Hope* and in his letter says:

"I would as soon think of doing without my meals as without the *Herald*, *Autumn Leaves* and the *Hope*, let alone the good we do the cause we profess to love in sustaining them. I think they are the best papers under the shining sun, and I hope soon to see our publishing house far advanced financially to what it has been, for its prosperity means prosperity to the truth which we should all strive to spread, Please excuse me for adding to a business letter; the thoughts came and I couldn't help it."

Brother W. R. Calhoun, of Courtland, Illinois, in a late letter says:

We are having glorious times here, and have had for nearly two weeks. Bro. Pender, who labored with Bro. Short, is with us and he is truly a preacher that the Saints may well be proud of. He is an able expounder of the scriptures and one calculated to draw the closest attention of both Saint and sinner. I verily believe that under his preaching seed has been and is falling on good ground. Our meetings are well attended."

Pres. Joseph Smith wrote from San Bernardino, California, the 8th instant, saying:

"Bro. Burton and I arrived here by buggy yesterday evening from Los Angeles, via Covina, Lordsburg, Ontario and other town sites more or less lost in the weeds, grass, gravel and sand of a busted boom."

Elder Willard J. Smith had baptized about eighty persons since last April up to the 23d ult. He is a faithful minister and we are pleased to know that heaven gives him many souls as seals of his ministry. Of Bro. J. J. Cornish he writes:

"Bro. Cornish has just had a three nights' debate with a Seventh Day Adventist which resulted in a complete victory for the truth. The debate was on the Sabbath question. The adventist refused to meet Bro. Cornish on the Soul question."

Sr. S. M. Sullivan of Biddeford, Maine, says in a late letter:

"I find solid comfort in this latter day work and it is a great joy to me when I can spread it abroad."

Bro. L. M. Sollenberger has removed from Harrisburg, Pennsylvania, to Atlanta, Georgia, and says:

"Send my *Herald*, *Hope* and *Autumn Leaves* here. I can not do without them."

QUESTIONS AND ANSWERS.

Ques—Can a baptized but uncofirmed believer be granted the rights of a member and partake of the Lord's supper, and especially when there is no elder present to give legal confirmation?

Ans—We think so for in the church history we have the following precedent, at the time the church was first organized:

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we shonld proceed to be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them; also wine, blessed it and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly."—*Times and Seasons. vol 3. p 945.*

To this agrees the book of Mormon, 8: 6, 9, and Doc. Cov. 17: 18.

Q.—What "temple," and what "holy city" are referred to in Rev. 11: 2?

A.—We understand this to refer to a temple in Jerusalem, Palestine, when rebuilded, and that then Jerusalem will be the "holy city" mentioned. See Ezek ch.'s 40-48.

Q.—When will the "forty and two months" be fulfilled?

A.—In the last days;—See Ezek. ch. 38, and Zech. ch. 14.

Q.—Are the "forty and two months" the same as the "1260 days" of the 3d verse?

A.—We think so.—See Concordance to D. C., last page: also 2 Nephi 5: 9, and the text in the Inspired Translation.

Q.—Are the "1260 days" in the 3d verse the same as in Rev. 12: 5?

A.—We think not for the Inspired Translation renders the latter "years." We have the promise

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in Book of Ether, 1: 12, that in these last days the Revelations given to John will "be unfolded in the eyes of all nations." Until this takes place we should not be unduly certain and decided as to the meaning of their obscure passages.

Q.—Will all the wicked be destroyed from the face of the earth at the beginning of the millennium?

A.—Yes as to the nations; and No, as to individuals. For "the kingdoms of this world" are then to "become the kingdoms of our Lord and of his Christ."—Rev. 11: 15, etc., etc. But the remnants of the nations will be left, as Isaiah 61: 5, 6, Zech. 14: 9–19, etc., etc.

Q.—Where will those wicked persons come from spoken of in Rev. 19: 14–19, and 20: 8?

A.—These passages clearly relate to two seperate events; the first to take place near and at the second Advent—preceding the millennium—and the last at the close of the millemium, or after the "thousand years" and the "little season," Rev. 20: 2–4 7, 8. And the people gathered by Satan at that time are, evidently, of the remnants left at the Second Advent, heretofore referred to.

Q.—Are not church members under obligations to pay tithing now?

A.—Yes, morally and religiously.

Q.—The Bible says in olden time they paid one-tenth of all they possessed. The Doc. Cov. says we should pay one tenth of our interest annually and also one-tenth of our surplus. If we have no interest or surplus (and a good many have neither), what must we pay?

A.—Aid as you can by free-will offerings. Be just with your conscientious convictions of duty according to the best light you can get—that's all.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"CHRISTIAN SCIENCE" (?) EXAMINED.

It has for some time been our intention to examine the claims of what is commonly known to our readers under the title of "Christian Science." Various causes have heretofore prevented us from carrying our intention into effect, but we trust that if any Latter Day Saint has been pondering this matter in his or her mind, or hereafter should have it presented to them for consideration, they will read carefully that which we shall write, and if found wanting in clearness of argument or presentation, let it at least have sufficient weight with them to lead them to make a careful examination of the subject for themselves; compare it with the law and the testimony, and see the extent of agreement or disagreement therewith.

Talking with an elder not long since, one who is actively engaged in the work, he said: "It is a difficult matter to convince any one that has gone to these Christian Science people, suffering pain, laboring under infirmities and has been relieved of this pain, healed of these infirmities, that the source from whence this relief has come is evil. I have had it to deal with and I know it is a difficult thing to do; but by the help of God I was enabled to do it, and convince them that the gospel of the Son of God embraced all good, and no Latter Day Saint can with any assurance of safety venture outside the gospel plan."

We have never seen any one who was healed, or even treated by one of this persuasion; but we have known those who claim to have received great benefit from such treatment, and afterwards to have benefitted others, and we have no doubt that their claims, so far as temporal relief from physical suffering is concerned, were correct.

But there is a question which goes deeper than this, and is of infinitely graver importance. It is this: Under what influence have they placed themselves, and from whence comes this apparent good? "But," replies one, "Is not health an absolute good? why then should you call it apparent?"

Before answering the question we wish to say that we are writing only for those who accept the word of God as a rule of evidence, and this being taken as our standard we reply: Under certain conditions it is, and under other conditions it is not. Paul found himself placed under the latter condition, and besought earnestly that his affliction might be removed. It was not removed, but the answer came, "My grace is sufficient for thee."

It was agony of body and mind which wrung from Jesus the prayer: "If it be possible, let this cup pass from me." It was not possible, but there appeared an angel from heaven strengthening him.

Sorrow and physical affliction have their ministry. To both the Master answered; "Nevertheless, not my will, but thine, O, Lord be done;" and Paul, the faithful servant of the Master, responds: "Most gladly, therefore, will I rather glory in my infirmities; that the power of Christ may rest upon me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake; for when I am weak them am I strong."

It is possible for man or woman to enjoy such perfect exemption from disease as not to be able to sympathize with the afflicted ones of earth. Sleep which is never disturbed, perfect digestion, buoyancy of spirit, freedom to enjoy God's pure air and sunshine, muscles that never know weariness, these are the possessions a king might covet. What bond of sympathy can there be between having such favor and a confirmed invalid? How can such know the weariness of the head which day and night for months and many times for years tosses upon a feverish pillow, wooing sleep in vain? How can they know the craving for a morsel of food which when partaken of is like the book eaten by the Revelator? What can they know of that languor, that utter weariness of body and spirit, from which hope seems to have taken its departure forever? Hardest of all, what can they know of the long weary days and nights of imprisonment between the four walls of a house, perhaps of one room, until the longing for heaven's pure air, the dew, the sunshine, birds and flowers becomes an intense craving like the parched lips of the rich man for a drop of water from the finger of Lazarus? What, we repeat, can the strong man, full of health and vigor, know of all this? Nothing, absolutely nothing.

Again, add to this the trial of dependence, uncongenial surroundings, neglect, unkindness and the bitterness of knowing that you are regarded as a burden and that your removal in any way, even by death, would be considered a relief; then answer, what can those who have plenty, and kind friends who anticipate every want, who know that if absent even for a day they are keenly missed and welcomed home with joy—what can they know of such painful conditions, or how can they fully sympathize with such an one?

"We call the angels happier than we:
But if they count among their higher powers
The vision that will let them watch and see
The manifold wide sorrows that are ours
With passing of the hours;

If they can look upon a town by night,
And see the suffering, and hear each cry
That rises from sick hearts, and know the blight
Of sin, and feel how many long to die,—
If all of these they spy,—

Then would it seem we mortals are more blessed,
We mortal folk who mercifully are blind
To half the hatefulness from east to west,
And so have room to think the world is kind,
And gain a gladder mind.

Or is it that these self-same angels' eyes
Are never dimmed by tears, because they know
That all their Master's plannings are most wise,
That all the years are good that come and go?
God grant that it be so!"

The world is full of suffering. Pain, remorse of conscience, sin and woe seek shelter in some form beneath every roof. They gather with us around the evening fireside, and sit with us at the social board. They go with us at our outgoings and return with us at our incomings. From the cradle to the grave they are our constant attendants. It is natural for the human heart to seek relief from their unwelcome presence, and when it is obtained we can not realize that it may be a doubtful blessing. Hence in all ages of the world the suffering and afflicted have been the most easily persuaded to believe the representations of the unscrupulous. As proof of this witness the numerous fortunes made by men out of quack nostrums which claimed to possess wonderful healing properties. Any one who has ever been afflicted and whose name has by some means transpired to the public as being so, will tell you that in a short space of time letters will pour in from different sources and from parties entirely unknown, offering remedies said to be a positive cure for the affliction under which one is laboring; and many times the price to purchase these is sent at a sacrifice of every thing but the bare necessaries of life, and then the poor sufferer finds himself deceived, and when too late discovers his mistake.

This is the key-note of Christian Science (falsely so-called). Its first appeal is made to those who from various causes are dissatisfied with life and the results which it has brought to them.

Many a life has been wrecked upon the false supposition that happiness was a legitimate pursuit; and many a person so blinded has believed himself a Christian because weary of the world and its unsatisfying pleasures, he was willing to give in his allegiance to God if he could find that which he had sought for vainly in the world. It surely is not necessary for us to say that such an one has entirely misapprehended the nature of the gospel of Christ, and will have to elevate his standard before he can take one single step in the religion of Christ; for the requisition which is written over the straight gate which gives entrance to the narrow way is Self-denial: "If any man will come after me, let him deny himself and take up his cross and follow me."

The Science we are considering starts out with this proposition, "Christian Science offers to open the path to *satisfaction*." "We teach that God is;

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is Spirit; is Good; is All."—Christian Science Healing, page 20. Let the Christian who is investigating this subject, especially the sick and afflicted who are seeking to be restored to health, pause just here and consider the teaching of the gospel of Christ upon this point, and see if they can reconcile the two. Of Christ, Paul, that great expounder of the Christian faith, wrote: "Though he were a Son, yet learned he obedience by the things which he suffered. . . . But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory aud honor; that he by the grace of God should taste death for every man. For it became him . . . in bringing many sons unto glory, to make the captain of their salvation *perfect through sufferings*."

Weary, suffering children of humanity, lift your eyes and behold your great High Priest. Consider what must be the tender, loving pity of his heart, who forsook the courts of glory, the home of his Father's love that he might prepare a way for his brethren to return. As we were partakers of flesh and blood, he also took it upon him, and through suffering was made perfect. He knows your every want and heart throb. Every pain of body, every grief of mind or distress of soul touches a chord in that great heart which once bled as yours is bleeding now. Is pain and suffering necessary for us? How can you doubt it? Even to the dregs he drank the bitter cup, and faltered not until his pale lips could utter, "It is finished."

Thus with the Master, how with the disciples? "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings oft, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by heathen; . . . in weariness and *painfulness*, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. . . . If I must needs glory I will glory in the things which concern mine infirmities."

If Christ was made perfect through suffering, then is there no other way for his disciples to attain perfection. But what does "Christian Science" teach upon this point?

"Sin, sorrow, sickness and death are not realities. There is no evil."—Page 38.

One feature of their philosophy is, "Avoid all discussion." This binds the victim hand and foot, and when once allegiance has been rendered, what opportunity is there for enlightenment? If you are not willing to give up your mind entirely to the influence of their teachings, at least until your twelve lessons are finished, then it is not worth while to begin. And we would remark just here, that any one professing to believe in Christ who knowingly endorses the foundation upon which this superstructure is reared, has parted with his reason forever. Do not think the assertion a severe one, and bear in mind that we are speaking of those who believe in a personal God, who believe in his Son Jesus Christ and in the necessity of the atonement made upon Calvary.

Paul when writing to the church at Thessalonica, told them not to be troubled concerning the coming of Christ, and to let no man deceive them. He spoke of a falling away which should take place first, and of strong delusions which would come which those who had rejected the truth would receive, that by believing a lie they might be damned. It is a wonderful field of contemplation to follow out the results either collectively or individually following in the train of those who have rejected, and those who have departed from, the work of God in these last days. But as our object in this article is to present our readers with a concise statement of the foundation upon which this Science rests, we will not pursue this thought further at this time.

(Continued.)

NOTE: We will say just here that any who wish to possess themselves of a most fair, candid and thorough examination of this Science (if it be a science) will do well to send 25cts to Cranston snd Stowe, Cincinnati, or Philips and Hunt, New York, for "Christian Science Considered," by James B. Taylor, M. D. We have given a close and attentive reading to their own accepted teaching and so far as we are capable of judging we think he has done the subject justice from both standpoints of observation. We would especially recommend this little book to our elders, many of whom, doubtless, have to meet and contend against this enemy. In regard to the necessity of such a preparation we quote from this work: "If, as a last word, the reader feels that this movemene has not sufficient dignity or magnitude to merit systematic consideration and handling, let him turn to the latest Chicago catalogue of Christian Science supplies, and note the advertisement of over twenty journals and one hundred books offered for the enlightenment and conversion of the people in the new truths."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Rilla Elswick, of Carson, Iowa, asks your prayers in behalf of her mother, that her eyesight may be restored.

Also a sister in Maine, (a faithful worker and worthy) asks your prayers that God will increase her faith and help her to trust altogether in him for the blessing of health, as she is now a great sufferer.

Also Sr. Jane Morse, an aged and afflicted sister of San Bernardino, Cal., requests your prayers.

HOME COLUMN MISSIONARY FUND.

Sr. M. E. Anderson, Oakland, Cal	$ 1 00
Sr. L. L. Julian, Oakland, Cal	1 00
Sr. Emily J. Luellmg, Lewiston, Idaho	1 00
Sr. Geneva N. Luelling, Lewiston, Idaho	25
Sr. Alice Luelling, Lewiston, Idaho	25
Sr. Amelia Duell, Council Bluffs, Iowa	1 00
Sr. Sarah M. Sullivan, Saco, Me	1 00
Sr. Mellie Cahoon, Santa Barbara, Cal	75
Sr. Eleanor Barr, Sand Beach, Mich	45
Sr. Ellen Cameron, Houghton Lake, Mich.	1 00
Sr Anna, Ehlers, Stewartsville, Mo	1 00
Sr. M. Hartchen, Hatfield, Mo	2 00
Sr. F. P. Bram, Columbus, Kan	1 00
Sr. Sarah Witter, Lamoni, Iowa	1 00
Sr. Jane Campbell, Hopeville, Ont	1 00
Sr. Maggie Campbell, Hopeville, Ont	1 00
Sr. Mary White, Lima, Mo	25
Sr. J. Gault, Reno, Nev	10 00
Sr. Mary A. McAllister, Columbus, Neb.	1 00
Sr. M. E. Pankey, Santa Ana, Cal	23
Sr. E. Kellebrew, Santa Ana, Cal	22
Sr. Ellen Archibald, Centerville, Iowa	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, March 14th.

PROVIDENCE, R. I., March 3d.

Dear Sisters: — While our precious *Herald* goes on its weekly journey around the world, and is looked for so eagerly by thousands with thankful hearts, I can say I may be numbered with those who are very greatful for all our church literature. Our dear *Autumn Leaves*, how elevating and pure-toned is the reading therein. As a parent I feel (even if my babies are too young to read themselves) that I would come far short of my privileges and lose many blessings if we did not help support the church literature. I realize that to nourish these yonng minds committed to our care, that they may live eternally, is of the first and greatest importance, and to successfully accomplish the same we need, for one thing, to furnish them with carefully selected literature, and then read to them, that they may learn to cultivate taste for good reading if they seem to be void of the same. Then when the taste is formed, be sure to see they have proper, pure, true and elevating mind-food, and let the physical nourishment come next in importance, for it is the soul that will live on after the body has mouldered to dust.

I thank you all, dear sisters, for the many wise talks on different subjects which the *Herald* has contained. I am trying to live by the "Word of Wisdom;" and the discussions of the "garment" question has helped me to be rooted and grounded as to what is right, or in other words, I am thoroughly converted on that subject; not that I do not admire pretty things, but I am willing to sacrifice my desires in this life, and be moderate in all things. I feel there is not enough pretty things in the world that would be of as much value to me as one precious soul belonging to God; and I wouldn't care to have the weight of that souls' destruction in the balance against my gratified tastes and desires.

With a prayer that we all may live up to our privilege, (one of which is the Prayer Union) and may realize the extent of our influence, and more closely follow after the pattern of our dear Redeemer, I remain SISTER LOTTIE.

WATERFORD, Ont., February 12th.

Brethren Smith and Blair: — We have been favored with a visit from brethren J. H. Lake (who remained two weeks) and R. C. Evans who staid over a month. The result of their labors has been that nine more dear ones have obeyed the gospel, a total here of thirty-four, all convinced and obedient since last July. For the greater light we thank our Heavenly Father and his servants. Others are now convinced of the truth and probably will soon obey. May God grant unto us his Spirit that we may continue faithful and promised gift of God to the ones that the world may see we have indeed been with Jesus and have learned of him. The gifts of prophecy and of healing have been among us and the gift of tongues and interpretation by R. C. Evans at the organization, he being also the officiating elder at the time the gifts of healing were manifest. One, a young brother, was cured at once of chronic catarrh and remains so; thus the signs are confirming the word. We were sorry to have the brethren leave us and pray that God will bless their labors and give them the joy that comes from success in the work of the Master, and that his Spirit may guide them where the work of God most requires. We

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need them yet here, but may God direct them, is our prayer. They came as strangers to us but they have left many warm friends and many dearer than friends who bless God that ever they came to us and did show to us the fulness of the gospel of the Son of God. Our earnest desire is that we may prove by our lives that we are in the right and narrow way and give no cause for reproach. May God help us by his Spirit. for if He does not find us faithful and help us, then are our human efforts vain.

We desire answer to a query inclosed to be published in the *Herald*. It has been submitted to Bro. R. C, Evans, the district president, and in proper order also to Bro. J. H. Lake, the mission president, who advise the course I now take as they have never know a case decided by authority. Nor have they had the case brought up before. Also I enclose stamp for a reply to a personal inquiry inclosed Trusting God for strength as we shall need strength, I draw to a close.

May God bless all the honest ones.

Yours in the faith,

JAMES W. EASTON.

MAGNOLIA, Iowa, March 4th.

Sister M. Walker:—On the afternoon of the 27th of February a goodly number of sisters met at the home of brother and sister Emmerson in persuance of a call by Bro. J. F. McDowell. After prayer and a talk by him upon the merits of the cause of the Prayer Union, nine sisters identified themselves therewith. I herewith send names.

On account of our weekly sewing work coming on Thursday, we shall have our private devotions on Wednesday afternoon, weekly, and meet together on the last Thursday of each month. Sister Josephine Chambers was chosen president and sister Laura Blackman secretary.

Your sister in bonds,

LAURA BLACKMAN,
Sec'y Prayer Union.

Correspondence.

PITTSBURG, Kans., March 9th.

Bro. Blair:—Our district conference at Council Bluffs closed February 24th, being one of the best I ever attended in Iowa. The Spirit of peace prevailed during the sessions which edified and strengthened the Saints. I think I am safe in saying that the district is in good condition and the prospects for the future are flattering.

There are several local elders doing splendid work. Brn. John Carlisle, Dodson, Hansen and others are putting their shoulders to the wheel and their efforts are commendable. I was intending to visit the Saints at Auburn, Iowa, thence to Kingsley where I had labored some in December and January, and on to other points; but death visited our family and I was called home to to my father's on the 25th ult.

Since I have been in Kansas, looking over the land of my childhood and associating with those with whom I grew up to manhood, a strong desire to labor in this district has made itself manifest to me.

Here, in south-eastern Kansas, is where I first heard the proclamation of eternal trnth. Here is where I first prayed to God, where I first felt the necessity of serving my Maker; where I walked one bright sunny day down into the water to follow the example of our Savior and where I was called and ordained to the office of an elder.

These things may appear of no importance to some, but to me they will never be forgotten. I was compelled to fight the battle alone as far as receiving any assistance or consolation from those near and dear to me by the ties of nature, but that One I covenanted to serve was with me to aid and assist in every time of need. Oh, the joy and peace that filled my soul can never be forgotten! It gave me a desire to tell others how to obtain the same blessings. That desire has never yet left me and I hope it never will.

I preached in this district before I was sent on a mission, so I know something of the condition of the field and I would like to have the privilege of laboring here again.

It will be three years this April conference since I left my home to labor as a missionary in Pennsylvania. Since then I have passed through scenes of joy and sorrow but, thank God, it all has strengthened my faith, and shown me brighter prospects for the future and a final triumph if faithful. May God bless his Saints.

WARREN E. PEAK.

CASTLE ROCK, Ore., Feb. 17th.

Bro. W. W. Blair:—Yours of the 10th of January is at hand. I am Josiah Sumner's son that you knew up in Monona county, Iowa. My father died at our old home near Onawa, Iowa, in January, 1863. My father was as firm a believer in the latter day work as any man of his time, and had been ordained an elder, but never preached much. I was baptized into the church about 1861 and have held the faith ever since; but have had some hard trials in life.

My request that a minister of our faith would call on me has been granted, for Bro. Holt was preaching at or near Lewiston, Idaho, and he saw my request in the *Herald* and he called on us as he was on his way home from California. He stayed with us ten days and preached nine sermons. But as this country is thinly settled and some prejudiced against us, we did not do very well, still he baptized one, a brother Jacob Petre, and lots of good seed was sown, and I think some others will receive the truth. I see by the *Herald* that there has been a great revival of the Spirit of God among the Saints throughout the whole church, and I have felt the same myself.

Yours in the truth. From one of the old stock,

JOSIAH W. SUMNER.

CHICAGO, Ill., Feb. 22d.

Dear Herald:—I feel so well to remember the last conference at Plano that was held the 16th and 17th of this month. How they met like glad little children to see each other in this life again. When they worshipped the Lord there was life in them too

O, what meetings can be found better than social prayer, song and testimony meetings, and the Lord's supper of remembrance of our blessed Redeemer; also the blessed ordinance—for administration—to the sick? I remember that I sat among five or six of the afflicted on the front bench on the left side of the pulpit from the entrance, seeing five elders ready to lay their hands on us, but before that, hearing the voice of our beloved president—Bro. Cooper—having a bottle of oil, pour some on the top of the head of each of the afflicted, with a soft hand, and well sounding voice in their behalf. After that four other good hearted elders with him pleaded to Almighty God for healing. The next that struck my feelings was the last hymn sung in the conference by the choir, No. 623, "When shall we all meet again?" I thought of next conference to be held in Chicago, June 29th, this year, but also another; I thought of the next better state, when the body and spirit would be reunited, to dwell with the just, immortal, eternal and free. I felt at home during the conference.

ERIC JOHNSON.

WALLACEBURG, Ont., Mar. 5th.

Dear Herald:—Bro. A. Leverton has just finished seven discourses here, creating considerable of a stir. Many rejoiced; others felt wrathy. One old lady on hearing immersion presented so strong, interrupted and said, "I would like to have a barrel of water. I would drown you in it!" Good attendance, attention and good liberty made the latter day work shine here. Some have expressed a wish to join. We expect a branch will be raised up here before long. Bro. Leverton is just the one to break up new ground. So rolls the "stone."

Yours in the gospel hope,

JAS. H. TYRRELL.

MEDINA CITY, Tex, Feb. 16th.

Dear Herald:—Our district conference which closed last Sunday night was one of the best that it has ever been my lot to enjoy. The inclemency of the weather caused much disappointment in that many we desired to see were not there—they living a distance of two days journey by wagon, no railroad line, and wagon-roads almost impassable.

We had in all eleven services including preaching, prayer meetings and conference sessions, commencing Friday night, and ending on Sunday. The Spirit of God was enjoyed in abundance, and many grand testimonies to the work of God were borne. and in conference much good was done. Our district membership is spiritually healthy, with few exceptions. Bro. W. H. Davenport presiding over the Bandera Branch, is, with the assistance of a number of faithful members, earnestly contending for the faith once delivered to the saints. Although we have heard but little from the Oakwood branch of late, we feel sure that peace, harmony and the love of God prevails in that part. For our own little branch (of forty members,) I have only to say, that we are continually trying in our weak way to serve God and obey the mandate of the Spirit to "Come up higher."

Bro. J. A. Currie Jr., or Bro. Johnnie as we all call him, is again on the wing; he has been summoned to Wilson county to answer some cannonading, of General Brooks, an aged minister of the Chritian faith, said to be a very able man. But we have no fears. As long as Bro. Johnnie puts his trust in God, we know that the battle is his. His faithful wife is by his side, and when I think of her, I pause to reflect, how many young sisters are there in the faith, who are willing, like her, to leave a luxurious home with father and mother; and who had been raised to want for nothing, and face a cold world and bear all the hardships with the finger of scorn point-

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ing from every direction, and count it all joy, as she does? I don't wish to be understood that I think her soul is more precious in the sight of God than any other, but her faith certainly should be taken as an example.

Our heart's desire goes out in prayer to God for the many honest souls that are scattered along those mountain streams in western Texas. Yes, when we consider that in many parts throughout the globe are scattered ones, who have never been fed, save on the husks; then I cry unto God to have mercy and spare them a little longer, and open the way for more laborers. My heart's desire is to cast in my mite to help carry on this glorious work. We ask an interest prayers of your readers, that we may grow in the faith.

In conclusion we invoke blessings of heaven upon you and your associates in all your laudable undertakings, and for the truth.

L. L. WIGHT.

LENOX, Iowa, Feb 18th.

Dear Herald:—My aged mother who has been sick the past six months and in poor health for a long time requests the prayers of the Saintts, not that she may get well, but that she may be relieved of her suffering while she lives and be given strength to bear all patiently until the Lord calls her home. It is now over fifty years since she embraced the latter day work, and she still holds to the rod of iron and contends for the faith as strong as ever. She says the last preaching she heard was at a conference in Lamoni a few years ago, and since that has not seen the face of a Saint except her own children. She would be glad to have any of the elders or Saints traveling that way call and see them. She belongs to the Des Moines branch. Many who read this will remember.

ELIZABETH BALLARD.

WHEELER'S GROVE, Ia., March 3d.

Bro. Blair:—We, at Wheeler's Grove, are all yet in the faith so far as I know, after the contest is over. The Adventists have put forth a strong effort at this place. First he was met by Bro. Kemp on the question of the immortality of the soul, of which you have been informed. Next he was met by Bro. Peak on the same proposition and I will say in regard to this discussion, that the Adventist was badly used up and if it had not been for the aid he received would not have been able to carry through the second night. I have made inquiry of the people at this place for opinions regarding the discussion. Most all say the Adventist proved nothing. All the Christian people of this place say Bro. Peak is a gentleman and a Christian, and "a mighty smart boy." We are well satisfied with the result and that the cause has not suffered loss. Since Bro. Peak left there has been another discussion on the Sabbath question, between the same man and a Methodist minister. The question affirmed was that the first day of the week is the day to observe according to the Bible. Mr. Rouly brought some strong proofs from the New Testament and from history to prove his position. He took the position that the ten commandments were done away in Christ and he made some as good arguments as I ever heard. He used Elder Canright's work exposing Adventism. It seems that if the Methodists can handle them on the Sabbath question that our elders surely can. This last discussion was held in our church as the Methodists would not let their own preacher hold it in their church. He stated this fact before the public and gave us great credit for our kindness.

S. C. SMITH.

KNOB NOSTER, Feb. 20th.

Bro. Dancer:—I am not yet a year old in the kingdom, but I love the gospel and rejoice to hear of the good work that is being done by the elders everywhere. Am sorry there is not enough money coming in to support the ministry. I herein send you my mite. Having but little myself I have but little to give; so praying for the welfare of Zion and striving for the good of the kingdom, I remain your brother,

J. K.

OAKDALE, Neb., Feb 26th.

Bro. Blair:—I visited Stuart, the home of brother and sister Dawson, and tried to obtain the use of the school-house, but was refused. Then went to my mother's to spend the holidays, and while there received a card from Bro. Dawson, stating that I could have the use of the school house. Returned to Stuart and found prejudice quite strong. The director of the district who had refused me the house when I was there before, saying that he would not let his family come and hear me; but he and his wife came the first night, and after that he brought his whole family, and the last day I was there, at the close of the morning service, he invited me home to dinner. After dinner, in conversation on the theme of the gospel, in speaking of the progress of the work, I made the statement that prospects were not very encouraging for me, there being such an amount of prejudice against us as a church, which it would be necessary to overcome before we could reach the people. The lady answered, "Mr. Smith, you do not know how how much good you are doing; you are sowing the good seed and you can not tell how much fruit it may bring forth." I told her that I thought I had already removed some prejudice from some people's minds. The answer was: "Indeed you have from my mind for one; I think altogether differently in regard to your church from what I did when you came here." It was quite encouraging to me.

I spoke there seven times but the severe cold and bad weather hindered the people from coming out. On Monday I went to town on the promise of the use of the Presbyterian Church, but the door was locked and I could not get the key. I tried to get the Baptist church but could not. I then tried all the halls in town but could not get any place except for one sermon on Sunday. The people there are too religious already.

From there I came here and have been preaching for three weeks out in the country where I was raised, or at least spent about thirteen years of my life. Had good congregations most of the time, but the people there have the same disease that troubles the Stuart folks. Began meetings here last night, but secret societies are the bane of these small country towns; "The Young Peoples' Alliance" on Monday evening, and other meetings on every other night completes, except Sunday, and then all the churches are going, and what chance is there to gain the ears of the people to sound the gospel? Verily the chance is slim. There is a vast field in this Central Nebraska district and it ought to be thoroughly canvassed. but it is hard work to reach the people. I expect to return to Petersburg from here; from there to Columbus; from there to St. Joseph to be be at General Conference if all goes well.

Yours in bonds,

HYRUM O. SMITH.

LAMONI, Iowa, March 11th.

Bro. Blair:—I wish, through the *Herald* to make a denial of Mr. Elias Land's statement published in the *Return* for March, 1889, and ask him to meet his statements in public, at Rogers and Elmwood. Will Mr. Land meet his assertions like a man, or will he state through the *Return* again that he will not meet us? He well knew his statements were not true and would be called in question. He says: "They need not ask me to discuss with them."

Why, Mr. Land, you are the man that challenged me to meet Brown at Rogers, and now you repent and say, "I will not meet them." I don't ask you to discuss the merits of, or defend your church, for I am aware that you haven't any, but to meet what you have written; and yon will have to meet it as I will send the articles to C. C. Holcombe. Mr. Land, you say I "went back on the Book of Covenants." I deny it, and you garbled my statement. I did say the Book of Covenants was not a test of fellowship, but that the church endorsed the book, and that I accepted it, and would stand by all in that book, and claimed that it was much clearer than the New Testament on many doctrines, and then answered Brown's objections from the Bible. And if you have any representatives, as I stated before, I will meet them in any branch in Texas. I also stated that we asked no one to believe in our books until they had read them.

Mr. Land, your statements in regard to the vote is not true. And what you said in regard to locking you out of the church is also false. I ask you to meet these statements in public before those who heard. Mr. Land, have you forgotten that I met you and Mr. Brown at C. C. Holcombe's, and that Brown said he would not discuss, and would not stay all night? and that you then said, "We will wait until the day of Judgment?" and that I told him that was a long time to wait to discuss questions?

I am well acquainted with those you call "clear headed of the Reorganized Church," and they are acquainted with the spirit of Whitmerism; also that Mr. Land is so well known around Temple and among our people that he can not harm A. J. Moore there. Mr. Land says also, "I hope Elder Moore will one day see the error of his ways and become one with me in the Church of Christ." Mr. Land I have no such hopes—don't smother me with your glory.

AMOS J. MOORE.

SNICARTE, Ills., Mar. 9th.

Bro. Joseph:—I am a member of the church of Latter Day Saints. Four or five others living here have belonged to the church. There is only a Baptist church here, and some of their members have grown cold. I believe that, if one of our elders would come here much good could be done. There has never been one of our

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elders in this part, and if one can be sent, I request that he come as soon as possible. Address Snicarte, Mason County, Illinois.

Your sister in the gospel,

MRS. ALICE CURRY.

PLEASANTON, Iowa, March 13th.

Bro. Blair:—I pen a few lines this morning hoping that they may be a means of assisting to remove prejudice from the name of Joseph Smith. I have always had a double regard for the name; first, because I have ever thought him to be a true servant of God, also that God had chosen him out of all the world to bring forth the Nephite record, and to lead in establishing the restored gospel of the Son of God; and, secondly, my parents informed me that I was named after him. So I have always had a kind regard for the name. But of late I had been wonderfully cast down. A Mr. Larson, representing the Seventh Day Adventists, had been delivering lectures here on Mormonism, telling all the "ghost stories" he could, and doing all he could to darken the name and character of Joseph Smith. And then, a few days ago, I read David Whitmer's pamphlet, and in it I read many things that I had never heard of before, and saw the whole tenor of the work was intended to prejudice the mind against the prophet Joseph. After reading it I felt sad and gloomy. But the night before last, while wrapped in slumber, a beautiful picture was presented before me, and it was the name "Joseph Smith" in large letters. The letters seemed to be transparent, so that the azure sky beyond reflected through every letter, making it far superior to any painting I had ever seen before. And around the name was a wreath that added greatly to its beauty. I gazed upon the picture with admiration, and thought that, while designing men are trying to darken his name, with God it shines like the stars in the firmament forever.

The name "Emma Smith" also appeared before me much the same as the former, only in smaller letters, and the wreath was arranged with fine feminine taste. A voice then spoke and said that she had gone to rest, but that her name would ever live after her. I further thought, O, if I could have a motto written with such letters to place over the door in my house, what a comfort it would be! I awoke overwhelmed with joy, and with the impression that Joseph Smith's prophetic work was accepted and his name held in sacred remembrance with God.

Yours,

J. M. BROWN.

BOSTON, Mass., March 4th.

Dear Herald:—The discussion between Bro. E. L. Kelley and Mr. F. C. Whitehead closed last Wednesday night. Bro. Kelley was blessed with the Spirit throughout the debate, and when his opponent tried to bolster up his theory with Bible evidences Bro. Kelley swept them away like chaff before the wind. Mr. Whitehead would say, "Wait until the last night when I sum up my evidences, and then you will see what I will do." So we waited; but alas, in vain! and on the last night of the first question Bro. E. L. Kelley buried him so completely under Scripture that none but a Christadelphian would think of his resurrection. On the second question after the first night he began to call for signs and miracles, and when that failed he tried to show that we had been to law with our brethren, which he said was contrary to the law of Christ, in evidence citing the Kirtland Temple suit. But Bro. Kelley showed him that they were not our brethren in any way whatever. There were several interruptions during the discussion by the Christadelphian and one by an outside party, but no harm was done and although during Bro. Kelley's last speech there was a decided rumble as of an approaching storm, but it was held in check by the wiser ones and thus ended the first public discussion ever held (to my knowledge) in the vicinity of Boston. The Saints are strengthened and encouraged, and we expect to see the fruit of the labor performed at no distant day.

As we sat there night after night and listened enraptured by the eloquence of the spirit as poured forth through God's servant, snd realized that we were in the kingdom he was defending our hearts swelled with gratitude to God that among the scepticism and doubt, the lo heres, and lo theres, God had made it possible for men in obedience to law to know of the doctrine.

The comfort and strength we have received from Brn. W. H. and E L Kelley will long be remembered by the Saints in Boston, and if it be the providence of God to send them into this district again (which we assuredly hope) they will find a welcome in "Modern Athens."

I can not close without expressing a wish for the success of the *Herald*, believing that it carries joy and comfort to many hearts, and I think it can be truthfully said of the *Herald*, it expresses truth, impresses knowledge, represses error and oppresses none. Yours in bonds,

G. W. ROBLEY.

BAY PORT, Mich., Feb. 6th.

Bro. Blair:—I am having a lively time in my field of labor. I baptized four in the vicinity where I met with the rotten egg argument. When I find that there is a minister of any other denomination present, after I am through I give them an invitation to speak, but in that place only one accepted it, and he sanctioned what I had said. But when I talked to him after the meeting and our conversation led to the work of Joseph the Seer, he had but little to say. They soon closed two of their school houses to all meetings. The Methodists and United Brethren were willing that they should be closed out so they could get rid of me, but it proved a failure, for private houses were opened, so I will be able to continue my labors there.

On February 8th I left that place to attend a two-days meeting at Bay Port, and from there I went to Caseville. Of all the towns that I have labored in, it is the worst. I have my doubts about Sodom and Gomorrah being any worse. While I was baptizing there the people were very disorderly, and the language used by both men and women would truly astonish you. On last Wednesday morning we had a confirmation and testimony meeting, and the Spirit was with us in power, and by prophecy we were warned that persecution was coming upon us. On the evening of that day I was preaching in Bro James Burwell,s house, and when I had spoken about fifteen minutes there came crashing through the window where I stood an iron of two or three pounds weight. It was undoubtedly intended for me, as I stood in front of the window, and about two and a half feet from it, and the party that threw the missile was near enough to remove a wire screen from the window before he threw it. There was a light curtain before it but not sufficient to prevent the iron performing the mission upon which it was sent, but the Lord's power was manifested and it dropped to the floor between me and the window. In a few minutes I succeeded in getting the people seated again and finished my discourse, while two or three of our brethren officiated as guard outside.

On the following morning I was instructed by the Spirit to go to Bay Port. I obeyed the counsel given, and it was well for me that I did as I have learned since that there was a mob organized to take me out of the meeting and lynch me. One of our members informed me that a young man heard them plan it and told one of our young sisters. I expect to go there again in a few days. I have baptized twenty-six this conference year, and I never felt better in this work than I have of late. Persecution only makes me stronger, and the counsel of the Lord encourages me so that I am willing to endure all with patience. Your Bro. in Christ,

LEVI PHELPS.

NEW BEDFORD, Mass., March 12th.

Bro. Blair:—The morning of March 2d found me at the historic town of Plymouth, on business connected with God's "mission of mercy to mankind." I was met at the depot by Brn. Hansen and Hemmerly, and was escorted to the home of the latter, which certainly is a pleasant one, made happy by the presence of a good sister and two loving, prattling children.

We partook of supper, which was served with true gospel freedom, and felt that we were in the company of Saints. Our coming having been heralded, several brethren called upon us, and the answering of questions became the order of the evening. We gave advice as we understood matters. Whether we pleased the questioners or not the future must determine.

It is expected by many that an elder should be a walking "book of law," but it is hardly among the possibilities that a poor mortal can be the "embodiment of all wisdom," but every man should answer according to his knowledge, and the Spirit will assist in bringing to remembrance those things which before have been stored and treasured in the mind.

What a wonder-working power is the Holy Spirit, to bring to mind those things that are essential to be taught to the Saints! As the hours flit by we were reminded of the Father's word, "Retire to thy bed early, that thy mind and body may be invigorated," and being supplied with a neat, cozy and clean bed, we enjoyed a good sound sleep.

Sabbath found us ready for work, so at 10:30 a. m., we met with the Saints and spoke upon the financial law, explaining the principle by blackboard exercises. The Saints were both attentive and interested, and before leaving we heard the usual reply, "We owe the Lord." Well, all honest persons will pay when they know they owe.

In all our travels upon this errand, in instructing the Saints to become partners with the Almighty we have yet failed to find any person who can prove how it is possible for a person to

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become poor by paying his honest debts to the Lord: but the universal testimony is that it is a benefit. And, permit the writer to say, it is also his personal experience, that the principle carries with it the blessing for those who faithfully serve it.

The evening found us together again, when we spoke upon the Mission of Christ, and during the services of the day, we were blessed with that freedom which makes speaking upon gospel themes a delight. The Saints were pleased and encouraged with our visit, and of course we were asked to come again, but could not say when. The Father above knows, but we must keep praying for the Lord of the vineyard to send laborers into the "harvest field."

Monday, having a few hours to spare, it was decided to visit some of the historic spots; so having as guides Brn. Sears, Hanson and another whose name I do not now remember, we visited the stone upon which the Plymouth colony set their feet to step ashore, in the winter of 1620. The city of the dead received our attention and as I stood upon the graves of the two last persons who came in the Mayflower, and thought upon their courage, fortitude and endurance, we were made sensibly aware that God in blessing this land to Joseph and his seed intended that it should be used for better purposes than to be the home of wild beasts.

We also looked into Pilgrim Hall where are gathered whatever relics have been found of the Mayflower colony, and as we gazed upon the massive picture hung upon the wall, where Elder Robinson is invoking heaven's blessing upon that little company as they are about to sail to unknown lands, we raised our hat in reverential admiration, and with a struggle for the mastery hindered the tears from flowing down the cheek, but by silent prayer to the great Father of us all, thanked him that we were not obliged to travel to unknown lands as these poor pilgrims had to do for the purpose of trying to "worship God in spirit and in truth."

In looking over the history of the place, we were both surprised and pleased to find that the Smiths were early visitors to this locality. For in 1614, six years before the arrival of the Mayflower, John Smith was there and returned with a chart of the coast from Penobscot to Cape Cod. And it is therefore probable that from this chart of Smith's, the early pilgrim colony obtained some information about the coast upon which they made a landing, (Of course Smiths were a necessity to the proper construction of society.)

While upon this visit I came in posession of what is known as the "Sunday Blue Laws of Connecticut," and as the public mind is now being agitated concerning the Sabbath Amendment to the constitution, I will try at an early day to favor the readers of the *Herald* with a few extracts from them, so that they may see what people had to do when church and state were one. Our thanks are due to the brethren and sisters of Plymouth for favors received during our brief visit among them. JOHN SMITH.

VARNISHING GILT FRAMES.—If new gold frames are varnished with the best copal varnish it improves their appearance considerably, and fly marks can then be washed off carefully with a sponge. The frames also last much longer. Old frames are improved by being treated with copal varnish.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

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

THE JOSEPHITE COVENANT.

BY A. J. DENNIS.

IT IS common among sectarian ministers to refer to the covenant that God made with Abraham and renewed in Isaac and confirmed in Jacob; but it seems that after Israel passed away, popular modern theology loses all trace of any covenant of the Lord with his people until the time of Moses, when he made what may be termed the Sinaitic, or, in New Testament phraseology, the "old covenant," which vanished away upon the introduction of the new under the ministry of Jesus Christ and his apostles. Heb. 8: 7–13.

As a matter of fact, every covenant which is made becomes old when it is superseded by another; hence when God promised Isaac, "Unto thee and to thy seed will I give all these countries," (Gen. 26: 3.) he did not need to depend alone upon the promise made to his father Abraham. For although that was of the same character as the promise made to him, yet that promise was not enough for the needs of his case; had it been so, God would not have renewed it to him, for he never does anything that is unnecessary, or not for the good of his people.

On a parallel with this is the command of Jesus to the apostles, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned."

Some have thought this command sufficient authority to enable them to go out into the world and preach the gospel, and seal unto damnation all those who rejected their message; and though it has been but "a man's covenant," wherein God has seen fit to confirm it, no man has been able to disannul the same. But the exception is not the rule, and can not become such, unless God should change; which we know he does not do.

But now the question arises, What one of the sons of Israel inherited the especial promises or covenants made with Abraham, Isaac and Jacob?

Certainly we can not say that it was bestowed upon all indiscriminately. Abraham had two sons, but the word of the Lord came to him, "in Isaac shall thy seed be called." Ishmael was the "son of the bond woman," and could not be "heir with the son of the free woman."

Now Jacob also had sons by concubines or servant women, and even Leah was, to all intents and purposes, a polygamous wife, as Jacob had earned Rachel by seven years of faithful service and really supposed he was marrying her when Laban perpetrated the fraud of substituting her elder sister in the marriage bed instead of Rachel as Jacob supposed.

We may see here, perhaps, a retribution upon Jacob for deceiving his father in order to obtain the blessing which had been promised him by the spirit of prophecy; but Jacob evidently considered Rachel as his true and only wife, (See Gen. 44: 27), and Joseph and Benjamin as his only legitimate sons, and consequently the ones in whom all his hopes of the fulfillment of the promises made to the fathers.

In view of this fact we can the more readily understand his anxiety to keep Benjamin with him when his other sons wanted to take him down into Egypt. Joseph, his favorite son had been (as he supposed) devoured by wild beasts, and if Benjamin should be taken from him he was bereaved indeed. In no other light than the foregoing can we understand the words of Jacob, "His brother is dead and he is left alone?"—Gen. 42: 38.

And in no other light can we understand the wonderful dreams of Joseph in which the promise was made to him that he should prevail above his brethren and be their ruler, and that even his parents should be subject to him. The careful student of the Bible sees more than the mere going down into Egypt foreshadowed in these remarkable dreams.

Paul tells us that the experiences of the children of Israel [Jacob] "happened unto them for ensamples, [examples], and were written for our admonition, upon whom the ends of the world are come."—1 Cor. 10: 11.

An example is something that is like something else that is to follow it; so we find that the whole system of types and shadows instituted by Moses, was typical of that more perfect tabernacle "which the Lord pitched and not man;" (Heb. 8: 1–6); and wherein better sacrifices were offered than the "blood of bulls and of goats."—Heb. 9: 23. It is also evident that the hand of promise itself was of a typical character in common with all the other experiences that happened to that typical people in that dispensation. Some have applied it as a type of heaven. But are we to have enemies to overcome after entering into that promised land? None of us expect to have, hence we must look for the fulfillment of this type on earth among the children of men in a time of probation.

This brings us to consider the fact that in many places the Scriptures mention another "house of Israel" besides the first one who inherited the land of Palestine. This seemed to be shadowed forth in the division of the typical house itself into two branches, "Israel" and "Judah."

But we are not left altogether to surmise in regard to another anti-typical land of promise, nor as to who should inherit it. The blessing bestowed upon Joseph by his father Jacob not only overflowed the bounds of all previous blessings, but showed by direct reference to the progenitors of Jacob that it was preeminently *the* blessing or the covenant which had been made first with Abraham and then with Isaac and afterwards with his son Jacob.

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The blessing reads as follows: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: the blessings of thy father have prevailed above the blessings of my pregenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Gen. 49:22–26.

"Whose branches run over the wall." The sea was a wall to the inhabitants of Canaan, but Joseph's branches (descendants) were to "run over the wall." This could only be fulfilled by the discovery of a new continent, and its settlement by the descendants of Joseph. Those who do not receive the explanation given by the Book of Mormon of the branch that was broken off (of the stock of Joseph) and carried to this land, must at least accept the truth from this prophecy, that Joseph has descendants in this country, and that they are the rightful heirs thereof according to the words of Joseph, and that they shall, in process of time, inherit it as their land of promise.

Further light is thrown upon this interesting subject by the prophecy of Joseph, the greater part of which designing men have removed from what is called the King James Translation, but which may be found at length in the Inspired Translation. It reads as follows:

"And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shiloh;) and this prophet shall deliver my people out of Egypt in the days of thy bondage. And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom. A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him. And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son. And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days. Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenant, saith the Lord. And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days. And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you: for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation."—Gen. 50:24–33, (I. T.)

Notice in verse twenty-eight, "He [the choice seer] Joseph the son of Joseph, shall bring them [the fruit of Joseph's loins, Ephraim and Manasseh] to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him."

The "knowledge of the covenants" made with Abraham, Isaac and Jacob, in the light of other predictions accompanying this statement means more than simply obtaining historical information concerning them; the sectarian world had that before Joseph, the son of Joseph, made his appearance upon the stage of action. It can mean nothing less than the renewing of those covenants with the seed of Joseph in the latter days. And this was fulfilled in the work of God through Joseph Smith, as his first and chief minister, and in that work alone. But the objector may ask, Where does the work of Christ come in? Paul says that Christ was the "seed" of Abraham in whom the promise was fulfilled, and consequently all subsequent claims are excluded by this fact. But let us see if this conclusion is necessary or logical from the promises.

To begin with, then, let us see if Christ was the first "seed" of Abraham to whom the covenant pertained. If he is not first, he may not be the last. But we learn that God said to Abraham, "In Isaac shall thy seed be called." Then Christ was not the first in point of time, although he was first in importance. And although Christ was and is the "end of the law for righteousness, to every one that believeth," yet he was not the last in that line of promised seed in whom "all nations of the earth should be blessed," for he was the "first-born [in the importance of his work] among many brethren," and when he appears again, he will find those whom John says will "be like him."

In the salvation of the world Jesus stands pre-eminent and alone; but in the carrying out of the redemptive scheme, the twelve apostles are counted as a part of the "foundation" upon which the church is built, while Christ himself is designated as the "chief corner stone." Here again we find him not alone really in kind, but in the importance of his work as the foundation of all that should follow.

But after the foundation has been laid what does it profit if the building be not built thereon? And it is not until the capstone is put on that the full benefit and design of the foundation is realized. Whether Joseph Smith the Seer was that capstone or not that was to be brought on with shoutings of "grace, grace unto it," yet we who have embraced the latter day work know that the rock revelation cut out of the mountain of truth without hands, is increasing and will yet, according to the sure word of prophecy which can not fail, become a great mountain and fill the whole earth. And let all the people say, Amen.

THE "SEALED BOOK."—No. III.

BY ELDER R. M. ELVIN.

UNITY.

THE Mound Builders, or the most ancient inhabitants of America, are represented by the Book of Mormon as one very numerous race, though sometimes divided into warring factions. Is this true? After enumerating the different classes of work into which the Archæological remains of the Mound Builders may be divided, Bancroft says: "These different classes of remains, although sufficiently uniform in their general character to indicate that the Mound Builders were of one race, living under one grand system of institutions, still show certain variations in the relative predominance of each class in different sections of the territory."—Nat. Rac. of Pac. States, vol. 4, p. 749.

Speaking of the Mound Builders, the same author further says: "They were a numerous people, as is sufficiently proved by the magnitude and geographical extent of their works. They were probably one people; that is, composed of tribes living under similar laws, religions, and other institutions. Such variations as are observed in the monuments are only those that would naturally occur between central and frontier regions."—Ibid, p. 785.

The testimony of Baldwin is more precise and direct.: "This ancient people, whose remains indicate unity and civilization, must have been organized as a nation, with a central administration which all

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recognized. They must have had a national name."—Ancient America, p. 57.

Concerning the region near Sparta, Georgia, Jones says: "Every indication suggests and encourages the belief that this locality was for a long period of time, *densely populated*. The surface of the ground, not only within the enclosure, but up and down the valley for a considerable distance, is replete with various relics. They lie also in considerable quantities, commingled with human bones in the sepulchral mounds."—Antiquities of Southern Indians, p. 147.

MILLIONS OF INHABITANTS.

Pidgeon says: "It can not be any longer denied that there has been a day when this continent *swarmed with millions of inhabitants*, when the arts and sciences flourished, when men lived and labored and reigned, and fought and were were in turn conquerers and conquered, subjects and kings where now the deep silence of the forest has overcome all such evidences of life and civilization. Nineveh and Egypt and Greece, have left in almost imperishable stone, the relics of their magnificence. The American nations have left their record in soil, and have written their history in legible and ineffaceable characters on the hills and valleys of their beautiful land, from Labrador to Patagonia."—Antiquarian Researches, p. 5.

Bancroft says: "The total number of mounds in the state of Ohio is estimated by the best authorities at ten thousand, while the enclosures were at least fifteen hundred."—Nat. Rac. of the Pac. States, vol. 4, p. 752.

SIZE OF MOUNDS.

MacLean says: "As has been already noticed, the mounds in Ohio are very numerous. They principally occur near large streams and are found in great numbers along the two Miamis, Scioto, Kanawha, White, Wabash, Kentucky, Cumberland, Tennessee and other tributaries of the Ohio and Mississippi rivers. They are all dimensions, varying from a few feet in height, and a few yards in diameter, to ninety feet in height, and covering seveal acres at the base. The usual dimensions range from six to thirty feet in perpendicular height, by forty to one hundred feet in diameter at the base. Some of the mounds are so great that it would require the labor of a thousand men for months with their best and latest improved implements to erect."—Mound Builders, p. 41.

All the evidences I have introduced are united and in harmony with the statements found in the Book of Mormon. It is therefore, not illogical nor unreasonable to claim that the chronicle of history as set forth by the ancient writers, and translated in our own time is true. Its inspiration and data stand the test of antiquarian and scientific explorations, and more. No law or rule of life, either human or divine, are weakened or made void by receiving the Book of Mormon upon its claims. Tnere is nothing to lose, and much, very much to be gained by receiving it.

A SECOND CIVILIZATION.

The Book of Mormon states that after the time of the Mound Builders, another civilized people occupied a portion of North America. In this connection reread the Book of Mormon quotations I cited of the people emigrating "northward," and in addition, and to give occasion for certain evidence I wish to present, I cite the following: "And it came to pass that many of the Lamanites did go into the land northward; and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year. And behold there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire. And it came to pass they became exceeding rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north. Now the land south was called Lehi, and the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south. And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work in all kinds of ore and did refine it; and thus they did become rich. They did raise grain in abundance, both in the north and in the south. And they did flourish exceedingly both in the north and in the south, and they did multiply and wax exceeding strong in the land. And they did raise many flocks and herds, yea, and many fatlings. Behold, their women did toil and spin to make all manner of cloth, of fine twined linen, and cloth of every kind to clothe their nakedness."—Helaman 2:26, 27.

Has scientific research found the remains of this race? MacLean says: "It is pretty well established that since the time of the Mound Builders, and prior to the advent of the Indian, a race known as the "Villagers" occupied certain districts of this country, and made the garden beds found in northern Indiana, lower Missouri, and in the valleys of the Grand river and St. Joseph's, Michigan. These beds exist in the richest soil in that part of the country. Some of the lines of the plats are rectangular and parallel, others are semicircular and variously curved, forming avenues differently grouped and disposed. The beds are laid out with great order and symmetry, and have certain peculiar features that belong to no recognized system of horticulture. These beds are entirely different from the system of field culture as practiced by the Indians, and no similar remains are connected with the enclosures of Ohio. It is evident that these beds do not belong to the epoch of the Mound Builders, for in some cases they extend over mounds, which certainly would not have been permitted by the builders. Nor is it to be presumed that these villagers immediately succeeded their predecessors, for these encroachments must have been long after the mounds had been abandoned and their purposes forgotten. The Indians have no traditions concerning them, and know nothing about this people. It is a singular fact that but few, if any, of the usual aboriginal relics are found within them. The beds are the only memorials of this race. But from them we readily draw the conclusion that they were a settled peaceable people, of industrious habits, and advanced tastes. Their implements and dwellings must have been of wood."—Mound Builders, p. 131.

All that does not belong to the savage in the antiquities of this country, is by many writers credited to the Mound Builders, which I am inclined to believe to be a mistake. The second civilization, according to the Book of Mormon, lived in tents, houses of wood and cement, and I believe they likewise used adobes. Donnelly savs: "The Mound Builders made sun-dried brick mixed with rushes, as the Egyptians made sun-dried brick mixed with straw."—Atlantis, p. 376.

The Chicago *Times* for July 17th, 1876, in its special correspondence, contains the following: "Many of these interesting spots have been obliterated by the plow, but several remain intact. The damp climate and rich soil of the Mississippi valley have dissolved and covered up the greater part of the remains of this southwestern empire. Vast roadways of more than Roman proportions are found on the broad bottoms of the Mississippi in Union county, and levees, miles in length, which would indicate that agriculture was practiced to a great extent. Among the many relics of this primeval empire few have a greater degree of interest than the fortification at Makanda, in Jockson county, a rocky gateway by which the Illinois Central railroad enters the Grand Chain. This work is simply known as "Stone Fort," and is a favorite resort for gatherings of all kinds, from its matchless beauty of scenery. The fort proper is a projecing rocky promontory, extending into a deep valley, in the shape of an acute triangle across the base of which extends a wall of rough masonry from side to side. This wall has been torn down and dug under by the ignorant in search of treasure. The inclosure contains about an acre. The sides are perpendicular bluffs of sandstone eighty feet high, at the base of which the valley stream doubtless flowed, and from which water could have been drawn by means of ropes. The work is indefensible against firearms as the hill in the rear rises gradually to higher ground, and the opposite bluff, about forty rods distant, overlooks the whole. It could cover its water supply by arrows, and perhaps a village under its walls. It is impossible to trace the age of this work. It is generally ascribed, however, to a race subsequent to the Mound Builders. But there are no inscriptions and the rocks are dumb."

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Speaking of earth-works in Straddle Creek, Illinois, Pidgeon says: "After a thorough examination of the group I was satisfied that there had either been a change at some past era in the common mode of burial, or that this region was inhabited by an immense population, at different eras, who practiced tumular burial in different ways. The traditions of De-Coo-Dah sanction the latter theory. From these facts in connection with the traditions of De-Coo-Dah respecting the ancient inhabitants of these regions, as of various languages, customs and color, we are led to the conclusion that at least *two distinct races* of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race."—Traditions of De-Coo-Dah, p. 176–7.

I now turn to the derivation of Central American civilization. But before entering upon this topic, another question must be answered, namely, Were the aborigines of Central America one numerous race of people, divided into two branches of Hebraic origin, as the Book of Mormon represents them to be? Norman says: "The builders of the ruins of the cities of Chi-Chen and Uxmal excelled in the mechanic and fine arts. It is obvious that they were a cultivated, and doubtless a very numerous people."—Norman's Rambles in Yucatan, p. 175.

In regard to the ruins of Palenque, Stephens says: "The intermediate country is now occupied by races of Indians speaking many different languages, and entirely unintelligible to each other; but there is room for the belief that the whole of this country was once occupied by the *same race*, speaking the *same language*, or at least having the same written characters."—Travels in Central America, Chiapas and Yucatan, vol. 2, p. 343.

Bancroft says: "Closely enveloped in the dense forests of Chiapas, Guatemala, Yucatan and Honduras, the ruins of several ancient cities have been discovered, which are far superior in extent and magnificence to any seen in Aztec territory, and of which a detailed description may be found in the fourth volume of this work. They bear hieroglyphic descriptions apparently identical in character; in other respects they resemble each other more than they resemble the Aztec ruins, or even other and apparently later works in Guatemala and Honduras. All these remains bear evident marks of great antiquity. Their existence and similarity in the absence of any evidence to the contrary would indicate the occupation of the whole country at some remote period by nations far advanced in civilization, and closely allied in manners and customes, if not in blood and language. Furthermore the traditions of several of the most advanced nations point to a widespread civilization, introduced among a numerous and powerful people by Votan and Zamna, who, or their successors built the cities referred to, and founded great allied empires in Chiapas, Yucatan and Guatemala. And moreover, the tradition is confirmed by the universality of one family of languages or dialects spoken among the civilized nations, and among their descendants to this day. I deem the grounds sufficient, therefore, for accepting this Central American civilization of the past as a fact."—Native Races of Pacific States, vol. 2, p. 116.

Upon the sameness of those ancient cities in ruins Bancroft says: "To fully describe a few and point out contrasts in the rest, is the only method of avoiding a very tiresome monotony in attempting to make known some hundreds of structures very like one to another in most of their details as well as in their general features. The similarity observed among the different monuments, is a very great advantage to the antiquarian student, since it will enable me, if I mistake not, to give the reader in this chapter as clear an idea of the antiquities of Yucatan, notwithstanding their great number, as of any portion of the Pacific States."—Ibid, vol. 4, p. 149.

As to the unification of the original American, Nott and Gliddon say: "In reflecting on the aboriginal races of America, we are at once met by the striking fact that their physical characters are wholly independent of all climatic or known physical influences. Notwithstanding their immense geographical distribution, embracing every variety of climate, it is acknowledged by all travellers that there is among this people a pervading type, around which all the tribes, (north, south, east and west) cluster, though varving within prescribed limits. With trifling exceptions, all our American Indians bear to each other some degree of family resemblance quite as strong, for example, as that seen at the present day among full-blooded Jews."—Types of Mankind, p. 274.

The above remarks apply exclusively to the aborignes of America, and do not refer to the ancient people or Mound Builders. But one Mound Builder's skeleton has been found in a sufficient state of preservation to admit of examination.—See Types of Mankind, p. 290; also Monuments of Mississippi Valley by Squire and Davis.

MUMMIES.

Stephens says: "Dr. M. Orton says that the mummies from Peru have the same peculiarities in the form of the skull, the same delicacy of the bones, and the same remarkable smallness of the hands and feet, with that found in the sepulchre at San Francisco, Central America. He says too, from from an examination of nearly four hundred skulls belonging to older nations of Mexico and Peru, and of skulls dug from the mounds of our western country, that he finds them all formed on the same model, and conforming in a remarkable manner to that brought from San Francisco; and that this cranium has the same type of physical conformation which has been bestowed with amazing uniformity upon all the tribes on our continent, from Canada to Patagonia, and from the Atlantic to the Pacific Ocean. They are not the works of people who have passed away and whose history is lost, but of the same great race which, changed, miserable and degraded, still clings around their ruins."

Of the ruins of Mayapan he says: "So far, although the fragments of sculpture were of the same general character as Uxmal, we had not found any edifice sufficiently entire to enable us to identify that peculiar arch we had found in all the ruined buildings of this country; but it was not wanting. At the end was a door way, encumbered and half filled with rubbish, crawling through which we stood upright in apartments exactly similar to those at Uxmal, with the arch formed of stones overlapping, and a flat stone covering the top. The apartments were ruder and narrower, but were precisely of the same character with all the others we had seen. Of one thing, however, we had no doubt, the ruins of this city were of the same general character with those at Uxmal, erected by the same builders, probably of older date, and suffering more from the corrosion of the elements, or they had been visited more harshly by the destroying hand of man."—Incidents of Travel in Yucatan, vol. 1, p. 138.

ANCIENT SCIENCE.

Stepens says: "The fact that though the inhabitants of Yucatan and Mexico speak different languages, their calendar is substantially the same, I regard as extremely interesting and important, for this is not like a similarity of habits, which may grow out of natural instincts or identity of position. A calendar is a work of science, founded upon calculations, arbitrary signs, and symbols, and the similarity shows that both nations acknowledged the same starting points, attached the same meaning to the same phenomena and objects, which meaning was sometimes arbitrary, and not such as would suggest itself to the untutored. It shows common sources of knowledge and processes of reasoning, similarity of worship and religious institutions, and, in short, it is a link in a chain of evidence tending to show a common origin in the aboriginal inhabitants of Yucatan and Mexico."—Ibid, vol. 2, p. 120.

Of this similarity the same author says: "In the similarity of diversions we see a resemblance in manners and institutions, and trace an affinity between the people who erected the ruined cities of Yucatan, and those who inhabited Mexico at the time of the conquest."—Ibid, p. 307.

THE SAME GREAT RACE.

He says again: "But they have a higher interest than any that attaches to them as mere specimens of art; for among them are seen designs and figures which call forcibly to mind the well known picture-writings of the Mexicans; and if these analogies are sustained, this building attached to the walls of the tennis-court stands an unimpeachable witness that the people who inhabited Mexico at the time of the conquest belonged to the same great race which furnished the builders of the ruined cities in Yucatan."—Ibid. p. 311.

COMMON ORIGIN.

Delafield says: "No annals have been found proving a direct connection between

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Mexico and Peru; yet their languages and manners and customs, as well as their anatomical developments and equal advance in the progress of civilization, indicate a common origin."—P. 16.

ISLAND OF COZUMEL.

Relative to the ruins on the island of Cozumel, Stephens says: "These buildings were identically the same with those on the mainland; if we had seen hundreds we could not have been more firmly convinced that they were all erected and occupied by the same people; and if not a single corroborating circumstance existed besides, they afford in themselves abundant and conclusive proof that the ruined cities on the continent, the building of which has been ascribed to races lost, perished, and unknown, were inhabited by the very same Indians who occupied the country at the time of the conquest."—Incidents of Travel in Yucatan, vol. 2, p. 375.

THE ANTIGOUS.

Was this race divided into two branches, one "white" and the other "miserable and degraded?" "Around it were the ruins of a city without any other visible means of supply, and what rarely happened, with the Indians it was a matter of traditionary knowledge. They say that it was not discovered by them; it was used by their fathers; they did not know when it began to be used. They ascribed it to that remote people whom they refer to as the antigous."—Incidents of Travel in Yucatan, vol. 1, p. 357.

NOGPAT.

Speaking of a figure at Nogpat, Stephens says: "The Indians said that it was the figure of a king of the antigous, and no doubt it was intended as the portrait of some lord or cacique."—Ibid p. 364.

DABAH.

Of the ruins of Dabah he says: "The Indians say of them as of all the other ruins, that they are the works of the antigous; but the traditionary character of the city is that of a great place."—Ibid p. 415.

"MY OPINION."

Speaking of the ruins he explored, Stephens says: "My opinion on this question has been fully and freely expressed; that they are not the works of people who have passed away, and whose history is lost, but of the same races who inhabited the country at the time of the Spanish conquest, or of some not very distant progenitors."—Ibid vol. 2, p. 445.

GOLDEN AGE.

Speaking of the antiquity of Palenque, he says: "Here were the remains of a cultivated, polished and peculiar people who had passed through all the stages incident to the rise and fall of nations, reached their golden age and perished entirely unknown."—Ibid p. 356.

TWO NATIONS.

Ellen Russell Emerson thus relates a tradition of the Shawnee tribe of Indians: "One night upon an important occasion the numerous tribe of Shawnees encamped together on a wide prairie which they had selected for rest until the following morning, it being very pleasant, smooth and level. After having been in camp a few hours one half of them fell asleep and so passed the night; the other half remaining awake until dawn betook themselves eastward to where the sun rises. Those who fell asleep, however, on awakening continued their course to the west where the sun sets. This division was the origin of the two nations, the first of which was called Shawnee, and the second Kickapoo. Now prior to this separation these nations were united in bonds of friendship and were blessed with the bounties of the Great Spirit far above those which are now enjoyed; but when they had disunited and become two tribes, he withdrew his favor from them. Among the many blessings lost, was the power of walking upon the surface of the sea, by which they crossed from the east to the west without the aid of canoes; also the art of restoring the dead, which they were able formerly to accomplish by the aid of medical powers. Prophecy and mystery-craft were once practiced without feigning; all things were within their power of performance; while now, alas! after the Shawnees have wandered to the remotest west, and returning eastward to the original place of separation, the world will have finished its career."—Indian Myths, p. 482.

It is an inexpressible satisfaction that this Shawnee mythical tradition is not found within the lids of the Book of Mormon. Nevertheless I feel to extend my sincere thanks to Mrs. Emerson for the same.

DEPARTED GREATNESS.

Bancroft says: "The nation that built Palenque was not of those found by Europeans in the country, but its greatness had practically departed before the rise of the Quiche, Cakchiquel and Yucatan powers."—Native Races of Pacific States, vol. 5, p. 167.

He further states concerning the tradition of

WHITE MEN:

"Besides there are numerous vague traditions of settlements or nations of white men who lived apart from the other people of the country and were possessed of an advanced civilization."—Ibid p. 24.

Dr. Le Plongeon says: "Besides the sculptures of long-bearded men seen by the explorer at Chichen-Itza there were tall figures of people with small heads, thick lips and curly short hair or wool, regarded as negroes. 'We always see them as standard or parasol bearers, but never engaged in actual warfare.'"—Maya Archaeology, p. 62.

Taylor says on the question of color among the inhabitants of America: "On the whole, it seems that the distinction of color, from the fairest Englishman to the darkest African, has no hard and fast lines, but varies gradually from one tint to another."—Anthropology, p. 67.

While Prichard says: "It will be easy to show that the American races show nearly as great a variety in this respect as the nations of the old continent; there are among them white races with a florid complexion, and tribes black or of a very dark hue; that their stature, figure and countenance are almost equally diversified."—Researches into the Physical History of Mankind, vol. 1, p. 269.

On complexion, John T. Short says: "The Menoninees, sometimes called the 'White Indians,' formerly occupied the region bordering on Lake Michigan, around Green Bay. The whiteness of these Indians which is compared to that of white mulattoes, early attracted the attention of Jesuit missionaries, and has often been commented on by travellers. While it is trne that hybridy has done much to lighten the color of many of the tribes, still the peculiarity of the complexion of this people has been marked since the first European encountered them. Almost every shade, from the ash-color of the Menominees through the cinnamon, red, copper, and bronze tints, may be found among the tribes formerly occupying the territory east of the Mississippi, until we reach the dark-skinned Kaws of Kansas, who are nearly as black as the negro. The variety of complexion is as great in South America as among the tribes of the northern part of the continent."—North Americans of Antiquity, p. 189.

In foot note of page 107 of volume 3, of United States' Explorations for a Railroad Route to the Pacific Ocean, we are told: "Many of the Indians of Zuni (New Mexico) are white. They have fair skin, blue eyes, chestnut or auburn hair, and are quite good looking. They claim to be full blooded Zunians, and have no tradition of intermarriage with any foreign race. The circumstance creates no surprise among this people, for from time immemorial a similar class of people has existed among the tribe."

Winchell says: "The ancient Indians of California, in the latitude of forty-two degrees, were as black as the negroes of Guinea, while in Mexico were tribes of an olive or reddish complexion, relatively light. Among the black races of tropical regions we find, generally, some light colored tribes interspersed. These sometimes have light hair and blue eyes. This is the case with the Taureg of the Sahara, the Afghans of India, and the aborigines of the banks of the Orinoco and the Amazon."—Preadamites, p. 185.

Let me here urge this pungent query to all those who doubt, deny or oppose the claims of the Book of Mormon: How did the red men of Central America know anything about black men and white men if they never came in contact with them or associated with those of such complexion? People who never saw or heard of bearded men, would not be likely to take pains to carve the pictures of such upon the walls and pillars of their temples and public buildings.

Bancroft says: "The resemblance in the different groups of ruins in Chiapas, Yucatan and Honduras, are more than sufficient to prove intimate connection between the builders. The differences pointed out prove just as conclusively that the edifices were not all erected and dedicated

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by the same people, under the same laws and religious control at the same epoch."—Native Races of Pacific States, vol. 5, p. 359.

Stephens says, speaking of the Image at Palenque: "The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creations of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown."—Travels in Chiapas, Central America and Yucatan, vol. 2, p. 311.

To be continued.

Conference Minutes.

PITTSBURG AND KIRTLAND.

At call of missionary in charge. Apostle E. C. Briggs, conference met at Saints' Hall, Pittsburgh, Pennsylvania, Saturday, March 2d at 2 p.m., Bro. Briggs, through illness being unable to be present, Bro. G. T. Griffiths was requested to preside, W. H. Garrett secretary, Ralph G. Smith organist. Following branch reports were accepted: Blake Mills, Ohio, 34, 3 baptized; Church Hill, Ohio, 38; Conneaut Twp., Pa, 20, 4 baptized; Fairview, W. Va., 41; Kirtland, Ohio, 27, 5 received; Lakeview, Ohio, 6, 1 died; Pittsburgh, Pa., 149, 2 died; Washingtonville, Ohio, 21; Wheeling, W. Va, 41. Reports of Elders: L. Scott baptized 4, J Reese, E. Thomas, J. Brown, E. L. Kelley, D. M. Strachan, W. H. Garrett baptized 1, G. T. Griffiths baptized 3 in this district. Bishop's agent, F. Criley, presented report to Jan. 1st, 1889, which was audited by E. L. Kelley, D. M. Strachan and J. Brown, and accepted: Balance last report $92 91; received since to Jan. 1st, 1889, $2,597 95; total $2,690 86; expended to Jan. 1st, 1889, including $1,300 00 remitted to Bishop Blakeslee $1 791 89; balance $898.97. *Resolved:* That the members of this conference and district make a special appeal to the Lord by fasting and prayer that He will designate and direct through the president of the Church who is to take charge of the work in this mission and district for the coming year; and that in the absence of this direction, that we request the return of Brn. E C. Briggs and G. T. Griffiths in charge of this mission, and that their mission be so enlarged that both can be associated. That this conference request the quorum of the Twelve, if found to be wise, to send Bro. W. E. Peak in connection with others, to labor in this district the coming year. That W. H. Garrett be appointed district president the ensuing six months. That Bro. W. C. H. Noble be appointed district secretary. That the resolution of Feb. 4th, 1885, relative to holding district conferences on the last Saturday of January and July of each year, be rescinded. That when this conference adjourns, it does so to meet the first Saturday in September, (7th), 1889. at Kirtland, Ohio. That Brn. E. C. Briggs, G. T. Griffiths, E. L Kelley, F Criley, J. Brown, W. H. Garrett and E. C. Cady be appointed delegates to General Conference. That F. Criley be sustained as Bishop's agent. That collections on Sunday be applied in payment of balance due on tombstone erected over the remains of Bro. and Sr. Josiah Ells Brn. G. T. Griffiths, E. L. Kelley and D. M. Strachan, committee appointed to examine question of legality of Bro. W. W. Hodge's ordination without consent of Pittsburgh branch of which he was a member reported that ordination was made 30 miles from Pittsburgh but that brother ordaining should have obtained consent of branch or letter of removal before ordination, but said failure of duty was not such as to invalidate the office to which Bro. Hodge was ordained. Report adopted and committee discharged. *Resolved:* That the Beaver Falls, Pa., branch, organized Feb. 26th, 1888, by Elder James Brown, be accepted and enrolled on records. On motion Brn. G. T. Griffiths and W. H. Garrett were appointed committee to enquire into and regulate the difficulty relative to the baptism of Bro. D. R. Jones of Mansfield, Pa. On motion, Thanks of conference were tendered brethren and sisters of the Pittsburgh branch for their kindness and entertainment to visiting brethren. On motion: delegates to General Conference were instructed to vote for holding of the General Conference of April 1890 at Kirtland Ohio. On motion: The First Presidency, Twelve, Bishopric, missionary in charge, and all local laborers were sustained in their respective callings. Officials present: 1 apostle, 7 elders, 2 priests, 1 teacher, 1 deacon. Preaching Sunday morning, E. L. Kelly, evening, G. T. Griffiths. Sacrament meeting 2 p. m. W. H. Garrett and James Brown in charge.

WESTERN WISCONSIN.

A conference convened at the Wheatville branch, February 2d, A. L. Whiteaker president, W. A. McDowell clerk. Branch reports: Wheatville 30, 3 recieved, 1 baptized. Elders reporting: A. Whiteaker, baptized 1; J. S. Whiteaker, J. W. Whiteaker, F. Hackett, C. W. Lange, W. A. McDowell; Priest, J. Grandt. Bishop's Agent's report: Last report, $29 80; received since, $15 50; total, $45.30; C. W. Lange, Bishop's Agent. Resolved that we refund to Bro. F. Hackett the $5 00 he borrowed of Bro. Rogers to help defray his expenses as delegate to General Conference. Resolved that this district appoint Bro. F. Hackett as delegate to General Conference, and that said delegate be instructed to report the conitition of the district and the necessity of appointing elders to travel in this district and state. And, Whereas Brn. A. L. Whiteaker and W. A. McDowell intend to go into the missionary field, therefore we instruct the said delegate to ask General Conference to appoint them to Wisconsin, if said Conference sees fit to do so. And, Whereas the families of these brethren reside in this district, we can assist in supporting them in provisions that we could not do did they reside elsewhere.

NAUVOO AND STRING PRAIRIE.

Conference met at Farmington, Iowa, March 2d, 1889, J. McKiernan president, G. P. Lambert clerk. Branch reports: Burlington, 1 baptized, 1 died. Keokuk, 3 marriages. Montrose, 1 marriage. Rock Creek and Farmington, no changes. Elders J. McKiernan and J. H. Lambert reported. Bishop's Agent reported: On hand, last report, $2.72; received since, $27.03; paid out, $25; balance, $4 75. Audited and found correct. The President and Clerk were continued for three months. J. McKiernan and B. Henick were appointed delegates to the Annual Conference. Preaching by J. H. Lambert and J. McKiernan. Adjourned to Montrose, Iowa, June 2d, 10:30, A. M.

LITTLE SIOUX.

Conference convened at Magnolia, Iowa, March 2d; J. C. Crabb, president; A. M. Fyrando, secretary. Branch reports: Kingsley, Unionburg, Logan, Spring Creek, Willow Valley, Sioux City, (no report,) Wooodbine, 30; 1 baptized; 4 received; 1 died. Union Center, 99; 2 died. Magnolia, 165; 1 received. Little Sioux 217, 1 received. Spiritual condition of branches reported good. Elders reports: D. Chambers, J. F. Mintun, C. Derry, Jos. Seddon, R. Farmer, A. Johnson, D. Maule, H. Garner, W. C. Cadwell, P. Cadwell, J. C. Crabb, J. M. Putney, E. McEvers, W. Chambers, C. Downs, J. T. Coffman, A. M. Fyrando, J. McDowell, T. Thomas, J. Harper, L. Marchant, Isaac Shupe, J. L. Gunsolly, E. Lanphear, F. Hansen. Priests; W. F. Fallon, M. Doughterty, J. Emerson, J. Marchant, J. Benson, G. J. Blackman, R. Streator. Delegates to General Conference: C. Derry, J. C. Crabb, D. Chambers, T. Thomas, J. M. Putney. The Secretary was instructed to notify the General Conference that this district desired the return of Elders J. F. McDowell and C. Derry for the coming year to labor therein. Sunday School reports: Woodbine, names on roll, 33, average attendance 20, verses learned 263, money collected $5.08, on hand $12.14; S. B. Kibler, Sup't. Magnolia: total attendance for quarter, 322; average 29; donations $3 90; new books received to library 21; J. F. Mintun, Sup't. Persia: average attendance 18; money received for 6 months, $6 81; David Chambers, Sup't. Preaching services as follows: Saturday evening, Elder J. C. Crabb; Sunday, 11 A.M. C. Derry; 2:30 P. M. J. F. McDowell; 7:30 P. M. W. W. Whiting. Large attendance, and good spiritual feeling prevailed throughout. Adjourned to meet at Little Sioux, Iowa, June 7th, at 2. P. M.

Miscellaneous.

GENERAL CONFERENCE.

To the delegates and Saints generally who may desire to attend the session of General Conference convening at St. Joseph April 6th, the committee on special arrangements appointed by the St. Joseph branch would respectfully announce that arrangements are being perfected by which a uniform charge for board and lodging will be made to every one at $3 50 per week. Those desiring to attend should at once notify the members of our committee by letter so that the necessary arrangements for their accommodation may be made. All visitors by railroad should go to Union Depot where they will be met by members of said committe who will be distinguished by blue ribbon badges They will be conducted to Saints' Hall north-west corner of 5th and Edmond streets, the committee's headquarters, where they will pay one week's board and lodging, and the committee will assign each and all suitable boarding places. The committee will settle all bills.

It will readily be understood that there being but few Saints in this place, board and lodging can not be obtained as cheaply as at some other points. The accommodations must of necessity be largely furnished outside; and the rate named we feel sure, the circumstances being known, can not fail to be satisfactory.

The conference will be held in the auditorium of the Young Mens' Christian Association building, north-east corner of 7th and Felix streets, centrally located and of easy access from all quarters, on good paved, well lighted streets.

By letter from Bro. W. W. Blair we learn that Bishop Blakeslee is negotiating with the various railway associations for reduced fares.

ROBERT WINNING,
212 North 4th St.,
H. C. BRONSON,
315 North 9th St.,
WILLIAM LEWIS
623 Messanie St.
} *Com.*

ST. JOSEPH, Missouri, March 14th, 1889.

CONFERENCE RAILWAY RATES.

CHICAGO, March 13th, 1889.

G. A. BLAKESLEE, ESQ, Galien, Michigan:

Dear Sir:—In regard to your application for reduction in fare in favor of persons attending the Latter Day Saints Conference to be held in St. Joseph, Missouri, on April 6–20, I have pleasure in advising you that authority has been given for the rate of a fare and one-third for the round trip, upon the certificate plan, from Association points over the railways in the territory of this Association, named on the enclosed list.

Certificates to be signed by yourself.

On the certificate plan the passenger pays full fare in going to the meeting, and secures a certificate thereof of the ticket agent, by request, at the time of purchase, and this certificate, when countersigned by the proper official at the meeting, becomes authority for the sale of a return ticket over the same road, between same points, at one-third fare, thus making one fare and a third tor the round trip. Where the journey is made over more than one line, it is necessary for the passenger to purchase separate local ticket, and procure certificate thereof for each of the lines in this territory over which he travels in going to the meeting, as none of these lines honor the certificates of any other line.

The tickets purchased for going passage may be either unlimited or limited, according to rate

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paid or regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Certificates will not be honored for return tickets at reduced rates unless presented within three days after the date of adjournment of the meeting (Sunday not being counted a day), nor will certificates be honored in cases where going tickets were purchased more than three days prior to the commencement of the meeting.

For your information a sample of the standard form of certificate, which is used by nearly all of the railways referred to, is also enclosed.

JNO. M. ABBOTT, *Chairman.*

Names and Addresses of Officers in charge of Ticket and Passenger Departments of railways in the territory of the Western States Passenger Association.

Burlington, Cedar Rapids & Nor. R'y, J. E. Hannegan, Cedar Rapids, Iowa. Central Iowa Railway, J. P. Nourse, Marshalltown, Iowa. Chicago & Alton Railroad, James Charlton, Chicago, Ill. Chicago & North-Western Railway, W. A. Thrall, and E. P. Wilson, Chicago, Ill. Chicago, Burlington & Northern R. R, W. J. C. Kenyon, St. Paul, Minn. Chicago, Burlington & Quincy Railroad, P. S. Eustis, Chicago, Ill. Chicago, Milwaukee & St. Paul Railway, A. V. H. Carpenter, Milwaukee, Wis. Chicago, Rock Island & Pacific R'y, Geo. H. Smith, Chicago, Ill. Chicago, St. Paul, Minn. & Omaha R'y, T. W. Teasdale, St. Paul, Minn. Chicago, St. Paul & Kansas City R'y, W. R. Busenbark, Chicago, Ill. Chicago Santa Fe & California R'y, Emmons Blaine, Chicago, Ill. Green Bay, Winona & St. Paul Railroad, S. W. Champion, Green Bay, Wis. Hannibal & St. Joseph Railroad, Kansas City, St. Jo. & Co. Bluffs R. R., A. C. Dawes, St. Joseph, Mo. Illinois Central Railroad, A. H. Hanson, Chicago, Ill. Milwaukee & Northern Railroad, W. B. Sheardown, Milwaukee, Wis. Milwaukee, Lake Shore & Western R'y, Ernest Vliet, Milwaukee, Wis. Minneapolis & St. Louis Railway, S. F. Boyd, Minneapolis, Minn. Missouri Pacific Railway, H. C. Townsend, St. Louis, Mo. Rock Island & Peoria Railway, R. Stockhouse, Rock Island, Ill. Sioux City & Pacific Railroad, J. R. Buchanan, Omaha, Neb. St. Louis, Keokuk & North-Western R. R., Howard Elliott, Keokuk, Ia. Wabash Western Railway, F. Chandler, St. Louis, Mo. Wisconsin Central Lines, James Barker, Milwaukee, Wis. Wabash Railway, S. W. Snow, Chicago, Ill.

NOTICES.

All General Conference appointees in Kansas and Missouri mission will please forward their annual reports to the undersigned, so that they will reach me by April 1st, at Independence, Missouri. Give full reports for the year, and condition of work in localities represented.

JOSEPH LUFF, *Missionary in Charge.*

Brethren of the Twelve, greeting:—Matters of importance in the experience of the missionary year just ending, indicate the necessity of wise counsels for the coming year in the conduct of its ministerial work. Therefore, I deem it to be my duty, as your presiding officer, to request those of the quorum who can, to meet for the work in council on the 1st day of April, 1889, at 10 a.m., in St. Joseph, Missouri, to prepare for the duties of the General Conference of the Church there to be convened on the 6th day of said month and year.

ALEX. HALE SMITH, *Pres. of Quorum.*

If those desiring a daily paper containing a report of every day's proceedings of the General Conference to be held at St. Joseph, Missouri, convening April 6th, will send their address with fifty cents to H. C. Bronson, 315 North 9th street, St. Joseph, Missouri, they will receive a copy mailed to their address every day during conference. Arrangements have been made with the St. Joseph *Herald* in which we expect to have a fair and full report. Write your name and address plainly, and send early so that we may know how to order. H. C. BRONSON.

QUORUM OF SEVENTY.

Dear rethren:—The Secretary has mailed each member a circular letter containing a list of all additions, corrections, etc. to date. Your attention is called to the requests contained therein and it is hoped that every member of the quorum will comply and send in a written report. At the last General Conference reports were received from all but one member, and this year we hope to hear from all. The grand record of 538 baptisms was made last year by our quorum, and, excellent as it was, we want to exceed it until we shall in that and in other equally as important respects perform our full measure of labor in the great latter day work.

Your colaborers,
E. C. BRAND, *President,*
R. S. SALYARDS, *Secretary.*

INFORMATION WANTED.

George Wesley Underwood, son of Mordecai and Deborah Underwood. Any one knowing anything of his whereabouts will please make known the same to Martha L. Givens, Captina, Belmont county, Ohio.

DIED.

BLAKESLEE.—G. Alma Blakeslee was born April 14th, 1860, in Galien, Berrien county, Michigan, where he lived up to the time of his death, which occurred Thursday night, November 29th, 1888. He had gone to Michigan City, Indiana, on the fatal day, to attend to some business matters, where he met his death at the hands of evil and cruel men, as many marks of violence were found on his body. They took his life for money he was thought to have had on his person; they, however, secured only about $60, after which they threw his body into the harbor, where it remained for fourteen weeks and four days. The body was found at 4:30 p. m., March 11th, 1889. Funeral from his home, Wednesday, March 13th. Services were conducted by Elder Leonard Scott; text 2 Thess. 4: 13–16, to a large concourse of relatives and friends. He was baptized June 27th, 1875, by elder W. W. Blair, and confirmed on the 28th, by W. W. Blair and Geo. A. Blakeslee.

It was, we believe, by the answer of prayer and the goodness of an All-wise God that his body, when found, was in a remarkable state of preservation, so much so that all who saw it were astonished. He always cherished the hearth-stone of his birth as a sacred place; his home was his all in this life; his religion his only hope for the future. He was a man of wonderful faith, always found kneeling at the altar of his God in times of adversity, and praising and thanking him in times of prosperity. He had a kind heart for humanity, always lent a helping hand in time of need. The poor and needy ever loved him as a kind friend. He leaves a father and mother, a brother and six sisters, a dear wife and sweet babe, who deeply mourn his death. Our prayer is that our tears of sadness may be glorified to the joy of our lonely hearts in realizing that, "our loss is his gain," and that he has only exchanged spheres till Christ shall call back the dead to life and arrays the elect in his own immortal likeness; for

"Our eyes can not soar to that beautiful land,
But our visions have told of its bliss;
And our souls by the gale from its gardens are fanned
When we faint in the deserts of this
And we sometimes have longed for its holy repose
When our spirits are torn with temptations and woes,
And we've drunk from the tide of the river that flows
From the ever-green mountains of life."

MOSELL.—After a life of 52 years and 6 months, Sr. Christina Mosell, wife of Bro. John Mosell, after a lingering illness of one year, passed peacefully away March 4th, 1889, at her home in Nebraska City, Nebraska, at 7 p. m. Sr. Mosell was born in Sweden and in her native land first heard the gospel and was baptized there. She moved to Nebraska City in 1865. She lived and died a Saint, always bearing a faithful testimony to the latter day work, and was a dutiful wife and mother. She was beloved by all who knew her, which was attested by the large attendance at the funeral. She was interred at the Nebraska City cemetery on the 6th instant. She leaves a husband and three daughters to mourn their loss. Funeral sermon at the residence by Elder J. Armstrong, assisted by Elder J. Thompson.

WIGHT.—Harriet Wight was born at Litchfield, Connecticutt, March 19th, 1801. She united with the church in its infancy and suffered the persecutions in common with the Saints in Missouri, being driven from her possessions by force, and at her death held deeds to land in the above named state. One incident of suffering seems worthy of particular mention: At the time her husband, Lyman Wight, in company with others were sentenced by the mob to be shot on the public square in Far West, she was forcibly taken from bed in the night and placed with her children in an open wagon without sufficient wraps when her youngest child was but eight days old and driven across the country forty miles. She passed through the trials of the church at Nauvoo, was a witness to the sorrow consequent upon the death of the prophet and patriarch and the confusion that followed. She went with a company of Saints to Texas, and on the presentation of the Reorganization by Elders Hugh Lytle add Spencer Smith, she renewed her covenant, being baptized by Elder Lytle about 1865. She remained firm in the faith until her death, which occurred February 26th, 1889. Her's was the death of the righteous, and it found her ready and waiting. No particular disease distressed her and she had the use of her mind, it was thought, to the very last; and when too weak to utter words she seemed to understand what was said to her. Her departure was without a struggle or a moan. She was buried at Greeley, Holt county, Nebraska. Funeral services by Elder L. Gamet.

GRIMWOOD.—At Providence, Rhode Island, February 22d, 1889, of dropsy of the heart, Daniel C. Grimwood, husband of Sr. Susan M. Grimwood, in the 73d year of his age. The funeral services were conducted by Elder Thomas Whiting, of New Bedford. There was a large attendance of friends and relatives, including a delegation of "The Veteran Firemens' Association," of which the deceased was a member. The friends sent a number of beautiful floral offerings.

MCKEE.—Near Stewartsville, Missouri, John, son of Thomas and Sr. McKee, aged 21 years, 7 months and 1 day. He was born July 27th, 1867, at Santa Rosa, California. He was baptized by T. W. Smith August 29th, 1877. He was a kind and dutiful son and now awaits the resurrection of the just. He leaves an aged father and mother, brotners and sisters to mourn his death. Funeral sermon by W. Summerfield, assisted by J. D. Flanders.

RUTTER.—At Council Bluffs, Iowa, John Rutter departed this life September 27th, 1888, aged 65 years. He joined the church when very young, before the death of Joseph, and he rejoiced in the gospel of Christ.

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Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, March 30, 1889

WILL JOSEPH ATTEND CONFERENCE?

BRO. E. C. BRAND wrote us from Atchison, Kansas, the 17th instant, saying: "A rumor has got out that Bro. Joseph will not attend conference."

Yes; and a similar one "got out" a year ago, and yet he attended conference; and we hope this latter "rumor" will meet the same fate as the former one. We look for him to attend, and shall continue to do so until forced to do otherwise. President Joseph Smith will do what he deems is for the best, let that be what it may. And it will be well if all the Saints and friends do the same, and not seek to "cross the bridge" till they reach it.

RAILWAY RATES.

IN our last issue we published a list of the roads which will carry visitors to our General Conference at one and one-third fares for the round trip. Don't fail to note the following facts:

1. All persons must procure a certificate, signed by the Ticket Agent where they purchase tickets when going to conference, setting forth that they have purchased a full-fare ticket over said road, such certificate to be preserved so as to be signed by Bishop G. A. Blakeslee, in order to get return ticket over the same road at one-third regular fare.

2. All those going over two or more of the roads mentioned in the list advertised, should be particular to procure certificates over each of those roads, asking for them at the offices where they purchase tickets when going, and preserve those certificates that the Bishop may sign them in order to get return tickets at one-third fare over each of said roads.

3. All persons passing over the Chicago and Alton railway must purchase full fare ticket to Kansas City, and obtain certificate from the Ticket Agent at the station where they purchase their ticket. Said "certificate" must be kept for the signature of the Bishop, at St. Joseph as before mentioned. At Kansas City, each will purchase a ticket over either of the roads entering St. Joseph and obtain a certificate from the Ticket Agent so that it may be signed by the Bishop, at St. Joseph, and return fare be secured at one-third regular rates.

4. If *through* tickets can not be procured at starting points, passengers must purchase to the most convenient point where such tickets can be procured, and re-purchase through to destination, requesting certificate from the Ticket Agent at the point where such ticket is purchased.

5. Certificates are not transferable.

6. Tickets issued on certificate for return journey will be limited by Agent for continuous trip, no stop-over privileges being allowed.

7. No refund of fare will be made on any account whatever because of failure to procure certificates before starting on the going journey.

8. No certificates will be honored which bear date of issue more than three days prior to the date announced for commencement of conference; and no certificates will be honored later than three days after the date announced for the close of conference.

9. Don't fail to procure certificates at the stations where you purchase tickets.

Finally, read and follow strictly instructions given on pages 190 and 191—last *Herald*.

THE editorial below from the "*Patriot*," (Lamoni, Iowa), of the 21st, is so fully in harmony with the views we entertain on the subjects of which it treats that we gladly transfer it to our columns:

"PRE-REQUISITES TO COLLEGE BUILDING IN LAMONI.

"The suitability of Lamoni as the location for a college building, cannot be denied. Its acknowledged morality as compared with other towns, its quietude, its healthfulness, the expressed determination of its people in favor of progressive educational work and methods, all unite to make it pre-eminently fitting as a place to which to send the young for educational work.

"But in order to the successful performance of the work of college building in Lamoni, several prerequisites must exist, prominent among which are the following:

"Assurances of some kind must be given, either in the articles of incorpoation or in some other satisfactory way, that one of the prominent features of the institution shall be the incalculation of virtue and morality, and that no person shall be hired or retained to perform any kind of work connected with the college, who is known to possess either loose sentiments or to engage in loose practices in either of these regards.

"This done, every phase and semblance of sectarian character must be waived. It must be clearly and positively stated, that the school is for no other purpose than the imparting of general information to be used after its reception in the defense of any theory or the accomplishment of any work, that may seem proper and right, the person, not his tutors, being the judge in the premises. Neither the dogmas of religion nor the dogmas of science should be imposed upon the students of any institution, conducted for general educational purposes. Herein we are strongly impressed too great care can not be exercised. It should be regarded as the special business of an educational institution at Lamoni, to widen and deepen the channel of educational progress. It should take a step in advance of other like institutions. It should be marked by the fearlessness which characterizes those who are conscious that they possess a part of the truth and are anxious and willing to possess it all. It should be a college set upon a hill, shedding the peaceful and life-giving rays of moral and mental development, utterly free from sectarian or scientific bias. The world needs honesty and information. These united will emancipate the race. Separated, no amount of dogmatic teaching will accomplish that work. If pupils are taught to do right because it is right, they will be placed at once upon the basic principle of honesty. If instruction is freely imparted concerning language, science, history, information will be abundantly supplied, and the harvest of good to the world will finally be reaped. The *Patriot* places itself squarely upon record in favor of this kind of a college in Lamoni.

"But in order to the erection of a suitable building, somebody possessing sufficient means, and having a sufficient influence to lead people to watch his actions and to some extent determine their own thereby, must give the practical part of the work a "start." It will hardly do for the moneyed men to wait to see what others will do; for others are evidently waiting to see what they will do, and with far the best reason upon their side. The latter doubtless reason, that if the moneyed men who are thoroughly acquainted with Lamoni, and also with the college movement have not sufficient confidence in the project to take the lead, that there are no good

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reasons to expect it to be successful, and therefore they can not afford to invest their money in it.

"Lastly, the people of Lamoni and vicinity should all with one accord unite, not only to welcome assistance from abroad, but to give the movement substantial aid at home."

THE SIGN OF CHRIST'S COMING.

"AND then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30.

The Savior used to teach his disciples that the old prophets had spoken quite minutely of his first advent. (Read Luke 24: 27). Everything that the Savior passed through was foreseen and recorded by the prophets hundreds of years before his first advent. By reading the words of the prophets he became familiar with everything that he passed through, consequently he knew that he had to suffer and to die on the cross for the sins of the whole world, and to get a glorious victory over death, hell and the grave. Jesus not only taught his disciples what Moses and all the prophets had written about his first advent, but he told his followers in Matthew 24: 29, Luke 21:25–31 that the signs would be seen in the sun and in the moon and in the stars previous to the setting up of the kingdom in the last days. Just read Luke 21:31. These signs were to be seen just previous to the setting up of the kingdom by Joseph Smith, "so likewise ye when ye see these things come to pass know ye that the kingdom of God is nigh at hand," as much as to say, when the signs were seen in the sun and in the moon and in the stars, and when these signs were seen it would be a testimony that the kingdom of God would be set up soon.

Matthew 24:29 says, that after the coming of false Christs and false prophets, in these words: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven. The large black spots that have been seen on the face of the sun during the last sixty years ten or twenty thousand miles in diameter would darken the sun somewhat. Matthew 24:30 says: "Then shall appear the sign of the Son of man in heaven." The Savior appeared to be perfectly conversant with the sign. He makes use of the definite article "the" referring to some sign he understood perfectly well. I presume there are but few who know the constitution of the sign of the Son of man which is the last sign that Matthew speaks of which is to be seen before the Savior comes: "Now when Jesus was born in Bethlehem of Judes in the daya of Herod the king, behold there came wise men from the east, saying, 'Where is he that is born king of the Jews, for we have seen his star in the east and are come to worship him.'" Herod charged the wise men to go to Bethlehem and search for the young child, and when they had found him to bring him word again that he might come and worship him also. When they had heard the king they departed and, lo, the star which they saw in the east went before them till it came and stood over where the young child was.

Now when this same star that the wise men saw as they were watching their flocks by night is seen in the heavens, that is the sign of the coming of the Son of man. Then all the tribes of the earth shall mourn, and then all the tribes of the earth shall see him coming in the clouds of heaven with power and great glory. The next sign that will be seen of any importance relative to the Savior's second coming is the only and last sign which will precede his second coming. Now let the Saints watch and pray that they may be prepared for that great and notable day (Matt. 24:30) which is not far in the future.

J. GALLUP.

[WE suppose the above was written to refute the positions taken in an editorial entitled "A sign of Christ's coming," contained in the HERALD of February 23rd, but after a careful examination of the foregoing we are but confirmed in the opinions expressed in said editorial.

It will be remembered that we therein endeavored to show that "the dark day of May 19th, 1780" was not the sign referred to in the prophesies, but that the prophetic event was a future one. We did not deny that that dark day was "a" sign, but we did deny that it was a fulfillment of the prophecies contained in Joel, Matthew, Revelations, etc. We called attention to the matter because it has been preached and published by some of our own and other people that the said dark day was a fulfillment of the prophecies mentioned. Let the editorial in HERALD of February 23rd. be carefully read again and we think the correctness of the position taken will be apparent.

In studying the various prophesies it is necessary to think, and compare, and discriminate, "rightly dividing them:" not forming hasty conclusions by reading one to the exclusion of others. When such rules are observed, much that appears to be conflicting will be found clear and harmonious with other scriptures; for some statements are modified or limited and explained by others.

In the above article the first point to which attention is called is a reference to Matthew 24:29, and Luke 21:25–31, with which the statement is made "that the signs would be seen in the sun and moon and stars . . . just previous to the setting up of the kingdom by [through] Joseph Smith."

King James translation does not support this theory; but inasmuch as a considerable portion of Christ's statements are omitted or lost in King James, we refer to the Inspired Translation in which we suggest a careful reading of the passages mentioned.

Had the brother read the editorial carefully, he would have seen that the event stated in Matthew concerning the sun moon and stars was to be fulfilled long after the organization of the church in the last dispensation, and also after the second siege of Jerusalem—in the latter days. The kingdom of heaven referred to in Luke 21: 31 might consistently be regarded as referring to the kingdom in its glory when Christ shall reign; but the words "kingdom of heaven" are not found in that quotation in the Inspired Translation.

We do not deny that the various sun spots and other signs shown forth in the sun may be and are signs of the second coming of Christ, but we do deny that the startling predictions of the prophets concerning that great event have yet been fulfilled.

The assertion that the star seen by the wise men is the specific sign mentioned in scripture is not proof that it is such. It is not, can not be that sign. It does not necessarily follow that that which was a sign of Christ's birth will also be a sign of his second advent. Whatever it may be, it is certain that it will be of such a startling character and be so universally visible that "*then* shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory . . . . For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder [the scattered ones who had not been gathered to Zion and Jerusalem] from the four winds: from one end of heaven to the other." Matt. 24: 37, 38, 40. I. T.

The following is also significant in this connection: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens opened as a scroll is opened when it is rolled together; and every mountain, and island, was moved out of its place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 12–17. Read also Rev. 8: 12; Dan. 7: 13.—ED.]

PROF. HUXLEY.

IN this issue will be found an interesting article by Prof. Huxley. It is valuable for its good words concerning Jesus Christ, and for the doctrines he taught, when and where faithfully observed; also the author's clear discovery and honest statement of the need of superhuman knowledge being given to the individual to confirm the Christian faith and hope of a life beyond this present one.

We think he is unfortunate, however, in holding that the Jesus of the first book, and the Jesus of the second book of the New Testament are not the same. These books,

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written by different authors, give the shadings and personal perceptions of their authors concerning Christ and his work. Each treat of him from their own personal standpoint and speak of what is foremost in their respective minds as they write. Matthew writes on certain phases and facts touching Jesus and his work, while Mark writes of others. Where both write of the same phases and facts, they are not equally elaborate and specific, and yet there are no irreconcilable conflicts. Faithful witnesses seldom, if ever, see and testify of given events in precisely the same way.

EDITORIAL ITEMS.

SINCE the close of the Decatur district conference six promising young people have been baptized into Christ at Lamoni. They were confirmed at the prayer meeting on Wednesday evening, the 13th inst., and the Spirit of confirmation was present to the joy and satisfaction of all who were in attendance on that occasion. The young people of the church are coming to the front in the army of workers and have but to enter more actively upon the performance of duty to enjoy the greater blessings awaiting all.

"The Biblical Hades," taken from late issues of the Lamoni *Independent Patriot*, is the title of a very instructive article on the subject of the intermediate state of the dead, which will be found in this issue. It should receive a careful reading.

Sr. Winnemore of Morris, Illinois, says there are a few there investigating the faith and some are anxiously waiting an opportunity to unite with the church. Brn. F. M. Cooper and Thomas Hougas should look to this call.

Bro. R. M. Elvin wrote from Wilber, Nebraska, the 6th instant: "Baptized one this afternoon."

Bro. S. B. Kibler of Woodbine, Iowa, writes: "Bro. Derry is preaching here. I trust good may be done in bringing precious souls into the faith."

Bro. M. R. Scott wrote from Galena, Indiana, the 7th that their late district conference was a decided success, not a dissenting voice being raised in all the proceedings. He states that he baptized three of late and that the work was moving on.

Bro. T. H. Moore lately wrote from Providence, Rhode Island, that the good news of the progress of the general work enabled him to better fight the good fight of faith. He felt blessed in the good cause.

We have a few copies of Elder D. M. Canright's pamphlet, "Seventh Day Adventism Renounced," for 75 cents cloth or 50 cents paper covers. Those desiring copies should order soon as the number received is limited.

Bro. F. C. Smith writes from Kilmanaugh, Michigan, giving an account of the persecution brought against the young Saints, and Bro. Levi Phelps who has been preaching in the vicinity of Caseville. He says that they chased Bro. Phelps around like a rabbit, but that he would always manage to be on hand to fulfill his appointments; also that the Saints were strong in the faith.

Bro. W. M. Rumel wrote February 28th from Fremont, Nebraska, that the work was onward at Clearwater where he had attended the conference of the Central Nebraska district. The Saints in that vicinity were suffering somewhat from the effects of poor crops, but withal the prospect was hopeful.

WITH mingled sorrow and gladness we chronicle in this issue the death of Bro. Elijah Banta and Sr. Phebe Gaulter—sorrow in having to part with these beloved ones, but gladness that they have "fallen asleep" in Jesus. There have been other deaths in this vicinity of late, among them that of Mr. Francis, also a child of Bro. John Harp, the particulars of which have not yet been given us. Early last winter Brn. Joseph Smith, A. S. Cochran and others, were talking with the writer as to the very few deaths that had occurred in and near Lamoni during the past three years; and the remark was made that such conditions could not be expected to continue long. The change came; for since the first of January there has been more severe sickness and deaths in and near Lamoni than in all the three years previous. And still the town, and the country about it, are not now what would be properly termed unhealthful, but to the contrary. In the death of Bro. Banta, the church and the country loses an active worker and a generous helper. He was a man of excellent business abilities, loved the Lord, the Church of God, his country and his fellow men, and he now rests from his labors. See obituary.

EXTRACTS FROM LETTERS.

Bro. J. D. Storts (or Shorts) wrote from "Eight miles of Oakley, Thomas county, Kansas," as follows:

"If any of the Elders can make it convenient to call on us and preach to the benighted people, I will meet them at Oakley, and bring them out. We have a large frame school house, and my son and son-in-law are directors; so there wont be any trouble in getting the house."

QUESTIONS AND ANSWERS.

Ques.—Should a branch give a member a letter of removal when the member is not intending to move away from the vicinity of that branch?

Ans.—The rules of the church require that members shall unite with the branch of the church convenient to them; therefore it is not proper to give letters of removal to any except such as really intend to remove from the limits of such branch as they belong to.

Q.—At what time will the events mentioned in Doctrine and Covenants 85: 25–35 inclusive, be fulfilled?

A.—Paragraph 25 is now in process of fulfillment; while the 26th to the 33d are to be fulfilled just prior to and at the second coming of the Lord. The 34th and near ten lines of the 35th are to be fulfilled during the millennial age, and the balance during the "little season" after the millennium, and immediatey thereafter.

Q.—When the president of a branch refuses to act, in his office and calling, is it necessary to take a vote for his release before another is chosen?

A.—Yes; for otherwise a branch might have two presidents instead of one. Refusal of an officer to act is just cause for removal. But it requires the voice of the body that chose him to release him. The "Rules of Order" should govern in this matter.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"All which is real now remaineth,
And fadeth never;
The hand which upholds it now sustaineth
The soul forever."

"CHRISTIAN SCIENCE" (?) EXAMINED.—No II.

IT will be well to know just as nearly as possible the character of that which we are examining. What are its doctrines and its claims? Of all people, we as Latter Day Saints can least afford to accept or reject anything save on its own merits. Its tenets from its most accredited sources of information are: No matter; all mind or spirit; all God; all good; no evil.

Deductions:—Since there is no matter, there are no bodily organs. Since there are no bodily organs there can be no body. Our five senses are five personal lies. All which they report to us (and as there are no such things how can they report at all) is a delusion. As there is no body there can be no bodily diseases.

Our diseases, they affirm, are purely and entirely conceptions of the mind, merely perverted thoughts.

Dr. Taylor has handled the relations of this system to philosophy, and also as a healing art, in a masterly manner; but as our object is to examine its relations especially to Christianity, we simply admit that they do heal, but it is by methods known to all who have ever made the human mind a study; and these methods Dr. Taylor admits the medical faculty have heretofore placed too little stress upon, because they have been too much wedded to the use of drugs. These methods he classes under four heads:

Fixation of attention.

Influential relations of brain.

Pseudo-Paralysis and other hysteric phenomena.

Hypnotic nullification of pain, including production of sleep.

But while this admission is made, from his own personal observation he affirms many and distressing failures, and also that many reported triumphs have been proven fallacious as to the fact of cure, the nature of the malady and the cause of relief. He says: "There is no disorder which Christian Science will not willingly or ignorantly undertake to cure. There are no dangers which it will not thrust upon a community through the perversity of its doctrines or its purposed unfamiliarity with the qualities of disease." After giving many illustrations of failure and ignorance he adds: "Our illustrative citations are drawn from personal experience, and might be multiplied manifold, with merely increased emphasis of the fact that the included germ of truth in Christian Science becomes an unreliable and dangerous element in the hands of its practioners."

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But for causes heretofore mentioned we dismiss this relation, and give our attention wholly to examining its relations to Christianity; and before we have completed this examination we think all will agree with us that the name 'Christian Science' is strangely misapplied.

We here quote from Dr. Taylor:

"The staple of Christian Science is its theology. As said, it draws its philosophy from this source rather than by the usual metaphysical processes. With either conscious or instinctive shrewdness it has surrounded its head with what we may call, meaning no irreverence, an ecclesiastical nimbus. It appeals largely through this to the respect, awe and the unlimited confidence of the people. This movement takes it into the realm of the supernatural. This makes all things possible. It removes the question from the domain of all the ordinary courts. With those who accept the claim, it gives the case a predetermined verdict in spite of any and all seeming to the contrary. It establishes, if the ground be allowed, a wise co-partnership with the Almighty, which shuts all mouths, silences all doubts, rebukes all skepticism, It is therefore a very important point to be made and a very important point to be examined. Many are won by it. More are made hesitant by it. It makes ministers cautious. It renders other good people, to say the least, agnostic and open to conviction. Even the typical unbeliever is wary lest he speak against the Most High. On this religious wave, this assumption of vital union with Christian truth, the school has ridden into its present degree of acceptance. The religious argument has told, and, except as examination neutralizes the claims, bids fair to tell. Lo, what has not been done under the theological cloak!

"Let us come to the immediate point. If pantheism, if denial of a personal God, if denial of individual existence and responsibility upon the part of man, if rejection of the doctrines of death and the resurrection and the probationary relations of this life, denial of the reality of sin, and hence of the need of provisions of atonement as the Christian world understand them—if these are Christian, then is this school of healing Christian in its theology. Think of a school claiming to be Christian which does not believe in the actuality of a Jerusalem, nor that there was a real Galilee! Think of a body claiming to be Christian which does not believe that the cross of Christ was actual! Think of a sect claiming to be Christian which does not believe in a Christ who came with the mission of revealing to us our moral estrangement from God, and helping us, by repentance and the following of him, to return to our Father's house and our Father's moral likeness; but so far as Christ is concerned, prattles of a man who conceived and taught the idea that we are stainless and complete, if we only realize it; that the only regeneration we need is to open the eyes of our mind and appreciate that we are perfect! Whatever germ of truth may lie in Christian Science, its parade and claim as Christian is, if the cause be worthy such a dignity the burlesque of the century. The short of it is this: Christian Science, using the name of Christ, proceeds to practice healing by a theology at complete variance with what the Scriptures teach."

It is easy to make assertions. Let us prove them. Here are some extracts substantiating our declarations as to theology ("Science and Health" vol. 11, p. 146, under Platform of 'Christian Scientists.') "God is supreme, the only life, substance and intelligence of the universe and man; there is neither a personal Deity, a personal devil, nor a personal man." (Ibid p. 147): "Man was and is the idea of God, the conception of eternal mind. This idea was co-existent and co-eternal with mind; hence man was forever in mind, but mind was never in man. . . . If a portion of the infinite could enter limits, that portion would lose the nature of Deity. . . . The whole expresses infinity or God and nothing else can, and if this entirety be lacking, God is lacking. The Scripture saith, 'God is all in all.' We understand this to be so; but if God is all, there is nothing for him to enter but himself. All is mind; there is no matter. All is harmony; there is no discord. All is life; there is no death. All is good; there is no evil. All is God and his idea." (Ibid, p. 150): "God which is life, truth and love, never forgives sin; for life destroys death, truth destroys error, and love destroys hate: these therefore being destroyed, need no forgiveness. Error is supposed to be real, though wrong and both real and wrong; but this statement is incorrect. Error is not truth, and is unreal because it is not true." (Ibid, p. 151): "Life, truth and love are the trinity or triune principle, the three in one, the same in action and entity, and these are the one God.

The Holy Ghost is divine science revealing and explaining this triune principle and leading into all truth." (Ibid, p. 152): Our church is built on Christ, not a person, but the principle that Christ said is the way, the truth, and the life. Christian Science is the way and its foundations are eternal."

We pause in our extracts just here to call the attention of the reader to that which is most plainly embodied therein and to ask Latter Day Saints especially, if they are willing to receive healing at the hands of this science? It is not for us to answer for any one else, but for ourself we can say—never. We have felt (for we too carry about with us an infirmity of the body) that no chastisement for the present is joyous, but grievous, and yet when God gives us the grace to bear it--bear it patiently, looking to him for strength—what more can the Christian ask? Was not Christ "a man of sorrows and acquainted with grief?" and is it not enough for the servant that he be as the Master?

We are almost persuaded that the statue of "Christian science" (?) as we have endeavored to unveil it to at least a casual glance, possesses a character of ripeness or full development (if we may be allowed the expression), which does not always appear on the surface or in every stage of its unfolding. But let us assure our readers that Dr. Taylor has not made a single assertion in any extract here copied which we have not verified from a work of their own recently published in Chicago, by Francis Lord, entitled "Christian Science Healing: Its Principles and Practice." Let us here assert that this latter work goes a step farther, and while asserting on the face that "Re incarnation is actually no part of Christian Science," the author yet speaks of it in this way: "While we frankly state that the doctrine of reincarnation is no part of Christian Science as hitherto taught, and is regarded as 'debatable' and 'speculative' by many earnest people, we must also say that we think it gives the key to many so-called 'incurable' cases; and that these would often prove curable, if understanding led the sufferer and the healer to perceive that the 'cause' of illness lay farther back than this life. It is therefore a doctrine which might prove the right key to many a rusty lock." Christian Science Healing, p. 412.

In every system there are steps of progression, and many times it is wisely so ordered. We can not help feeling however, that in the case of Christian Science the advantage is all upon the side of evil, for what individual who is a believer in the word of God, even though he should not be a professing Christian, would stand ready to give in his allegiance to doctrines so utterly subversive of the life and teachings of Christ as are these? It has been said and has passed into a proverb, "No lie is so harmful as the one which is half truth." This finds in a measure its illustration in Christian Science. We say *in a measure*, because the germ of truth mixed with it is small,—very small indeed,—and yet so potent and undying is truth, no matter where found, that it gives to this philosophy a power for evil which it never could possess but for the garment it has stolen, and which possessing itself of by fraud, has so adjusted as as to cover its horrible deformities from the sight of the unwary and unsuspecting victim, until once entangled in its meshes, like the poor opium eater, he has not the desire to resist its baleful influence, though its evils may be known to him.

In our next article we purpose to notice its teachings with reference to similarity of gospel teaching upon the surface and the utter perversion of it when carried out.

(Continued.)

Home Column Missionary Fund.

A sister, Canton, Iowa	$2 75
Sr. Maria McKinney, Chelsea, Neb	21
Bro. Chas. R McKinney, Chelsea, Neb	11
Sr. Elizabeth Hogaboom, Bloomington, Dak	1 00
Bro. Albert Tucker, Wilsonburg, Ill	20
Sr. M. E., Lamoni, Iowa	14
Sr. Lois W. Mansfield, Jonesport, Me	25
Sr. Mellie C. Dobbin, Jonesport, Me	25
Sr. Eliza M. Walker, Jonesport, Me	50
Bro. Wm Townley, Moorhead, Iowa	1 00
Sr. Mabel Gaulter, Lamoni, Iowa	25
Sr. Sarah Smith, Union, Utah	1 50
Sr. Clara Thompson, Mt. Vernon, Oregon	50
Sr. Margaret Stanley, Streator, Ill	50
Sr. Elizabeth Rawson, Oakland, Cal	1 00
Sr. M. Patten, Olivet, Dak	20
Sr. Carrie Bray, Syracuse, Neb	1 50
Sr. Mary Nelson, Nebraska City, Neb	50
Sr. S. J. Peasley, Little Sioux, Iowa	50
Sr. M. J. Lambson, Plattsmouth, Neb	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
Lamoni, Iowa, March 21st.

Perhaps some of our readers as they went over the list of the Home Column Missionary Fund in the *Herald* of March 16th, may have wondered when they saw the contribution from "The Anti-Slang Society," of Shenandoah, Iowa. If so, the following letter from Sr. Fisher will explain it, and we feel that every lover of pure English owes Sr. F—— a debt of gratitude for this praiseworthy effort in behalf of the young, and we sincerely wish that her example might be followed by many if not all.—Ed.

Shenandoah, Iowa, Feb. 25th.

Mrs. M. Walker, Dear Sister:—Enclosed you will find bank draft for two dollars and seventy five cents. Fifty cents apiece for myself and three

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children as birth day offerings and seventy-five cents as the product from our "Anti Slang Society." The nature of this society was that each member should pay into the treasury a penny for each slang word or phrase he used and that the proceeds were to be sent as an offering in the name of "Anti-Slang Society." This society was composed of students who were here attending college and boarding with me. Miss Emma Tomlinson being secretary and myself treasurer. I would be glad to receive the October number of *Autumn Leaves* if you have any in stock, as mine was lost and I desire to have the volume bound. Enclose invoice. Trusting the good work will keep progressing, I remain yours in Christ, SARAH E. FISHER.

EXTRACTS FROM LETTERS.

Sr. F. P. Bram, of Columbus, Kan., writes: "I feel that I have not been as faithful in this good work as I wish that I had been, but my faith in the gospel increases day by day. I ask an interest in your prayers that my health may be restored, as I would like to give to forwarding the work of God the money spent for medical advice."

Sr. Mariah Rainbolt, Galesburg, Mo., writes: "My husband is not in yet in the fold, but I think he will soon be with us. I have some good neighbors to whom I loan my books and papers, for it would rejoice my heart to see them one in the fold with us."

Sr. Emma Sutherland, Medina, Tex., writes: "I have been a member of the church for years, but wandered far from the fold, until God saw fit to send his servants again with that spiritual food for which we were so much longing and so greatly needed. We are now striving to live near to God. I bear testimony that through the administration of the elders my health has been restored, and I know God will sustain and help those who put their trust in him. I love the Home Column, there is so much strength to be gained from it, and my husband says he would not be without it for ten dollars a week. Sisters pray for me that I may not faint by the way."

Sr. Mary Anway, Highland Station, Kansas, writes:—"I enjoy the Home Column very much, and think it a good thing for the mothers of families. I liked that article on punishing children. I think we should teach our children to love and obey us because it is right to obey, and that God will not love them if they do wrong, and if the child is taught to love God, it will be easier to lead them by love than to drive them. I have raised six children; five of them are in the church, and I am striving to keep them there by prayer and example."

Sr. Florence sends us quite a lengthy letter, stating her views in regard to the responsibility resting upon every wife to bear her own share of the burdens of life. After describing a very unsatisfactory sort of a woman, one who expects to be petted and waited upon by her husband and who seems to fancy herelf of no use in the world whatever, she adds: "I hope there is not a Saint in the world who does as I have described." We repeat the hope Sr. Florence, and furthermore we add, We know there is not, for no matter what her claims or pretensions to being a Saint may be, any woman who spends her time in idleness and neglects her duties to her husband and family is not a Saint. There is a mistake somewhere, and she needs to be taught that "The idler shall not eat the bread of the laborer."

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

PLYMOUTH, England, March 5th.

Bro. Joseph:—When in London I had plenty to do and it gave me great pleasure in doing it. For things were not in as good shape as I would like to have seen them; so I did what I could to get things right, and I believe that they are all glad of my coming there. I hope and pray that they will keep themselves humble and be one. On January 13th I had the pleasure of baptizing two precious souls into the kingdom; on the 21st two, on the 22d two, on the 28th two, one on the the 31st, and on the 6th of February one more, making eleven in London. Two of them are from the Endfield branch. I have been laboring there some; also at Ponders End. On the 19th of February I had the pleasure of baptizing two at Broadclist branch, and on the 20th Bro. Edward Tucker baptized one. I hope and pray he will be the means of leading many into the kingdom of God.

I came to Plymouth on the 21st and am trying to get things in better working order before I leave, as I shall have to return home in the spring for various reasons. I am sorry that I have to leave, as there is lots of work to be done in this land. I think, for one, that this part of the mission ought to be thoroughly cared for by the church, as there are thousands of honest souls to be gathered in. Your brother in Christ,

WM. NEWTON.

WEIR, Kans., March 18th.

Bro. Blair:—Seeing in the *Herald* that the Christadephian friends are on the warpath elsewhere, I will state that that after challenging me to meet their debator here, and my acceptance, that I gave them the privilege of getting any one else, as they were inclined to back out. So they brought one of their champions from Waterloo, Iowa, a Mr. Thomas Williams, a lawyer, who boasts of "doing up" Bro. E. L. Kelley a few years since. We debated four propositions, I affirming the "Book of Mormon;" he the "Unconscious condition of the souls of the dead." I "The laying on of hands and the perpetuity of spiritual gifts;" and he that the "Kingdom was not to be set up until the second advent." Three evenings to each proposition. The roads were very bad, yet there were from three to four hundred persons present most of the time. Great interest was manifested. He showed a bad spirit from the start, slandering the character of the dead, and disgusting many who wanted the issue fairly discussed. Almost every one but their own members admitted that we had the Scriptures on our side. He was in such a hurry to return home that he left after the eleventh evening, although they had advertised it through the country with posters for twelve nights. I could not get any of their preachers to take his place, so I had it all my own way the last night.

An Irishman, a Catholic, expressed himself to me thus: "Divil a bit o' good feelin' did he have in his hide; but when you got up we all felt well."

Disributed numerous tracts and the Voice of Warning, and am to return there next Sunday. I find it best to speak evil of no man in debate, but to "earnestly contend" for the one faith. As they so zealously claim that the "laying on of hands and spiritual gifts were all done away," I wrote out and put up notices offering them a reward to show one sentence, line or word, intimating that Jesus Christ, the author of all gospel principles and promises, ever disannuled one principle or promise he ever taught. This opens the peoples' eyes, and they say, "If it is there, why dont they read it?" The one challenging me is to debate with one of our young men in May. We doubt it. Yours in gospel bonds,

D S. CRAWLEY.

NEWARK, Dak., Feb. 18th.

Brn. Joseph and William:—The gospel seed sown in Dakota has fallen on good soil and has brought forth an abundant harvest. Since the 16th of last December, eighteen worthy have obeyed the Master's command by going into the waters of baptism. Our little branch has almost doubled this winter; thanks be to God. Sunday, the 10th of February, I baptized twelve, of these ten were confirmed the Sunday following. The other two did not come on account of bad roads. Others are awaiting baptism, and others who have been the most bitter against us are now investigating our work and they seem to think that we are about right, since the Lord is working with us. The sick are being healed.

This field is worked by Bro. Robert Oehring and myself. He ordained me to the eldership on the ninth day of last December. We then commenced a series of meetings, and on the sixteenth Bro. Robert baptized six, and the good work rolled on until the tenth of February, when I baptized twelve.

Oh, I long to see this grand latter day work roll on, that the gospel in all its fulness may find lodgment in the hearts of poor, lost Israel! Two years ago I was an enemy of this great work, but now I am a worker in it. Truly the Lord has a wonderful way of accomplishing his purposes.

May the blessings of our Lord Jesus be with the Saints. Yours,

PHILIP C. FISHER.

VICTORIA, Ill., March 10th.

Bro. W. W. Blair:—We have no branch here, so it is hard to get vitality from the parent vine. I sometimes fear we are only cullings from the vine, stuck in the ground to take root or die; and I find by experience that it is a hard way to get a vine started.

We had some good seed sown here by Elder M. T. Short in January 1887. Also in the summer, but none since.

My wife had suffered for twelve years with enlargement of the spleen, and doctors told her they could do her no good. Elder Short administered to her January 24th, 1887, and the disease left instantly and has never returned.

Last summer our little boy was taken very sick, and as there was no elder short of twenty-four miles, we united our prayers of faith in his behalf—we did not think he could live till we could get to Kewanee and so did not start—and he was healed and at play by evening.

Last Wednesday I came in from work at noon and found my wife in great pain and almost helpless. She bore her suffering bravely, saying she would not have a doctor, and there were no

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elders nearer than Kewanee. Sister Cook came in Friday morning, and we united our faith in her behalf. Before we arose from the bedside she felt that the Great Physician had begun repairs. That night (as we had not asked for the pain removed) pain was still with her, and I saw she had fever, and her face very red; so I kneeled by her and prayed for the pain to be taken away. When I looked up the fever had left and her face was no longer red, and in a half-hour she was healed and got up and ate.

MARION ARNOLD.

MAGNOLIA, Iowa, March 13th.

Bro. Blair:—I spent last sabbath at Nebraska City and spoke twice. The attendance was good, but it was a labored effort on my part for there seemed to be a lack of spiritual union between the audience and the speaker. I confess that it was a new experience for me.

Last evening I was with Bro. J. W. Waldsmith at Plattsmouth. There are some good Saints there, but they are starving for the bread of life. They need immediate help from some patient, active and wise minister for Christ. Actions unbecoming and foolish have clouded the work in that place. However, we should do this; "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

Human wisdom and prudence only, are not safe as a rule in the things of God. The faithful servant trusting in the promises of God, will not wait but under sunshine or cloud diligently labor on in hope that God will accept the work performed, the success and increase being in His providence granted or withheld as seemeth Him good. I learn that Bro. J. F. McDowell is here, ill. I will commence a series of meetings tomorrow evening. In bonds,

R. M. ELVIN.

ROCKVILLE, Mo., March 19th.

Dear Herald:—I commenced meetings as I was directed by Bro. I. N. White on the 16th at the Elm Grove school-house, where Bro Luff so ably met Elder Price of the Christian Church when he attacked the Book of Doctrine and Covenants. At my first meeting the three roughs who were fined twenty-four dollars for breaking the windows so they could throw eggs at Bro. I. N. White, were there. They were drinking and one of them would pound on the bench with a cornstalk while I was speaking. They would whisper, throw rocks on the house when they went out or something else. When we started home they threw the bottle and some rocks or something at us, but no one was hurt. The bottle had about a gill of whisky in it. They came out three times, coming in one at a time. The last night they were all that were out except two little boys and the Saints, three in number. I did not preach to them but walked to the stand, gave them some good advice, sang the six hundred and twenty-third hymn and dismissed them; so when we went to start they actually held the lantern for us to see to get in the wagon. I told them all good-bye and they went away peaceable. Sunday at one o'clock we had prayer and testimony meeting at Bro. Lyon's house, sister Lyons being the first to obey the gospel here. She is one of those stones that were laid in the house of God by Brn. I. N. White and E. Curtis that Satan and all of his forces can not pull up, though they have tried it in many ways. While in prayer and testimony meeting Bro. Irvin Roberts had a vision in which he saw the Temple and the Saints gathering to it. Some had on white robes and some didn't. The Temple looked white as if built of granite. He saw a light start up from the earth which looked like a candle, and which represented the Saints, and angels came down and lifted them higher and higher.

Bro. Roberts was baptized February 8th, by Bro. E. Curtis. He was shown in a vision the place where he should be baptized; he saw the grass, the trees and everything just as it was, the night before he was baptized. To God be all the praise. Yours in bonds,

D. E. TUCKER.

FERNDALE, Cal., Feb. 28th.

Bro. Blair:—The church here has taken a new start since Bro. Thomas Daley has been with it, as several have been baptized and others are just on the brink of the water. The people seem to be very hard to convince but Bro. Daley explains the scripture to plainly that a little child might understand it. He is a faithful expounder of scripture and is calculated to do much good. The Saints here desire him to return and labor among them. JAMES WORTHINGTON.

HILLSDALE, Iowa, March 15th.

Brother Dancer:—I had thought not to take the *Herald* any longer, but you continued to send it, and there is a good deal of instruction in it, and some pieces from the editors and others that are worth the price of *Herald*. And then again there are some pieces, in my opinion, that nearly covers up the truth. Now to me David Whitmer's Address seems to have an honest face and a humble spirit. It seems to be the spirit of truth and love and the spirit of the gospel of Christ. It is truth I want. The question was asked, "Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord." Isaiah says: "Thy eye shall see the king in his beauty; for the Lord is your judge. The Lord is your law giver. The Lord is your king, he will save you." Now, brethren, I believe these things to be true. It is not because I have any feelings against any of the brethren or sisters in the Reorganization, but it is a very honest difference as to whether you are right or we are right. I do not know. It is a matter of belief with me. I do not want to put any person between me and God but Christ. The voice of God said in the Bible and Book of Mormon, "This is my beloved Son, in whom I am well pleased. Hear ye him." And Christ said, "I am the true vine; my Father is the husbandman. Abide in me, and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." So you see, if we expect to get sap, or spiritual food, it must come through Christ; for he has said so. "As the Father has loved me, so have I loved you. Continue in my love. If ye keep my commandments and abide in my love, even as I have kept my Father's commandments and abide in love." So you see the nearer we can come to Christ and keep his word, God and Christ will love us and we will love one another. Now, I pray for you, brethren, that God will show both you and me how to worship him aright, and I hope there will be no feelings between you and us. Whatever inviteth to do good comes from above; and that which inviteth to do evil comes from beneath. Yours truly,

SOLOMON THOMAS.

WHEELER'S GROVE, Iowa, March 10th.

Bro. Blair:—The Adventists have come and gone, and the Saints are still firm in the faith. We feel to thank God that we obeyed the doctrine of Christ and have received the Holy Spirit of promise, that we are not tossed to and fro and carried about with every form of doctrine and cunning craftiness whereby men lie in wait to deceive.

Bro. Kemp changed views with him for six evenings and did splendid. Then Bro. Peak came just as the Saints were getting anxious to have some of our elders come and put the Adventist theory in a proper light before the people. He discussed the question of the immortality of the soul with him for three evenings and drove the Adventist to the wall so that he denied saying that Christ only hath immortality, and then the Methodist minister and the Adventist discussed the Sunday question and also the Sabbath question. The Methodist came out ahead. The Saints at this place hold Sunday School quite regularly and have a fair attendance. We are to have Bro. Hansen with us on the 16th of this month. The Saints at Wheeler all seem to feel well and strong in the faith. May God give us all strength and courage to press on.

G. W. NEEDHAM.

EASTON, Pa., March 17th.

Bro. W. W. Blair:—On Tuesday, March 5th I bade adieu to the Saints of Attleboro to attend—under the providence of God—the General Conference of the church for the first time in my life; it is also my first trip through this western country. On the 6th inst. I met with faithful members of the Providence, Rhode Island branch at a social, prayer and testimony meeting at the home of Bro. and Sr. E. O. Toombs. The meeting was conducted by Bro. M. H. Bond, who has recently received the honors of presiding officer of the latter branch; also of the Massachusetts district. I trust and hope that he will be returned to this district by the general church officials.

I arrived in New York city via. the palatial steamer "Old Colony" of the Fall River line on the following Friday. I was invited by Bro. Joseph Squire, elder in charge of the Brooklyn branch to speak to the Saints on Sunday evening the 10th, and did so with fair liberty. In the afternoon I listened to a disgusting harangue by a Mr. Owen, formerly an elder in the church and now a representative of the Whitmerite faction of Mormonism,—at least he (Owen) so claims. About the only correct and commendable statement that he made in his very spirited address was that "Joseph Smith, president of the Reorganized church, wrote him a very gentlemanly letter." He was very blatant about extending a

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challenge to any representative of the church, and I offered to defend our position but he, like all barking dogs, did not bite. Bro. George Baty made an able defense against this opposer of the truth.

While In Brooklyn I enjoyed the hospitality of Bro. Squires and family and Bro. and Sr. George Potts. I believe that the interviews with each other were to our mutual advantage.

During the past week I visited the famous Central Park in New York and saw some of the wonderful works of God in the brute creation.

Yesterday the mountain and valley scenery on the line of the Central railroad of New Jersey showed in a remarkable degree the handiwork of the Master Mechanic.

Still trusting in the redemption of Zion, I remain, Your brother,

ARTHUR B. PIERCE.

SONORA, Iowa, March 14th.

Dear Herald:—I have a number of letters before me, from different ones, asking me to come and preach to them. As I can not answer all of them, I will state that it is impossible for me to fill all the calls, but will do the best I can. And may we all unite in asking our heavenly Father to send more laborers into the vineyard, to feed those souls that are starving for the bread of life. For there seems to come up a general cry from many parts of the Lord's vineyard, "We want to hear more of that kind of preaching." Sometimes there is an exception to this, as a woman said a few days since, "If they only wouldn't preach so much Bible." Ah, yes, too much Bible for some and not enough fables!

On the 8th instant I was called on to preach the funeral sermon of the dear little son of Bro. and Sr, J. C. Reams. For about six weeks he suffered with the mumps. See obituary notice.

The work is onward in the eastern Iowa district, and prospects are favorable for an ingathering this summer; only we need many more laborers. While I was in Jones county I visited the state penitentiary at Anamosa. This immense edifice covers about eleven acres of ground. The walls are built of heavy rock, and are eight feet thick on the ground, and four feet at the top. At the lowest place the wall is twenty-seven feet high, at the highest is forty-seven. The entire building is warmed by steam. There is a sixty horse power engine to do the work. There is an electric light plant in the building of five thousand candle power. They have a room for worship, a chapel. The prisoners are compelled to attend preaching every Sunday forenoon, and in the afternoon they have a Sunday School. The chaplain told me that there was a conversion or two every Sunday. They have a library of several thousand volumes. The books were bought by the attendance fees,. They have day school for the convicts every afternoon on week days; the chaplain is the teacher. The cells are neat and substantial, each side is made of one stone only, and in the floor is the same. The floor and sides are six inches thick in each cell, and the cells are all inside the main building, which is inclosed with an eight foot wall, from twenty-seven to forty-seven feet high. They intend to build several hundred more cells this summer. There are two hundred and forty-three convicts; 19 females.

The following is the religious complexion of the convicts as taken from the Warden's and Chaplain's report of January 1889: Catholics 53; Methodists 51; Presbyterians 18; Lutherans 17; Baptists 14; Christians 7; Episcopalians 7; Congregationalists 5; Evangelical 5; United Brethren 4; Jews 2; Infidels 1; Univeralists 1; Spiritualists 1; not accounted for 23. I was glad there was no L. D. S. among them.

In bonds, J. S. ROTH.

AVOCA, Kansas, March 10th.

Mr. W. W. Blair, and others:—I wish to say a few words in regard to the Strangites at Avoca. We do not recognize L. D Hickey's authority, nor is he authorized to represent us in any way. He changes so often that we could not follow him were we so disposed, and he assumes just as much authority to represent you among those he meets. As I said to Elder Brand when he visited me last summer, I have no fight to make with you. I think we are doing a work God has called us to do. You think the same, therefore why should we cavil or dispute. There is room for both, and we must each give an account to God for our work. So go ahead in the way you have marked out, we will do the same, and let us deal fairly with each other; and may God bless the right is my prayer.

Yours in bonds,

S. H. MARTIN.

SANTA ANA, Cal., March 8th.

Bro. Joseph has been with us at Newport and Santa Ana (4½ miles apart) for three Sundays. He cheered our drooping spirits very much, and strangers here in Santa Ana were very much pleased with him, and could he have continued here the people would have filled Spurgeon Hall to overflowing. Prejudice does not run very high in this country. The latter day work is gaining ground on the Pacific coast.

Yours,

J. G. WALKER.

SAGINAW CITY, Mich. March 11th.

Dear Herald:—The work in this district is moving along finely. Bro J. J. Cornish has had a debate on the Sabbath question at Brinton, and it was a complete victory for our side. Last week two Reverends thought they would try and tear down what the Saints had built up at or near Farwell. The Rev. Mr. Gettings, of the Free Methodist Church, gave out that on Monday evening, March 4th, he would examine the "Scriptural proof" of the Book of Mormon and show that the proof texts produced by the Saints supportive of the coming of the sealed book had no reference in fact to said book, as claimed. Monday evening came, and Bro. C. F. Smith and myself made it a point to get to the school-house early. The time to open the meeting arrived and the house was packed. Extra seats had to be brought in, yet the preacher made no appearance. We waited and waited until it began to be whispered about that they dare not come, as there was some one there to defend the divine origin of that book. At last the Reverend arrived and with him a Freewill Baptist brother, —Reverend Sifton.

It was ten minutes to nine, local time, when they opened services. Mr. Gettings spent forty-eight minutes in trying to show that Isaiah twenty-ninth chapter, had its fulfillment away back in the days of Christ. He acted like a gentleman all the way through, and then gave way to Mr. Sifton, who addressed the congregation for fifty-five minutes and a good share of his time was spent reading parts of the "Pomeroy Letters," much of it not fit to be read before a congregation. Mr. Sifton informed the people that he could not believe the Book of Mormon.

After he had finished Mr. Gettings arose and thanked the people for their attention and requested them to go home.

As soon as the benediction was pronounced I arose to my feet and requested the privilege of saying a few words. This being granted I requested the people to seat themselves as "soon as the benediction was pronounced."

The people again seated themselves and I walked up and shook hands with the two ministers and requested them to stay and hear the other side. "No; it was late," and they could not. I turned and requested all those who wished me to reply to what had been said to manifest the same by raising the right hand, and I think every hand in the room went up (the ministers and three others had left); "all that do not wish this replied to this evening signify by the same sign," I said.

"O," cried some one away back in the room, "they have gonn." I spoke till about fifteen minuts to twelve to a very attentive assembly, and it was a grand success for us. I think much good was done, but time will tell.

Yours in gospel bonds,

E. DAY BENNETT.

STEWARTSVILLE, Mo., March 20th.

Bro. W. W. Blair:—I do not often write up to headquarters to report every thing I do, therefore some may think I am not doing anything. Since I met you at our Grove meeting last fall, near Clarksdale, Mo., I have done about all I could for this good cause. I have been twice down into Platte county, at Edgerton Junction. The work there was opened up by Bro. William Summerfield. I held a series of meetings, preaching six times on my first visit, and eleven times my last trip; baptized one and left many believing. I found one man that said he was going to change his manner of living, but that he had something against all the churches. I asked him what he had against the church I had the honor to represent. He said he heard so much about "old Joe Smith." I said, "Will you take hearsay evidence that would hang you or me?" He then came out and said, "I am a plain man, and do not want to hurt your feelings." I told him to shoot; I would consider the game and might fire back. He said, "I have seen Smith when I was small, myself, and know for myself." "When was you born," I asked. "In 1852," he said. "Your sight must be good," I replied, "and your memory extraordinary, for Joseph Smith was killed in June, 1844, eight years before you was born." He looked to me like the chickens had eaten his bread. And so it is; these wise ones know a great many things that are not true.

I have also been in Grundy county, at Spickardsville, and at Fairview school house, preaching, and had good liberty and good congregations, also was up north of Marysville, in De Kalb county, and at other places, and have many calls not yet filled. I think some will obey the gospel

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in Platte and Grundy counties, soon. The work I love better every day I live, and wonder why others do not accept; 'tis so plain and easy of demonstration.

Weather fine; health good; buoyant in spirit. Yours in bonds,

J. T. KINNAMAN.

LUCAS, Iowa, March 13th.

Bro. Blair:—Shortly after leaving Lamoni, on Monday, I became a listener to a conversation between three gentlemen who sat near me. The subject of "Mormonism" was under discussion, and such a biased, unfair representation was given of "Joe" Smith and the work he introduced, that I was constrained to participate. One was a presiding elder of the Methodist faculty; another a "missionary" of five years experience in Utah. The elder was the most bitter and sarcastic in his remarks. I however addressed him, and while I was presenting evidence to substantiate Joseph Smith's work and teachings, he could not meet them on fair Scriptural statements, but was compelled to refer to the Greek version, changing the meaning of such words as he found proper. When the subject of the officers in the church was broached by another gentleman, the elder, in order to refute the argument, stated thas he held all the offices enumerated, patriarch, prophet, elder, pastor, evangelist, &c; quite a complicated authority. When I listened to his flimsy, shallow and evasive arguments, I thought of the poor, ignorant, "wise" ones spoken of by Isaiah. One of his arguments was, that I was a young man and when I had attained to his age and understanding I would learn something. I pray God that I may! I felt that I knew what he with all his wisdom did not possess, and could not refute on a Scriptural basis, but must squirm and change to suit his whims and caprices. I asked him if it necessitated a scholastic education, a familiarity with Latin, Greek and Hebrew to understand that gospel, what would become of me and myriads of individuals like me who did not possess such attainments? With my whole heart I thank God for the light He has given me and which He will give all others who will accept the gospel through the instrumentality of Joseph Smith, whom I revere, and whose work I hope to defend until my dying day. I learned that the Utah missionary was billed to lectnre on "Mormonism and its evils" in Chariton that evening. I communicated the intelligence to Bro. Powell, after which we resolved to remain, and should they attack the church, making no distinction between our church and Brigham Young's hierarchal doctrines, that Bro. Powell should defend it. I introduced Bro. Powell to them, who expressed our intention of remaining, when the lecturer, who was George N. Jeffreys of Provo, Utah, stated that he was not sure whether an appointment had been made! We soon felt that our absence was preferable, but having a proficiency of "cheek" we resolved to remain and trust to consequences. We went to the M. E. Church where the lecture was being held, and took a seat near the front that we might be under his immediate scrutiny. Before commencing upon the body of his lecture, he drew a mark of distinction which is seldom made, between the "Josephites" and "Brighamites" from the public stand, stating that the Reorganization was at "swords ends" with Brighamism; that they were doing all they could to overthrow polygamy, and that he himself had allowed their ministers to preach in his church in Provo. When I noted his candor and fairness which I believe was shown because of our presence, I felt to thank God that we were there. At the close Bro. Powell in a short, pithy manner tendered thanks in behalf of the Reorganization for his candor and merited justice. He gave a brief outline of the work, and fully impressed upon the minds of the audience that the practices of Brigham Young were not countenanced by Joseph Smith, and that prior to his death he taught no such doctrine. It was seed sown in an opportune time, and I think will result in good.

When I consider how ignorant the general public are of the fact and claims of the Reorganization, and how willing they are to confound one with the other, I realize the needs of the church. O, that the time had arrived when the church in general would awaken to the great responsibility which rests upon it to contribute of their substance as God has ordained; that men whom He has called to the work may be liberated from temporal cares to go out with their minds and spirits in the work, to refute opposition, allay prejudice and lay the truth bare before the people!

My heart was made sad a few days past to read a letter from an efficient elder in the field, in which he stated that he would be under the necessity of refusing a mission the coming year, being compelled to provide for his family; or else he would come under the anathema of Paul. O, how pained I felt! and I thought, were I able, I would support the same myself. I trust that God, by his Spirit, will, in the near future, establish that confidence between the church membership and those who have charge of the church finances, that the ministry will use wisdom in curtailing expenses, and judiciously appropriating those funds received from the coffers of the church to accomplish the greatest good, by which means the church in general would be willing to comply with the law of tithing. I long for the time when peace shall be established in Zion and her stakes; when the ministry will be more harmoniously blended in one, both as to thought and intent; that by their acts and counsel they may bring about such an era of good will as to obtain the approval of God and man. In Christ,

T. W. WILLIAMS.

BAY PORT, Mich., March 15th.

Bro. Blair:—I am pleased to tell you that the work is moving on in good shape almost every place. Several are coming into the church. Over one hundred saints are rejoicing in the true gospel here in Bay Port. The work commenced here a little over two years ago. At present I am visiting all the branches in the district. Prospects for the future are good, especially in Sanilac and Huron counties. Yours,

J. J. CORNISH.

It is a fair, even handed, noble adjustment of things, that while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us and we only know them when they are gone.

Communications.

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

THE "SEALED BOOK."—No. IV.

BY ELDER R. M. ELVIN.

DERIVATION OF CENTRAL AMERICAN CIVILIZATION.

WITH the fact before us that the American Indians and the civilized aborigines of Central America belong to the same race, and of course have the same origin, we proceed to inquire into the origin of that race. We shall present the arguments presented in favor of three apparently conflicting theories, but which will be easily harmonized upon the basis of the Book of Mormon: Original civilization, Egyptian civilization, and Hebraic civilization. The Book of Mormon represents the people who built the principal cities of Central America as those highly favored of God, and who, under his especial direction, developed largely an original civilization. It also represents them as a people well acquainted with the customs, language and general learning of the Egyptians, thus making very reasonable the finding of elements of Egyptian civilization. Lastly, it represents them as Jews, acquainted with and observing Jewish customs and laws, and hence makes reasonable the finding of numerous relics of the Mosaic economy among the American Indians.

ORIGINAL CIVILIZATION.

Speaking of a portion of the ruins of Labna, Stephens says: "Above the cornice of the building rises a gigantic perpendicular wall to the height of thirty feet, once ornamented from top to bottom, and from one side to the other with colossal figures and other designs in stucco, now broken into fragments, but still presenting a curious and extraordinary appearance, such as the art of no other people ever produced."—Incidents of Travel in Yucatan, vol. 2, p. 51.

"They are different from the works of any other known people, of a new order and entirely and absolutely anaomalous. They stand alone."—Travels in Central America, Chiapas and Yucatan, vol. 2, p. 442.

On this Baldwin says: "The more we study them [the Mexican and Central American ruins] the more we find it necessary to believe that the civilization they represent was originated in America, and probably in the region where they are found."—Ancient America, p. 184.

Of the architecture of Chiapas and Yucatan Prescott says: "It must be admitted, however, to have a character of originality peculiar to itself."—Conquest of Mexico, vol 3, p. 408.

EGYPTIAN CIVILIZATION.

Bancroft says: "I find no writer who goes so far as to affirm that the new world was actually peopled from Egypt; we shall, therefore, have to regard this mere-

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ly as a culture theory, the original introduction of human life into the continent in no way depending upon its truth or fallacy."—Nat. Rac. etc., vol. 5, p. 55.

The above neither affirms nor denies the Egyptian origin of the people who first inhabited this continent. How strikingly confirmatory of the Book of Mormon! Delafield says: "On a review, then, of the architectural evidence, we trace identity between the Mexicans and Peruvians, and the Egyptians, in (1) The coincidence in pyramidal sarcophagi and temples, and their peculiar structure. (2). The possession of the same architectural and mechanical genius which enabled them to remove masses which our mechanical skill has not attained to. (3). The peculiarity of hieroglyphic inscription, the Zodiac and planispheric sculpture in their sacred buildings. (4). An identity of architectural sepulchral decorations. (5). An analogous construction of bridges. (6). A singular analogy in the specimen given of their sculpture."—Delafield, p. 61.

Here is another who believes in the same relationship of the two continents. Garcia Y. Cubas claims the following analogies between Teotihuacan and the Egyptian pyramids: "The site chosen is the same; the structures are oriented with slight variation; the line through the center of the pyramids is in the 'astronomical meridian;' the construction in grades and steps is the same. The Nile has a 'valley of the dead,' as at Teotihuacan there is 'a street of the dead;' some monuments of each class have the nature of fortifications; the smaller mounds are of the same nature and for the same purpose; both pyramids have a small pyramid joined to one of their faces; the openings discovered in the pyramid of the moon are also found in some Egyptian pyramids; the interior arrangement of the pyramids is analogous." —Native Races of Pacific States, vol. 5, p. 56.

With this agrees Humboldt, who, speaking of a ruined structure at Mitla, says: "The distribution of the apartments of this singular edifice, bears a striking analogy to what has been remarked in the monuments of upper Egypt drawn by M. Denon, and the savants who compose the institute of Cairo."—Essai Politique, Book 1, p. 265.

Imagination is not overstrained in accepting the view of similiarity of some of the learning found in Egypt and ancient America. Bancroft says: "Resemblances have been found between the calendar systems of Egypt and America, based chiefly upon the length and division of the year, and the number of intercalary and complementary days."—Native Races of Pacific States, vol. 5, p. 62.

Three thousand five hundred and seventy-five years from the mummies of Egypt to the mummies of Kentucky. Pidgeon says: "Ancient Egypt, first in science and famous in art, has also left her impress here. In 1775 some of the first settlers in Kentucky, whose curiosity was excited by something remarkable in the arrangement of stones that filled an entrance to a cave, removed them, and, on entering, discovered a number of mummies, preserved by the art of embalming in as great a state of perfection as was known by the ancient Egyptians, eighteen hundred years before Christ, which was about the time the Israelites were in bondage in Egypt. This custom it would seem is purely Egyptian, and was practiced in the earliest age of their national existence. A trait of national practice so strong and palpable as is this peculiar art, should lead the mind without hesitation to the belief, that wherever it was practiced, its authors *or their pupils existed.*"—Traditions of De-Coo-Dah, p. 19.

Delafield says: "The investigations of Mons. Bailey in the astronomy of the ancients generally, of Mons. Jomard in that of Egypt, and of Baron Humboldt in that of Mexico and South America, present most striking incidents of coincidence, not only their divisions of time, but also in the Zodiacal signs."—Delafield, p. 48.

Mr. Jomard says: "I have also recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec character, and institutions observed on the banks of the Nile. Among these analogies is one worthy of attention. It is the use of the vague year of three hundred and sixty-five days, composed of equal months, and of five complementary days equally employed at Thebes and Mexico, a distance of three thousand leagues."—Ibid. p. 52.

The same author says: "As to the Mexicans, it would be superfluous to examine how they attained this knowledge. Such a problem would not soon be solved; but the fact of the intercalation of thirteen days every cycle, that is, the use of a year of three hundred and sixty-five days and a quarter, is a proof that it was either *borrowed from the Egyptians*, or that they had a common origin. A second analogy which I have remarked between Mexico and Egypt is, that the number of weeks or half lunations of thirteen days, comprehended in the Mexican cycle, is the same as that of the years of the sothic period; this number is 1461."—Ibid. p. 53.

Delafield says: "Another feature presents great analogy. Their buildings, particularly the sacred houses were covered with hieroglyphics. Each race,—Egyptian, Mexican and Peruvian,—recorded the deeds of their gods upon the walls of their temples. Nay, science was also sculptured thereon in both countries, in the form of Zodiacs and planispheres, corresponding even in signs."—Ibid. p. 60.

Having traced the Egyptian mark on the American continent, I now turn to the consideration of the

HEBRAIC CIVILIZATION.

In order that this topic may be simplified we shall proceed, first to show an Asiatic origin of all American aborigines, and then, narrowing the inquiry, show a Jewish origin of the race which built the principal cities of Central America, of which race the Indians are the "*miserable and degraded*" branch. Speaking of Dr. Warren's work, John Delafield, Jr., says: "The most important item therein is thus stated: 'Anthony shows that there is much resemblance between the crania of the race of the mounds and Ancient Peru, with those of the modern Hindoos.' The similarity too, is so striking as to induce him to draw the conclusion that the race of the mounds and of Peru are derived from the southern part of Asia."—Delafield, p. 30.

Speaking of Votan, Bancroft says: "Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah, and to have assisted at the building of the tower of Babel. After the confusion of tongues, he led a portion of the dispersed people to America."—Nat. Rac. Pac. States, vol. 5, p. 27.

Bryant says: "The theory that America was peopled, or, at least partly peopled, from eastern Asia, is certainly more widely advocated than any other, and, in my opinion, is moreover based upon a more reasonable and logical foundation than any other. . . . If we must suppose that they originated upon another continent, then it is to Asia that we must first look for proofs of such an origin. 'It appears most evident to me,' says the learned Humboldt, 'that the monuments, methods of computing time, systems of cosmogony and many myths of America, offering striking analogies with ideas of eastern Asia—analogies which indicate an ancient communication, and are not simply the result of that uniform condition in which all nations are found in the dawn of civilization.'"—(Humboldt's critical examination, vol. 2, p. 68) Native Races of Pacific States, vol. 5, p. 30.

Prescott's conclusions are: "That the coincidence are sufficiently strong to authorize a belief that the civilization of Anahuacica was in some degree influenced by that of eastern Asia. And, secondly, that the discrepancies are such as to carry back the communication to a very remote period; so remote, that this foreign influence has been too feeble to interfere materially with the growth of what may be regarded, in its essential features, as a peculiar and indigenous civilization."—Conquest of Mexico, vol. 3, p. 418.

Dr. Wilson says: "If, as I believe, the continent was peopled from Asia, it was necessarily by younger nations. But its civilization was native growth, and so was far younger than that of Egypt."—Prehistoric Man, p. 615.

Upon the source of immigration to this continent Col. Smith says: "That immigration was continuous for ages from the east of Asia, is sufficiently indicated by the pressure of nations, so far as it is known in America, being always from the north-west coasts, eastward and southward, to the beginning of the thirteenth century."—Human Species, p. 238.

Dupaix says: "That America was peopled from Asia, the cradle of the human race, can no longer be doubted, but how, and when they came is a problem that can not be solved."—Rel. 2d exped., p. 28.

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Gallatin says: "After making every proper allowance I can not see any possible reason that should have prevented those, who after the dispersion of mankind moved towards the east and north-east, from having reached the extremities of Asia, and passed over to America within five hundred years after the flood. However small may have been the number of those first immigrants, an equal number of years would have been more than sufficient to occupy in their own way every part of America."- American Ethnology, vol. 1, p. 179.

Again the same author says: "America was probably first peopled from Asia, but the memory of that ancient migration was lost."—Ibid, pps. 158–9.

Carbajal Espinosa says: "There are strong resemblances in all things with Asiatic nations; less in languages than in other respects, but more with Asia than with any other part of the world. Anatomical resemblances point the same way." —History of Mexico, vol. 1, pps. 196–203.

Venegas says: "The Americans most probably came from Asia soon after the dispersion and confusion of tongues; but there has been found no clear notice among them of Asia, or of their passage to this continent, nor in Asia of any such migration."—Notes on California, vol. 1, p. 72.

And upon this theme we find that Mr. Priest has much to inform us: "But the authors of the great works found in the west, seem to have retained the first ideas received from their fathers at the era of the building of Babel, equally, if not superior, to many nations of Europe, as they were in the year eight hundred after Christ. This is consented to on all hands, and even contended for by the historian Humboldt. We give the tradition of the Aztec nation. The tradition commences with an account of the deluge, as they had preserved it in books made of buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son. They begin by painting, or as we would say, by telling us that Noah, whom they call Tezpi, saved himself, with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after the deluge were born dumb. Is not this the confusion of language at the tower of Babel? A dove from the top of a tree distributes language to them, in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth as related in Genesis? They say, that on this raft, beside Tezpi and his wife, were several children and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis? When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a vulture, which never returned, on account of the great quantity of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent other birds, one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove? Tezpi seeing that fresh verdure clothed the earth, now quitted his raft near the mountain Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied, which when they received, they immediately dispersed. But among them there were fifteen heads or chiefs of families, which were permitted to speak the same language, and these were the Toltecs, the Aculhucans and Aztec nations, who embodied themselves together, which was very natural, and traveled, they knew not where, but at length arrived in the country of Aztalan or the lake country."—American Atiquities, pps. 199, 200.

The same author says, relative to the paintings of the natives: "Among the vast number of painted representations found by this author, (Humboldt) on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man and of the seduction of the woman by means of the serpent, the first murder as perpetrated by Cain on the person of his brother Abel." —Ibid, p. 200.

In reading the above it seems like the Book of Mormon in a perverted state, or the attempt of some one to present the same facts under cover of novel word paintings. We again quote from Priest: "As favoring this idea of their coming immediately from the region of the tower of Babel, their tradition goes on to inform us that the tongues distributed by this bird were infinitely various and dispersed over the earth; but that it so happened that fifteen heads of families were permitted to speak the same language; these are the same shown on the plate. These traveled till they came to a country which they called Aztalan, supposed to be in the region of the now United States, according to Humboldt. As favoring the idea, we notice the word Aztalan signifies in their language, water, or a country of much water. Now, no country on earth better suits this appellation, than the western country, on account of the vast number of lakes found there. If so, it is evident that the Indians are not the first people who found their way to this country. Among these ancient nations are found many more traditions corresponding to the accounts given by Moses respecting the creation, the fall of man by means of a serpent, the murder of Abel by his brother, etc., all of which are denoted by their paintings as found by the earlier travelers among them, since the discovery of America by Columbus, and carefully copied from their books or prepared hides, which may be called parchments, after the manner of the ancients of the earliest ages."—Ibid, pp. 202, 203.

"The Chiapenecs of Central America claim to have been the first people of the New World, that according to the traditions of the Chiapenecs there was a Votan who was the grandson of the man who built the ark to save himself and family from the deluge; he was one of those who undertook to build the tower that should reach to heaven. The Lord ordered him to people America. He came *from the east.*"—Atlantis, p. 313.

"Montesinos tells us that at some time near the date of the deluge, in other words, in the highest antiquity, America was invaded by a people with four leaders, named Ayar-mancotopa, Ayar-chaki, Ayar-aucca and Ayar-uyssu."—Atlantis p. 391.

This corresponds with the statement found in the Book of Mormon concerning the four sons of Lehi, who became the four leaders, namely Laman, Lemuel, Sam and Nephi. Thus the truth is reflected in the taditions of the Indian. "Clavigero, in his history of Mexico says, that among the Chiapanec Indians was fouud an ancient manuscript in the language of that country, made by the Indians themselves, in which it was said, according to their ancient tradition, that a certain person named Votan, was present at that great building which was made by order of his uncle, in order to mount up to heaven; that then every people was given its language, and that Votan himself was charged by God to make the division of the land of Anahuac.—So Noah divided the earth among his sons. Votan may have been Noah."

"Of the ancient Indians of Cuba, several historians of America relate, that when they were interrogated by the Spaniards concerning their origin, they answered, they had heard from their ancestors, that God created the heavens and the earth and all things; that an old man having foreseen the deluge with which God designed to chastise the sins of men, built a large canoe, and embarked in it with his family, and many animals; that when the inundation ceased, he sent out a raven, which, because it found food suited to its nature to feed upon, never returned to the canoe; that he then sent out a pigeon, which soon returned, bearing a branch of the Hoba tree, a certain fruit tree of America in its mouth; that when the old man saw the earth dry, he disembarked, and having made himself wine of the wood grape, he became intoxicated and fell asleep; that one of his sons made ridicule of his nakedness, and that another son piously covered him; that upon waking, he blessed the latter and cursed the former."—American Antiquities, p. 203.

The foregoing is almost as comprehensive as the Bible account. The same author further states: "Many of the nations of America, says Clavigero, have the same tradition, agreeing nearly to what we have related."—Ibid, p. 204.

Ellen Russel Emerson says: "The Indian symbols are, as has been shown, like those of the *older eastern races.* Statues and hieroglyphics of the most ancient character, the purpose and meaning of which have been heretofore unknown, are those whose resemblance to the de-

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vices of the Indians is most complete."—Indian Myths, p. 300.

Her translation of the Lenni-Lenape tradition of the deluge is most intensely interesting, and is as follows: "Long ago came the powerful serpent, when men had become evil. The strong serpent was the foe of the beings and they became embroiled, hating each other. Then they fought and despoiled each other, and were not peaceful. And the small men fought with the keeper of the dead. Then the strong serpent resolved all men and beings to destroy immediately. The black serpent monster brought the snake-water rushing. The wide waters rushing wide to the hills, everywhere spreading, everywhere destroying. At the island of the turtle was Manabozho, of men and beings the grandfather. Being born creeping, at turtle land he is ready to move and dwell. Men and beings all go forth on the flood of waters, moving afloat every way, seeking the back of the turtle. The monsters of the sea were many and destroyed some of them. Then the daughter of a spirit helped them in a boat, and all joined, saying, come, help! Manabozho, of all beings, of men and turtles, the grandfather. All together, on the turtle then, the men then, were all together. Much frightened, Manabozho prayed to the turtle that he would make all well again. Then the waters ran off, it was dry on mountain and plain, and the great evil went elsewhere by the path of the cave."—Ibid, p. 355.

"The Ojibway Indians also possessed similar records."—Ibid, p. 352.

Mark well the proof of kinship: "Since a mystery still surrounds this race, [the Assyrians] from which sprang the Chaldeans and, according to Judith, the Jewish race, it is of more than passing interest, when is found a similitude between their legends and symbols and those of the North American Indians. A comparison of Assyrian with Indian records reveals a kinship between two worlds of primeval savagery, disclosing a leaven of religion, destined like a fiery seed to burn off the husk of barbaric worship."—Ibid, p. 388.

"From an analysis of these words of synonymous meaning, it appears that the Chaldeans and Babylonians agree in their conception of the primordial condition, while the principal feature of the Babylonian and Indian legends are similar."—Ibid, p. 389.

Again she says: "Combined with the account of the creation among the tablets of Babylon, a Mr. Smith found fragments of a series of stories, in which the various animals speak and act, as depicted in similar fables in Hindoo and American Indian literature."—Ibid, p. 389.

I accept without qualification the first principle of our fathers that every boy born into the world should be put in the way of maintaining himself in independence. No education which does not make this its first aim is worth anything at all. There are but three ways of living one has said, "By working, by begging, or by stealing." Those who do not work, disguise it in whatever flowery language we please, are doing one of the other two. The practical necessities must take precedence of the intellectual.

Selections.

THE AGNOSTIC CREED.

[THE following is from Prof. Huxley's article in the *Nineteenth Century:*]

I was brought up in the strictest school of evangelical orthodoxy, and when I was old enough to think for myself I started upon my journey of inquiry with little doubt about the general truth of what I had been taught, and with that feeling of unpleasantness of being called an "infidel" which, we are told, is so right and proper. Near my journey's end I find myself in a condition of something more than mere doubt about these matters. Looking back nearly fifty years I see myself as a boy whose education had been interrupted, and who, intellectually, was left for some years altogether to his own chances. At that time I was a voracious and omnivorous reader; a dreamer and speculator of the first water, well endowed with that splendid courage in attacking any and every subject which is the blessed compensation of youth and inexperience.

Among the books and essays on all sorts of topics, from metaphysics to heraldry, which I read at this time, two left indelible impressions on my mind. One was Guizot's "History of Civilization;" the other was Sir William Hamilton's essay "On the Philosphy of the Unconditioned," which I came upon by chance in an odd volume of the Edinburg *Review*. The latter was certainly strange reading for a boy, and I could not possibly have understood a great deal of it; nevertheless I devoured it with avidity, and it stamped upon my mind the strong conviction that on even the most solemn and important of questions men are apt to take cunning phrases for answers, and that the limitation of our faculties, in a great number of cases, renders real answers to such questions not merely actually impossible but theoretically impossible.

Philosophy and history, having laid hold of me in this eccentric fashion, have never loosened their grip. I have no pretension to be an expert in either subject, but the turn for philosophical and historical reading, which rendered Hamilton and Guizot attractive to me, has not only filled many lawful leisure hours, and still more sleepless ones, with the repose of changed mental occupation, but has not unfrequently disputed my proper work-time with my liege lady, Natural Science. In this way I have found it possible to cover a good deal of ground in the territory of philosophy. The reader will now see why my mind steadily gravitated toward the conclusions of Hume and Kant.

When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist, or a pantheist; a materialist or an idealist; a Christian or a free-thinker, I found that the more I learned and reflected the less ready was the answer, until at last I came to the conclusion that I had neither art nor part with any of these denominations except the last. The one thing in which most of these good people were agreed was the one thing in which I differed from them. They were quite sure they had attained a certain "gnosis"—had, more or less successfully, solved the problem of existence—while I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble. This was my situation when I had the good fortune to find a place among the members of the Metaphysical Society. Most of my colleagues were -ists of one sort or another. I, who was a man without a rag of a label to cover myself with, felt like a fox who had lost his tail. So I took thought and invented what I conceived to be the appropriate title of agnostic. It came into my head as suggestively antithetic to the gnostic of church history, who professed to know so much about the very things of which I was ignorant, and I took the earliest opportunity of parading it at our society, to show that I, too, had a tail like the other foxes. To my great satisfaction the term took.

Agnosticism is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. The principle is of great antiquity. It is as old as Socrates; as old as the writer who said "Try all things, hold fast by that which is good;" it is the foundation of the reformation, which simply illustrated the axiom that every man should be able to give a reason for the faith that is in him; it is the great principle of Descartes; it is the fundamental axiom of modern science. Positively the principle may be expressed: In matters of the intellect follow your reason as far as it will take you without regard to any other consideration. And negatively, in matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may have in store for him. The only obligation accepted is to have a mind always open to conviction. If you were to find an agnostic who never failed in carrying out his principles, and to tell men that you had discovered that two and two make five, he would patiently ask you to state your reasons for that conviction and express his readiness to agree with you if he found them satisfactory. The apostolic injunction to "suffer fools gladly" should be the rule of life of a true agnostic. I am deeply conscious how far I myself fall short of this ideal, but it is my personal conception of what agnostics ought to be.

I know no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. Out of the darkness of pre-historic ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses, which as often as not lead him to destruction; a victim to endless illusions, which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort and devel-

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ops a more or less workable theory of life in such favorble situations as the plains of Mesopotamia and of Egypt and then for thousands and thousands of years struggles with varying fortune, attended by infinite wickedness, bloodshed and misery, to maintain himself at this point against the greed and ambition of his fellow-men. He makes a point of killing and otherwise persecuting those who first try to get him to move on, and when he has moved on a step foolishly confers post mortem deification on his victims. He exactly repeats the process with all who want to move a step yet farther, and the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins.

In the course of other inquiries I have had to do with fossil remains which looked quite plain at a distance, and became more and more indistinct as I tried to define their outline by close inspection. There was something there—something which, if I could win assurance about it, might mark a new epoch in the history of the earth, but, study as long as I might, certainly eluded my grasp. So has it been with my efforts to define the grand figure of Jesus, as it lies in the primary strata of Christian literature. Is he the kindly peaceable Christ depicted in the Catacombs? Or is he the stern judge who frowns above the altar of SS. Cosmas and Damianus? Or can he be rightly represented in the bleeding ascetic, broken down by physical pain, of too many medieval pictures? Are we to accept the Jesus of the second or the Jesus of the fourth gospel as the true Jesus? What did he really say and do, and how much that is attributed to him in speech and action is the embroidery of the various parties into which his followers tended to split themselves within twenty years of his death, when even the three-fold tradition was only nascent?

That one should rejoice in the good man, forgive the bad man, and pity and help all men to the best of one's ability, is surely indisputable. It is the glory of Judaism and of Christianity to have proclaimed this truth, through all their aberrations. I verily believe that the good which has been effected by Christianity has been largely counteracted by the pestilent doctrine on which all the churches have insisted that honest disbelief in their more or less astonishing creeds is a moral offense—indeed, a sin of the deepest dye, deserving and involving the same future retribution as murder and robbery. If we could only see in one view the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which have flowed from this source along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision. I am much disposed to think that the encouragement, the consolation, and the peace afforded to earnest believers in even the worst forms of Christianity are of great practical advantage to them. What deductions must be made from this gain on the score of the harm done to the citizen, the ruler, legislator, the philosopher, and the conscientious soul, I need not now consider; but they are assuredly not small.. If agnostics lose heavily on the one side they gain a good deal on the other.

Whoso calls to mind what I may venture to call the bright side of Christianity; that ideal of manhood, with its strength and its patience; its justice and its pity for human frailty; its helpfulness to the extremity of self-sacrifice; its ethical purity and nobility; which apostles have pictured, in wich armies of martyrs have placed their unshakable faith, and whence obscene [ill-omened?] men and women, like Catherine of Sienna and John Knox, have derived the courage to rebuke popes and kings, is not likely to under-rate the importance of the Christian faith as a factor in human history, or to doubt that if that faith should prove to be incompatible with our knowledge, or necessary want of knowledge, some other hypostasis of men's hopes, genuine enough and worthy enough to replace it, will arise. But the incongruous mixture of bad science with eviscerated papistry, the new anthropolatry known as positivism, will not climb into the vacant shrine. When the positivist asks me to worship "humanity"—that is to say, to adore the generalized conception of men as they ever have been and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a "wilderness of apes."

I had, and have, the firmest conviction that I never left the "verace via"—the straight road; and that this road led nowhere else but into the dark depths of a wild and tangled forest. And though I have found leopards and lions in the path; though I have made abundant acquaintance with the hungry wolf that "with privy paw devours apace and nothing said," as another great poet said of the ravening beast; and though no friendly specter has ever yet offered his guidance, I was, and am, minded to go straight on, until I either come out on the other side of the wood, or find there is no other side to it, at least none attainable by me.—*Chicago Times.*

THE BIBLICAL HADES.

BY SAMUEL T. SPEAR, D. D.

THE term *Hades*, placed at the head of this article, is an anglicised Greek word that occurs eleven times in the Greek New Testament, and, with a single exception, is, in the common English version of the Testament, translated by the word *Hell.* This is an unfortunate, and, indeed, an erroneous translation, since the latter term, is, by common usage, applied only to the place of punishment to which the wicked go after death. The Revised Version of the New Testament avoids this error by simply anglicising the Greek word *Hades* and using Hell to translate the Greek term *Gehenna*, which, in the time of Christ and his apostles, was employed by the Jews to designate the place for the future punishment of the wicked. Our Savior, in speaking to the Jews, adopted this term, and used it in the sense which is now commonly attached to the word *Hell.*

Etymologically considered, the term *Hades* is derived from the Greek letter *Alpha*, used as a privative, and a Greek verb which signifies to see, and hence means that which is not seen. This term was by the Jews applied, in a general sense to the invisible world or abode, in which human spirits, subsequently to death and prior to the resurrection and final judgment, were supposed to exist separately from their bodies, without reference to the question whether they were good or bad, happy or miserable, rewarded or punished. The corresponding word in the Hebrew language is *Sheol*, and in the Septuagint version of the Old Testament, *Hades* is used to translate *Sheol.* There is no word in the English language that is the exact equivalent of these terms. Hell, in the generally received sense, is not such an equivalent.

The Greeks employed the term *Hades* in the same general sense in which *Hades* and *Sheol* were used among the Jews, and had their *Elysium* as the particular abode of the good and also their *Tartarus* as the abode of the wicked, both of which, though different abodes, were regions in *Hades* separated from each other. Tartarus corresponds with the English term Hell in the usually accepted sense of the latter; and Elysium also corresponds with the word Paradise in the sense in which Christ used this term when he said to the penitent thief: "To-day shalt thou be with me in Paradise," (Luke 23:43). The Greek term Tartarus occurs nowhere in the New Testament; yet Peter, in his second Epistle, uses the verb derived from this noun to represent the abode and condition of the angels that sinned, and whom, as he declares, God cast "down to Hell, [Tartarus,] and delivered them into chains of darkness, to be reserv unto judgment" (2 Pet. 2: 4). These fallen angels were, according to this description, in that region of Hades which the Greeks called Tartarus, and for which Gehenna was the title among the Jews, and were there waiting for the final judgment.

Dr. Robinson in his "Greek and English Lexicon," says:

"According to the notions of the Hebrews, Hades was a vast, subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the uttermost part of this receptacle, while beneath was the abyss, or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment."

Dr. Meyer, in his "Commentary on the Gospel of Luke," p. 478, says:

"Hades corresponds to the Hebrew Sheol, which in the LXX [the Septuagint version of the Old Testament] is translated by Hades, and hence denote the whole subterranean place of abode of departed souls, divided into Paradise (23:43) for the pious, and Gehenna for the Godless."

Dr. Gloag in his Commentary on the Acts of the Apostles," vol. 1, p. 106, says:

"The souls both of the righteous and the

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wicked are in Hades; the former inhabiting the region of the blessed, or Paradise; the latter being confined in the dungeon of Tartarus."

The Jews, as also the Greeks, clearly had the idea of an invisible world or place of abode to which human spirits go when by death they leave their bodies of flesh and blood, and in which they exist separately from these bodies; and this idea the Jews expressed by the terms Hades and Sheol. Both these terms are a declaration of belief in spiritual existence after death, separately from the body, and prior to the resurrection at the final day. This existence, sometimes designated as the intermediate state—namely, the state intervening between death and the resurrection—was not regarded as as a conditon of unconsciousness, but rather of consciousness; and, as indicated by the terms Paradise and Gehenna, a state of happiness or misery according to antecedent conduct and character when in a body. Christ and his apostles spoke to people who had such ideas, and to these ideas made reference in their public ministry. What did they say? The following is the answer to this question:

1. Christ, when upbraiding "the cities wherein most of his mighty works were done because they repented not," spoke thus in regard to Capernaum:

"And thou, Capernaum, which art exalted unto Heaven shalt be brought down to Hell [Hades]; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:23, 24) "And thou, Capernaum, which art exalted to Heaven, shalt be thrust down to Hell" [Hades] (Luke 10:15, 24.)

Heaven and Hell or Hades are here placed in contrast: the former being used to set forth the exalted privileges of Capernaum by reason of the personal ministry of Christ, and the latter also used to indicate the destruction and desolation of that city as the consequence of not improving these privileges. Heaven being conceived of as high, and Hades as low, or far under the ground, both terms as thus contrasted were suited to convey this idea, and were so used by the Savior. A similar contrast between Heaven as high and Hades or Sheol as found in other parts of the Bible, (Job 11:8; and Amos 9:2). Such a contrast, in itself considered, makes no reference to punishment after death. It simply conveys the idea, whatever it may be, that was intended to be conveyed by the contrast.

Our Savior, however, in this case, adds a supplementary thought when looking forward to "the day of judgment," and speaking of the people of Capernaum as they will appear in that day, he declares that it will then be more tolerable for the inhabitants of Sodom than for them. Their guilt in not profiting by his preaching was greater than that of the Sodomites; and hence they will in the final judgment deserve and receive severer punishment. This is a thought added to the bringing down of Capernaum as a city to Hades or hell.

2. Jesus, on a certain occasion, put to his disciples this question: "But whom say ye that I am?" Peter replied: "Thou art the Christ, the Son of the living God." Jesus then said to Peter:

"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And, I say unto thee, That thou art Peter, and, upon this rock will I build my Church; and the gates of Hell [Hades] shall not prevail against it."—Matt. 16:17, 18.

Here Hell or Hades is conceived of as a place of abode, which was the Jewish idea, and as having gates of entrance thereto. The idea intended to be conveyed is that the Church of Christ would be preserved and perpetuated as against any destruction by an entrance through these gates. It would not, like Capernaum, be "brought down to Hell," or Hades, and would not pass through the gates thereof, or be swallowed up therein, and thus disappear from the earth. It would remain upon the rock on which Christ declared that he would build it. The phrase "gates of Hell" was a fitting form of words for this idea.

3. Jesus, having in the parable of the rich man and Lazarus, spoken of Lazarus as dying and being "carried by the angels into Abraham's bosom," proceeded to say:

"The rich man also died and was buried; and in Hell [Hades] he lifted up his eyes, being in torments."—Luke 16:22, 23.

The fundamental conception of this parable is the contrast between the rich man and Lazarus, as they were in this world, and as they are when both have passed into Hades or the invisible world. Their respective conditions in the latter are just the reverse of what they were in the former. Though both are in Hades, the one has the society and companionship of Abraham, who is also there, while the other, in a different part of Hades, is represented as "being in torments." The one is in Paradise, and the other in Gehenna, or the place in Hades for the punishment of the wicked. "A great gulf" intervenes between them, making it impossible for either to go to the place of the other. It is implied in the parable that Lazarus was a godly man, and that the rich man was godless. The doctrine of punishment for godless men in Hades, and in that portion called Tartarus by the Greeks, and Gehenna by the Jews, and also of reward for godly men in Paradise, is clearly taught in this parable. All men pass into Hades when they die; but whether they go to Paradise or Gehenna, depends on their spiritual condition. Reward and punishment in Hades, prior to the resurrection, lie upon the very face of the scene which Christ presents; and to one or the other of these conditions men are consigned at death, and before the final judgment of the race as elsewhere taught in the Bible.

4. Peter, in his address to the Jews on the day of Pentecost, quoted the following words from one of the Psalms of David:

"I foresaw the Lord always before my face; for he is on my right hand that I shall not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in Hell [Hades], neither wilt thou suffer thine Holy One, to see corruption."—Ps. 16:8–10, and Acts 2:25–27.

Commenting on the passage thus quoted, Peter proceeded to say:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in Hell [Hades], neither his flesh did see corruption."—Acts 2:29–31.

Peter here applies the language quoted to Christ, and makes it prophetic of his resurrection from the dead, and thus proves to the Jews the fact of such a resurrection. The human soul of Christ, though going to *Hades* at the time of his death, was not according to the prophecy, as Peter explains the passage, to be left there, but was to return back to his body, and again inhabit that body. The body would see no corruption. Being raised from the dead, it would again become the residence of the soul which had departed therefrom. The soul of Christ went to Paradise in *Hades* and not to *Gehenna* or the place of "torments;" and in that Paradise the penitent thief was with him on the same day. *Hades*, as here used, plainly does not mean the place of punishment in respect to either Christ or the penitent thief.

In the Apostles' Creed it is said of Christ that "he descended into Hell." This means that his human soul at death, being separated from the body, passed into the *post-mortem* abode of human spirits, and into that part of this abode which he himself called paradise. Hell, in the ordinary sense of this term, has no application to him.

5. Paul, having, in the fifteenth chapter of the Frst Epistle to the Corinthians, considered the doctrine of the resurrection, finally breaks forth in the following exultant strain.

"O, death, where is thy sting? O grave [*Hades*], where is thy victory?" (1 Cor. 15:55.)

Here Hades is, in the common English Version of the New Testament, translated by the term grave, which is not the proper meaning of Hades, although Sheol, the corresponding Hebrew word, is sometimes so translated in the Old Testament. The Revised Version of the New Testament renders the passage as follows:

"O death, where is thy victory? O death, where is thy sting?"

This, though not essentially changing the sense of the passage, rests on the better authority as to the original text.

6. Christ, in the personal manifestation of himself to John on the Isle of Patmos, thus described himself:

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"I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell [Hades] and of death." (Rev. 1:18.)

The obvious meaning of the words "And have the keys of Hell [Hades] and of death," is that Christ has full power over Hades and death, and can deliver therefrom, and consign thereto, at his pleasure. Death in this world and Hades or the invisible world are alike subject to his supreme control. He holds the keys of power in respect to both.

7. John says, in respect to one of his symbolic visions:

"And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell [Hades] followed with him." (Rev. 6:8.)

Here death and Hades, both being personified, are grouped together as companions, the latter following after the former. Death riding on the "pale horse" is attended by Hades as an inseparable companion. The meaning is that the spirit at death passes into Hades. The scene connected with the opening of the fourth seal indicated a great destruction of life by death, and this would be followed by a corresponding passage of the dead into Hades. The two are hence connected together in the symbolic vision of John.

8. The same apostle says in respect to a vision which he had of the resurrection and the final judgment of the race:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell [Hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 12–15.)

These words clearly refer to the resurrection of the dead and the final judgment of the world, as taught by Christ in the days of his flesh. (John 5:28,29, and Matt. 25: 31–46.) All the dead stand before God for judgment: and the books are opened, including "the book of life." Death and Hell [Hades] are personified, and represented as delivering "up the dead which are in them." The result of this judgment is, that those whose names are "not found written in the book of life," are "cast into the lake of fire." This is defined to be "the second death." "The lake of fire," is terrific imagery to represent the final punishment of the wicked. The Savior himself used the same imagery when he declared that he would say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," (Matt. 25:41).

This embraces all the passages in which the word Hades, with a single exception, translated Hell in the common English version, occurs in the Greek text of the New Testament. Hades, or the invisible world—considered as the abode or place to which departed spirits go at death, and in which they exist as conscious beings in the condition of happiness or misery according to their conduct and character when in the body, prior to the resurrection and final judgment of the race, and separately from the bodies which they had on earth—is by no means merely a heathen or a Jewish fancy, but a Biblical reality; as much so as is the earth or the planet Jupiter, or the solar system an astronomical reality. The fact that it is not discoverable by the naked eye, or by the telescope, does not make it any the less real. Man, when he dies, goes, as to his spirtual nature, to Hades, and there consciously exists, as truly as he ever removed from one place to another, and as truly as he ever consciously existed in this world. This Hades is not only a condition, but a place of abode, and in both respects rests, as to its reality upon the teachings of the Bible.

The Materialism that excludes from man all conscious existence after death, while contradicted by the general faith of the race and utterly without any proof at the bar of reason, has absolutely no standing in the word of God. The Hades to which that word commits itself, no matter when or where the idea first originated, settles the question that man, in his soul nature, has a *post-mortem* life, and that that life begins with and at the event of death. Death then, as to the question of existence, is simply the passage of the soul into Hades, and not at all its extinction. Let this fact be sounded with the loudest emphasis through all the chambers of human thought. *Brooklyn, N. Y.*

Conference Minutes.

FREMONT.

Conference met at Ross School-house Saturday, February 9th, Henry Kemp presiding, T. A. Hougas clerk, *pro tem* Branches reported: Plum Creek, Elm Creek, Union, Shenandoah, Farm Creek and Keystone. Elders reported: H. Kemp, D. Hougas, W. Leeka, Bro. Hershey, W. Gaylord, Bro. Benedict, M. W. Gaylord, G. Kemp and Bro. Dykes. Priests: J. B. Cline, Bro. Wolsey, L. Donaldson. Teachers: J. Good and S. Dykes. District secretary reported, also the Bishop's agent. Motion prevailed to sustain Brn. H. Kemp as district president, W. C. Matthews as clerk, W. Leeka as Bishop's agent and all the authorities of the church. Here Bro. H. Kemp stated that he was impressed that Brn. A. Badham and T. A. Hougas should be ordained priests, and that there was a work for them to do. After a brotherly discussion of the matter a motion was carried "to request the Farm Creek branch to take action on the matter."

Delegates to the General Conference, H. Kemp, D. Hougas, W. Leeka, S. S. Wilcox and M. W. Gaylord. It was resolved that the delegates ask the General Conference to return Bro. H. Kemp to this mission. It was resolved that we bear Bro. Kemp's expenses and that the matter of collection be referred to branch presidents.. (Branch presidents please take notice and act accordingly.) Bro. T. A. Hougas spoke at length of the absence and death of father John Good, and submitted the following resolutions: "Whereas, It has seemed best to the Lord of Hosts to call from our midst one of our vetern brethren; one who was ever a lover and supporter of the work, and one who lived and died strong in the faith of the gospel; Therefore be it resolved, That we as brethren in conference assembled extend our heartfelt sympathy to Mother Good and the remainder of the bereaved family in this their hour of affliction, and that the prayers of the Saints be given in their behalf, for their comfort, and for the strengthening of their faith." Adjourned to Farm Creek, June 8th and 9th.

DES MOINES.

Conference convened at Boonesborough, March 8th. President of district being absent, Bro. J. S. Roth presided, W. Thompson assistant, H. A. McCoy secretary, Bro. Roger assistant. Branch reports: Edenville 75; 1 died. Sheridan 66. What Cheer 23; 1 baptized. Newton 47; 1 died. Des Moines Valley 55; 1 received. Keystone 28. Boonesborough 62; 4 baptized, 3 received, 1 expelled. Union 25; 7 baptized, 4 received. Elders reports: J. S. Roth (baptized 10), N. Stamm (baptized 2). S. McBirnie, (baptized 4), J. X Davis, W. Thompson, J. Sayer, W. S. Barbee, W. C. Nirk, R. Nelson, W. McBirnie. Priests, J. Troughear and J. Botts. Teachers, J. Coiner, J. W. Walters and J. Clark. Deacons, H. Pratt and R. McBirnie. Resolved that hereafter all officers shall report in writing, stating amount of labor performed by them and condition of things under their charge. J. S. Roth, Bishop's Agent, reports: On hand last report $84 73; collected $689 56, total $774 29; paid out $689 56; balance $84.73. Report accepted. W. Nirk was sustained as president for six months; W. Thompson as vice president; J. S. Roth as Bishop's and Book Agent, and H. A. McCoy as secretary. J. S. Roth was elected delegate to General Conference with instructions to vote for the next General Conference to be held at Lamoni. Resolved that we as a district follow the instructions of the General Conference regarding not dropping members from church records, and reporting them as scattered. Preaching by W. C. Nirk, W. C. Thompson and J. S. Roth. Adjourned to Rhodes, Friday, September 6th, at 7:30 p. m.

TENNESSEE AND KENTUCKY.

Conference convened Saturday, March 9th, P. B. Seaton presiding, S L Cooper clerk. Elders' reports: J. Thomas, W. H. Griffin, C. Scott, S. Reed, J. H. Adair, P. B Seaton. Teacher, S. L. Cooper. Deacons, J. F. Roberts and F. Stephens. Branches: Foundry Hill 17. Farmington 26 Halley's Creek 12. Eagle Creek 28; 1 expelled. P. B Seaton was elected Bishop's agent. One George H. Brush resided near Fulton, Kentucky, had not united with any branch nor been cut off from the church. John Thomas was chosen delegate to General Conference. This district requests of the General Conference that Bro. J. Thomas be returned to this field. J. McCline Ross was ordained Teacher of the Foundry branch. The authorities of the church were sustained and J. W. Gillen as our missionary in charge. Preaching on Sunday by J. Thomas. Peace and harmony prevailed. Adjourned to Farmington branch at call of president.

GALLAND'S GROVE.

Conference convened at Salem branch, February 15th, 16th and 17th, C. E. Butterworth president, J. Pett secretary. Branch reports: Mason's Grove, 122; 4 removed. Union 58; 9 received, 1 removed. Boyer Valley 73; 2 received, 2 removed. Salem 84; 1 died. Elders reporting were, W. Whiting, C. E. Butterworth, J. Hawley (baptized 5), J. Turner (baptized 1), J. W. Chatburn, C. Derry, W. W. Blair, J. Pett and G. Sweet. Priests, J. Bullard, J. Pearsall, S. Jordison, D. Brewster and Wm. Bullard. Teachers, T. Bell, R. Leythem, J Cross and C. J. Hunt. Deacons, J. Baker and G. Sweet, Jr. Bishop's Agent's report: On hand last report $97 65; received $348 15, total $445 80; paid out, $133; balance on hand $312 80. John Pett, agent. Upon recommendation of the Boyer Valley branch, Bro. David M. Rudd was ordained to the office of an elder by Brn. C. Derry and J. Turner. W. Whiting, J. T. Turner, C. E. Butterworth J. Pett

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and D. M. Rudd were elected delegates to the next General Conference. Resolved, that when delegates are appointed from this district to the General Conference, that the necessary expenses of sending such delegates be equally divided among the various branches of the district, each available member being requested to pay their quota to the presidents of their respective branches, and said presidents forward the monies subscribed to them to the secretary of the district at least two weeks prior to the time of General Conference, to be paid by him to the said delegates appointed. A two-days' meeting was appointed to be held at Pleasant Ridge, time to be set by Brn. Salter and Chatburn; Brn. C. Derry and C. E. Butterworth in charge. The district and general church authorities were sustained. Preaching by Pres. W. W. Blair, C. Derry and C. E. Butterworth. Adjourned to meet at Dow City, June 7th, at 2:30 p. m.

CENTRAL KANSAS.

Conference was held at Netawaka, March 9th and 10th, W. Hopkins presiding, E. C. Brand clerk *pro tem.* Branches: Scranton 41; Netawaka 37; Fanning 33; Good Intent 27; Centralia 21. Elders W. Hopkins, D. Williams, A. Dodd, H. Parker, H. Green, E. C. Brand, W. Gurwell, J. Menzies, P. Devlin, D. Munns, J. B Jarvis, F. Lofty and T. Dabies reported. Not reported: Elders P. Adamson, W. Menzies, J. Buckley, G. George. Priest J. McDougal reported. Teacher Watson Thatcher. Bishop's agent reported. It was resolved that we change the name of the district to North East Kansas, subject to approval of General Conference. Elder George's resignation as district secretary was received and he was released. General and district authorities were sustained; also E. C. Brand as missionary in charge. Elders W. Hopkins and E C. Brand delegates to General Conference. Elder J. B. Jarvis was recommended to General Conference for appointment. *Resolved* that we appreciate the labors of E C. Brand and ask Conference to return him. Preaching services by E. C. Brand and D. Williams. Adjourned to meet at Centralia, June 15th and 16th, at 10 a. m.

NEVADA.

Conference convened at Genoa, Febuary 17th, D. R. Jones president, and secretary pro. tem. Branch reports: Mottsville, 32; 3 baptized, 4 died. Diamond Valley, 31; 26 baptized, 5 received. This branch was newly organized by Bro. T. Daley. Carson City and Washoe branches not reported. Elders D. I. Jones, D. R. Jones and A B. Johns reported. A. B. Johns reported as Bishop's agent: received $20 00 since last conference; also considerable money has been paid to traveling elders and sent to the Bishop from Nevada this season by members with whom it was not convenient to send by the agent. D. R. Jones was sustained as district president.

Miscellaneous.

TO THOSE WHO CIRCULATE THE VOICE OF WARNING.

For the past six months I have been so busy that I have done nothing with the Voice of Warning, except to fill orders. Since they have recently been mentioned in the *Herald* a large number of orders have come in for them, and it is plain from the expression of many of those ordering that they do not understand the design of this work. They seem to think that it nearly all consists in handing the books to some one who will read them. But this is not more than one-tenth of the work; the other nine-tenths consists in getting them back again, or selling them as the case may be. Those who have had from five to ten books heretofore, have had the best success; and many of them have sold enough of the books before they were worn out to pay for new books, thus making *their part* of this work self-sustaining. This makes me feel certain that we can make it all self-sustaining if all those who loan the books will carefully observe the suggestions in the forepart of the Memorandum books that are always given with the Voice of Warning. And I feel just as certain that it will never be a success until they do. During the year 1886–7, eighty seven persons ordered from five to forty books each, amounting to nine hundred and thirteen in all, not one of whom ever let me know whether they received the books or not. During the same time about twice that number of persons ordered books in about the same proportion, one half of whom sent in one report, the other half two reports, since which time I have not heard from any of them. Besides these, there is quite a large number who have made their part of this work self-sustaining, which makes me think that all can do so if they try.

I wish to say to those who think of sending for books, do not order more than five or ten until you have tried it. When you are certain that you can care for more they will be forwarded if I have them. Do not let the books go so far away that you can not get them again in two weeks, as that is long enough to leave a book in one place without enquiring after it, as they are generally laid away before that time. The object is to keep them *at work*. If any desire the book, sell them one. If not, loan it to another. The more you enquire after, and talk about the books, the more good they will do, if wisdom be used. Agitation is life, stagnation death. If the temperance workers did not agitate the cause of temperance they would accomplish nothing. Just so with the gospel or any other cause that has truth and right on its side. I wish to sell as many of the books as can be sold before they are lost or worn out and with that money buy new books to take their places. I fell that I have made a mistake in the past by not acting upon the advice given me by Brn. Joseph Smith and W. W. Blair which was to publish the progress of this work about every six months in the *Herald*. Had I done so, I think a good understanding might have been had by this time, and the book business been self-sustaining. Please observe the rules in the Memorandum book.

Yours in Christ,

J. H. PETERS.

COLEMAN, Michigan.

INVITATION.

I very respectfully request the loan or donation of such books, pamphlets, tracts and newspaper clippings as will furnish evidence in sustaining the statements of the Book of Mormon, relative to the civilization, arts and sciences of the ancient people of this continent. I have been, and am still engaged upon the subject of proving by antiquities and archaeological discoveries, that the Book of Mormon is just what it claims to be. I shall be very thankful to each and all for aid given. The object and end desired should be mutual with all those who believe the book to be true. R. M. Elvin, Box 224, Lamoni, Iowa.

NOTICE.

Being authorized, I hereby notify A. J. Willoughby to report or call for a letter of removal from the Eagle Creek branch of the Tennessee and Kentucky district; otherwise he will be dropped as a scattered member.

S. L. COOPER, *Sec. of Dist.*

[He should not be "dropped" but enrolled on the record as a scattered member, according to rule of General Conference.—ED.]

MARRIED.

WIGHT—STEWART.—On January 26th, 1889, at Queensferry, Victoria, Australia, Elder J. W. Wight to sister Lizzie J. Stewart, daughter of the late Alexander Stewart, by Elder T. W. Smith.

CUTHBERT—STEWART.—At same time and place, by Elder T. W. Smith, Bro. George Cuthbert to sister Annie Stewart. The ceremony was performed in the presence of a large number of invited guests, in the Atheneum, at a feast prepared by the brother of the brides', Willie Stewart. Bro. Wight "came, and saw, and"—was "conquered." The common verdict seems to be that both couples are well mated, and bid fair to lead contented and happy lives. At the conclusion of the marriage services and the feast, Bro. Andrew Minnis, who had been investigating the faith for a long time, was married to the Lord in baptism and confirmation.

DIED.

CLARK.—David Clark was born May 28th, 1816, in Lancashire, England. He came to Nauvoo, Illinois, with relatives and friends and was baptized in the Mississippi river by Joseph Smith the prophet. In 1850 he took up the line of march with the wandering ones to the "Salt Land" and located where the town of Lehi now stands; the same year when Joseph the son of the Seer was called to the presidency of the church. Bro Clark responded to the call. He was baptized by Elder Thomas Job in the early days of the Reorganized Church. He lived and died true to his convictions. Few men have left a better record than Bro. Clark as two of his oldest neighbors in neat little speeches testified at the funeral. The affliction which caused his death was long and painful—enlargement of the heart. He passed peacefully away on March 2d, 1889, and was laid to rest on the 3d. His friends, Goats and Evans and myself officiating at the funeral which was largely attended. A good and God blessed man has gone to rest and left a wife and two sons and three daughters to mourn their loss.

BLAKE.—Near Clarksdale, Missouri, February 28th, 1889, Flavius, son of Bro. and Sr. Samuel Blake. Born January 26th, 1880, and aged 9 years, 1 month and 2 days. He was sick for five days with conjestion of the bowels. Buried at the DeKalb branch cemetery. Funeral sermon by Elder J. T. Kinneman.

GARNER.—At his home, near Newport, Los Angeles county, California, February 26th 1889, Elder John Garner, Sen. Bro. Garner was born at Davidson, North Carolina, May 1st, 1820, and was at his death aged 68 years, 8 months and 26 days. The body was taken to San Bernardino, California, on the 27th, and was buried from the Saints church building, corner of Fifth and G. streets, on the 28th, services beginning at eleven a m. Bro. Garner was formerly a citizen of San Bernardino, and was well known, commanded and deserved the respect of all, and his remains were followed to the grave by many of the citizens, his family and friends, all of whom sincerely mourned his departure. Services in charge of Elder Heman C. Smith, sermon by Pres. Joseph Smith, from Acts 2nd.

SMITH.—Mrs. Eliza E., wife of W. B. Smith, who was stricken with paralysis some four weeks ago, died March 7th, 1889. Deceased was born in Cattaraugus county, New York, April 6th, 1827, thus being 61 years, 10 months and 19 days of age at the time of her death. In 1856 she was married at Kirtland, Ohio, to William B. Smith, and in 1860 they came to Clayton county, where they have since resided. Mrs. Smith was a woman of retiring disposition, yet during her nearly thirty years of residence in Clayton county she had made many warm friends, to whom her death will prove a severe shock. Quiet in her manners, she was accomodating to all, and was always ready to extend a helping hand to a neighbor or friend in distress, and many can testify to her noble character of soul and mind. By her death she leaves five grown children to mourn the loss of a kind and true mother, and an aged husband to travel the balance of life's journey alone. How great is his loss is not for tongue or pen to tell. Having traveled life's rugged road together for over thirty years it is a hard blow to be parted now. To these sorrowing ones we extend our heartfelt sympathies. The funeral took place from the Universalist Church on Saturday last, and it was largely attended. Rev. S. S Cooley of the M. E. Church officiated, taking as a subject for his discourse, "The Resurrection." After the services her remains were laid to rest in the east side cemetery.

CARD OF THANKS.

Mr. Smith and family desire us to return their heartfelt thanks to the neighbors and friends who rendered them assistance during the sickness and death of the wife and mother.—*Elkader (Iowa) Register.*

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REAMS.—On March 7th, 1889, of mumps, William Gurley, son of Bro. J. C. and Sr. Lucy Reams, aged 5 years and 9 months. Funeral sermon by Elder J. S. Roth, at the M. E. Church, assisted by the M. E. minister. There was a very large and sympathising congregation present who gave good attention.

BANTA.—Died, of paralysis and general debility, at his residence, in Lamoni, Iowa, at 7 a.m., Tuesday, March 19th, 1889, Elder Elijah Banta, aged 66 years, 2 months and 14 days.

Elijah Banta was born in Shelby county, Kentucky, January 5th, 1823. His mother died when he was but six years of age, soon after which his father and family settled near Franklin, Johnson county, Indiana, where his father died in 1851. In 1844, being about 21 years of age, he united with a faction of the Latter Day Saints near Buffalo, Iowa, and soon after went to Pittsburg, Pennsylvania. At the latter place he became acquainted with and married Mrs. Emeline Hodges-Campbell, October 6th, 1846. Shortly after this himself and wife located in Franklin, Johnson county, Indiana, where he filled with acceptance many positions of public trust with honor and success, among them that of County Auditor, and State Representative. He also served a term in the armies of the Union. April 8th, 1863, he united with the Reorganized Church at Amboy, Illinois, since which he has been an active member of, and an important helper in the church. He presided with acceptance for many years over the Sandwich branch of the church; he prosecuted a successful mission to California in 1868-9, he became the first president and business manager of the United Order of Enoch, incorporated in 1871, and with brethren D. Dancer and I. L Rogers, purchased land and located the order in Decatur county, Iowa, where he engaged actively in the interests of that corporation, also in making a home for himself and family in Fayette township. In 1876, without his consent or knowledge, he was nominated for County Supervisor and was elected by a fair majority. In 1883 he was elected to the Iowa State Legislature, leading in his own county the State ticket of his own party 189 votes. He has served the church in late years as branch president, as a member of the Board of Publication, (having served in Illinois, at times, as its president and business manager), and he has also served as a Counsellor to the Bishop, all of which shows the activity, energy, and faithfulness that ever has marked his character. His first wife died in Sandwich, Illinois, May 14th, 1876. He was again married November 29th, 1877, to Miss Hattie E. Crosby, to whom were born two sons and two daughters, all surviving him except their first born son.

As a faithful, helpful citizen, a kind, obliging neighbor, as an active, trustworthy business man, he had few equals. He was an affectionate, provident husband, a fond and loving father. He was always most decided in his religious convictions, and for that reason his zeal, at times, made him aggressive and outspoken, from which some have taken offense, though none was intended.

His religion was dearer to him than life. And as he drew near the hour of death, his quiet resignation, his perfect composure, and his immovable trust in Christ and His gracious gospel was most remarkable and cheering. Since about three years ago, when first stricken with paralysis, he often said to his intimate friends that his days were few in this world. Three weeks ago, when first confined to his bed, he freely expressed the opinion that he would not rally again. He retained his mental powers apparently to near or quite the last, though he had not strength to speak so he could be understood for some hours before his death. He suffered but little or no pain for many days and even weeks before his end. Death found him in the peaceful hush and solemn quiet of sleep—asleep in Jesus—and the supreme moment came to him as a sweet release. And we may trust that the angels came and bore away the chastened, tried soul of our beloved brother, neighbor, and dear friend, to God and His Christ, and to the great assembly of the redeemed in paradise.

A great and good man has fallen in Israel. An active, worthy citizen and a kind neighbor has passed away from the busy scenes of life. Let us emulate his virtues, be encouraged by his faith and zeal, and be comforted in his gospel triumph.

A funeral sermon was delivered in the Saints' Church to a large and sympathizing assemblage, at 2:30 p.m. by Elder W. W. Blair, assisted by Elders A. H. Smith and R. S. Salyards; and the remains were interred in Rose Hill Cemetery under the conduct of Elder David Dancer.

GAULTER.—Near Lamoni, Iowa, March 17th, 1889, Phebe, beloved daughter of Bro. and Sr. Lewis Gaulter, aged 30 years, 6 months and 21 days. Her health had been feeble and precarious for the past eleven years. About three years ago when on the very brink of death, the Lord spared her in answer to the prayers of her parents and kindred and the administration of Elders Gillen and Cochran. During all the years of her feebleness, and up to the very moment of her death, she exhibited patience, resignation and a loving, faithful trust in the Lord as her Helper and Savior, here and hereafter. Early on the morning of her demise, Elders Cochran and Stafford were called to administer to her. She was sitting in an easy chair when they arrived, and she bade them welcome and shook hands with them. Immediately all present bowed in prayer, and in a moment the Spirit of God came graciously and in power. As they arose, her sister, (Mrs. Witter), exclaimed, "She is gone!" And so it was, the pulseless form was left; but the tried Spirit of this child of God had departed, "and was carried by the angels" into the paradise of God. This is the first death in the family of Bro. and Sr. Gaulter—a family of eleven children. The esteem in which Sr. Phebe and her family are held was seen in the large attendance of friends and neighbors at the funeral, though the day was stormy and forbidding. Funeral services were held in the Saints' Church, Lamoni, the afternoon of the 18th instant, under the management of Elder A. S. Cochran. Sermon by Elder W. W. Blair, assisted by Elder J. R. Lambert. The remains were buried in Rose Hill Cemetery.

DUTY.—At Peakville, Clark county, Missouri, March 2d, 1889, of old age, sister Mehitable Duty, in the 92d year of her age. She was born in Newberry, Orange county, Vermont, September 5th, 1796. Sister Duty was the mother of nine children, (one of whom is Sr. E. A. Newberry). She had twenty-six grandchildren, thirty-four great-grand-children, and one great-great-grandchild. She united with the church in an early day, in the state of Ohio, and received a Patriarchal blessing under the hands of father Joseph Smith, September 5th 1836, with the glorious promise of long life and great faith. She was truly a woman of great faith, and was blessed with other gifts of the gospel, realizing fully the fulfillment of the promises made. The persecutions in Missouri, and those that followed, were endured by her with steadfast faith, and when the Reorganization was effected, she increased her joy in the Lord by uniting with it, and being faithful to the end. The *Herald* was her only preacher for years. Some time before her death she had a beautiful vision of the kingdom to be given to the Saints of the Most High, they kneeling down to receive it, and then all saying "Amen." Her joy was that she had triumphed over all fear of death, and was ready and willing to go, cheered by the hope of a glorious resurrection. A short time before expiring she asked Sr. Newberry to "pray in faith that she might be easy a short time." The prayer was offered that the sting of death might be removed, and she then quietly fell asleep, and so passed away.

Thou hast left us, dear mother,
So lonely and drear;
Thou hast gone to bright mansions above;
Ah, this will our sad hearts ever cheer,
To move onward in faith hope and love.

Lines given by Sr. Newberry.

Funeral sermon at Peakville church, by Elder James McKiernan; text, "I will ransom them from the power of the grave." A vast assembly attested the esteem in which the deceased was held by relatives and neighbors.

LAMBSON.—At Plattsmouth Nebraska, September 10th, 1888, Bro. Edwin H. Lambson, of a complication of diseases, after ten weeks suffering. He was baptized some sixteen years ago, by Elder Howard Smith. His earthly pilgrimage was 57 years, 4 months and 1 day. Funeral sermon by the Rev. Mr. Wright. He leaves a wife and five children. It was comforting to his family that he had no fear of the change called death, and expressed confidence in the restored gospel.

ADDRESSES.

J. W. Wight, Queensferry, Victoria, Australia.
T. W. Smith, Papetee, Tahiti, via San Francisco.
John T. Davies, 5 Park avenue, Llanelly, Carmarthenshire, Wales.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.

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The following is the contents of the *Autumn Leaves* for March:

Camping in the Sierra Nevadas.—Young Wives.—With the Church in an Early Day.—Mexican Antiquities.—Education.—Home Conversations.—School-time.—The Story of the Book of Mormon.—Pattie; or, Leaves from a Life.—The Spoilers of Jerusalem.—Autobiography of Glaud Rodger.—"Thy Will be Done."—Show the Children Respect.—The Poor Widow's Offering.—The Laborer.—Martin Harris in England.—Leaves from Palestine.—Editor's Corner.—Masked Faces.—Life of One of Earth's Pilgrims.—Round Table.

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THE SAINTS' HERALD.

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, April 6, 1889

PRAYER UNION.

"PLEASE state your views in regard to the 'Prayer Union' in the *Herald*." It is stated by some of the brethren that Bro. Joseph does not favor the Prayer Union; "because he never says anything about it in the *Herald*."

The foregoing is the substance of a request received lately from a sister.

It by no means follows that because Bro. Joseph does not mention a thing that is being done by the Saints in the different branches that he is opposed to that thing, or does not approve or sanction it.

It is practically none of Bro. Joseph's business whether the sisters do or do not meet at stated times, agreed upon among themselves, for the purpose of prayer for a given object, or for a season of spiritual communion and enjoyment in spiritual exercises. Or, if they choose, to engage in sewing rags, cutting and making garments, quilts, carpets, or whatever in their judgment may be advisable to be done to aid in charitable purposes. What business has Bro. Joseph or any other elder or member to interfere with any laudable enterprise or commendable labor which the mothers, wives, sisters and daughters of the church may choose to engage in?

Our opinion is that Dorcas Societies, Mite Associations, and Prayer Unions are laudable and permissible associations; and stand to the sisters of the church in the relation that business meetings, quorum associations, and priesthood councils do to the brothers. If the latter are warped from their legitimate purpose to cabals, story telling bouts, or schools for wrangling and back-biting, they become useless and bad; and the same is true, if the sisters associations are permitted to interfere with other legitimate duties of the wives and mothers, or if in them the sisters attempt to interfere with branch or church work that belongs to the elders; in such cases wrong and bad work are sure to follow. Conducted for the purpose of its institution the Prayer Union, or Prayer League of the sisters is productive of good, and fathers, husbands and brothers should not only be willing that their women folks should attend these stated meetings, but should help to so arrange home affairs that such attendance would not do harm or make neglect.

The Proverb says that a good housewife looketh well to the ways of her household and maketh provision for it. No prudent woman will permit her home affairs to go at sixes and sevens while she attends to other affairs and thus bring herself and family into disrepute; but careful and wise administration will in most houses grant the woman sufficient leisure for the work of the Dorcas or Mite Society and the Prayer Union.

No duty is imposed upon the sisters by the church, its rules, or the traditions of the elders, by which they must become members of Dorcas or Mite Societies, or the Prayer Union; but it is certainly their privilege to so be members if they want to; and why any well disposed brother Saint should object is more than we can see to be reasonable.

We have not heard it intimated that the Prayer Union has been perverted from its purpose, nor have we heard that its privliges have been abused. Until such a thing occurs, no cause exists for complaint; and in case reason for complaint should arise, it would undoubtedly be a local matter, and a perversion of its rules, and not a legitimate result of the Union itself.

The Lord said to the church in August, 1831, that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them wherein they are agents unto themselves."—Doc. and Cov., Sec. 58, par. 6.

In this passage the word "men" means the race. Women are of the race. The power to do good is in them; and in this they are agents unto themselves. The man who unnecessarily interferes in the exercise of the agency of mother, wife, sister or daughter, simply because he has a show of authority to do so, is hardly a "man after God's own heart," or a "manly man" among manly men.

The associations among the women folks referred to, are some of the efforts put forth by them to evince their anxiety to bring to pass righteousness; and we bid them a hearty "God speed." Let us "Lords of Creation," "wiseacres," "long-headed-elders" who may be so much in love with woman kind as to never wish ours to be out of sight, whether at mites meetings, or Prayer Unions, where we are not invited and don't go, either do the good these mothers, wives, sisters and daughters are doing for the cause in the different directions in which they are working, or else let us get out of the way of the gospel carts loaded with benefits which they are trundling; for it is folly to be idle, doing no good, and vicious to find fault with those who are doing good.

We are assured by what we have seen and heard, that the Prayer Union has done good. As a means to do good we sanction it. We are well acquainted with many of its leading workers, and have confidence in them. They will not permit evil to come of it if they can prevent it; and they know how to stop it the result seems at any time to be bad.

More harm has resulted, and will result from a captious opposition by some man, or elder outside of the Prayer Union, than has resulted so far, or is likely to result from the sister's assembling to read the scriptures, sing hymns and pray for the success of God's cause. Many of these same sisters who are in this praying band, are self-sacrificing mothers and wives, who not only pray, but work to help the cause along. Some of them have fathers, husbands, brothers or sons in the field, and are bearing a full share of gospel burdens along with the mass of workers in the great harvest field of the world.

We believe that the Prayer Union is not only permissible, but is a commendable means of doing good—that is our view of it.

EDITORIAL ITEMS.

BRO. RICHARD SCOTT wrote from Galena, Indiana, that the Saints had just closed a successful and enjoyable district conference. While some were earnest in the work in that region others were careless and the prospect was not very flattering. He rejoiced, however, in the general progress being made by the church throughout the world.

Please read in another place the doings of the "Blue Grass League" of south-western Iowa. Now that stock raising and dairying are being agitated throughout the west, the "Blue Grass League" is likely to reap good fruits in calling attention to the superior claims of south-western Iowa and north-western Missouri.

Bro. Rob't Oehring, of Newark, Marshal county, Dakota, says, "Twenty have been baptized here this last year."

Bro. J. C. Foss wrote us the 22d ult., that his address will now be Independence, Missouri. He says the Northern Illinois district is in very good condition.

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Sr. Lizzie Williams of Ironton, Ohio, wrote us the 21st ult., that the few Saints of that place hoped soon to have meetings there. Elders traveling in that region should note this and aid them when they find it proper.

By late letter from Bro. L. C. Donaldson of Riverton, Iowa, we learn that Bro. Henry Kemp baptized four there recently, and that others would soon follow.

The Tune Book is not yet published, and we can not now say when it will be, nor what the price of it will be. After conference something may soon be said on these points.

Bro. E. L. Reed of Sinking Springs, Ohio, informs us of late that the Saints and friends there are now building a church, and he hopes they soon may peacfully enjoy gospel privileges and that freedom of worship guaranteed by the Constitution. He feels strong in the faith, and firm.

Bro. D. Bowen of Fremont, Nebraska, wrote that the Saints there were trying to keep the faith and let their light shine. He expresses his appreciation of AUTUMN LEAVES and the church publications.

JOHN K. SHEEN.

THAT I did did not judge unwisely, or speak too soon, in regard to this man's unfitness and unreliability as a would-be publisher of important church documents in his proposed "Relic Library," noticed in our issue of the 16th inst, may be seen in the following extract from a letter he wrote me under date of the 18th ult.:

"If any man says I am, or have been, or ever expect to be a member of the Reorganized Church, 'Shoot him on the spot.'

JOHN K. SHEEN."

I have just seen a letter he wrote to the "Independent *Patriot*" soliciting its editor to write up matter and publish against me, and says:

"I am told by a letter written by one G. P. Dykes (now in my possession), that the said W. W. Blair had to 'skip' out of California in hot hast, to avoid the effects of *lying against* his fellow man."

Comment on the above is quite needless. I wish all men well, Mr. Sheen included. But I don't propose to sit idly by and see the church imposed on by any one—if I can help it. W. W. BLAIR.

THE BITER BITTEN.

[THE following is another among the multiplied evidences of the blindness gendered by prejudice and sectarian hate and how often it exposes those who are so foolish as to yield themselves willingly its victims.—Ed.]

"*Editors Humboldt Standard:* I have been reading in your paper, the "defense" of the Mormon Elders in Eureka. I have had no controversy with Messrs. Haws and Daley, and have nothing to say to them or about them. They themselves may possibly be ignorant of the character of the founder of the doctrine they represent, and I know there are few people here old enough to have a personal knowledge of him, so I consider it my duty to 'rise and testify,' as some of old Joe Smith's first performances were in our immediate neighborhood in Ohio. Joe Smith, the founder of the Mormon Church, was an ignorant, low-bred, profane man and a noted debauchee.

"He was the originator of polygamy, or, as they then termed it, 'spiritual wifehood,' which was brought about in this way: Old Joe got himself into a few bad scrapes and was obliged to get up a 'Revelation' to get out of them. His followers were low, ignorant people, and greedily swallowed the 'Spaulding' nonsense, and it was called the Mormon Bible in those days. Rigdon lived next door to my father's, a lazy loafer, but shrewd. They scoured the whole country to make proselytes and broke up once happy families. They tell pitiful stories about being driven out of Kirtland. I know all about that. The reason was, they defied the laws of the country and even common decency, just as they do now in Utah. They taught their followers that it was no harm to cheat the 'Gentiles' or even to steal from them, or destroy their property, and it got to such a pass that the militia had to be called out. Now these men still claim old Joe Smith as the founder of this very 'Church of Christ'(?)—but repudiate the name of Mormon. 'O, Consistency, thou art a jewel!' This Book of Mormon, (to my certain knowledge) they claim to be equal with the Bible. If these men were trying to have sinners converted, instead of forcing themselves into Christian families as they are doing and trying to proselyte, 'Old Madam Rumor' would not trouble them.

"ONE WHO KNOWS."

Of this document the editor of the *Standard* had this to say:

"In another column will be found a communication of a lady who lived during her younger days in close proximity to the Mormon Church and no doubt knows of what she speaks. The editor of this paper knows nothing of the teachings of Joseph Smith save what he learned from his brother, W. B. Smith of Elkader, Iowa. W. B. Smith denounced polygamy in the severest terms, and claimed that his brother never taught it. The branch of the church with which he affiliated is known as the 'Josephites,' who have their principal publication office at Lamoni, and they certainly denounce polygamy as severely as any branch of the Christian church, while holding sacred the teachings of the Book of Mormon. We do not desire to take part in any religious controversy, but feel like giving both sides a chance for a hearing through the columns of the STANDARD. The author of the article alluded to is a member of the Methodist Church, who has lived several years past 'three score and ten,' and has no object in view but the cause of truth."

And Elders A. Haws and T. Daley reply with this:

"EDITOR HUMBOLDT STANDARD:—We would gladly let the mantle of charity fall upon the false and malicious statements made by your correspondent, and cover them and her up. But our duty, as representatives of the Church of Jesus Christ, which has been maligned throughout your columns, forces us to bring this correspondent—an old lady who professes to be a Christian—and, also, her calumnies, to the front, and show them and her in their true light. This old lady has evidently deceived herself, by trying to put on a Christian sheep-skin to cover up a wolf's heart, but this is an impossibility, for the mouth is sure to betray them sooner or later. 'For out of the abundance of the heart the mouth speaketh.'—Matt. 12: 34. So it is with this poor old lady—her little narrow-contracted Christian sheep-skin is altogether too small to cover up the wolf, tale-bearing, backbiting habits which she evidently contracted in her youth, when the character of the person is so largely moulded by surroundings. This habit was then formed by too hastily accepting and reporting hearsay evidence as truth. These habits seldom find a sheepskin large enough to cover them. But in the case under consideration, they seem to have grown with her growth, and strengthened with her strength, until now, in her dotage, they have become chronic.

"We now proceed to prove that our conclusions are correct. It is written, 'Thou shalt not bear false witness against thy neighbor.'—Ex. 20: 16. 'Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.'—Ex. 23: 1. An unrighteous witness is one who puts his or her hand upon paper to bear false witness against his or her neighbor from hearsay evidence. This old Madam Rumor, (which we are forced to call your correspondent, from consistency, that jewel, and from the eternal fitness of things and names,) has done when she rises and testifies that Messrs. Daley and Haws are Mormon Elders, and that they are 'forcing themselves into Christian families.' These statements are false and have no foundation in fact; and this willing witness could only have derived her supposed knowledge from hearsay, or from her chronic imaginings, for she never saw or conversed with either Daley or Haws, to their knowledge. All her statements about Mr. Smith, the Book of Mormon, and Mr. Rigdon, show plainly that they had their origin from hearsay, and not from a personal knowledge, as she states. First, she states that Mr. Smith was 'old.' This is false, for he was born December 23d, 1805, and could not have been over twenty-five or twenty-six years of age when she claims to have known him in Ohio. Second, she says his name was 'Joe.' This is false, for his name was Joseph. Third, she states that 'old Joe Smith's first performances were in our immediate neighborhood in Ohio.' This is also false, for Joseph Smith's 'first performances,' as she calls them, were not in the State of Ohio, but in Palmyra, New York, in March, 1820, where he had his first vision, and the visitation of angels, and where he translated and published the Book of Mormon; wrote a part of the Doctrine and Covenants, and organized

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the Church of Jesus Christ of Latter Day Saints on the 6th day of April, 1830. These 'first performances' continued for nearly eleven years before he went to Kirtland, Ohio, February 1st, 1831, where Madam Rumor says his 'first performances were, in our immediate neighborhood in Ohio.' Fourth, 'Joe Smith, the founder of the Mormon church.' This is false, as he did not found the Mormon church; but by the direction of the angels he founded the Church of Jesus Christ, after the primitive order. The name 'Mormon' was a nickname given by the enemies of truth, but never accepted.

"If Mr. Smith 'was an ignorant, low-bred, profane man, and a noted debauchee,' where and how did he get more wisdom than any and all of the reformers, from Luther to the latest addition. None of them ever established a church after the primitive order. But this 'low-bred, ignorant' young man comes to the front, 'and set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' —1 Cor. 12:28. (See also Eph. 4:11–20)

"The above historical facts show conclusively that this witness got her 'personal knowledge' from hear-say. Want of space will only permit a summary of the rest of her falsehoods, and a general denial, with the findings of the Court of Common Pleas, of Lake county, Ohio, and the sworn testimony of four witnesses who were not members of the church. We positively deny that there is any reliable evidence to prove that Joseph 'Smith originated polygamy' or 'spiritual wifehood,' or that he 'got into bad scrapes,' or 'got up a revelation to get out of them,' or that 'his followers were ignorant people,' or that the 'Spaulding nonsense' was the 'the Book of Mormon,' or 'Mormon Bible;' or that 'Rigdon was a 'lazy loafer,' ar that they were 'driven out of Kirtland' by the militia for 'defying the laws of the country,' or that 'they taught their followers to cheat, steal, or destroy the property of the Gentiles.'

"Following are the findings by the Court of Common Pleas, Lake county, Ohio: 'That the church in Utah the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.'

"The following testimony was taken before a justice of the peace in Kirtland: 'Mr. William Smith, a member of the Christian Church, being duly sworn testifies:

"Q.—Did you know Joseph Smith, Oliver Cowdery or Martin Harris to do any immoral thing? A.—No, I never did; I never heard any complaint about Sidney Rigdon here in Kirtland.'

"Reuben P. Harmon testifies: 'I came to Kirtland in 1822; was acquainted with Joseph Smith. I never knew anything bad about him. I knew him from the time he came here till he went west.'

"Q.—Did you know what his reputation was for truth and veracity? A.—I had opportunity of knowing it.'

"Q.—Did you know? A.—Yes, I did know.'

"'Q.—What was that reputation?' A. 'I regarded it as good.'

"'Q.—What was his reputation for honty, state that.' A.—'I never heard it questioned.

"'Q.—Did you belong to the church?' A.—'I did not belong to the church.'

"'Q.—Now, I will ask you to state with regard to the people known as Latter Day Saints who lived here at that time; what was their general character, as compared with other people?' A.—'If I was to state what I know, I would say that I had no reason to question their honesty.'

"Q.—Did you know Sidney Rigdon? A.—I think I knew Sidney Rigdon in 1828 or 1829. He was then preaching for the Disciples.

"Q.—What was his reputation for truth and veracity? A.—I never heard it questioned."

This man also testified that Mr. Rigdon was a good English scholar, well versed in the Bible and in Grecian and Roman history, eloquent in language, and that he went into Mr. Morley's field and went to plowing, and worked at common labor for some time.

"Q.—Tell us what you know about any of them having more wives than one. A.—There was nothing of the kind that I ever heard of. I have heard them speak against polygamy.

"A. E. Stanborn, duly sworn, testifies:

"Q.—Were you personally acquainted with Joseph Smith? A.—Yes, sir.

"Q.—Do you know what his reputation was for truth and veracity? A.—At the time he lived here until he went west it was not questioned.

"Q.—You may state all you know about him. A.—Well, I knew him to be a kind, generous and truthful neighbor. He was a very kind man.

"Q.—What was his moral character? A.—It was good.

"Q.—Were you acquainted with Sidney Rigdon? A.—Yes, sir. I never saw anything about him but what was all right as to character.

"Q.—What did you know of this people when you lived here that was immoral? A.—I did not know anything. There was some stealing going on at the time the Mormons were here. It was laid on the Mormons by some at the time, but afterwards there was a revival in the Presbyterian Church in which the parties who did the stealing confessed it. They were Presbyterians.

"Q.—State whether they were in the practice of polygamy here or not. A.—Not that I know of.

"Q—You would have known it if they had been? A.—I ought to."

"F. C. Rich, who came to Kirtland in 1831, being duly sworn, testifies as follows:

"The moral character of Joseph Smith and Sidney Rigdon was good.

"Q.—State whether they believe in having more than one wife. A.—I never heard they were in favor of anything of the kind here.

"Q—You heard them talk with your father, heard the elders preach, was in their meetings, and mixed with them in all the affairs of life; if there had been anything wrong or bad in their teachings and habits would you not have known it? A.—I am perfectly satisfied that the church did not teach or practice polygamy or any other immoral doctrine while they were in Kirtland."

"These four witnesses were old men and non-members of the church. Now, in conclusion, we say, we will pay this old lady's expenses and give her ten dollars to go before any Justice of the Peace, and, under oath and cross-examination, testify to what she asserts through your paper. We have abridged the testimony of these witnesses for want of space.

"A. HAWS,
"T. DALEY.

"EUREKA, California, March 3d, 1889"

WE present below an excellent editorial from the *Desert News* of the 19th ult., which, like many articles we have read of late years in the Brighamite publications, goes to show that that people are gradually feeling their way back to the teachings contained in the original, authorized and accepted standard books and documents of the church and are abandoning the strange teachings that obtained with their leaders from 1844 till 1860 and later. We have often noted of late that in their conflicts with their opposers, especially with the United States authorities, the Brighamites would flee for refuge and support to the principles set forth in the Book of Mormon and Doctrine and Covenants, or the letters or sermons of Joseph the Seer. This is gratifying and encouraging, for if they continue on in this direction they will come on to the same doctrinal platform with the Reorganized Church. In view of their return to "Old Mormonism" as set forth in the original, authorized and accepted foundations, we bid them God speed, and shall watch with deep interest their progress in this direction.

"COUNSEL AND COERCION.

The right to counsel is not the right to coerce. The two terms have different meanings. One does not imply the other. Counsel means advice, coercion signifies compulsion. The authority of the Holy Priesthood, in the Church of Jesus Christ of Latter-day Saints, carries with it no element of arbitrary force, no power to compel men and women to accept any doctrine or policy, or to do or refrain from doing any particular act. The functions of that Priesthood are ministerial and advisory, and when exercised in presidency are governmental only by the consent of the governed.

Though God may endow a man with the keys of the Priesthood, and the gifts of a prophet, a seer and a revelator, yet if the people to whom he is sent do not choose to receive him in that capacity, or while acknowledging his divine calling

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decline or neglect to follow his teachings and carry out his counsels, he is not authorized to inflict upon them any punishment involving life, liberty or property, or to use any coercive measures to bring them to compliance. He can declare a message, proclaim the divine will, explain the benefits to be derived from obedience and the consequences of rejection, but he must not force submission or exercise personal dominion by which the free agency of any person is infringed.

God, Himself, the highest of all, from whom sacerdotal authority emanates, does not force the human mind or compel obedience to His commands. As in natural laws so in spiritual laws; the will of the creature is as free as the will of the Creator. Men violate what they know to be the laws of nature. In the same way they may disregard what they know to be the commandments of God. The consequences in either case are inevitable; but the volition of man is undisturbed.

Deity never compels the choice of the right nor prevents the choice of the wrong. Herein is the sphere where justice claims its own. If mankind were not free, mankind could not be judged as accountable beings. There could be no just punishment or reward if the liberty of the individual was not preserved. The final judgment is predicted on man's free agency. Good and evil are ever present in this mortal life, and as with the life-tree and the death-tree in the primeval paradise, both are within the reach of man's free will until the choice is made and the consequences ensue.

Then, if the Almighty, who has the right to command, abstains from coercion, His servants, who have no such right in and of themselves over their fellows, would be outside of their prerogatives if they attempted to compel compliance with their counsel.

There is a wide difference between counsel and commandment. One may come legitimately from a man holding authority in the Priesthood, the other can only come properly from God. When men assume the powers reserved to Deity, they may terrorize the weak for a time, but this abuse of authority is sure to injure the person who thus seeks to grasp dominion over the souls of men, more than those who may temporarily suffer from the wrong. The counsels of the Priesthood must be given in all righteousness, meekness, brotherly kindness and charity, or they will not be accompanied by that living, spiritual power which alone can vitalize them and endow them with power from on high. For, it is only as the ministers of the Lord that the authority even to give counsel to others may be exercised in the Church.

Revelation declares that one man is not to be in bondage unto another. There is no man-worship or human distinction in the Church of Christ. "The rights of the Priesthood are inseparably connected with the powers of heaven," and "these withdraw themselves" when those who hold the Priesthood here undertake to "exercise control, or dominion, or compulsion in any degree of unrighteousness." Reproof may be administered with sharpness when necessary, but only as inspired by the Holy Ghost and to be followed by an increase of love to those who are reproved. (Doctrine and Covenants). That is the doctrine of heaven and is the essence of priestly power in "Mormonism."

The gospel is "a perfect law of liberty." But even under the Mosaic code the rights of the people were recognized and protected. The Almighty said Israel should not have a king. But when they determined to have one and risk the evils He portended as the result, God did not interfere. Israel chose kings and were not hindered in establishing monarchial government, because it was their choice and they had the right of choice under the law of free agency.

In the Church of Christ the rights of the people as to church government are declared by revelation. The Presidency consists of "three presiding High Priests, *chosen by the body*, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church." This presiding quorum or council is balanced by the Council of the Twelve Apostles, [and also by the Seventy, Ed.], which "form a quorum equal in authority and power" to the First Presidency. This precludes the idea of a "one man power" such as is represented by opponents of the church to be its form of government. It is further ordained that "every decision made by these quorums, or either of them, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other" (Doctrine and Covenants). Every officer in the church is such by the sanction and consent of the people to whom he is to minister. He can not be forced upon them.

The powers of state are separate and distinct from those of the church. They spring from the people under the laws and genius of the republic. The government revealed to the Latter Day Saints, democratic as it is in its feature of common consent, is distinctly declared by the Divine voice to be only church government. "Behold, the laws which ye have received from my hand are the laws of the church, and in this light shall ye hold them forth." (Doctrine and Covenants). No man in Utah holds a civil office by virtue of his ecclesiastical office. Every office holder must be elected by the people except to such offices as are filled by civil appointment. In neither case does the office come from the church. No matter how many of the voters may belong to the same church, it is not in the capacity of church members but of citizens that they cast their ballots, and that is done under the civil law. They may elect one of their own faith or not, as they determine. And they may seek advice from whom they choose as to the best men for office.

There is nothing in the Constitution or laws or institutions of our country which forbids a man who holds an ecclesiastical calling to counsel another as to political affairs. But that counsel must not be accompanied or followed by coercion. Compulsion in such matters would not only be repugnant to republican principles, but contrary to the spirit and letter of the true creed of the "Mormon" Church. If any man thinks that by virtue of some office he holds in the Priesthood he has the right to compel others to vote at his dictation, he mistakes the nature and scope of his authority and the spirit of the religion of which he is the minister.

It is also wrong to give way to anger when counsel is not accepted. If that counsel is wise, prompted by the Divine Spirit, and for the benefit of the person to whom it is given, pity, not wrath, should be evoked in the breast of the adviser. The consequences of rejecting good counsel will fall on the rejecter, not the imparter. And it is a sign of personal motive in giving the monition, when neglect or refusal to follow it arouses rage on the part of the counsellor.

"Dictation" is a word that grates on the ear of a free man. In its imperial sense it has no place in "Mormon" lexicography. That a presiding officer should lead, direct, guide and counsel those who have accepted him in that capacity, no reasonable person will deny. But this does not imply autocracy, infallibity and dogmatic egotism. "Great I and little you" is foreign to the genius of our church and repugnant to its fundamentals. It also defeats its own purpose. There is no more effectual way of lessening one's own dignity and influence than to assume unwarranted powers and attempt to exercise undue authority. "Let him that would be greatest among him become the servant of all" is among the sayings of Him "who spake as never man spake."

On the other hand consistency would say that the people who sustain by their votes, in church meetings, men in the Priesthood to be their presidents and leaders, should be willing to hearken to counsel and prompt to follow in a selected path, providing it is all "in righteousness." In this they need not forfeit or suspend their own agencies. Voluntary acquiescence in or submission to any plan or advice implies no servility. In all forms of government, civil or ecclesiastical, there must be some yielding of individuality for the common welfare. And this need not and should not establish any form of despotism nor render any man a serf. The liberty of the creature is part of the economy of the Creator, and none less than He has the [right?] to deny or abridge it.

Counsellors are chosen in the various orders of the church, so that imperialism may not be established even in form, and that the presiding officer may have the benefit of competent assistance and advice. It is the duty of counsellors to counsel, as the name of their office denotes. But this does not mean obstruction or direction of the head. The deciding power is in the presiding power. Three minds are more

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likely to see a matter on all sides than one mind, and when the three are agreed the conclusion is more likely to be right. It is always unsafe to base judgment on a one-sided view of the case, and different minds perceive the same thing from different standpoints, hence the wisdom of a presidency of three instead of one, and of a council [High Council?.—ED.] of twelve to sit in judgment in "the most important cases."

Coercion really finds no vantage ground within the so-called "Mormon" system. The utmost extent of power to punish its members for any cause is excommunication. That is, persons who have voluntarily accepted certain rules and regulations may be excluded from membership for refusing to comply therewith. This power is claimed and exercised by all religious bodies and is essential to their identity.

Civil and religious liberty are ingrained in the system known as "Mormonism" and its aim is to make man truly free. It inculcates the liberty of law but does not favor license. It establishes the true relations of government and the governed. And when fully developed and established, it will bring the creature into the most intimate relations with the Creator and make all redeemed intelligences, unfettered, independent members of the universal brotherhood of the Gods, who are the emancipated and glorified sons of the Eternal Ruler of the universe.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The harp at nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away."

"CHRISTIAN SCIENCE" (?) EXAMINED.—No III.

LET our readers bear in mind a remark made in our last with reference to the steps which lead up to the full development of this science and which would never be suspected as tending in such a direction had they not been followed from the starting point to the conclusion with the open eye of an examiner, and not as those who at the very first gave up all will of their own and affirmed and reaffirmed a falsehood until at last the skeins and meshes became so entangled about them that, lost in a labyrinth they sought in vain for a way out.

The first of the denials required to be made is, "There is no evil." Now let the Christian who believes in the Bible as the word of God place over against this the words of Christ:

"Suffer us not to be led into temptation, but deliver us from evil."—Matt. 6:13.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—John 17:15.

"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they who have done good in the resurrection of the just and they who have done evil in the resurrection of the unjust."—John 5:28, 29.

We might fill pages with quotations upon this point, but we surely have no need for more, as the Christian must accept the teachings of Jesus as final. "Deliver us from evil." "Keep them from evil," because the time is coming when there will be a separation of those who have done good from those who have done evil.

The second affirmation required to be made is, "There is no matter."

Place beside this denial the following: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccl. 12:7.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1 Cor. 15:44.

"The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous."—2 Nephi 5:6.

This ought to be forever conclusive, upon this point, to any one believing in its divinity and when we assert that these two false statements are the affirmations upon which the system is built up, we marvel how it is possible that in an age considered to be pre-eminently practical, it could have obtained any following, especially among professed believers in the Bible. But it has a grain of truth, and herein lies the secret of its power. It has a very sweetly seductive sedative powder which once it is taken, as we have before said, becomes an opiate which few wish to resign.

The gospel of the Son of God demands of man confession of sin. It requires of him who would be a follower of Christ, to humble himself, become as a little child, submitting to the ordinances of God's appointing in order that he be adopted into the kingdom of His Son.

"Christian Science" (?) tells you "there is no sin, all is good;" and "sin, sorrow, sickness and death are all made up from belief in evil and matter, and as these are not realities, sin, sorrow, sickness and death are not realities." (C. S. H., p. 38.)

It requires of you to affirm these things, and not only to affirm them, but believe them; and, while it acknowledges that it can not and does not undertake to prove these propositions, it affirms that you have but to accept them and the truth will reveal itself to you. We can not repeat, for we feel it sacrilegious to write what they claim in regard to the Comforter, leading into all truth. But we come to consider the grain of truth which they have, and we find it is that they do sometimes heal the sick. We affirm, however, that this healing is done by a purely natural process, that it is no proof of the truth of their philosophy which is a falsehood, and a damaging falsehood from first to last; and, moreover, that any individual who will yield as faithful compliance to the requirements of the gospel law (not embracing, but independent of the gospel ordinance of healing) as the patients of these false teachers yield to them, then the same results of healing may be attained. If this be true, what results would follow if, to the observance of the gospel law in all other points was added the law laid down for administering to the sick?

Man is a complex being, and the physician who has not observed the important part which the mental faculties have in conducing to health or sickness of body, may well be termed blind. We have before referred to Dr. Taylor's lucid explanations under this head, and will only try to elucidate our own assertion with reference to the gospel law; and however far we may come short when the test of measurement is applied, we shall not shrink from it, but silently pray God that we may apply it without fear, and strive to improve by its plain revealments.

The first requirement of the gospel law is Faith, faith in God and in Christ; and faith in its fullest and broadest sense, in the perfection of the gospel plan of salvation, and in God as its Author. As Latter Day Saints have we this faith? Do we practice it? It is not the blind denial of evil which quiets the conscience, soothes the nerves, and puts the deceived scientest in a condition in which nature may sustain him in vigor, or restore him, if not in health; not this, but it is the faith which, having reasoned with God, (as he invites all his creatures to do,) has discovered that high above and infinitely better than all of man's reasoning power, is the reasoning power, the wisdom of God.

Once convinced of this, what will be the result? Do we count it a wonderful thing that without a question, without a murmur, Abraham arose and took his son—the son of promise—and bound him upon the altar? Look at it calmly, just for one moment, and pray God silently for the aid of his Holy Spirit to enable you to realize it. Was it wonderful? Was not God to Abraham the all in all of truth, mercy, justice, love and wisdom? Not one of these attributes could he violate without dethroning himself; and faith (the article which is worthy the name) stands ready to justify the Creator, and under all trials, beneath the heaviest cloud which ever lowered, the fiercest storm which ever swept across our life is able to say: "It is his appointing, and is better than our own."

The love and faith demanded by the gospel, and without which it is impossible to please God, require of us in all things to say: "Thy will be done." When God commanded Abraham to lay his son upon the altar and bind him there, was his faith of that character which caused him to bow his head in sorrow, to plead with God the promise he had given him, "In thee and in thy seed shall all the nations of the earth be blessed?" Let us who have hugged our grief and trials close to our bosom—who have told and retold the story of the trials we have endured since we entered this Latter Day Work—ask this question fairly and squarely of ourselves, and not be afraid to meet the issue. Is this faith? Is it that article which, being manifested by Abraham, gave him the right to the title bestowed upon him—"father of the faithful?" Nay! Abraham loved and trusted God to such an extent that he *knew* it was impossible for him to make a mistake, and therefore in obeying the command of God he was walking in a safe and sure way—why should he grieve? Was not God the embodiment of truth, and was not his word pledged to Abraham? Was not God the embodiment of holiness? Could he be this and yet sin? Was not God the embodiment of justice? Could he be this and build hopes in the heart of his creature which he never intended that creature should realize? Nay, the faith of Abraham was the faith which had mixed with it that "perfect love which casteth out all fear." The faith which enabled him to take that mountain walk with his only legitimate son—the child of promise—with a heart as

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free from care as when he entertained the angels of promise with the fatted calf in his tent. God had promised, and the promise of a son had been fulfilled It was His part to appoint and Abraham's part to accept or reject his appointment.

This was the faith which enabled Job to say: "Though he slay me, yet will I trust in him," and which enabled the captive Hebrews to be perfectly indifferent in regard to answering the mighty king of Babylon when he boastingly said to them, "Who is that God that shall deliver you out of my hands?" "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

As Christians let us strive to understand this latter clause of the answer made to Nebuchadnezzar. "But if not"—what a world of meaning is concentrated in those three words; what a study for every soul professing trust in God! "But if not"—if he deliver us not, and if our bodies are consumed what is that in comparison to sinning against him? It is his appointing; for we know, proud king of Babylon, that unless our God suffers it in his wisdom to be so thou couldst have no power at all over us. If it be his appointing then it is just and right, and though it be not of our own choosing, it is better than ours. What room, let us ask, can be found in the mind, heart, or soul of the individual possessed of this faith, for distressing doubts and fears? What place for the disquietude which unsettles the brain, disturbs the nerve forces, and more or less disarranges the whole physical machinery of man, who is fearfully and wonderfully made? Let us think of it as we may, but this is the faith that God requires of us, and without it we can not please him, and when the soul possesses this restful quieting faith, then is she clad in the armor of God's own provision against every care, sorrow, and grief which is not of his appointing; and in those which are of his appointing, she is prepared to glory. It is right here that this monster, this wolf in sheep's clothing having found in thousands of nominal Christians an entire absence of this faith has said to them, "You are dissatisfied with yourself and your conditions of life; you are seeking satisfaction and happiness. Come with me, put your hand in mine, follow me with implicit confidence, and you shall attain to what you are seeking." The result is that the man or woman who could not *trust* God follows at the bidding of this disguised serpent, and is soothed into the most blasphemous infidelity by accepting, for the teachings of Christ, that which is utterly subversive of his gospel, and which gives, if true, the death-blow to every incentive and hope held out to fallen humanity by him who came to redeem them from sin and its consequences.

NOTICE.

The money received for the sale of the spool stand, sent to the Home Column, was credited to Bro John Wonders, in the *Herald* of January 31, 1889 We saw the stand on the table of one our popular dress-makers a few days since, who felt very proud in the possesion of it as a birthday present from her husband.—ED.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Helen Nash of Sugar Grove, Michigan, requests your prayers that her eyesight may be restored, as she is nearly blind.

Bro. Edwin Sandy of Lynn, Washington county, Kansas, earnestly desires your prayers in behalf of his wife who is now an inmate of an insane asylum and leaves her husband with a family of helpless children. In her rational moments she has said that nothing but the prayers of the Saints would ever release her from the claims of Satan by which she is bound.

[Dear Sisters:—Be not weary in well doing, neither let your faith fail, but let the prayers of the three hundred and twenty-seven whose names are now enrolled in "The Union" ascend to God as the heart of one. Is not this sympathy what the apostle meant when he said, "Bear ye one another's burdens and so fulfill the perfect law." The world is full of sorrows and affliction and sympathy is an angel of comfort, bearing healing on her wings. Bro. Brown of Kansas City, for whom your prayers were requested, writes us that he has been better and stronger from that time.—ED.]

Your prayers are requested in behalf of Sister Cynthia Graham, of Henderson, Iowa.

HOME COLUMN MISSIONARY FUND.

Sr. Rachel Seeley, Allegan, Mich	$1 00
Sr. Mary E. Davis, Lucas, Iowa	2 00
Sr. Eunice Lamphere, Rio, Wis	10 00
Mother and daughter, Reavley, Mo	1 00
Sr. Ada Roberts, Buchanan, Tenn	26
Bro. D. Bowen and family, Fremont, Neb.	1 00
Sr. Lizzie Beemer and family, Fremont, Neb.	1 00
Sr. Mary A. Taylor, Cleveland, Iowa	1 00
Sr. Sarah C. Avers, Xenia, Ill	75
Sr. Catharine Nutt, Palmyra, Neb	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, March 28th.

SAN BERNARDINO, Cal., Feb. 21st.

Sister Frances:—According to request made by Sr. Eleanor in last *Herald* I now submit the following, being the form by which the Union meetings are conducted in this branch. There is a president and secretary. Term of office one month. The first Thursday of each month the president and secretary are either sustained or others appointed to take their places. The president may preside or invite another to do so. The meetings are opened by singing a hymn, and she who presides offers a brief opening prayer, invoking the presence and aid of the Spirit of God in their own, and all the meetings of the Union. Then a chapter is read and principal points noted, by way of fixing them on the minds of the hearers; after which the subject for the day is read and also the memory texts; then all bow in prayer, the president leading in the same and others follow, not by routine, but according as they feel the desire. If the members present exceeds six we rise from our knees after about half the number have offered prayer and sing a hymn to rest the body and invigorate the mind; then kneel again and continue prayer until all have taken part that wish. The special requests are then read or spoken of and prayer is then made for them by the president and as many as feel led to. When prayer is over there is liberty for testimony or any suggestions that will be beneficial to the Union, after which a verse or more is sung and a short benediction—or rather closing prayer—is offered and the meeting dismissed.

I will state that in our first meetings there was no chapter read. We have adopted that since and are still open to amendment.

E. BURTON, Pres.

MEDINA CITY, Texas, Feb. 26th.

Dear Sister Frances:—Sad, sad intelligence comes to us to-day, February 18th, of the death of our beloved brother, who has been roving since the death of his wife, which took place July 27th, 1884. She on her death-bed requested us to raise her two little girls, Effie and Ettie. Oh, what a joy at that time mingled in the then grief-stricken hearts of ours, that God should put it into the heart of our sister to leave the dear little ones to our charge. Their mother was not a member of any church, but was religiously inclined, and taught the little ones in their earliest childhood to pray. Soon after they came into our family they were both baptized into the Church of Jesus Christ. Their father, Loami L. Wight departed this life on the 13th of this month. He was the youngest son of Lyman and Harriet Wight, and was born while his father was in Liberty jail in company with Joseph the Martyr. For six months they were chained in the same room or cell, and were at the mercy ot demons in human form, thinking (yes knowing) it was all gain to suffer for Christ. His dear, aged mother still lives, but is very feeble. Oh, what heart-rending scenes she can relate of the early days of the church; the trials and persecutions they had to undergo. Her heart is like the oak, staunch and true; but her body will soon be laid in the tomb. She needs the prayers of the the church. If this meets the eye of sister Mary Hoffman, we will be glad to hear from her.

L. L and S. WIGHT.

QUEENSFERRY, Australia, Jan. 30th.

Dear Sister Frances:—As from time to time the church papers come to us and we are comforted and encouraged by the good and instructive reading so abundantly provided for us, I have often felt reproached for not letting you know how much we appreciate the efforts and sacrifice made. Though thousands of miles separate us yet while reading the letters in the Column we sisters are drawn very near to each other and learn to love each other; and in our endeavors to go on in the good work so dear to us all, it greatly aids us to know that we have the prayers and sympathy of those of like faith, whose experiences so often resemble our own that our courage is stimulated, and we get fresh strength to go on. In reading the letter and verses of Sr. M. Rodger, in December number of *Herald*, it seemed like renewing an old friendship, so vividly did it bring to our minds the brother who first brought the gospel to us, whose memory is still very dear to us. Knowing him we knew his family, for it was his delight to talk of them, so we naturally read with interest anything written by them.

We, (the young folks here) are all delighted with *Autumn Leaves*. Our twelve months' trial of it leads us to hope it may never cease and we trust Sr. Frances' efforts for its success will be as blessed in the coming years as they have been in the past. That she will continue in the good

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work in which she is engaged is the sincere wish of all of us.

Our Christmas was made glad by the presence of Bro. and Sr. T. W. Smith and brethren Wight and Butterworth. But now the first named have just paid us their farewell visit ere their return to Tahiti. We are sorry to lose them, and they have our heartfelt sympathy in their isolated home in the South Seas. May their labor of love there be amply rewarded with Heaven's best gifts to comfort and sustain them till they are restored to relatives and friends so long parted from in America. Their work here has been attended with many blessings. The Saints have been built up and encouraged; especially have the discourses of Bro. Smith enraptured while they have enlightened us.

I must not close without adding my testimony to the truth of the latter day work. That it is the work of God I have not a doubt. That the blessings promised in the gospel are enjoyed by those obedient to it I know. Oh what a comforting what a soul cheering faith is ours! It brings us into such close relationship with our God, that he reveals himself unto us by making known his will and purposes concerning us! Truly what light and blessings would be ours if we would live up to our privileges! Alas for the weakness of human nature, that so hinders our spiritual progress. That God will give us strength to overcome and grow in grace daily that we may not only learn our duty but do it, is the prayer of SISTER "LILLIE."

Correspondence.

SOUTH ARM, Michigan, March 8th.

Dear Herald:—It was four years ago the 29th of last September since I obeyed the gospel, and I never regretted the step, as the Lord has been good to me. He has fulfilled his promises to me in many ways, healing me of an affliction that troubled me for over eight years. He has always been a friend in the time of need and has heard my prayers in behalf of my little ones when sickness rested upon them. I know this gospel is the power of God unto salvation. There has been eight more added to our number in this place and there is still an interest. I hope the time will speedily come when we can put our shoulder more firmly to the wheel and help roll it along. I, for one, am willing to bear anything for my Master's cause.

ELIZA A. DAVIS.

CANEY, Kansas, March 24th.

Bro. Blair:—I wish to bear my testimony to this great latter day work, and to the Spirit of the Master that leads us into all truth, and shows us things to come! I have been preaching here all winter, and, by the help of the Master have awakened a great interest among the people. Many are investigating, and some are still trying to hold out against us, but their fighting is weak. For the past two weeks, Bro. I. F. Johnson and myself have been comparing the King James translation, with the Inspired translation. This is the first time I had read in the latter to amount to anything. I don't believe I have ever read three chapters in it before; and now comes the testimony: While I have been under the influence of the Spirit, standing and declaring the word from the King James translation, many passages have been like a parable, or of a symbolical nature, but the Spirit would make them clear to my mind, and I would yield to the Spirit and give it as it was given to me.

Since reading the Inspired translation, I find that it explains many things just as I have explained them while endeavoring to preach to the people. This is another testimony to this great latter day work, and that the Saints of God are all led by the same Spirit. I have received others, but space would not permit me to relate them all, for they are many; and I rejoice that the Lord has spared me to see this day to hear and obey the gospel. We compare the two translations; one reads the King James, while the other corrects from the Inspired translation. If the Saints would do this the beauties of the Inspired would be seen, for the Spirit of the Master attends our readings. May all Saints sing, "O, for a closer walk with God," and try to walk very close to him. I remain yours for the truth,

W. F. CLARK.

DELOIT, Iowa, February 27th.

Dear Herald:—I love to read your pages, fraught with good and cheering news from the Saints of God. Surely the Lord is abundantly blessing his people; I can not express the gratitude of my heart and thanksgivings to God for his manifold blessings to me. I feel that he has blessed me continually. A few days ago I was taken sick, seemingly unto death, and by his almighty power, through the administration of his servants, I was raised from the bed of affliction and restored to health and strength, and I rejoice and thank God that he has given me another testimony that I know the signs do follow the believer and that the sick are healed. Yes: I thank and adore his holy and blessed name which is precious to my soul. I love the Saints of God, and feel that we are as one family in his church; that there is a sacred tie that binds us together which the world can not sever. Yes, dear saints, when you have trials and sorrows, I feel to share them with you; and when you are happy, and the Spirit of God is burning within you, I too rejoice. I thank God for his love; I thank him for the bright hope he has given me for the future, that hope which is an anchor to the soul, sure and steadfast and reaches to that within the vail.

A SPIRITUAL DREAM.

I saw a great table and it seemed to be in the Latter Day Saints church at Deloit. On it was spread all manner of good and precious things to eat, and many of the Saints were partaking of this food. And what was most remarkable, when the Saints had partaken of this bountiful repast it did not diminish but was just as bountiful as before. All of this repast seemed to belong to Bro. Goff, the president of our branch, and he was standing at the head of the table.

THE INTERPRETATION

"You saw a great table and it seemed to be in the Church: This represents the many services which have been held here from time to time in my name. You saw that it was spread with all manner of good and precious things to eat: This represents the everlasting gospel as has been declared from the lips of my chosen servants. You saw that many of the Saints were partaking of this food—that it did not diminish but was just as bountiful as before: This represents the Saints of God partaking of the bread of life; that bread which came down from heaven, which is from everlasting to everlasting. You saw that my servant was standing at the head of the table and all this grand repast seemed to belong to him: This represents his faithfulness in standing at the head, presiding over and watching and feeding the little flock over which I have given him charge. And verily I say unto you, I am that living bread which came down from heaven, and whosoever partaketh of that bread shall live forever. I am the light, the truth, and the way; follow thou me and thou shalt find rest unto thy soul." Yours in Christ,

KATE TURNER.

RODNEY, Iowa, March 8th.

Dear Herald:—I am yet in the faith, and although rather isolated from the brethren, there are a few Saints scattered here and there. The people here are greatly prejudiced against the work, but I think it has lessened some since I came two years ago. I live here about three miles east of Rodney on the C., M. and St. P. R. R., and about the same distance northeast from Ticonic on the Cherokee and Dakota branch of the Illinois Central R. R., and about five miles dne west of Mapleton on the Maple Valley branch of the C. and N. W. R. R., in Monona county, Iowa. An elder coming to either station can easily find me by inquiring. I will say that an elder to do the most good here, must be neatly attired and of good address, as the people here are somewhat "stuck up," and they must have a stuck up preacher. I should be glad to have an elder call and see what can be done. I have not done any public preaching here at all from the fact that I can not make the appearance in public that the people here demand. All this may seem strained but it is a fact all the same.

Yours in the gospel,

NATHAN LINDSEY.

CARBON, Wyoming, Feb. 25th.

Dear Herald:—Whether on the mountains or in the valleys, at the ranch, or in camp, you are a welcome visitor. Yes, you are the welcome messenger that tells us of the progress of the good Master's work, from far and near. You tell us where the servants have great success, that we may rejoice, and praise God for the victory; and you also bring us word of those who have to struggle on against great opposition; and thus we are warned to humble ourselves before God and plead with him to send angels to assist those who are closely pressed; and you bring us the workings of the Holy Spirit among the members of the great body, in dreams, visions, tongues and interpretation, healings, and other miracles, which gives us opportunity to rejoice with those present on each occasion, for these are the "signs" by which we may know that the body is inhabited by the true Spirit; and that you, dear *Herald*, are a true messenger, representing a true body, for you have the true signs of life written upon you. But at times I have seen your back when it put me in mind of a target after a shooting match at long range. Not that the target, or you, are at fault; but I think those marksmen could have made a better score at a shorter distance.

If I understand the position we occupy, we are fellow laborers "in the dispensation of the fulness of times." We have a law and commandments

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peculiar to the dispensation in which we live, to govern us in our labors. And if I should lay this work one side and try to re-arrange the creation, or assist Noah in building the ark, or Moses in compiling his laws and statues, or the Savior in his resurrection and visit to the prison, or assist in easing down the New Jerusalem onto the earth that it may not make too heavy a jar, I would be like a city dude out on the western range playing hunter, and firing at a band of antelope at long range.—I would be out of place and would likely injure the antelope once in fifty shots, but never be a benefit to myself. The greatest good given to man becomes the greatest evil if misused, or used out of place. And it is for this cause that we all should be very careful what we entrust to your care, for I consider you one of our greatest means for good, because you do not carry "the letter" only, but you are invariably accompanied by the spirit of each writer; and for this cause you have become greatest among us; being "the servant of all."

Happy it would be for us if we would patronize your example, and as servants of God present faithfully those things entrusted to our care, accompanied by the Spirit of him who has given us this great trust, and not seek to meddle with what is entrusted to others.

THE HUNTER.

PERSIA, Iowa, March 22d.

Bro. Dancer:—The *Herald* gives joy and peace to my soul. My heart rejoices to read its colums and hear of the spread of the gospel. I can truly say that I love the work of God. I am trying, in my weakness, to serve the Lord and obey his law. The first of this year I invoiced what property I had and paid one-tenth of it to the Lord. I know that God will bless me; and I pray that I may become strong in the work and prove faithful to the covenant I have made.

Yours in the gospel,

WM. A. SMITH.

TOPEKA, Kan., March 17th.

Bro. Dancer:—I received the books all right. They are a great comfort to me. There is no branch of the church in this place. I have been in the church since 1840; went through the persecutions in Nauvoo and passed through the dark and cloudy days; and thank my heavenly Father I have kept the faith. At the time our beloved Prophet and Patriarch were slain, we thought that Sidney Rigdon was the one to lead the church, and went with him as far as Pittsburg, but soon found that he had lost the Spirit of God. So we kept quiet until the time that young Joseph was called in 1860, when we joined the Reorganized Church. And I still feel to press onward in the good work. I see in my last *Herald* that some think Joseph the "choice seer," had no specific calling beyond translating the Book of Mormon. But I know that he was a prophet of God in 1840, for when on his way to Washington I met with him; and in talking with him about his work, he took my husband by the hand and told him to not put his trust in man, or any set of men, but go to God and he would make it known whether it was of God or not. And thanks be to God, it was made known in power.

And again, I know that he was a prophet of the Lord up to the time of his death. I heard him say on the stand in Nauvoo, that the work the Lord had given him to do he had done, and that he was now as liable to die as any of us; that he translated the Book of Mormon, and brought forth the book of Doctrine and Covenants to lead the church, and had done all that the Lord had commanded him, and that then he was as liable to die as any of us; he had accomplished the Lord's work; that the plan of salvation was so plain that a wayfaring man though a fool should not err therin. I thank my heavenly Father for the light that I have received by obedience to the gospel. I moved to Nauvoo in 1841, and remained there until the murder of the servants of God, and I never knew that Joseph taught or practiced polygamy, but always opposed it. I am surprised that so many "smart men" who have been in the work many years and were the means of bringing many souls to the kingdom, should turn away from the truth.

I am 77 years old this month, and my health is not good, but I believe that God will spare me to go to Conference. Your Sister,

J. A. TWIST.

ATCHISON JUNCTION, Mo., March 5th.

Dear Herald:—I have just finished reading the last *Herald* and feel so strengthened in reading so many grand testimonies. The thought came to me while reading that I had grand testimonies of this work, and why not my testimony strengthen some weak brother or sister? The Lord does not forget me for it has not been but a few days since I was very sick with the measles, followed with a smothering sensation until I thought my time had come. My neighbors and friends who uisited me said I was as bad as I could be to live. I would pray, my husband would pray, and we called one of our brethren in to pray, but no relief. At last my husband dispatched to St. Joseph for Bro. Lewis to come, as I was warned in a dream about him. I dreamed before I took sick that I saw Bro. Lewis coming to my house with all kinds of carpenter's tools strapped close to his body with ropes and leather strings. He got to our house about eight o'clock and administered to me and I never had another smothering spell since, and have been gaining strength until I am able to do my work again. During my sickness every time my eyes were closed I could hear a knocking; knock, knock, knock, three times every few minutes. I was disturbed with that knocking and after Bro. Lewis administered to me I never heard it again. It surely was an evil spirit—I can't tell what else it was. I am glad and rejoice that I am a Latter Day Saint. Your sister,

SUSAN J. MAUZEY.

KILKENNEY, Michigan, March 19th.

Bro. Blair:—Since writing about the disturbance at Caseville, I went with two of the brethren to the Prosecuting Attorney at Bad Axe to see what could be done to protect us from mob violence, and he gave us a letter to a constable at Caseville instructing him to protect us; but the latter positively refused to assist us. I went there on Friday last in company with Bro. F. C. Smith and as our meeting was at the house of Bro. Burwell, he put up board shutters to his windows to protect those assembled from being injured by bricks or stones which were thrown by our enemies. When we were closing our meeting a mob came and began to stone the house and a window that the brother had neglected to cover was broken; and when we attempted to go outside we were greeted with stones. On Sunday morning we met at Bro. Adam's house for meeting and we were blessed with the Spirit in power, and the testimonies of those who have only been in the church a few days were truly encouraging. I came to this place yesterday and preached last evening. I expect to labor here until next week, then I intend to go to Ubly, unless otherwise directed.

Yours in Christ,

LEVI PHELPS.

TABOR, Iowa, March 20th.

Bro. Blair:—Since you were in this part of the country I have been kept very close at home, expecting that my father might be taken at any moment, but he has passed the third year on his bed the fifteenth of this month, and was eighty seven years old the 19th. Mother is also declining fast. Her eyesight seems to be failing fast. She can't see to read any more.

Notwithstanding we have been called to pass through these trying ordeals—and the end is not yet—still our faith is unshaken in the latter day work. For we know that we have been blessed and upheld by God's grace. At times when we have felt discouraged there would be a whisper "you will get your reward;" so we are encouraged to press on in the good fight. We know the prize is at the end of the race.

The work is onward in these parts, and there is a good feeling among the Saints. Our branch meets every two weeks, but the members are scattered, so the meetings are not very well attended. We shall strive for victory and battle for Zion's triumph.

S. ORTON.

AMBER, Iowa, March 1st.

Bro. Blair:—For several years I have been wanting to give you a short history of my life by way of testimony to the latter day work.

I was born in 1805, and my wife in 1815, in England—Fringstone, Leicestershire—and I belonged to the M. E Church for seven years. At that time Elder Hais preached the true gospel to us for the first time; and after I heard the third sermon I was baptized by Elder Asker, in August, 1846. In 1849 we came to this country with the intention of going to Utah. We landed at New Orleans, in company with five hundred Saints, and all came to St. Louis. Above two hundred went on to Utah, with Orson Spencer. We had to stop there for want of means, and there we heard, for the first time, that the Saints in Utah advocated polygamy. We then told Elder Phelps, president of the St. Louis branch, that we would not go to Utah, for we could not endorse that doctrine. The answer he gave me was, If we didn't want to go to Utah we might go to h——. We stopped there about a year and then moved to Elk Grove, Wisconsin, and lived there about five years, when Elder J. G. Adams preached Latter Day Saintism again. In 1862 we moved to Amber, Iowa, and—I think—in 1865 H. P. Brown came here and we were baptized by him into the Reorganized Church.

From the first on we have passed through seas of troubles. While we were in St. Louis for months we wept bitter tears of sorrow to see

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where the church was going, for Elder Mitchel borrowed ten pounds of us when we had but one penny left; and when I asked him for it he told me to sell my clothes and get money. But the Lord is not mocked for Mitchel was killed by accident soon after going to Utah.

I can truly tell you that if we had not had unmistakable evidence of the truth of this work as it was organized by Joseph the Martyr we could never have endured what we have. But we rejoice in our old days when we look back over forty-three years of our lives and see how our heavenly Father has watched over us. And as our days must be short in this life our desire is to do nothing but our Father's will, and fight on till the Master shall say, "It is enough; come and receive your reward."

For the last few years Bro. J. S. Roth has called upon us frequently and cheered and edified us by his counsel. Our prayer is that the work may prosper, for we know it is true.

Your brother in bonds,

JAMES BRADLEY.

BELOIT, Kansas, March 23d.

Dear Herald:—We have rejoiced in the coming to our place of a Latter Day Saint, Elder Charles Duncan. He preached twenty times, seven in our school-house and thirteen in the adjoining district. Bro. Duncan is a young man of fine abilities, capable of doing much good. We rejoice in the work he did here as there has never been any preaching here (only through the books and *Herald* that I have loaned) since we lived here, and that is ten years. There was good attendance all the time, and a world of prejudice removed. He left some near the kingdom, and all more or less interested. I hope he or some one else will come back soon as I think there could be a branch raised up in time. My husband and myself are old-time Saints and would be glad to welcome any that would come.

Your sister in Christ,

M. C. KNAPP.

WILSONBURGH, Ill, March 12th.

Dear Herald:—Bro. Isaac M. Smith and I had the promise of the Freedom school-house and I gave out meeting for an evening, but as our Baptist brethren had just began a protracted meeting (those favorable to us said, purposely, to prevent us), and when we went that evening the doors were locked and the windows nailed down. But an old gentleman who had the largest share in a Christian (Disciple) church got the keys from the other trustees and opened that church. We held ten meetings there, when our old friend had to give up the keys to the other two, who would not come and hear, but said they heard some were going to join and they could not suffer that in their church. They have had no preaching or any other meeting in it for over a year, till the 3d inst., when those two shepherds, with a few of the faithful who did not come out to hear us, held a prayer meeting to remove the "desecration." Our friends then turned out and seated an old dwelling house, which had large fire-place, and thus amid plain, solid comfort, unostentatiously we tried to set the plan of salvation before the people.

We had the pleasure of baptizing the Postmistress of Wilsonburgh on the 27th ult. She is a worthy lady and will make a good advocate for our cause. Many more are believing and I think will obey soon. Bro. Smith is an able defender of the faith, and we all hope he will be continued in this district and will visit us again this year.

Yours in bonds,

JASPER M. TOUSLEY.

JEFFERSONVILLE, Ill., March 23d.

Bro. Blair:—Our quarterly conference closed last Sunday night. Harmony prevailed throughout the sessions and I believe it will prove beneficial to the district. The brethren seem determined to do something for the cause, and I think it is the intention of many to observe the law of tithing. There are a few who are not satisfied with their own refusal to observe it, but try to keep others from it, telling them "the time has not come yet," etc. But on the whole, the outlook is better than heretofore. Bro. I. M. Smith has been doing a good work this winter in Crawford, Richland and Macoupin counties. I am booked for a discussion in Macoupin county at McVey, to begin the 9th of April, on the divinity of the Book of Mormon and the prophetic calling of Joseph Smith. I hope it may result in good to the truth.

Strange that E. Robinson should change now and leave the church for that which occurred before 1835, when he publicly bore testimony at Kirtland six years ago that God acknowledged the church and temple abundantly at the dedication of the temple in that year. With perfect confidence in the final triumph of this work, I hope to labor on.

G. H. HILLIARD.

BUFFALO, Iowa, March 7th.

Bro. Blair:—Have just returned from a trip to the interior of our Eastern Iowa district, where, with that efficient worker, wise counsellor and pleasant companion, Elder J. S. Roth, I spent five weeks preaching among Saints, friends to the cause of truth and others.

We were guests of the members of the Fulton branch the most of the time, every one of whom gave proof that the love of God dwelt in their hearts, therefore they wished their neighbors to hear the truth and have an opportunity to enlist in the same glorious cause.

The Fulton branch is the result of Bro. William T. Maitland's preaching there. He was the pioneer of the faith among that people, and he may well feel proud of his children in the gospel. Bro. Maitland's labors were supplemented by Elder Roth, and after he had baptized a number, the branch was organized. Priest John Heide presides, and Bro. John W. Sutton is teacher. The spoken testimonies of those dear Saints gave no uncertain sound, while their manner of life merits emulation of all men. The experiences of Elder Roth and myself among those Saints and their neighbors were very pleasant, and our preaching was well received by the people. I feel sure there are honest hearts in the vicinity of Fulton, and that they will be with the "little few" in the near future.

On my way home I met with the Saints at Davenport. The occasion was sacrament service, and a pleasant mingling was ours. Priest D. W. Clow has the watchcare of the Davenport branch; he, howeveer, has been absent most of the year, being employed at Kansas City. He leaves the branch in the care of priest F. G Dungee of Rock Island, who has the confidence of those with whom he labors. The Davenport Saints are alive to the work, and are a warm-hearted and generous people.

Bro. Maitland, of Tipton, Iowa, had just closed three weeks labors at Davenport, Rock Island and Buffalo. At the latter place his success was not flattering. This is an Infidel and Methodist stronghold, and Bro. Maitland's severe castigation of M. T. Lamb here last year was so blistering that the M. E's are still smarting; hence they shun the Maitland fire. The seed is sown, and there will come a reaping time.

On the 6th inst. I was called by telegram to Moline, Illinois, to a three-year-old child of Bro. and Sr. Comley. It was suffering with croup. Left it much better.

The conference year approaches its close with brightening prospects for the work in our home district. May the rich blessings of our heavenly Father's love brighten the lives of our brethren, and this chapter tell them they are not forgotten.

Yours in gospel bonds,

JEROME RUBY.

MASSILON, Iowa.

Bro. Blair:—On the 19th I left Clinton to fill my appointment at this place. On the 20th I found Bro. J. S. Roth here. Bro. and Sr. Hardy are the only Saints here, and we have found a home with them and have been kindly cared for. We commenced holding meetings Sunday the 20th, and have continued every night to the present time. The interest increases and our invitations to visit at the homes of the good people of this place show that prejudice is giving away before the truth of the gospel of Christ. Bro. Roth has had great liberty in presenting the word and has made it so plain that all are satisfied that it is the truth.

A number here have already said that they were ready for baptism but wish to wait until the ice is out of the river. We have appointments until Tuesday the 29th, and should the interest warrant shall continue the meeting.

There is some opposition but it is growing weak. One man said he could shut Bro. Roth up in three minutes, to which another replied that he would give him five dollars; another offered ten; another twenty, and so it went on until about seventy-five or a hundred dollars was offered him; but to this day he has not found three minutes time to silence Bro. Roth, and the gentlemen are very sure that they will not be called on for their money. In bonds,

WARREN TURNER.

NEWCASTLE, N. S. W., Feb. 14th.

Dear Herald:—The Saints of the Hamilton branch met last evening to hold their usual weekly prayer-meeting, and bid farewell to Bro. and Sr. T. W. Smith who leave here to-night at eleven o'clock for Sydney via. New Zealand, thence for Tahiti.

While listening to the testimonies borne by the Saints, our memory was taken back to the past some twelve years ago, when our dear brother Glaud Rodger was with us in the flesh. His prophetic words were, "When Bro. T. W. Smith comes he will put all things right." Now while looking over the work and remembering the instructions we have received from him since he came amongst us, we are led to exclaim, truly he has put all things right and has taught us

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more perfectly the law and order of the church, which has brought us more in unity one with the other. We have been wonderfully blessed since he and Sr. Smith have been with us. We have received the word of the Lord to us individually through Sr. Smith which has caused us to rejoice and to resolve to be more faithful in the future.

The work in Australia is in a better condition now than ever before and it will now depend on us as Saints to assist to carry it on or stand aside and let others do so, for we feel that the time has come to favor Zion, and if we do not keep pace with it we shall surely be left behind. For the work must progress and none can hinder, for the word of the Lord has spoken it that many will yet obey the gospel in this land. True, Australia has been highly favored when the Master has sent such to us as Brn. C. W. Wandell and Glaud Rodger—men who died in the harness, battling for the truth to the last, who could say as St. Paul, "We have fought the good fight" etc.,—Bro. J. W. Gillen, Bro and Sr. Burton and Sr. Addie, who were Saints indeed, whom all the Saints loved and were sorry when the time came to part with. Such was the feeling when we parted with the latter at Hamilton Station that Saints can only understand, looking forward to the time when we shall meet to part no more.

Bro. Wight and wife spent a few days with us. He is on his way to Forster to conference. They will be a blessing to the Saints wherever they go. He is a powerful speaker, full of spirit and zeal for the work. They will leave good impressions behind them. At Wallsend, while speaking to the people in the open air one evening, he felt as he had never done before; without the least exertion on his part the Spirit spoke through him to the people. The people seemed spell-bound. He silenced all opposition. Bro. Butterworth is in Victoria traveling and preaching with one of the local elders, a good young man, loved by all the Saints. Bro. Wight says he will be a preacher of great power. May all the Saints here and elsewhere endeavor to live up to their high and holy calling that they may be found worthy of an inheritance.

Your brother in Christ,

C. A. DAVIS.

THE NEED OF HELP.

I shall never forget the feeling I had when once climbing one of the pyramids of Egypt, when half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame—the little help given me, sometimes more sometimes less—enabled me to go up, step by step, until at last I reached the top, and breathed the pure air, and had a grand look-out from that lofty height. So in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson.*

It is well we should feel as life's a reckoning, we can't make twice over; there's no real making amends in this world, any more, nor can you mend a wrong subtraction by doing your addition right.

Original Poetry.

THE GOSPEL LIGHT RESTORED.

As when creation from chaotic night
Emerged resplendently and all was light,
Tho' myriad years of gloom had settled fast
Upon the earth, all was dispelled at last
By the grand fiat of the King supreme;
Honor and all dominion be to Him!

E'en so had darkness settled o'er the world
Of Christian preceptors till God unfurled
The glorious banner of Redemption's sign,
And o'er the horizon rose truth's star divine;
As when at first God said, "Let there be light;"
And lo! fair earth emerged from out Egyptian night.

The Gospel taught by Christ on earth to sinful men
Was simple, the wayfarer could not err therein.
"Repent ye from your sins and be baptized
For their remission,"—was the Gospel prize
Which Jesus taught, while gifts miraculous
Mark'd everywhere that Gospel's conq'ring course.

Healing of sick, the blind restor'd to sight,
E'en dead ones raised proclaimed its wondrous might,
While unknown tongues, interpreted and given,
With prophecy, by the one Lord of heaven,
All testified to this one Gospel's truth,
In every land and clime, to age and youth.

But soon a darkness settled o'er the scene
Which once was radiant in its truth serene,
For, ere three centuries had fully passed,
since he who of the apostles died the last,
When men whose love to Jesus had grown cold,
Began to barter sacred truth for sordid gold.

Since then from errors great to greater men have passed,
Churches of various creeds meanwhile heap treasures vast
Of earthly store, but lost are all the signs
Which ever followed the true Gospel's lines:
And gathering earth's vain treasures in their hand,
Have lost the treasures of the Spirit grand.

But God in pity to our lost estate,
Hath once again declared in mercy great,—
Let there be light among the sons of men,
And my true gospel shine on earth again;"—
'Tis done;—for he who spake the everlasting word,
Himself hath both the Gospel and its gifts restored.

Composed by Elder F. R. TUBB.

Communications.

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

THE BOOK OF MORMON ON APPAREL.

BOOK OF ALMA, CHAPTER I.

ALMA, a great reformer among the Nephites, of whom the angel said to Amulek, "He is a holy prophet of the Lord," says of the true church, "They did not wear costly apparel, but were neat and comely, and were liberal to all, having no respect of persons; but those that did not belong to the church did indulge in wearing costly apparel, and in idleness and babbling and strife."

In chapter two, some of the church in transgression were proud because of their fine silks. They wore costly apparel and persecuted those that did not believe according to their will. They did not impart to the poor and needy, and there was great contention and malice among them, which caused Alma much sorrow.

In chapter sixteen Alma describes the Zoramites, a fallen people, wearing costly apparel, ringlets bracelets, and ornaments of gold. They thought the poor unworthy of their company, and drove them out of their church, because of the coarseness of their apparel. These gold ornamented people were very righteous in their own eyes, regular church goers once a week, worshipping in an ostentatious manner, but they discarded humble prayer meetings as not needed.

In the last chapter of the last Nephi, after the Savior had visited this land, in the two hundred and first year, some were proud, wearing costly apparel and all manner of fine pearls and fine things of the world. In a short time they began to deny the true church of Christ; an awful and darkened condition!

This world is a dreary wilderness without the light of the true church to solace our grief, and teach us faith and knowledge of how to gain a better state of happiness. We are made in the image of God, and taught in all divine books to dress plain, neat and comely. When I see professedly religious people wearing deforming and uncomely fashions, I am reminded of those that "say in their hearts, there is no God," or, in other words, they do not revere his holy law.

Isaiah, in his twenty-ninth chapter, said that when the Book of Mormon should come, "the meek shall increase; their joy shall be in the Lord, and the poor shall rejoice in the Holy One of Israel." In these promises we will rejoice. Christ says, "Blessed are the poor in spirit, who come unto me, for theirs is the kingdom of heaven."—Matt. 5:5.

M. EATON.

INDEPENDENCE, MO.

THE GOLDEN BIBLE.

OUR enemies do us too much honor when they say "Joe Smith invented the Book of Mormon." If he, a poor ignorant youth, could have invented a system of facts as found in the records of the various books of what has sometimes been called the "Golden Bible" (and well does it merit the name!), which after sixty years of the most bitter opposition that any work has ever had to encounter—if he, I say, could invent a book that has not only stood the test of time and every opposing force, even to the martyrdom of its (supposed) author, and stands to-day upon a firmer basis than ever before, surely this was a work that was worthy of a God!

But we do not believe in Polytheism, hence we are not prepared to exalt our brother (Joseph the Seer) as high as our enemies do by denying the inspiration of the Book of Mormon, and thereby condemn themselves as guilty of a most heinous crime in putting to death a being who could do so mighty a work that even their persecution could not obliterate it, or even hinder, materially, its progress in the work it has been set to do.

But what does this book contain that is so terrible and degrading or demoralizing that it should meet with such bitter and unrelenting opposition as it has had to encounter? What impure principle has ever been found within its doctrine. What institution of good society, or righteous

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government has it ever been known to subvert?

Come now, ye who are bitterly denouncing this work, if it is really what you say it is, bring forth your strong reasons and condemn it. If it is such a bad thing as it has been pronounced, it does not deserve to live. Nay more, I say it will not live; for he whom this nation is willing to recognize as the Son of God has said: "Every plant that my heavenly Father hath not planted shall be rooted up."

Right here it might be pertinent to remind the people of this country of the saying of one Gamaliel in ancient times (at whose feet Paul was wont to sit in his youthful days, and drink in the words of wisdom that fell from his lips), "If this work be of man it will come to nought; but if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God."

Let us consider for a moment the internal evidence of the Book of Mormon, and see if it is worthy of our consideration. Not only, as has been intimated, are its moral teachings irreproachable in character, but the nature of the facts therein set set forth are such that intelligent unprejudiced minds can not but see therein a remarkable evidence of genuineness and divine authenticity which can not be accounted for upon the hypothesis of its being of human origin.

Take, for instance, the statement of prehistoric American civilization. When the unlettered youth of Palmyra brought forth the remarkable statements of the Book of Mormon in this particular, the whole world was against him, and hooted at and ridiculed the idea to their hearts' content. But how is it to-day? Who would dare lift up his voice and declare that the Seer of Palmyra did not tell the truth when he said this continent had been inhabited by a civilized people before it was discovered by Columbus? Surely, no one who thinks anything of his reputation as an intelligent, well-informed person would venture to deny a fact so so well established; for the most learned and eminently posted antiquarians agree in their testimony that America was inhabited many centuries ago by a highly civilized people, who have left their monuments in undying characters as firm as the everlasting hills, and as intelligible to to the well-informed student of archaeology as the pages of a familiar book.

This work is bound to prevail; there is no question about that. The only question is whether we, like the beloved John, will hang upon the words of the Master, and inherit the greater blessing pronounced upon those who receive the word from his mouth, through his servant, or whether we, like Thomas, shall require greater demonstration of the truth before we will consent to receive it as such.

There is a blessing for even the doubting Thomases; and when the truth shall have finally conquered all opposition and overcome its last enemy, those who have stood manfully in its defense in the hottest of the fight, yea, and have laid down their lives in its defense, will be rewarded, every man according to his works. They will each receive their penny (everlasting life). But oh, how much more one man's penny will be to him, than the same amount received by another! Does not a dollar for which you have toiled hard and labored diligently seem more precions than one you have come by in any other way, no matter how honestly? Take an example of the poor widow who (though she contributed but two mites) threw more into the treasury of the Lord than all the rich Pharisees who had cast in of their abundance!

May the Lord give us faith that we may stand by the truth while it is unpopular, and endure to the end, that when the victory comes we may have it to say, that in the hour of trial and temptation we were not ashamed to be called its adherents, and now in the hour of its triumph we ask to be called its friends. A. J. DENNIS.

WHAT MUST I DO TO BE SAVED?

IN THE sixteenth chapter of Acts we read a memorable story of Paul and Silas, who for preaching the gospel, were cast by magistrates into the prison and after having received many stripes, were committed to the jailor with a strict charge to keep them safely. Accordingly he thrust them into the inner prison, and made their feet fast in the stocks. At midnight Paul and Silas supported by a good testimony and also by a good conscience sang praises to their God, and the prisoners heard them; and suddenly there was a great earthquake, so that the foundations of the prison were shaken and immediately all the doors were opened and every one's chains were loosed. The keeper of the prison awakening out of his sleep and seeing the prison doors open, in the greatest distress, as might be imagined, drew his sword and would have killed himself, supposing that the prisoners had all been fled. But Paul cried with a loud voice, Do thyself no harm for we are all here. The keeper calling for a light and finding the prisoners thus freed from their bonds by the imperceptible agency of divine power, was irresistibly convinced that these men were not offenders against the law, but were martyrs for the truth. He sprang into the prison therefore and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? This text has been preached from, no doubt, from the pulpits of christendom more than any other, and ninety per cent of them are ignorant of its answer, as to what the inquiry suggests. In fact ninety nine out of every hundred will reply to the question, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and then, like the grandfather's clock we read of in song, they stop there and go no further.

We are told that the gospel is the power of God unto salvation—Romans 1: 16—and that salvation is promised to all nations, kindred, tongues and people on condition that they become obedient to the plan laid down, viz., faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the receiving of the Holy Ghost, which is promised by the Promiser to all who become obedient to the gospel. Faith is the foundation of all Christian virtues. It is that without which it is impossible to please God. It is a full and undoubting confidence in God's word; a sincere reception of the Holy Scriptures as taught by our Savior.—John 2: 9; James 2: 17, 20, 24, 26.

Repentance is a sorrow for sin—a resolution to forsake sin by ceasing to do evil and learning, by God's help, to do well, and to do unto others as you would like to be done by, and living for others as well as yourselves.

By being baptized you follow the example laid down by your blessed Master, and by being buried under the liquid wave you have a remission of your sins, and retain that remission by doing your duty and trying to live properly.—Matt. 3: 6; Acts 8: 38, 39; Matt. 28: 19, 20; Mark 16: 15, 16; Acts 2: 37, 38.

Reader please accept the plan of salvation on God's terms: the scriptural plan. For if the voice of the servants of Jesus Christ, if the voice of calamities, of angels, of reason and mercy will not call men to repentance, I greatly fear that the voice of God will bring them to judgment when the chances of reformation are beyond their power.

Earthquakes are sounding their voices in divers places. Rumors of wars are heard on every hand. The Lord Jesus with His mighty angels will shortly come in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord and Savior, Jesus Christ. —2 Thess. 1: 8. "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God."—John 3: 15.

It is said by some that the gospel is not adapted to the nineteenth century; that people are different now than they were in other centuries. People are different in some respects we all know, but they are not different essentially; they are just the same. The gospel was not made especially for one century, but I firmly believe that the people of the nineteenth century should be adapted to the gospel. It is not an apostle's work to fit the word of God to every nook, corner or theory of men and their beliefs; but to press the truth and teachings of Christ with such force and plainness that men's lives will be conformed to His will. Apostles are to stamp, not to overlay, or gild, or mold, but to simply preach the truth as it is in Christ Jesus. There may be times when you will have to talk at the door of a house, or at the corner of the street, but when you preach the truth we shall be glad of the work you will do, and when you are scattered in the field we shall be glad to hear from you at all times. We shall sympathize with you in all your trials, and rejoice with you in all your successes, and our highest wish will go with you that you will be efficient teachers of the Master. It is not what we say or

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what we do of ourselves, but what God has said in His word that will startle sinners and console Saints. It is said of John B. Gough that he discovered that a diamond in his ring upon his hand attracted more attention from his audience than his words, and he pulled it off. Never let the truth or the cross be hidden from view by anything you wear, or do, or say. Our talents are the means, not the end of living. We can be the means of conveying the truth, and the Spirit of Truth will bear witness with our spirits when we exhort and spread the truth; and so long as the spiritual growth of the church is desirable, the spreading of the truth will be necessary. If you rattle an empty can against the trough the sheep may come expecting to eat, but they will soon learn to know that a great deal of noise does not mean turnips. Israel's sheep must be fed, and the injunction of the Master is, "Feed my sheep;" "Feed my lambs."

There is no better way of feeding than with the truth. And, depend upon it, the time is coming when the people will hunger and thirst after righteousness and the gospel truths taught by Joseph Smith the servant of the living God, and they will have to be fed.

WILLIAM STREET.

THE "SEALED BOOK."—No. v.

BY ELDER R. M. ELVIN.

HEBRAIC CIVILIZATION.—CONTINUED.

"THE following chant reveals the Indians' idea of the primordial waters, above which dwelt the creative power. It is from the painted records of the Lenni-lenape."—Ibid, p. 393: "At the first there were great waters above all the land, and above the waters were thick clouds, and there was God the creator, He created vast waters, great lands, and much air and heaven. He created the sun, the moon, and stars. He caused them all to move well. By his power he made the winds to blow, purifying, and the deep waters to run off. All was made bright, and the islands were brought into being. Then again God, the creator, made the great spirits. He made also the first beings, angels and souls. Then made he a man being, the father of men. He gave him the first mother, the mother of the early born. Fishes gave he him, turtles, beasts and birds. But the evil spirit created evil beings snakes and monsters. He created vermin and annoying insects. Then were all beings friends. There being a good god, all spirits were good. The beings, the first men, mothers, wives, little spirits also. Fat fruits were the food of the beings and the little spirits. All were then happy, easy in mind, and pleased. But then came secretly on earth the snake god, the snake priest, and snake worship. Came wickedness, came unhappiness. Came then bad weather, disease and death. This was all very long ago, *at our early home*."—Ibid, p. 397–8.

It would be wholly improbable that the rude savages of America should have coined the above traditions without a knowledge of the Bible and the old world. The conclusion seems forced upon us to accept the relationship of the ancient people of this continent, and those of Asia.

Priest says: "The Americans were equal in antiquity, civilization, and sciences, to the nations of Europe and Africa; like them the children of the Asiatic nations."—Antiquities, p, 305.

I again cull from the valuable works of Bancroft who says: "We have seen how according to the common version of the flood-myth, Coxcox and his wife Xochiquetzal were the only human beings who escaped from the great deluge which covered the face of the earth in the age of water. How, when the waters went down the ark in which they had saved themselves—the hollow trunk of a bald cypress — rested upon the peak of Culhuacan; and how the dumb children that were born to the rescued pair were taught many languages by a dove. We have also read the reputed Tarasco legend of Tezpi, which so closely resembles the biblical legend of the deluge that it can not be discussed as a native tradition at all, but must be regarded simply as the invention of some Spanish Monk who thought it his mission to show that the Hebrew traditions were familiar to the Americans. In Gautepala among the Miztecs, in Nicaraugua also there were traditions of great and destructive deluges. The Papagos tell of a mighty flood that destroyed all life upon the earth, except the hero god Montezuma and his friend the coyote, who had foretold the deluge." "The Thlinkeets relate that many persons escaped the great deluge by taking refuge in a great floating building, which, when the waters fell, grounded upon a rock, and was split in twain. From this moment men spoke in various tongues." "The Chipewyan deluge covered all the earth except the high mountain tops." "The Isthmins believed that the world was peopled by a man, who with his wife and children escaped the great flood. The Peruvians had several flood myths. One of them relates that the whole face of the earth was changed by a great deluge. All living things were destroyed except one man, a shepherd with his family and flocks."—Nat. Rac. of Pac. States, vol. 5, p. 13–16.

Ignatius Donnelly quotes from the learned Abbe, Brasseur de Bourbourg, who translated from the Aztec languages of the "Codex Chimalpopoca" the following flood legend: "This is the sun called Nahui-atl, 'four water.' Now the water was tranquil for forty years, plus twelve, and men lived for the third and fourth times. When the sun Nahui-atl came there had passed away four hundred years, plus two ages, plus seventy years. Then all mankind was lost and drowned and found themselves changed into fish. The sky came nearer the water. In a single day all was lost, and the day Nahuixochitl, 'four flower,' destroyed all our flesh. And that year was that of ce-calli, 'one house,' and the day Nahui-atl all was lost. Even the mountains sunk into the water, and the water remained tranquil for fifty-two springs. Now at the end of the year the god Titlacahun had warned Nata and his spouse Nena, saying, 'Make no more wine of Agave, but begin to hollow out a great cypress, and you will enter into it when in the month Tozontli the water approaches the sky.' Then they entered in, and when the god had closed the door, he said, 'Thou shalt eat but one ear of maize, and thy wife one also.' But as soon as they had finished they went out, and the water remained calm, for the wood no longer moved, and, on opening it, they began to see fish. Then they lit a fire, by rubbing together pieces of wood, and they roasted fish. The gods citlallinicue and citlalatonac, instantly looking down said: 'Divine Lord, what is that fire that is making there? Why do they thus smoke the sky? At once Titlacahuan-Tezcatlipoca descended. He began to chide, saying, 'Who has made this fire here?' And, seizing hold of the fish, he shaped their loins and heads, and they were transformed into dogs (chichime)." —Atlantis, p. 100–1.

Lord Kingsborough in tracing the history and tradition of the ancient dwellers of this continent, cites the native Mexican historian, who gave this as the Toltec legend of the flood: "It is found in the histories of the Toltecs that this age and first world, as they call it, lasted 1716 years; that men were destroyed by tremenduous rains and lightning from the sky, and even all the land, without the exception of anything, and the highest mountains, were covered up and submerged in water fifteen cubits (caxtolmolatli); and here they added other fables of how men came to multiply from the few who escaped from this destruction in a 'toptlipetlocali;' and this word nearly signifies a close chest; and how, after men had multiplied, they erected a very high 'zacuali,' which is to-day a tower of great height, in order to take refuge in it should the second world (age) be destroyed. Presently their languages were confused, and, not being able to understand each other, they went to different parts of the earth. The Toltecs, consisting of seven friends, with their wives, who understood the same language, came to these parts, having first passed great land and seas, having lived in caves, and having endured great hardships in order to reach this land. They wandered one hundred and four years through different parts of the world before they reached Hue Hue Tlapalan, which was in Ce Tecpatl, five hundred and twenty years after the flood."—Ixtlilxochitl Relacions, in Kingsborough's Mex. Ant., vol 9., p. 321–2.

Ixtlilxochitl was an Indian, a native of Tezcuco, a son of the queen, and the facts of his history were drawn from the archives of his family and the ancient writings of his nation. Lord Kingsborough says: "The Peruvians were acquainted with the deluge, and believed that the rainbow was the sign that the earth would not again be destroyed by water."—Mex. Ant. vol. 8, p. 25.

And speaking of the Peruvians, Ban-

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croft says: "They believed the rainbow was not only a passive sign that the earth would not be destroyed by a second deluge, but an active instrument to prevent the recurrence of such a catastrophe."—Nat. Rac., vol. 5., p. 17.

Again he says: "Many of these flood myths are supplemented with an account of an attempt to provide against a second deluge, by building a tower of refuge, resembling more or less closely the Biblical legend of the tower of Babel."—Ibid. p. 17.

He extends his remarks as follows: "These myths have led many writers to believe that the Americans had a knowledge of the tower of Babel, while some think that they are the direct descendants of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America."—Ibid, p. 18.

Here is another tradition he gives: "The Yucatecs are said to have had a tradition that they came originally from the far east, passing through the sea, which God made dry for them. An Okanagan myth relates that they were descended from a white couple who had been sent adrift from an island in the eastern ocean, and who floated ashore on this land. The Chepewyans have a tradition that they came from a distant land where a bad people lived, and had to cross a large narrow lake filled with islands. The Algonquins preserve a tradition of a foreign origin and a sea voyage. For a long time they offered an annual thank-offering in honor of their happy arrival in America. According to Careri, the Olmec traditions relate that they came by sea from the east."—Ibid, p. 22.

Delafield says: "These quotations we consider very positive evidence of an early identity between the aboriginal race of America and the southern Asiatic and Egyptian family."—Antiquities, p. 33.

Short says of aboriginal Americans: "Believed in the flood and had traces of the tower of Babel."—North Americans of Antiquity, p. 263.

Delafield says: "A tradition exists among the native Mexicans bearing close analogy to the Semitic account of the flood, the building of the tower of Babel and its destruction."—Antiquities, p. 33.

And still more important from the same author: "Still farther and more important evidence, however, renders the point conclusive that southern Asia was the birth-place of this people, as we detect among them actual traditions of the flood, the building of Babel and the death of Abel; and from their cosmogony we think we trace farther traditions of the famine and the destruction of the cities of the plain. These historical facts stamp their origin conclusively, as they are peculiar to those who have been once residents of the country where the transactions occurred."—Ibid, p. 41.

Caleb Atwater says: "Let the reader examine similar piles of stone on the waters of the Licking, near Newark, and in the counties of Perry, Pickaway and Ross, and then ask himself whether those who raised our monuments were not originally from Asia."—See page 107 of his work.

In describing a manner of burial like that of the Mound Builders in Ohio, Dr. Clark says: "If there exists anything of former times which may afford evidence of antediluvian manners, it is this mode of burial which seems to mark the progress of population in the first ages after the dispersion, occasioned by the confusion of languages at Babel."—American Antiquities, p. 197.

Wood says: "The reader must first be told that among the Mandans there survived the legend of a flood which covered the earth, and from which only one man escaped in a canoe."—Uncivilized Races, p. 1301.

On the same page he says: "The Mandans possess the legend of the bird flying to the big canoe with a leaf in its mouth, only with them the leaf is that of the willow, and not of the olive."—Ibid, p. 1301.

Hear what Mr. Cronise says: "We could furnish an almost endless number of facts to support the belief that the Indians whom the Spaniards found in California were of Asiatic origin."—Wealth of California, p. 31.

I next bring something from Ellen Russel Emerson, who says: "There is a Hindoo picture of a serpent with a human head, which accords with a traditional serpent, and perhaps with the account of the serpent of Eden."—Indian Myths, p. 41.

Tradition of Winnebago Indians in regard to creation: "Having created the earth and the grass and the trees, the Great Spirit took a piece out of his heart near which had been taken the earth and formed the fragment into a man. The woman then was made, but a piece of flesh sufficed for her."—Ibid, p. 128.

"In Nicaraugua, a country where the principal language was a Mexican dialect, it was believed that ages ago the world was destroyed by a flood in which the most part of mankind perished."—Ibid, p. 75.

A Papago myth is thus given: "The Great Spirit made the earth and living things before he made man." He is then represented as making man out of the clay of the earth. "Those first days of the world were happy and peaceful days. But an awful destruction ended this happy age. A great flood destroyed all flesh wherein was the breath of life." The account then gives the saving of two creatures by means of a boat; then the repeopling of the earth, and then says: "The Montezuma hardened his heart, and collecting all his tribes to aid him, set about building a house that should reach up to heaven itself." The account then proceeds to say that the projected enterprise was carried on until the building reached a great height, and then the Almighty launched forth his thunders and lightnings and destroyed it."—Ibid, pp. 75-77.

Concerning that wonderful character, Votan, Bancroft says: "Votan, another mysterious personage closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah, and to have assisted at the building of the tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America."—Nat. Rac., vol. 5, p. 27.

From the religious idea of the Quiches of Guatemala, Bancroft gives the following: "And the heaven was framed and all the signs therof set in their angle and alignment, and its boundaries fixed toward the four winds by the Creator and Former, and Mother and Father of life and existence—he by whom all move and breathe, the Father and Cherisher of the peace of nations, and of the civilization of his people—he whose wisdom has projected the excellence of all that is on the earth, or in the lakes or in the sea. Behold the first word and the first discourse. There was as yet no man, nor any animal, nor bird, nor fish nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared. Only the peaceful sea and all the face of the heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself and made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence in the darkness, in the night."—Ibid, vol. 3. p. 44.

Bancroft gives the following as one of the Mexican traditions: "When the sun, or Age, Nahui-Atle came, there had passed already four hundred years; then came two hundred years, then seventy and six, and then mankind were lost and drowned and turned into fishes. The waters and the sky drew near each other; in a single day all was lost. But before the flood began, Titlacahuan had warned the man Nata and his wife Nena, saying: "Make now no more pulque, but hollow out to yourselves a great cypress into which ye shall enter, when, in the month Tozoztli, the waters shall near the sky. Then they entered into it; and when Titlacahuan had shut them in, he said to to the man: "Thou shalt eat but a single ear of maize and thy wife but one also."—Ibid, p. 70.

"It is a very remarkable fact," says Alfred Maury, "that we find in America traditions of the deluge coming infinitely nearer to that of the Bible and the Chaldean religion than among many people of the Old World. It is difficult to suppose that the emigration that certainly took place from Asia into North Ameica by the Kourile and Aleutian islands, and still does so in our day, should have brought in these memories, since no trace is found of them among those Mongol or Siberian populations which were fused with the natives of the New World. The attempts that have been made to trace the origin of Mexican civilization to Asia, have not as yet led to any sufficiently conclusive facts. Besides, had Buddhism, which we doubt, made its way into America, it could not have introduced a myth

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not found in its own scriptures. The cause of these similarities between the diluvian traditions of the nations of the New World and that of the Bible remains therefore unexplained."—Atlantis, p. 98.

I am not so over particular as to how the tradition of the flood was transmitted to the tribes of America, but have an anxiety to prove by these strange traditions the Asiatic origin of the wide spread Indian nations of both North and South America. As to the great value of tradition, it may be proper here to quote the following. Bancroft says: "Of the value of mythology it is unnecessary here to speak. Never was there a time in the history of philosophy when the character, customs, and beliefs of aboriginal man, and everything pertaining to him, were held in such high esteem by scholars as at present. As the ultimate of human knowledge is approached, the inquirer is thrown back upon the past; and more and more the fact becomes apparent, that what is, is but a reproduction of what has been; that in the earlier stages of human developement may be found the counterpart of every phase of modern social life. Higher and more heterogeneous as are our present systems of politics and philosophy, every principle when tracked to its beginning, proves to have been evolved--not originated. As there never yet was found a people without a language, so every nation has its mythology, some popular and attractive form for preserving historical tradition and presenting ethical maxims; and as by the range of their vocabularies we may follow men through all the stages of their progress in government, domestic affairs and mechanical arts, so by beliefs expressed we may determine at any given epoch in the history of a race their ideal and intellectual condition. Without the substance there can be no shadow, without the object there can be no name for it; therefore when we find language without a word to denote property or chastity, we may be sure that the wealth and women of the tribe are held in common; and when in a system of mythology certain important metaphysical or æsthetic ideas and attributes are wanting, it is evident that the intellect of its composers has not yet reached beyond a certain low point of conception. It is now a recognized principle of philosophy, that no religious belief, however crude, nor any historical tradition, however absurd, can be held by the majority of a people for any considerable time as true, without having in the beginning some foundation in fact. Something there must have been in every legend, in every tradition, in every belief, which has ever been entertained by the majority of a people, to recommend it to minds of men in the first instance. Error absolute can not exist. False doctrine, without an amalgam of verity, speedily crumbles; and the more monstrous the falsity, the more rapid its decomposition. Therefore we may be sure that there never was a myth without a meaning; that mythology is not a bundle of ridiculous fancies invented for vulgar amusement; that there is not one of these stories, no matter how absurd, which was not founded in fact, which did not once hold a significance."—Nat. Rac., vol. 3, pp. 15–17.

Some of the above statements are worthy of more than a passing notice or consideration, and might be retained in memory to good advantage upon more than one subject. Lord Bacon said, nearly three centuries ago: "And though I have well weighed and considered all this, and thoroughly seen into the levity which the mind indulges for allegories and illusions, yet I can not but retain a high value for the ancient mythology."

To be continued.

Selections.

PAGAN LEGEND OF JESUS.

PUBLIUS LENTULUS, assumed by some to have been proconsul of Judea prior to Herod, is reported to have seen the Saviour, and to have written the following letter to the Roman Senate:

At this time appeared a man who is still living and endowed with might and power, his name is Jesus Christ. His disciples call him the Son of God, others regard him as a powerful Prophet, he raises the dead to life and heals the sick of every description of infirmity and disease. This man is of lofty stature and well proportioned, his countenance severe and virtuous so that he inspires beholders with feelings of both fear and love. The hair of his head is of the color of wine, and without radiance, but it descends from the ears to shoulders in shining curls. From the shoulders the hair flows down the back divided into two portions, after the manner of Nazarenes. His forehead is clear and without wrinkle, his face from blemish and slightly tinged with red, his physiognomy noble and gracious. The nose and mouth are faultless. His beard is abundant, the same color as his hair and forked. His eyes are blue and brilliant. In reproving or chastening he is awe inspiring; in exhorting and teaching his speech is gentle and caressing. His countenance is marvelous in seriousness and grace. He has never once been seen to laugh, but many have seen him weep. He is slender in person, his hands are straight and long, his arms beautiful. Grave and solemn in his discourse, his language is simple and quiet. In appearence he is the most beautiful of the children of men.

THE SUN AS A CURATIVE AGENT.

Court the sun, if you are one of the unhappy ones who lie awake o' nights. The very worst soporific is laudanum, and the very best sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear vails, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change this, and so get color and roses in their pale cheeks, strength in their weak backs and courage in their timid souls?

Conference Minutes.

VICTORIA.

The above conference was held at the Saints' church, January 5th and 6th, at Hastings, Victoria, Australia. Called to order by Elder Jones. Moved that Bro. T. W. Smith preside at conference, assisted by Bro. J. W. Wight. Moved that Brn. McGurk and Trembath act as secretaries in absence of district secretary. The duties of those assembled in conference was stated by Elder T. W. Smith. Statistical reports: Queensferry, no change. Leopold, no change. Hastings 44; 4 baptized, 1 received. Bishop's Agent's report: Balance last report, £61 6s. 6d. Received since, £9 19s. 6d. Expenditures, £5 12s. 11d. Balance £65 13s. 1d. Reports from the various branches and other officers convey a favorable impression of the work being done. Moved that Elder W. J. Trembath's name be submitted to General Conference for appointment in the Australian mission, and that he be financially sustained meantime. Moved that Bro. J. F. Burton be appointed delegate to General Conference to represent this district. Moved that in future, conference be held every four months, viz., May, September and January. Vote of thanks was given to Bro. Rennie for erecting platform in church. District officers, president of mission and all church authorities were sustained. Dedicatory services, conducted by Brn. Smith and Wight, were held on Sunday afternoon, after which Elder McGurk, president of building committee gave a short history of the rise and progress of the church in Victoria. Officers present, 1 apostle, 1 seventy, 7 elders, 3 priests, 1 teacher. Adjourned to Queensferry, Saturday, May 4th, at 10 a. m.

[To this may be added some items reported by Elder T. W. Smith as follows: "Minutes of previous conference read and corrected in regard to sustaining Elder Trembath in the field, financially, also in the appointment of Elders E. G. Jones and E. McGurk as circumstances permit; that the president of conference be requested to write to the Minister of Public Instruction for permission to use the State Schools by the ministry of the church."—Ed.]

CENTRAL TEXAS.

Conference convened with the Elmwood branch, March 16th, E W. Nunley president. Branch reports: Elkhart no change, Elmwood 39, 5 baptized, 10 removed, 7 expelled, 2 died; Texas Central 30, 14 removed, 4 expelled: Lone Pine 20, 1 baptized; Cooks Point (new) 26 Elders reported: J. W. Bryan, I. N. Roberts, L. H. Ezzell, H. L. Thompson, S. W. Simmons, E. W. Nunley baptized 11. Priests: C. C. Holcombe, F. C. Gough. Bishop's agent's report: Due agent last report $2 15, received since $131 50, paid out $140 60, due agent $9 10. District officers were sustained. I. N. Roberts was elected delegate to General Conference. A petition was sent to General Conference to send A. J. Moore back to this mission the coming year also as many others as they may see proper. Adjourned to meet with the Elkhart branch, August 9th. A motion carried that a Reunion be held at Cook's Point, beginning July 5th, 1889 Preaching by Elders I. N. Roberts, L. H. Ezzell and E. W. Nunley. Adjourned.

POTTAWATTAMIE.

Conference convened at Council Bluffs, Iowa, February 23d, H. N. Hansen presiding. T. Scott secretary. Branch reports: Council Bluffs 178; North Star 76, 1 baptized, 1 received; Hazeldell 39, 1 died, 1 removed, 1 marriage; Crescent City 79, 2 ordinations. 1 marriage. Reports of Elders: J. A. Davis baptized 2, W. E Peak, H. N. Hansen baptized 3. J. P. Carlisle, J. Carlisle baptized 1, A. Hall has acted as Bishop's agent, C. A. Beebe, F. Peterson baptized 4. W. Gess, J. Evans, Bro. Loomis baptized 3. Bro. Casterson, Bro. Jones, R. McKinzie, Bro. Duel. Moved and seconded that we proceed to elect delegates for the April Conference. The following were elec-

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ted for delegates to General Conference: C. A. Beebe, H. N. Hansen, Robert McKinzie, W. E. Peak, D. K. Dodson. H. N. Hansen was sustained district president. Andrew Hall was sustained Bishop's agent and Thos. Scott secretary. Bishop's agent's report: On hand October 25th when last reported $19 30, receipts $539.62, disbursed $516 25, on hand $23.37. Adjourned to Council Bluffs, Saturday, June 29th.

NOVA SCOTIA.

Conference called by A. H. Parsons March 9th, at South Rawdon chapel. The president announced the conference open for business. Bro. Robinson was invited to take part. Sr. Elmira Wood was elected clerk pro. tem. Reports were read as follows: H. H. Robinson had labored in Port Greville, Parrsboro, Lakeland, Canning, Delhaven, Lockhartville, Hillsdale, Ashdale and Mt. Uniack Mines; baptized 3; assisted to confirm 4; blessed 1 child; administered to several, etc. Alfred Wood, teacher, visited all the Saints in this branch except two, and found them, in most cases, in good working order. Felt well in the work and wishes to continue. A. H. Parsons reported having labored in all the above named places (except Parrsboro,) and four others. This branch was in better working order than when he came; still there is good opportunity for improvement. Report of South Rawdon branch read and approved: 20 members, 2 received by letter, 1 dead, 1 expelled. H. H. Robinson was chosen president of the district, and Sr. E. Wood secretary. General church authorities were sustained. Conference reaffirmed that E. C. Briggs represent them at the General Conference; if not, conference to appoint a delegate for this mission. Conference instructs the delegate to vote for the adoption of the epistle of the twelve. Preaching by A. H. Parsons. Dedication services at 11a. m.; sermon delivered by H. H. Robinson, prayer by A. H. Parsons. Preaching at 7 p. m. by A. H. Parsons. Adjourned to call of president.

WELSH MISSION.

Conference of the above mission convened at Aberaman, Wales, October 28th, 1888, at 10 a.m., J. T. Davis president, D. Lewis clerk. The minutes of last conference were read and approved. Eastern district was reported: Branches 6, seventies 1, elders 17, priests 8, teachers 1, deacons 2, died 1, emigrated 1, members 55, total 84, W. Morris president. Western district: Branches 2, elders 11, priests 4, deacons 2, baptized 3, members 50, total 70; D. Lewis president. Bishop's agent's account was reported: Balance last report £1 7s, received since £5 14s 0½d, paid out £6 10s 0½d, in hand 11s. Book account was reported: In hand when last reported £14 9s 10½d, received since £1 18s 11½d, paid out £8 0s 7½d, in hand £8 8s 2½d. Proposed and passed that brethren J. T. Davis, J. R. Gibbs and D. Lewis would form a board of publication for Wales. At 2 p.m. address by the president. The authorities of the church were sustained; also J. T. Davis president of the Welsh mission, W. Morris president of Eastern district, D. Lewis president of the Western district, J. E. Hughes for North Wales, and all the elders, priests, deacons and members. The gifts of the Spirit were enjoyed. At 6 p.m. preaching by J. Jenkins and E. A Davis. Adjourned to meet at Llanelly, Whitsunday and Whitmonday.

SOUTHERN INDIANA.

Conference convened March 9th at the Pleasant Ridge branch, M. R. Scott president, V. D. Baggerly secretary. Branches: West Fork; Olive; Union 1 death; Amanda; Byrnville 10; 3 baptized; Raceville; Eden; New Trenton and Pleasant Ridge not reported. Elders: M. R. Scott (baptized 5), L. F. Daniels (baptized 1), V. D. Baggerly. Priests: S. Grover and J. Hyde. Teachers: G. Jenkins, I. Sandage. Resolved that the branches of this district be represented by delegate vote to the district conference, and that each branch shall have a vote for every 6 members or fraction thereof. Resolved that T. Wheeler and G. Jenkins labor in Harrison and Floyd counties; that S. Grover and S. Hyde labor in Crawford and Perry counties; that J. Fisher and W. Marshall labor in Jefferson and Ripley counties; J. Chappelow in Johnson county, L. F. Daniels in Davis and adjoining counties and that all elders, priests, teachers and deacons report either in person or by letter to next conference. Resolved that we request General Conference to continue Elders V. D. Baggerly and M. R. Scott in this district and as many more as they can. General authorities of the church were sustained; also M. R. Scott as president of the district and V. D. Baggerly as secretary until next conference. Adjourned to Olive branch, near New Marion, Ripley county, Indiana, June 8th, at 10 a. m.

PHILADELPHIA.

Conference convened at Brooklyn, N. Y., Saturday February 23rd, J. Squire president, H. H. Bacon secretary. Branches: Brooklyn 53 2 baptized, 1 removed; Philadelphia 47, 1 died; Hornerstown and New Park not reported. Bishop's agent, A. Cameron reported: Balance last report $130 08, received since $68 55, total $198.63 credited, by W. H. Kelley $116 00, postage $1.00, total $117 00, balance $81 63. Audited and found correct. District treasurer, H. H. Bacon reported balance last conference $1 67, received from Brooklyn branch 65 cents, received from Philadelphia branch $2 05, expenses to conference $4 00, balance 37 cents. The report of the committee on reunion the coming summer in Brooklyn was received and committee continued with power to act. Elders reported: S. Stone, G. Potts, Joseph Squire. Priest J. Potts reported his labors as acting deacon of Brooklyn branch, and H. H. Bacon as president of the Philadelphia branch. A letter of testimony was read from sister Vincent of Bridgeport, Connecticutt. On motion Bro Joseph Squire was sustained as president, H. H. Bacon as secretary and treasurer, and A. Cameron as Bishop's agent. On motion Brn. W. H. Kelley and E. L. Kelley were requested to represent this district at the General Conference. It was the unanimous wish of the Saints that Bro. W. H. Kelley be returned to this mission. On motion the secretary was instructed to notify the members residing in the district holding letters of removal to deposit them with the nearest branch or they would be placed on the list of scattered members. Resolved that we sustain all the authorities of the church. Preaching by W. H. Kelley. Adjourned to meet at Brooklyn, Saturday, August 24th. The New Park statistical report was received by the secretary after conference showing an increase of two by baptism.

Miscellaneous.

DIED.

JOY.—At Dennisport, Mass., after a painful illness, March 15th, 1889 Sadie F. Joy, the only and loving child of Bro. Frank and sister Lydia D. Joy; aged 24 years, 6 months and 17 days. Funeral Sunday, March 17th, in the Saints' chapel, with sermon by Elder John Smith. Every available seat and all the standing room in the chapel were occupied, and many were unable to gain admittance and were forced to return home or stand out in a driving rain storm. The speaker was favored by one of those special feasts of liberty which the Lord alone bestows.

BULLARD.—At her son-in-law's home, Bro J. A. Smith, near Lenox, Iowa, March 18th, 1889, Sr. Elizabeth Bullard, of consumption. She was born in Leeds county, Upper Canada, in 1810, and was 78 years, 9 months and 10 days old. She was married to Daniel Bullard November 14th, 1827, in Leeds county, Canada; was baptized into the Church of Latter Day Saints January 1st, 1837, by Elder John E. Page, and since has always borne a strong testimony to the truth of the work. For three years she has been a sufferer, and for the last seven months was confined to her bed, bearing all with Christian fortitude. In her last hours she testified it was well with her, and that she would come forth in the resurrection of the just, and besought us all to meet her. None of her faith being present to preach her funeral sermon, she requested it should be preached in the Des Moines Valley branch by Bro. William Nirk, or some one appointed by him. Not knowing his address I put her request in the *Herald*. A friend of hers, a Methodist brother, by request read and prayed at the house. She was laid in the Creston Cemetery where one son and a number of grandchildren rest. There we were met by a number of mourning friends with a Congregationalist minister who with a few appropriate remarks repeated a portion of the fourteenth chapter of St. John and offered prayer. We left her to await the resurrection of the just.

HART.—Near Angola, Kansas, May Belle Hart, March 2d, 1889, aged 23 years 5 months 27 days. She was baptized by brother J. T. Davis, March 23d, 1884 She leaves her companion, three tender children, a loving father and mother, a sister, seven brothers and many friends to mourn her death. Although she was backward in public worship, she was a strong believer in secret devotion; a faithful wife and true saint. The example she set before her household and companions assures us that her spirit is with the saints immortal.

Plucked like a tender blossom in the spring of life,
She has filled her mission in this world of strife.
And her life being a model to almost all,
She was ready and answered to our Master's call.

BISHOP'S APPOINTMENT.

In accordance with the recommendation of the recent conference, held in Tennessee and Kentucky district, recommending Bro. Peter B. Seaton as my agent for said district, I therefore appoint him as such for said district and recommend him to the Saints that they may aid him by their prayers and means.

G. A. BLAKESLEE, *Presiding Bishop.*

TO WHOM IT MAY CONCERN.

Be it known that Elder J. L. Pride is not a licensed minister of the Reorganized Church, but is now under serious charge for unchristian-like conduct. W. W. BLAIR,

Of the First Presidency.

LAMONI, Iowa, March 26th, 1889.

NOTICE.

Information wanted that will help us to find Sister Jennie Peat, formerly of Fall River, Mass. When last heard from she was in Rhode Island. Any one knowing where she is located will confer a favor by corresponding with John Smith, 773 Purchase street, New Bedford, Massachusetts.

BLUE GRASS LEAGUE.

As provided in articles of association the annual meeting of the League will be held on the second Wednesday of April, 1889, it being the 10th day of April next. Place of meeting, Superior Court Room, Creston, Iowa; time, ten o'clock a. m. Every city, town or township having an organization such as a "Business Men's Association," "Farmers' Club," "Board of Trade," or like organization, having for its object the material up-building of its locality, and having paid into the treasury of the League $25, and $15 additional for each 500 of its inhabitants (excluding first 500 according to state census of 1885) and consented to the rules and regulations of the League, is entitled to send two delegates to the annual meeting. At this date the membership consists of Corning, Villisca, Red Oak and Creston. Assurances have been received from Clarinda, Shenandoah, Leon, Osceola, Murray, Afton, Glenwood, Fontanelle, Farragut, Greenfield, Mt. Ayr, Conway, Lenox and Bedford, that before the annual meeting their quota of money will be in the hands of W. W. Ellis treasurer of Villisca. There is still time for towns that have not organized to do so if action is promptly taken. It now seems probable that many villages and towns will organize and select delegates who will bring the membership fee to the meeting. For benefit of those who have not seen the articles of association it is stated that they provide for an executive committee

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composed of one person from each county joining the league. The committee as it now stands is as follows: W. S. Johnson of Decatur county, C. A. Lisle, Page; W. W. Ellis, Montgomery; A. M. Beymer, Adams; M. A. Raney, Adair, and J. B Harsh, Union. Where there are two or more towns in a county which join the League the organizations of such towns should meet together and select a vice president for the county who by virtue of his said office becomes a member of the executive committee. All the towns and counties of Southwest Iowa are earnestly invited to join the League. The question may be asked what counties are considered as embraced in the blue grass region of Southwestern Iowa. The answer is, any county that can furnish evidence that by the use of the tame grasses, for early spring, summer, fall and winter pastures the feeding season for live stock can be profitably reduced to 65 days, or less, in said county. The following counties are specially invited to be present at the approaching meeting: Adams, Adair, Appanoose, Clark, Cass, Decatur, Fremont, Madison, Lucas, Montgomery, Milis, Page, Pottawattamie, Taylor, Union, Ringgold, Warren and Wayne. The design of the League is to advertise to the world the unexcelled advantages of soil, climate, water, natural resources and productions of Southwest Iowa to the end that emigration from the older states may be attracted to this region. The organization was effected on February 26th, 1889 and already much has been done, but it is confidently expected that at the April meeting the whole of the territory to be benefitted by the movement will be enlisted in the enterprise. It is hoped that work will begin right after the annual meeting. Come and help organize, remembering the plan is to advertise *Southwest Iowa as a whole*, and unless each locality does its share the project will be abandoned. We have the best country under the sun —let's let folks know it. C. A. Lisle, of Clarinda, secretary, J. B. Harsh, of Creston, president.

PATRIOT AT GENERAL CONFERENCE.

We have secured Elder R. M. Elvin to represent the *Patriot* at the April Conference. He will furnish all with sample copies and bills, and will take subscriptions. The design of the *Patriot* is the reflection of truth, the commendation of virtue and patriotism.—in short, to do good.

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Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, April 13, 1889

GOOD THINGS IN UTAH.

Now that so much is being said and done against the evils of the Utah Mormons, it is time to stop and enquire after the good things found among them; for certain it is that there are many excellencies to be noted in their history ever since, and even before, they entered upon the "salt land and not inhabited."

Their devotion to their religious convictions equals in intensity that of the ancient Jews and Christians, and is a repetition of that seen among the Vaudois of Piedmont, the Huguenots of France, the Covenanters of Scotland, the Quakers, the early Methodists and other bodies of ardent spirited dissenters and reformers.

No one at all acquainted with their history will deny that the rank and file, (whatever else may be said of their leaders), are heartily sincere in their religious and social sentiments and think they are doing God's service in any and all their ministrations and practices.

A poor people as they were from 1846 to 1860, would not have braved the hardships and dangers incident to crossing sea and land in the most humble and forbidding manner, making a thousand miles' journey over an almost rainless, treeless desert, if they were not actuated by a high moral purpose and sustained by sentiments bordering upon divine inspiration. Nor is it the work of base, ignorant, and vicious hearted people to build up hamlets, towns, and cities such as are found throughout Utah, and make at least tolerable provision for the poor among them.

The Utah Mormons have done not a little in the way of education, yet had they built fewer temples, and more numerous and extended institutions of learning, it would have been more to their credit and real profit. But this temple building speaks volumes for the zeal and integrity of those who furnish the means, even if it is fanatical and founded in the craft of bad leaders.

As a body the Utah Mormons are notably industrious and persevering. Their frugality is of a high order. They are comparatively a temperate people so far as using intoxicants and narcotics (such as spiritous liquors and tobacco), are concerned. Even tea and coffee find no place with some, on religious grounds. And yet, not a few among them give a loose rein to their appetites in this direction.

There is a fair and commendable measure of civil and social order among the people. And aside from their evasion and resistance of the law against plural marriage and its outgrowths, a comparison between the Utah Mormons and the citizens of other territories results largely in their favor.

Brigham Young's was an iron rule—everything had to bend to his will, in a general way, till about 1869. After that he rapidly lost power over the masses.

It was to his personal interest, every way, to have the people industrious, frugal, temperate, and orderly. His teachings ran largely in this direction, instead of on religious matters as set forth in the sacred records, and it is claimed by those who lived there from the first settlement of the territory that, at times, he and his co-adjutors used very arbitrary and lawless methods to enforce his will and make it sovereign. It was said and sung that,

"Brigham Young, he is the lion of the Lord
He rules his people by the power of his word."

While this kind of rule resulted in a forced quietness and submission on the part of the masses, it robbed them at the same time of their individuality, agency, and inherent manhood, and made them the blind followers of a selfish dictator, whose personal will was their supreme law.

The Utah Mormons have accomplished much good throughout all their mountain country; but when one stops to think what more might have been done had Brigham and his followers kept clear of polygamy and its like, used the means put in temples in building up educational and manufacturing interests after having first sent out the gospel as found in the sacred books of the church to all quarters, what has been accomplished for good seems comparatively insignificant. No one could ask for better opportunities than Brigham and his followers had to found and build up a community, notwithstanding the country in which they located was new; for no sooner had they got fairly located in Utah than they were largely aided by the gold seekers and emigrants to the Pacific coast, Montana and other western and northern localities. Then came the Mormon war, then the late civil war and Indian wars, then railroad building from the Missouri River to the Golden Gate with branches running north through Utah, Idaho and Montana, also south and east through Utah and Colorado, all bringing wealth to Utah. To this add the opening out of mines in Utah, Nevada, Idaho and Montana, including the various coal fields in Utah, Wyoming and Colorado and it will be readily seen that the Utah Mormons have had rare opportunities to increase in worldly wealth and become rich in temporal matters. So that, however hard and unpromising their beginnings were in Utah, splendid opportunities came to them in good time and wealth poured in upon them in great abundance. It is true that this wealth lodged, largely, in the hands of Brigham Young and a few others, yet the most of the rank and file of the people, by their industry, temperance, frugality and perseverance have wrought nobly and well and secured homes, some attaining a competency. Had the money squandered in building temples, fighting Congress and United States officials in the interest of polygamy, etc., etc., and in various speculations of Brigham Young which met with disaster, been spent in building up genuine gospel work. education and manufacturing interests, Utah to-day would be far superior to what it now is, her people far more prosperous, united and happy, and her influence for good a mighty power in the land. We should readily credit the Utah Mormons for all the good they have done and treat their short-comings with due forbearance and moderation.

EBENEZER ROBINSON.

IN A late *Return* Mr. Robinson insinuates that the writer of an editorial in the HERALD for the 9th ult., entitled "Ebenezer Robinson" was not actuated by a good spirit when writing it, and he expresses the opinion that Joseph Smith was not the writer of the document. In the latter he is correct, and as to the spirit which prompted said editorial, all must judge for themselves. We regret having occasion to write of these matters again.

If Mr. Robinson has not yet learned that the church as a whole, and especially some of its leading men, have suffered in reputation over his railroad experiments, it is well he should know it now; for it is a fact patent to hundreds both in the church and outside of it, and has caused no little reproach which the Saints—and especially the elders—have had to meet and explain as best they could. We do not propose to discuss the methods he used in that unfortunate venture—it is a dead issue, a thing of the past—but we are anxious

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the Saints and all other interested parties should know that the church, nor its leading men had anything to do with that scheme, either in its inception, its conduct, or its failure, though some had been led, by certain representations, to hope it would succeed.

The HERALD has not revived these matters, for they are still being discussed both by letters and in personal conversations, and the HERALD has simply undertaken to say to all, and for all time, that the Reorganized Church is not now, and never was, a party to that venture, and was not and is not now responsible for its failure and the consequent losses and disappointments falling upon many in and outside of the church. We seek to defend the church from blame in the matter. Let the lightning fall on those who merit it, and let the innocent go free.

We have said, and still say, that we do not believe Mr. Robinson's motives were bad when he engaged in railroad building; but we always thought, and now think his judgment badly at fault.

All do not look upon these matters as charitably as we have done, but are free to express their utter condemnation of the project from its inception to the present time, both as to motives and methods in originating it, conducting it, and especially in the ending up of the concern. And when our own members complain over their losses to us, what else could we do, in all honesty and fairness, but refer them to the laws of the land for redress as our church covenants enjoin?

The Reorganized Church had no more to do with that railroad movement than Melchizedek had with the building of the tower of Babel.

S. F. WALKER.

IN our obituary column will be found the particulars of the life, public services and death of Bro. Samuel F. Walker, who recently died at Lamoni. In his death the church loses the services of a good and able worker; one whose interests were ever those of the church. We shall miss Bro. Walker in the office, for association with him was always pleasant and profitable. The church will also miss his literary contributions in support of the latter day work. A tried and true one has gone to rest.

A REPORT comes to us from an apparently reliable source that Bro. W. W. Blair claimed once to have had a vision in which it was shown him that Christ would come in 1896 or before. This is to say that W. W. Blair never claimed anything of the kind. He has ever believed that the Jews would be gathered to Judea, their commonwealth be established, and the nations, led by Russia, would go up to overthrow and spoil Israel as is set forth in Ezekiel chapters 38 and 39, also in Zechariah 14, etc., etc. He has also ever held that Zion will be redeemed and built up before the second advent, and that this will not take place till the Saints, gathered largely into the regions near Zion, have found merited "favor and grace" with the people, their numbers become "very great" and are "sanctified" before the Lord, that their "banners may be terrible unto all nations" by reason of their righteousness and goodly influence, so that these very nations "may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ," as is so plainly set forth in the revelation of June 22d, 1834, in Doctrine and Covenants and reaffirmed in the revelation of March 3d, 1873, Doctrine and Covenants 117:11. Whoever will read these Scriptures faithfully and wisely and believe what is taught therein will not look for the second coming of Christ nor the building up of Zion till the contingent and proceeding conditions are had. The error of some people lies in construing the word of God to suit their personal theories, personal interests, or personal desires, all of which is deceptive and dangerous, perverting the judgment and leading into error, disappointment and disaster. Do not believe all the rumors abroad till they are found true—and then judge wisely and with caution.

EDITORIAL ITEMS.

THE Saints of the St. Louis, Missouri, branch have presented the editorial department of the HERALD Office with a nice and neatly framed large photographic view of their new chapel, situated No. 2518 Elliot avenue. We accept it as an evidence of their zeal and devotion to the cause of truth, and shall place it where the traveling ministry passing through Lamoni may see it and know where to sound the gospel trump in the Missouri metropolis.

We are officially notified that the late Little Sioux conference recommended Bro. J. C. Crabb for appointment by General Conference to labor in that district the coming conference year, and that the clerk, by mistake, omitted to mention it.

We learn by late letter from Bro. R. Winning, of St. Joseph, that the Unity Society of that city has tendered the use of its Church to our people during our coming General Conference there. This kindness we trust will be duly appreciated by our people and all lovers of religious freedom and liberal thought. The action is Christian—doing by others as we would wish to be done by.

Brethren J. H. Peters and M. H. Forscutt came the 28th ult., and immediately set to work auditing the accounts of the Board of Publication.

Brethren J. H. Lake and R. C. Evans of the Canada mission visited Lamoni, *en route* for General Conference. The brethren were in good spirits and their visit and preaching were edifying to the Lamoni Saints. Bro. I. L. Rogers also reached Lamoni on the 2d inst.

Bro. A. McKenzie, of Merlin, Ontario, wishes us to say to those expecting him to preach among them, that he can not do so at present.

Sr. Mary A. Wilcox of Blake's Mills, Ohio, writes to order the HERALD and say she thanks God for bringing her into the fold of Christ.

In a letter of late, Bro. Asahel Armstrong, of Grand Blanc, Michigan, says he has been healed of rheumatism of late and that he knows the gifts and blessings of God are in the Reorganized Church.

Bro. Frank Sawley wrote from Valley Junction, Wisconsin, saying: "The work is rolling onward here. Four more have been baptized since I last wrote, six others are ready, and others are nearly so."

Sr. Lettie Chivington, of Manitou Park, Colorado, thinks a faithful Elder could do good work in that place. There are five members of the Church there now.

Bro. S. C. Smith of Wheeler's Grove, Iowa, asks us to say in the HERALD that the Camp-meeting to be held at that place next fall will begin August 31st and hold over two Sundays, to the 9th of September, and that the committee having it in charge is composed of D. Hougas, H. Smith and Samuel Wood.

Some time in February a Bro. L. B. Merrill of Des Moines, Iowa, sent us an obituary notice of Sr. Rebecca A. Cracraft but no items of birth or place of death, interment or any referring to the funeral were given. If Bro. Merrill or any of the relatives or friends of Sr. Cracraft will furnish us with these items we will gladly publish them.

Bro. J. G. Depue of Big Springs, West Virginia, wrote March 24th, stating that they had a large branch at that place and that prospects are good for more uniting when the traveling ministry returned. He mentions an article which appeared in a Georgia paper, which was sent to Big Springs to hinder the progress of the work there. We have not yet received said paper but we wish to inform all concerned that we have no connection with the Georgia parties reffered to, if indeed those parties have any existence outside of some one's imagination.

The Forum, a monthly magazine of 114 pages of superior reading matter, comes regularly to our table. Its contributors are among the leading writers of the times and treat of living issues in an attractive and thorough manner. It is published at 253, Fifth Avenue, New York, at $5 a year.

Bro. Nicholas Stamm writes from Des Moines, Iowa, that his name was omitted from the reports of the preaching services in the Des Moines district conference. Whether by mistake or not he did not know. We trust it was through an oversight as we have heard the Saints of that district speak appreciatingly of Bro. Stamm's labors, and we see that they also mention them in making their yearly report to the general church secretary.

Our aged brother and sister, John and Christina Landers, who have been visiting at Blue Rapids, Kansas, write April 1st from that point as follows: "We are all well and have had one of the best conferences ever held in this district. Seven were baptized—two men and their wives, one man the head of a family, and two others. The preaching was grand. Brn. Brand, Shute, Kent and Beebe were present, and a good representation of the district was had."

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Bro. E. DeLong wrote April 1st from Tawas City, Michigan, "Am preaching in this place every night to large audiences. I baptized four yesterday."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

I SHALL FIND REST.

A little further on—
There will be little time—I shall find rest soon;
Thus do we say, while eager youth invites
Young hope to try her wings in wanton flights,
And nimble fancy builds the soul a nest
On some far crag; but soon youth's flame is gone—
Burned lightly out—while we repeat the jest
With smiling confidence—I shall find rest.
A little further on.

A little further on
I shall find rest; half fiercely we avow
When noon beats on the dusty field and care
Threats to unjoint our armor, and the glare
Throbs with the pulse of battle, while life's best
Flies with the flitting stars; the frenzied brow
Pains for the laurel more than for the breast
Where love soft nestling waits. Not now, not now,
With feverish breath we cry, I shall find rest
A little further on.

A little further on
I shall find rest; half sad, at last, we say,
When sorrow's setting cloud blurs out the gleam
Of glory's torch, and to a vanished dream
Love's palace hath been turned, then—all depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely then doth seem
This shadow haunted world. We, so unblest,
Weep not to see the grave which waits its guest;
And feeling round our feet the cool, sweet clay,
We speak the fading world farewell and say:
Not on this side—alas!—I shall find rest
A little further on.
—*Robert Burns Wilson in "The Century."*

SILENCE TO THE LORD.

Art thou tired, oh, so tired,
Thou would'st beneath the green turf lie?
Art thou so weary of this life
And all its cares, thou wilt not try
To let the heav'nly light shine through?

Dost thou not know of that sweet rest,
That perfect "silence to the Lord,"
Which asks of thee no strength of thine,
Not e'en to frame a single word,
Yet will thy fainting heart renew?

'Tis not "the last;" God ne'er forsakes
The soul which, trembling rests on him;
He only asks for faith and love;
Christ took the burden, care, and sin
And brought this "rest" for you.
—*Churchman.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Mary Britain requests the prayers of the Union in behalf of herself, that she may be restored to health. She has been afflicted for nearly two years.

Your prayers are requested in behalf of Sr. Cynthia Graham, of Henderson, Iowa.

DELOIT, Iowa, March 19th, 1889.

Dear Sister Walker:—As our president requested me I will try and write of what we have done in our Mite Society at Deloit. It is improving, and we have a good attendance. We meet every Saturday afternoon from house to house. Our work is piecing and quilting quilts, and also sewing carpet rags and making carpets. These we sell to get means for the good of the cause.

SR. JANE GOFF, President,
SR. SENA A. DOBSON, Sec.

February 20th.

Dear Sisters of the Home Column:—I feel that it is my duty to write to you and bear my testimony to this work, that I know it is of God. I have had many testimonies concerning it. My prayers have been answered many times; although I have passed through some very severe trials, the Lord has stood by me, and he promised me in a dream that he would be with me in all my troubles, and I for one greatly feel the need of his help, especially in raising my children. I have six children, five girls, and one little boy. Pray for me that I may bring them up in the way they should go.

We have no preaching here now, but we expect Bro. Moler back next month some time. He came here last October, and preached at Liberty Hall and two other points about twelve miles from here. His stay with us was near four months, in which time he baptized sixteen; among them my husband, my eldest daughter, my sister and my niece. I yet have a father and mother that are not in the faith with us. I ask an interest in the prayers of all the Saints in their behalf, that they may yet see the light of the everlasting gospel, and may be obedient to the same, that my joy may be full.

Bro. G. T. Griffiths also paid us a short visit, and gave us some excellent sermons, and baptized one, and reorganized our branch. We are scattered very much so that we can not all get together; but a few of us meet once a week and have prayer meeting. But most of us are very young in the cause and feel our weakness. Pray for us, that we may be strengthend by the Spirit and may be found faithful unto the end, is my prayer. Your sister in Christ,

F. MONEYMAKER.

NEWARK, Dakota, Feb. 22d.

Dear Sisters:—As we are still here on the wild prairie I thought a word from this part of God's moral vineyard would be of some interest, also interesting to the many readers of the Column. There are countries that God has blessed more abundantly with trees and rivers to please the eye, also to please the soul; but, if this country is destitute of the many beautiful groves and pleasant sceneries, he has also something here to make the soul rejoice exceedingly; for besides the beautiful prairie extending for miles and miles, it has its surface covered with the golden grain in the harvest time, which is most beautiful to behold, especially when we hear the busy hum of the great harvesters as they plunge boldly through the grain, leaving it behind them all in bundles ready to be thrashed. Often when I see those great harvesters, two and three in one field of golden grain, and the handsome work done, I think of the vast harvest of souls to be gathered in and the scant supply of reapers, oh, dear sisters, my neart yearns for the dear ones. Oh, that the church could send two or three reapers into one field! how soon could our ministry say to the workmen, "well done." But some fields have to be entirely untouched for want of means. Let us pray for God to bless the Saints with good crops, that they may be more able to send reapers out. Now let us see to it, after the grain of the Lord's harvest is cut and bound by the respers, that it is all set up in good shape, that none of the bundles get knocked down by the tempest and left to perish before it can be brought to the garner. What I mean is this, after the elders have gone out and preached the word and have baptized a goodly number and perhaps organized a branch, let us as faithful handmaidens follow up the work of the elders in praysr, and if one of us should be the wife of an elder, and are near where we can handily besides our home duties let us help in the work as opportunity offers. Let us organize a Prayer Union among the sisters if possible, and by so doing we may save many a bundle of good wheat which might otherwise be lost.

Night before last I dreamed that I saw a large field of grain, and my husband had a self-binder and was to cut the grain and I was to go behind and set up the bundles; and as there is a branch here and my husband is the presiding elder, and there are those that he has reaped, I intend to see to it, if possible, that we do what we can.

Your sister,
AMANDA M. OEHRING.

LAMONI, Iowa, March 12th.

Dear Sisters of the Home Column:—I have never before attempted to write any for the Home Column. I have often thought of doing so, and can not tell why I have not, unless it was my inability, and when asked a week or two ago why I did not write some for the *Herald*, I only answered, "If I could write anything that would do anybody any good, I would." But in thinking on it afterwards, I could not help but think how, if my mother had lived, she would have enjoyed writing to the Home Column, and I noticed that the impossibility of my doing any good would lay in my not trying. I have never thought strongly about writing without an almost uncontrollable desire to tell the sisters about my mother and the habits of my parents, and the training of our childhood; and I have just as often thought that I might be using the space in not just the right way, and have let the time pass along. But as we have to have something to write about, and the Home Column is to benefit our homes, it might not be amiss to write some about the teaching of our youth and the life's example we had set before us. As we are likely to write on the subject uppermost in our minds, so this is to me; and as I begin to write there are so many things that come to me that I already fear that my letter may be too long.

It was a practice in the household since I was old enough to remember, to have reading and prayer each morning, and prayer, with often a hymn sung, in the evening. And never upon more than two or three occasions in my life can I remember of prayer being missed; and so sincere were they in the belief, that the result of this practice was that we were preserved from danger and accidents, that as my father came in to dinner one day, (after mother died), having forgotten prayer that morning, he said, "My children, in our being called so suddenly from the table this morning, just as we were finishing breakfast, I forgot to return to the house for prayer, let us not fail to ask the Lord in secret to watch over us during the remainder of the day, and we will not forget it again." My mother led

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the prayer in the evening. She also, after her work was done in the morning, spent a few moments reading, and had prayer to herself in her bed-room. Although she did not compel us to do the same, she reminded us of it very often, and wished us to put ourselves in a way to perform the duty of our own accord.

She often spoke of the prophet Daniel who prayed regularly three times a day, and told us that the command even went farther than that; and that was to "pray always" or "pray without ceasing." And the beauty of her teaching was that in everything her example never digressed from her precept. We so often noticed when she was at her work, he lips moving silently as though talking, that we grew to always think that her heart was ascending to God in silent prayer. How did we know but that it was for us she was praying, and oh! how our hearts swelled with love for her as we watched, and would not break in upon her silence, we were so sure that we were not mistaken in our thoughts. I never asked her what her thoughts were at any time, for I think it was her teaching made me think so. And I have said to myself, Surely she comes as close to keeping the command to "pray always," (that she has quoted to us so often), as one could possibly come, as she told me once that she did not know as she had ever seen one of us go from our home for a longer or shorter time without committing that one to the care of God. Was it any wonder then that her family were all spared to be a comfort to her and be with her as long as she was spared?

This is a bare beginning of her life, lived in the presence of her children. Is it strange that we feel to-day that in following her life's example also, and that as my oldest brother has expressed himself to me several times, that as he thinks of mother he can feel her presence ministering peace and comfort to his soul, and he firmly believes that she is one of the "ministering angels."

When she was taken away we felt that her's was the blessing, though ours was the loss, and felt to say: "Lord, take her home, 'twill not be so hard as to see her suffer longer." I did not realize the many days, months, and years, and the pain that would be tugging away at my heart, the longing to set my eyes on her dear face again, until I could almost think I could see her coming to my room. I do not know as I have received any comfort, for the wound has grown deeper and deeper to me, and I can not say that I feel resigned as I did when she was taken away. I may not have sought diligently enough for comfort and strength to Him who alone is able to heal. I may be all to blame.

We two girls were fifteen years old when she died, and we had one brother eighteen and one seven. The only word she left us was to remember all she had taught us. She did not need to teach us then, she had not waited until the eleventh hour. "She had done what she could." If we do not prepare ourselves to meet her at the great day of rejoicing it will not be her fault.

I am afraid I have written too long, and that this may not be as interesting as it ought to be; but 'tis scarcely a beginning of her teaching. But notwithstanding this great trial, if I could know that some day my children will feel with regard to me as I do of her I should be more than content. Can I estimate her worth too highly? More than one sister living around here will say with me that "undoubtedly I could not."

Sister Frances, this is worth printing, and the sisters will consider that this my first trial and that I am perhaps younger than any who have written, I will try again.

May God's blessing rest upon us all, and let us remember that the time left us is growing shorter.

A sister in the only true gospel,

MABEL GAULTER.

Dear Mabel: Let us hear from you again, and let this one thought give you courage if tempted by timidity. "Whom though she be dead yet speaketh." Fathers and mothers often live their lives over again in their children. Your dear mother was called early to her rest. It should be yours to rejoice that she has entered into that rest, and to take up the battle of life with a brave, strong heart, putting your entire trust in God who is able to bring you off more than conqueror. Thus will your mother live to us again in the child of her love.—ED.

Dear Sisters of the Home Column:—After so long silence I again take up my pen to communicate with you. Why this long silence I can hardly tell. The change from the active, public life of the past few years, to one so retired, and, I might say, secluded, as were the first few months after our arrival in America, was so great, that it produced a reaction, or a spiritual stagnation, and really I had nothing to write except personal affairs, and for such I had no right to occupy space in the Column to the exclusion of better matter. But I did not lose my interest in the Column; neither has it suffered because of my silence, though I may.

I have found much spiritual cheer and encouragement and I hope I have been benefitted by the practical instruction. And though I have never publicly expressed my thoughts concerning the "Prayer Union," I feel that it is, or was, the first step toward bringing to pass much good: how much, perhaps may never be known until the great day of reckoning: yet many will realize blessings, and I believe the whole church will feel its influence.

Prior to the promulgation of the "Prayer League," the sisters of Forster, Australia, met every Monday afternoon for an hour of prayer, and called it the "Mother's prayer meeting;" and from there comes the first testimony of healing in answer to their prayers. It was brought by the last Australian mail, and was one that made my heart to rejoice. It was that of the complete recovery of little Ada Taylor. The child—about five years old—had been sick for some months previous to our last visit to Forster, and for weeks she seemed just lingering between life and death. She had been administered to frequently, and always seemed to revive after it, but never received the desired blessing.

Then there came an inward abscess in her left side, or something of that nature. Whether it broke of itself, or was lanced, I do not know, but I learned that she then had medical assistance, and large quantities of materation were pumped from her side; after which she revived, but gave no promise of recovery. This operation took place some weeks before our last visit to Forster, and from that time she did not seem to suffer much pain, but just wasted away.

When I saw her there was no outward swelling or inflamation, but a constant discharge of a white watery substance oozing from a small round hole the size of a pea, between the ribs. This continued for such a length of time that it was feared her liver, in fact the whole inward side was consuming away; for the afflicted side was much shrunken, causing her right shoulder to be higher than the left.

She was still administered to from time to time, but her recovery was very doubtful, and the mother, fearing lest she should be charged with neglect if the child died, as well as to satisfy herself that nothing more could be done for her, once more consulted a physician, but was told they could "do nothing for her, as they did not know the nature of the case and could not ascertain without an operation, and she was too weak to undergo anything of the kind;" besides, her mother would not consent to it.

One day, at the mother's prayer meeting, the writer suggested that the child be made an especial suject of prayer in the meetings, that if it was consistent with the will of the Father, he would spare her. For a time it seemed like hoping against hope; though when we came away she was much better, so much so that when the day was warm she could walk out of doors a little, while holding to the hands of her little brothers. But she was far from being well, for the discharge was still coming from her side, and she looked so frail that a puff of wind might almost take her away. Her mother—Sister Emily Taylor—is a praying woman, and all the family are lovers of the latter day work, and I know their hearts are overflowing with graititude to God, that he has seen fit to spare the little child in answer to the many prayers offered up in her behalf. Sister Taylor writes me that she is now as well and strong as ever she was, for which I also feel to thank God; and may she live to be a blessing and comfort to her family, that none may have reason to regret that they contended so earnestly for her recovery.

I hope, in every instance where an especial blessing has been received, testimony concerning it will be given, that the faith of the members of the Union may be strengthened, and thereby they may increase their diligence.

There has been a subject on my mind for some time concerning which I think prayer should be made. The case is urgent enough to demand attention; I hope to speak of it at no distant day. May we each be true and faithful, and prove ourselves worthy of the blessings of God, and so live that we may have power with God to draw near unto him and receive every needed blessing.

SISTER EMMA.

HOME COLUMN MISSIONARY FUND.

Sr. Mary Despain, Galesburg, Ill.,	$0.75
Sr. Alice Harbottle, Newman's Grove, Neb.	1.75
Br. Chas. Curtis, Salt Lake City, Utah	2.75
Sr. Susan Green, Onslow, Iowa	2 00
Sr. J. M. Moldrup, Norman, Neb	1.00
Sr. Anjean Vredenburg, Little Sioux, Iowa,	1.00
Sr. E McDonald, Ayershire, Iowa,	0.50
Br J. F. Johnson, Windham, Kan	0.90
Sr. Effie J. Ewins, Woodbine, Iowa	0.25
Sr. Christiny Sears, Victor, Mont	1.00
Sr. R. Griffith, Vincennes, Iowa	0 78
Sr. Malvina Heavener, Piper City, Ill	1.00
Sr. Annie D. Howard, Benton Harbor, Mich,	1.00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Apr. 6th.

Pure water, pure air, and simple food, without narcotics, condiments, or stimulants, are best for human health.

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

Correspondence.

COOK'S POINT, Texas, March 20th.

Brn. Smith and Blair:—I reached Temple, Bell county, on the 6th; thence to Elmwood branch in said county, preaching twice to attentive hearers. I then went to Hill county, about seventy miles north of Elmwood branch, where I preached seven discourses, five in a schoolhouse, to quite a number of attentive hearers and I hope with good effect. I also preached two discourses in Bro M. Field's house and administered the sacrament to the few Saints at that place, which is near Peoria in said county. There was another place near where I preached in that county where people wanted me to preach but I could not on that trip, on account of having to return to Bell county to attend our district conference. It was well attended but was not as pleasant as could have been desired on account of the spirit of selfishness and contention prevailing to some extent; hope it may never be the case again.

I hope to be able to do more in the church this year than ever before. Our district petitioned General Conference to return Amos J. Moore to this mission. In bonds,

E. W. NUNLEY.

SAN BERNARDINO, Cal., March 29th.

Bro. Blair:—It is now nearly a year since we began to get ready to leave Australia for this land. All through our mission there we found the Saints a very kind, generous, open-hearted people, who loved the work of God and were willing at all times to defend it, and who were striving to shew forth the peaceable fruits of a saintlike life. Of course there were exceptions to this in a very few instances, but in general the Saints of Australia will compare favorably with those of any part of America. The young elders who landed just prior to our leaving will, without doubt, do good work in the colonies. They are able and capable, and although Bro. Butterworth is young in the work he is a young man of sterling value and will aid the work wherever he goes and will make himself needful to the work in positions where integrity, wisdom and faithfulness are needed. He and Bro. Wight are loved by the Saints there and are laboring diligently in the good cause. I hope nothing may arise to in any wise hinder their usefulness, but that they may be amply sustained by the confidence and prayers of all the children of the kingdom. It is certainly a good thing and commendable to see the young men of the Church dedicate themselves to the work of the ministry, and all such, if continuing faithful, need have no fear; for God will be their stay and comfort, and "no weapon that is formed against them shall prosper," and in truth's cause they will always be victors, for God will be with them for they are in His service.

Bro. T. W. Smith is probably at Tahiti by this time, having finished his work in Australia in getting the branches there properly organized into districts and putting the financial affairs of the church in order, etc. The Saints of Australia were much edified and instructed by his preaching and counsel concerning the laws and order of the church and much blessed by Sr. Helen's many testimonies and words of encouragement manifested by the gifts of the gospel; also by her quiet helpful manner among the sisters of the church. May God bless them in their present difficult field.

Since Bro. Joseph's arrival here I have had the pleasure of accompaning him in some of his travels in this district, he having visited and preached in towns and villages through the counties of San Bernardino, San Diego and Los Angeles; encouraging the Saints, strengthening the weak, instructing the churches and officers in their privileges and duties. His lectures on the marriage relation, and on Temperance were excellent and well received, in the town of Santa Ana especially, and have left an impression for good to the cause which will be permanent. His labors in San Bernardino are especially spoken of on the streets of the town by lawyers, doctors etc., and favorably commented upon. We are sorry to add that he has not as good health as the Saints would like to see him enjoy. My voice is improving. Hoping for the speedy triumph of the truth, I am yours,

JOSEPH F. BURTON.

SPRINGFIELD, Mo., March 28th.

Bro. Blair:—I learn since coming to this country that there are Saints contemplating and are actually moving into south-west Missouri and north Arkansas. Some of our people may honestly think that a move into south-west Missouri may be a nice thing simply because they know no better. But ignorance is not always bliss. I have traveled over most of the southwest; saw the old settlers, and if the looks of the people, the character of the outfits seen on the streets of the various towns, is an indication of the civilization and productiveness of the soil, then in the language of the Church of England—"Good Lord deliver us!"

If any are thinking of coming to this country, let them write Brn. Short and Pickering, Springfield, Missouri. Bro. Short knows every foot of land from Colorado to the state of Texas and can give the Saints an intelligent view. He is not in the real estate business, has no ax to grind and is reliable and intelligent. South of this place grain has hard work to find room to get up between the stones. Occasionally there are good farms, but those are not for pre-emption, by a long ways. Good farms in this country are as high as in any part of Missouri. The bench or ridge farms are worse than no farms at all.

If I should be induced to come to this country to farm by representations of cheap farms, I would be induced to curse the ignorance of the parties who induced me to come here. I am acquainted with every point in the state and would advise not to look for cheap land south of the Frisco line. Land about Carthage, Lamar, Nevada, Clinton and through that region sells at from fifeteen to thirty dollars an acre. I can get good farms in northern and central Missouri as far east as Centralia for the same. At Webb City, Joplin and other south-western points zinc and lead ore are being taken out in large quantities. Miners who understand that kind of mining can do well at any those points. But, Saints, do not pack up and move into the south-west until you first have gone and given it an intelligent investigation.

Not long ago I could have bought good farms in Harrison, Nodaway and other counties on down to Centralia, for fifteen, twenty to twenty-five dollars per acre, where you have good soil and good markets.

Should any of the Saints contemplate farming in Missouri I could get them farms for four or five families in a community where they can organize a branch, enjoy social companionship and be a nucleus for preaching the gospel to the community.

I am not in the land business, but as my business takes me to all parts of the state, I would gladly help a company to locate in that way and thereby be a blessing to themselves and the church. My address is Box 578, Independence, Missouri. Yours,

J. A. ROBINSON.

ALILA, Cal., March 23d.

Dear Herald:—The conference of this district has just closed, the occasion being a very pleasant one, for good feeling seemed to prevail. It was largely attended by the Saints, and the indications are that it would have been by others if the weather had been favorable. Two were added by baptism during the session. The seed sown here in the past and present by Bro. J. H. Lawn, Brn. Brown, Cook, and others, seems to be yielding increase. This part of the district seems to be a favorable place to labor. I go in company with Bro E. Burton to-morrow to fill some appointments, after which I will go directly home. Yours, H. L. HOLT.

BROOKLYN, N. Y., March 28th.

Bro. Blair:—The Saints of this branch have been cheered and comforted for the last few days by the preaching of brother M. H. Bond of Providence, Rhode Island, who called on us on the way west to attend General Conference; also brother Pierce of Attleboro, Massachusetts, a young and promising man in the work. We say, brethren call again, as you pass through New York. The prospects are brighter with us than they have been for a long time.

Yours in gospel bonds,

JOSEPH SQUIRE.

WINDOM, Kansas, March 26th.

Bro. D. Dancer:—I take the *Saints Herald* and *Autumn Leaves*, and I enjoy reading them. I think they are the best papers any one will read. I can't see why some of the Saints do not care to read those papers. I think every one ought to, and should read them; and after reading them hand them or send them to their neighbors and friends, or to any one whom they know wants to read them. I rejoice to see the marvelous work of God spreading wider—more and more among the children of men; and I for one believe that the time is very near when the knowledge of God shall cover the earth as the waters do the sea! Then all shall know the Lord from the least to the greatest. O, if all the children of God could realize now how they will feel then if they have any duty undone that they could have performed before that glorious time! They would surely now, before it is forever too late, waken up to a sense of their duty and with double zeal and energy do all they

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could in every way and at all times. I for one always feel that I could have done more than I have done and am doing. I need to ask for forgiveness of sins and shortcoming every day, and praise the Lord, he is merciful to sinners. Yours,

J. T. JOHNSON.

SALT LAKE CITY, Utah, Mar. 28th.

Brother Blair:—I returned yesterday from Spanish Fork where I baptized J. Y. Mason and wife. Bro. Mason is the best informed man in a general way upon the church and in history, I have met in this country. He has been investigating the Reorganization for over a year. I furnished him what information I could. He had been in the Brighamite church a little over two years. I ordained him an elder and set him to work, and believe he will make a useful man. I am sure he will make an able defender of the faith if he keeps humble and prayerful.

I baptized three at Camp Floyd last Saturday, Mr. McLane and two girls. I expect to start home April 1st. Bro. John Weston will be with me. All goes fairly with us. Bro. Peter Anderson reports good prospects in Cache Valley, J. R. Evans reports good from Malad, and J. C. Clapp the same from Montana. J. H. Condit thinks there is a glimmering of light in Cass county, Idaho, and that region.

Yours in Christ,

R. J. ANTHONY.

KANSAS CITY, Mo., March 26th.

Editors Herald:—I have been connected with this work ten years the coming July, and the reason of my coming into this church was because I had a vision and it is as follows:

I thought I stood in an open field; and all at once there was a personage stood before me. He spake and told me to follow him. I did, and all at once there was a narrow passage with doors about ten feet apart, and my guide was about twenty feet before me, beckonlng me to come after him. There was also Satan, telling me not to go any further. I thought I had to squeeze myself to get through this narrow passage, but I would follow my guide. Finally we got to the end of this passage and my guide went up six steps and I followed him. He opened a large folding door and I saw a host of people partaking of bread and wine, and my guide said, "These are they who have come up out of much tribulation." My guide also said that if I would obey the gospel of Jesus Christ that I would be able to enter into that beautiful room, for it was most glorious to behold. I hope and pray that I may live as a Saint of God. My desire is to do all I can for the work. I thank my God that I am a Latter Day Saint. I desire the prayers of the Saints. Your brother,

GEORGE EDWARDS.

IONE, Cal., March 21st.

Bro. Dancer:—The winter has been dry, cold and hard on poor people and stock, but we prayed for rain, the Lord has sent it and the crops are now looking well, for which I am thankful. My dear baby was standing up on the lounge and fell and broke her arm. The doctor set it and we prayed for her and the arm is now getting along well. I can do without any paper better than the *Herald*, though my eyes are too weak to read half its contents. I read many things that give me joy. I am thankful of Bro. Joseph's success in California, in baptizing the young people of Santa Ana. It seems to bring me greater joy to see young folks, perhaps because when a boy in the church I was for a long time without young company. I am also thankful to read of Bro. Daley's success in Nevada and for many other things. The *Herald* is full of interesting news of all kinds. I also read some things that cause me to weep, such as the death of Bro. Moler's wife and others; the sickness of Bro. Garner; the poor health of Bro. J. R. Lambert; the news of Bro. Blakeslee's son and the misfortunes of others. I shall pray for General Conference, that the Holy Spirit may be with them. E. T. DAWSON.

PLYMOUTH, Mass., March 25th.

Brn. Smith and Blair:—Being impressed by the Spirit to write you I wish to bear my testimony to the truth of the great latter day work. It has done all for me it has ever claimed to do for any one who received it with an humble heart. I can testify that all the promises held out in the gospel of God's dear Son have been verified to me inasmuch as I have lived to follow them. It is with thankfulness in my heart when I consider the great blessings and mercies that my heavenly Father has bestowed on me in my weakness. I can truly say that I have never enjoyed such happiness as I have in the last four years since I have embraced the great latter day work. My desire is that my character may be moulded and beautified by the principles held out in the glorious gospel, and I hope and pray to stand by the work to the final redemption of Zion.

I wish to call your attention to the branch in Aalborg, Denmark, which has been neglected since the death of Bro. Brix. I have put myself in correspondence with the Saints in Aalborg and they have written several letters wherein they have told me of their sad condition. There are six persons in that place who have desired to unite with the church in baptism, but there is no one to perform the ordinance, or administer the sacrament. For three years there has been no one there to administer to those dear brethren these blessed ordinances. Dear brethren, in the name of our blessed Redeemer, I urgently request, in humility before God and his church in General Conference assembled, that it be taken into consideration; that some one be sent to plant in the broken ground. I know by the Spirit's testimony that there are many true and upright people in that country who desire to hear and receive the truth, and my prayer to my heavenly Father is that in his own time he will send laborers to those poor, forsaken people. Just think of it, dear brethren, that that poor people have hired a hall and paid for it those three years past and have had no one to break to them the bread of life, but have only been able to make use of it for prayer and testimony. I have laid the case before Brn. Kelley and Briggs and they answered that the church had no one to send.

I am very sorry to see so little interest manifested by the Danish brethren in this great republic; that they have not more love and sympathy for our mother country to bring her people from darkness into the marvelous light. I wish to say if it would be consistent with the will of God and the church that I will be willing to make sacrifice of all the comfort and of all I own to go there and try, by the help of the great God, to build up His church and kingdom in that part of the moral vineyard. I hope and trust that our heavenly Father will inspire your hearts and minds concerning those poor Saints, is the humble prayer of your brother in Christ,

M. P. HANSEN.

BYRNVILLE, Ind., April 1st.

Dear Editors Herald—The work is fast spreading here; new places are being opened up, and the calls are many for preaching. I am glad to say that this is the work of God, and that I have evidence of the work from time to time.

We can see plainly that the work of restoration has begun, and the gospel of the kingdom is preached; Palestine is returning to its fertility, and the Jews ase now going back there as predicted in Ezekiel 36: 33, 34: "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

And again, we find in Zechariah 14: 11, where it is said: "And men shall dwell in it, and there shall be no more utter destruction; but Jerusulem shall be safely inhabited. Then in that day they shall know that I am the Lord that doeth this, saith the Lord."

The Lord is not slack concerning his promises. We are persecuted, but let those persecutions be falsely and for the truth. Men will revile us and say all manner of evil against us falsely for Christ's sake.

One of the leading ministers of the United Brethren Church said he was coming up here to "skin the skunks," having reference to the Saints. He came yesterday and had meeting, and last night Bro. M. R. Scott preached the gospel to all who were present. This man was here, but did not come out to hear. I guess he thought it was best to stay away. Bro. Scott reviewed his sermon. He needed some correction. I hope he will come back again, for it shows the contrast and causes the people to see the errors in their preaching. Your's in Christ,

G. JENKINS.

DON'T be afraid of cold weather. If you are not a hopeless consumptive, a cronic asthmatic, or some other sort of cripple, or a generally used up invalid, we say, by all means stick to your native land, with its snow, its ice, its blusters, and its blizzards. Better freeze to death than die from inanition. Better yet, make a friend of the cold. Get on good terms with Jack Frost. Fortify yourself against the harmful influences of cold air by taking daily doses of it, and be assured you will unfailingly discover that the ice-storms, piercing winds, and zero temperature of the winter season, are really blessings which we can not afford to miss.—*Good Health.*

Knowledge is like current coin. A man may have some right to be proud of possessing it, if he has worked for the gold of it, and assayed it, and stamped it, so that it may be received of all men as true; or earned it fairly, being already assayed. Be assured there is no part of the furniture of a man's mind., which he has a right to exult in, but that which he has hewn and fashioned for himself.—*Ruskin.*

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Communications.

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FAITH AND OPINION.

A DISTINCTION AND A DIFFERENCE.

I THINK, that I believe, that I have faith, to know that there is such a thing as truth. Or, as I understand it, I thought, and then I believed, and then I had faith, and I afterward knew some things to be true. I thought for instance that there was a God, I reasoned on the matter, I could not account for the existence of many things, or explain the operations of others unless there was a Creator of infinite wisdom, and omniscient, and omnipotent, who not only created, but controlled and preserved the works of his hands. I believed through my reasoning faculties that there was a God, but nature animate and inanimate could lead me no farther. Where this Creator lived, what his form, and his will and purposes, I learned by what he had himself revealed to man and then I had faith in him. My faith came by hearing his word, which word revealed his location, his form, his attributes, his will, his plans and purposes concerning the world, and of course concerning myself as a part of the general whole. I could not believe that he is, i. e. that he exists, without some quite definite idea of *where*, and *how* he exists. If he exists at all he must exist *some where*, in some form, and in some surroundings. Long before I knew of this Church I was compelled by my reason alone to reject the dogma of the churches, that God was "without body, parts, or passions," "whose circumferance was everywhere and his center nowhere." I was forced to see that a God of this sort was a God of no sort. The heathen Athenians were worshipping "an unknown God." But modern Christians (?) were worshipping not an *unknown* God only, but an *unknowable* God; one that could not be known by men, angels, or devils, either in time or eternity. For he could not be seen, heard or smelt, neither could he be tasted or felt. "But he is a Spirit, the Bible says so." True, but does the Bible tell us what a Spirit is? It tells us this much, that angels are spirits, and gives us to understand that angels have bodies, parts, and passions. That they can eat, drink, sleep, walk, talk, hear and feel. And so does the Bible tell us that God has a body, has parts, has passions, that he can hear, see, speak, smell, feel and walk. But while all this is a subject of *faith*, the sectarians have an *opinion* only, and in their *opinion* God is simply a spirit, and this is their *opinion* of a spirit: "A spirit is an indivisible, indissoluble, immaterial, uncompounded simple essence, that has neither weight, shape size or color, and has neither interior or exterior surface, and can in no wise come in contact with matter."—Luther Lee Meth. Commentator.

Well, that is just what I would call NOTHING. And that is just what God is, i. e. NOTHING, for he is a spirit and a spirit is as just described; at least so many think.

David said that in his day "The fool has said in his *heart* there is no God," but had he lived to-day, he would say that he has said it in a *book*; what was of course in his heart. At this point I should retract what I said before about the modern Christian worshipping the unknowable god, for I perceive that they can't do it, for no one can worship NOTHING. It can not be done. Therefore they do not worship; because (unlike the heathen) they have no god to worship. What a farce! Millions of dollars and years of time have been spent, and a number of human lives lost, in sending missionaries to pagan nations in order to turn them from the worship of idols, or the sun, or a cow or some other animal, to the pretended worship of—*nothing*.

"O no, you wrong us," say our friends, "we want them to worship the only true and living God." But *nothing* can not *live*, it can not be *true*. A truth is a fact, and a principle exists. "Yes, but we believe God exists." But how? "Why as 'an uncompounded simple essence.'" But what "simple essence" is indivisible, or if indivisible, indissoluble, or if indissoluble, immaterial? And what "simple essence" is without weight, shape, size, or color. And even if indivisible, indissoluble and immaterial, and even "without weight, shape, size, or color," what "simple essence" that has "neither interior nor exterior surface" but suppose all this is true of a "simple essence," what "simple essence" is it that "can in *in no wise* come in contact with matter"? If God is such a "simple essence" as this, he is not the God that "walked" in the Garden of Eden in the cool of the day, and whose voice Adam heard, and from whose presence he hid. The idea of a "simple essence" *walking* in a garden in the cool of the day, and of Adam hearing its voice, hiding himself from a "simple essence." This "simple essence" Abraham talked with face to face as with a friend. Moses was told by this "simple essence" that it would put him in the cleft of the rock, and put his "hand" over him, and he could see its "back parts." The angels behold the face of this "simple essence" in heaven. Jesus is the "express image" of the "person" of this "simple essence," and being in the "*form*" of this "simple essence," he "thought it not robbery to be equal with" it. And this "simple essence" which has neither weight, shape, size, or color, without interior or exterior surface, made Adam and you and I in its "own image," and in its "own likeness," and of course we are all "simple essences." And after this "simple essence" is coming down from heaven to dwell on the earth, it will "wipe tears from all faces" and the pure in heart shall *see* it. And Stephen in vision saw Jesus, even *the express image* of the "simple essence," *standing* on the *right hand* of the "simple essence" in heaven. Now plainly the "simple essenee" idea is simply nonsense, and those who believe it (if such a thing was possible to do) are simple enough to believe that heaven is *beyond* the bounds of *time* and *space*, which is simply *nowhere*. And now what is their *faith?* And what is their *hope?* This: at the death of the body, the spirit, that is, *nothing*, goes off to *nowhere;* to see *nobody*, who of course is also *nowhere*. Now is that *faith?* Nay it is blank Atheism. Is it an *opinion* even? Nay, it can not claim to be an opinion, for it is not a judgment of the mind; it is not a sentiment. It can not be dignified by the term thought, for that is reason; and certainly it is not a matter of revelation. Such a God no one ever can know; no one can have faith in him, no one can believe in him, no one can think or reason about him, and if God is a "simple essence" then personality can not be ascribed to it, and therefore it is folly to speak of *him*, for a simple essence is neither *him* or *her*. But having faith in God, believing with implicit confidence, and having an *assurance* that God *is*, "and that he is a rewarder of them that diligently seek him," I may form an *opinion* as to his appearance, his form, his surroundings, and I may form an opinion of some or all of his attributes, and I may be correct in whole or in part, or I may be intirely mistaken; but I have no need to form an opinion on what is clearly and plainly revealed. What has been clearly revealed and explained to us concerning God is a subject of *faith*, and some matters *here*, and all things *hereafter* may become matters of knowledge. What we now imagine or form an *opinion* of, we may *know* hereafter.

We surely will not form an opinion of the size, or appearance of the Almighty when we shall *see* him. When we know the Lord even as we are known of the Lord, opinions and even faith itself ends. There are many things concerning the Christian religion, or the doctrine of Christ rather, which are so plainly revealed, and taught in such express and unequivocal, or unambiguous terms that, as it appears to me, there is no place, or ground, or reason, or right even for the exercise of opinion. They must be either squarely believed or fully denied. But there are questions, on the other hand, upon which there can be opinion formed and opinion only. There are others where the teaching is not entirely clear, but surrounding circumstances help greatly to determine the case. In the last class of questions, liberty to exercise different opinions should be granted. In the second class, liberty must be granted and taken to exercise opinion, or else expunge the subject from the record as useless and unprofitable. In the first class, opinion ought not to be allowed to those who acknowledge the divine authority and authenticity of the record. To those who confess the divinity of the New Testament as also the Book of Mormon and the Doctrine and Covenants, on the subject of baptism for instance, can have no *opinion*, because baptism is called a burial and a birth in the former book, which with the fact of going down into and coming up

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out of the water, plainly indicate immersion, while the Book of Mormon and Doctrine and Covenants positively state that it must be by immersion and that only, while all teach that it is for remission of sins. Will the Church allow an *opinion* upon this question so that one may teach sprinkling, and another pouring, and another immersion, and another that sins are forgiven before and independent of baptism? No, for there is no cause nor room for *opinions*. And so in regard to predictions or prophecies. Can there be a difference of opinion as to the fact of Christ's personal return to earth, and his personal reign on the earth? Or as to the fact of the living and resurrected Saints going up to meet Christ in the air? Nay, but connected with that truth men may lawfully differ as to the length of time Christ may remain in the air before he comes with the returning Saints from the air.

Should the Church withdraw the hand of fellowship from a member who will insist on teaching that sprinkling or pouring is equally valid and proper with immersion? Or that baptism is not essential? Yes, I answer, for such teaching is a direct assault on the faith and practice of the Church, and would cause discord and division every where. Just so in regard to any other subject of revelation. Now to illustrate my idea, take for another instance the law of tithing; is baptism enjoined any more emphatically? Is baptism, as to the *mode* any more clearly defined than tithing? Nay, yet perhaps I would be called an extremist, or accused of taking too bold a ground, or an unwarranted position if I should say, that a man or woman could be lawfully expelled not only for preaching against the law, but for refusing to obey it when it was in his power to do so.

Tithing may not apply as universally as baptism but is it a command of *God?* If so then, being a law of God, disobedience to it is transgression of the law which is sin. But is it really a *sin* to not observe the law, says one? Yes, just as sure as it is a law of God. Is it a sin to *rob*, I would inquire? "Why certainly," is the cry from every man, woman, and child in the Church. Again, Does it make any difference as to the party or the person robbed, providing they are truly robbed? "No," the answer comes "robbery is robbery." Well, it would not palliate the case in the least would it, if the Almighty should happen to be the party (reverently speaking) who is robbed? Certainly not, is the reply. Well, are we not told plainly by Malachi, that neglect or refusal to pay the tithing was simply robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings." Was the law of tithing the law of God *then?* And is it the law of God *now?* And is God an unchangeable God? If these questions are answered affirmatively what then? Simply that disobedience to the law of tithing is a twofold sin; 1st, It is transgression of law, which is sin; 2d, It is robbery, which is also sin even a *crime*. If God has given a law that is binding on us, then disobedience to that law is sin, and sin is punishable both in the Church and in the world to come if not repented of.

There is but one way that I can see, that disobedience to the law of tithing can not be called a sin; and that is to assume the ground and maintain it, that it is not a law of God. Of course this is my *opinion*, but it comes so near being a matter of faith, that I want the church to hear it; I do not ask the First Presidency, nor anybody else, to endorse it, neither do I care who objects to it—I am willing to face it in the day of judgment, and risk being censured for teaching that disobedience to any and every law of God is sin, that sin is punishable in the church, and in the world to come. There are no temporal laws, they are all spiritual, although they may relate to temporal matters.

What profit is it to us who teach, or for those who are taught, that we should be so tender-footed, or fear to offend the rich or penurious, as "to shun to declare the whole counsel of God." Did we make these laws, which we call the laws of God? and have we been deceiving the people by calling them God's laws? or are they really what we say they are, "the commandments of God?"

If they are the latter let us teach them and enforce them as such. What right have we to temporize in these things, or to apologize for their introduction, or hesitate to stand by them if we honestly have faith in them. But if they are not God's laws, but merely our opinions, let us say so, and let everybody accept or reject them as they may elect, and have no further disputation on the subject.

What right has any member of the church to object to any law being enforced upon him that he acknowledges to be the law of God? If a man does not receive the decision of the church, when made according to be the rules governing in the matter, he has the right to quietly, (or even noisily) withdraw from the church. But if he wishes to remain, he must submit to its rules. The church has no right to inflict physical or corporeal punishment for disobedience to its laws, but it has a right to make any of its laws a *test of fellowship*. If it is the executor of the laws of heaven, it must do its simple duty. If it is the designer or author of its laws, it can, of course decide whether much or little, or no punishment at all shall attach to their disobedience. Now, what sense is there for the Lord to say that he will hold the Twelve and Bishopric to an account in the day of judgment for the manner in which they act in regard to the law of tithing, and then for any of that number to teach, by word or act that, the standing of any member of the church can not be affected by his willful disregard of the law. And if God has put the responsibility of executing that law upon their shoulders, their voice should be heard, and be considered more weighty than that of anybody else in the church.

The conjoint bodies have spoken more than once, and they have defined the law, and have taught how it is to be observed, and who are to observe it, and my individual contention is that the law of tithing is a matter of faith, and is not an opinion merely; and that no one in the church has any more liberty or license for disregarding it, than they have the laws of God requiring faith, repentance, confession, baptism, prayer, the observance of the Lord's Supper, or any other duty specifically and positively enjoined. What I simply wish to impress upon the minds of the Saints is, that the words of the Son of God, or what is the same thing, the words of God, shall judge us at the last day, and that we shall be "judged out of the things written in the books." Do we realize the fact in all of its naked and startling simplicity and plainness, that it is the eternal God, the Almighty One, who has spoken, or do we in our hearts believe that what we, in our blindess and folly have labelled THE LAWS OF GOD are, after all, only Joseph Smith's, or Paul's, or Malachi's opinion, or the mere *ipse dixit* of some other poor erring mortal? How is it brethren and sisters? Are we truly honest and sincere in our professions, or are we only deceiving ourselves and others? Which of two courses is the most consistent? one wherein a man or a woman who does not believe that certain laws or doctrines of the church are divine, but are merely human, or at least non-essential and inapplicable to the church today; and because of their unwillingness to teach and practice what they believe to be an error, or, at least, not a duty to them, withdraw from the church; or the course of others, who by voice and vote affirm that these laws are divine, and are applicable now, and are binding on the church, yet by careless disregard, or willful disobedience to these laws, show that they at heart do not believe that they are of God, and are a law to them? The former course is consistent, the latter hypocritical.

But the effect is the same in both cases; and the devil is suited by both courses, while God is insulted and is displeased, for neither party do his will; and of neither can it be said in the day of judgment "Well done, good and faithful servant, enter ye into the joy of thy Lord."

Profession of faith, and voting to uphold the laws of God, are all very good, but those who "enter into the kingdom of heaven," are not professors only, but are they who "do the will of my Father which is in heaven," said Jesus; and that will is revealed in the form of divers laws and commandments given by his Son—and through apostles and prophets, both in former and latter days.

In conclusion, my opinion is, that the church should permit no persistent or repeated disregard of any of its laws which form essential parts of its faith; but should allow the exercise of opinion on subjects not clearly revealed and which are not matters of faith and obedience. For instance, as to what the "little horn" in Daniel 7, may represent, or the "woman" in Revelation 12 and 17, and much more of the same kind. We can form opinions, and opinions only on such matters.

THOMAS W. SMITH.

PAPEETE, Tahiti, Dec. 23d, 1886.

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THE "SEALED BOOK."—No. VI.

BY ELDER R. M. ELVIN.

LANGUAGE.

As to the evidence which language furnishes I offer the following: "The inquiry may be made: 'What number of words found to resemble one another in different languages will warrant our concluding them to be of common origin?' The learned Dr. Young applied to this the mathematical test of the calculus of probabilities, and says: 'It would appear therefrom that nothing could be inferred with respect to the relation of any two languages, from the coincidence of sense of any single word in both of them; the odds would be three to one against the agreement of any two words; but if three words appear to be identical, it would be then more than ten to one that they must be derived in both cases from some parent language, or introduced in some other manner; six words would give more than seventeen hundred chances to one; and eight, near one hundred thousandr so that in these cases the evidence would be little short of absolute certainity."—Delafield, p. 24.

Under the above rule to test the origin of language, I introduce the concise deduction of Elijah M. Haines, who says: "Many writers have given special attention to an inquiry into the subject of the American aboriginies, with reference to discovering an affinity of this people with the Jews, or people of Israel. Among the class of writers aforesaid is Mr. James Adair, who resided forty years among the American tribes, and who wrote a book on the subject, which was published about the year 1775, in which he without hesitation declares that the American aborigines are descendants from the Israelites, and so complete is the conviction on this head that he declares he finds a perfect and undisputable similitude in each. He says: 'From the most accurate observations I could make in the long time I traded among the Indians of America, I was forced to believe them lineally descended tribes of Israel.' Among the early authorities cited to show that the American Indians are descendants from the Israelites, Mr. Adair seems to be the principal one, and since his time all writers who have favored his views, refer with unreserved confidence to the evidence furnished by him to this end. One of the earnest writers in support of this theory in later times, is Rev. Ethan Smith of Poultney, Vermont, as shown in his book entitled 'View of the Hebrew, or the Tribes of Israel in America,' published in 1825, wherein he undertakes to prove,—citing Mr. Adair and others—, that the American Indians are descendants from the Lost Tribes of Israel. Mr. Smith sums up the arguments of Mr. Adair that the natives of this continent are of the ten tribes of Israel to the following effect: 1, their division into tribes; 2, their worship of Jehovah; 3, their notions of a theocracy; 4, their belief in the administration of angels; 5, their language and dialects; 6, their manner of counting time; 7, their prophets and high priests; 8, their festivals, fasts and religious rites; 9, their daily sacrifice; 10, their ablutions and anointings; 11, their laws of uncleanliness; 12, their abstinence from unclean things; 13, their marriage, divorces and punishments of adultery; 14, their several punishments; 15, their cities of refuge; 16, their purifications and preparatory ceremonies; 17, their ornaments; 18, their manner of curing the sick; 19, their burial of the dead; 20, their mourning for the dead; 21, their raising seed to a deceased brother; 22, their change of names adapted to their circumstances and times; 23, their own traditions; the account of English writers, and the testimonies given by Spaniards and other writers of the primitive inhabitants of Mexico and Peru. Many of those who contend for Jewish origin of the American Indian insist that evidence of this fact is found in the languages of the Indians, which appear clearly to have been derived from the Hebrew. This is the opinion expressed by Mr. Adair, in which Dr. Edwards, having a good knowledge of some of the Indian languages, concurs and gives his reasons for believing this people to have been originally Hebrew. The languages of the Indians and of the Hebrews, he remarks, are both found without prepositions, and are formd with prefixes and suffixes, a thing not common to other languages; and he says that not only the words, but the construction of phrases in both are essentially the same. The Indian pronoun, as well as other nouns, he remarks, are manifestly from the Hebrews. The Indian laconic, bold, and commanding figures of speech, Mr. Adair notes as exactly agreeing with the genius of the Hebrew language. Relative to the Hebraism of their figure, Mr. Adair gives the following instance from an address of a captian to his warriors, on going to battle: "I know that your guns are burning in your hands; your tomahawks are thirsting to drink the blood of your enemies; your trusty arrows are impatient to be on the wing; and lest delay should burn your hearts any longer, I give you the cool refreshing words: Join the holy ark; and away to cut off the devoted enemy."

A table of words and phrases is furnished by Dr. Boudinot, Adair and others, to show the similarity, in some of the Indian languages, to the Hebrew, and that the former must have been derived from the latter. The following is an example afforded from the sources quoted:

WORDS.

ENGLISH.	INDIAN.	HEBRAIC, OR CHALDAIC.
Jehovah,	Yohewah,	Jahoveh.
God,	Ale,	Ale, Aleim.
Jah,	Yah or Wah,	Jah.
Shiloah,	Shilu,	Shiloh.
Heavens,	Chemim,	Shemim.
Father,	Abba,	Abba.
Man,	Ish, Ishie,	Ish.
Woman,	Ishto,	Ishto.
Wife,	Awah,	Ewah, Eve.
Thou,	Keah,	Ka.
His wife,	Liani,	Lihene.
This man,	Uwoh,	Huah.
Nose,	Nichiri,	Neheri.
Roof of a house,	Taubana-ora,	Debonaou.
Winter,	Kora,	Korah.
Canaan,	Canaai,	Canaan.
To pay,	Phale,	Phalace.
Now,	Na,	Na.
Hind part,	Kesh,	Kish.
Do,	Jennais,	Jannon.
To blow,	Phaubac,	Phauhe.
Rushing wind,	Rowah,	Ruach.
Ararat, or high mount,	Ararat,	Ararat.
Assembly,	Kurbet,	Grabit.
My skin,	Nora,	Ourni.
Man of God,	Ashto Allo,	Ishda Alloa.
Waiter of the high priest,	Sagan,	Sagan.

PARTS OF SENTENCES.

ENGLISH.	INDIAN.	HEBREW.
Very hot,	Heru hara or hala,	Hara hara.
Praise to the first cause,	Hallehuwah,	Hallelujah.
Give me food,	Natoni boman,	Natoni bamen.
Go thy way,	Bayon boorkaa,	Bona bonak.
Good be with you,	Halea tibon,	Ye hali ettonboa.
My necklace,	Yene kali,	Vongali.
I am sick,	Nane guale,	Nance heti.

Rev. Jedediah Morse, in his tour among the Western Indians, says of the Indians' language: "It was highly metaphorical; and in this and other respects they resemble the Hebrew." "This resemblance in their language," he adds, "and the similarity of many of their religious customs to those of the Hebrews, certainly give plausibility to the ingenious theory of Dr. Boudinot, exhibited in his interesting work, the Star in the West."

Dr. Boudinot speaks of some Indians in a place called Cohocks, who called the high mountains at the west Ararat. He says that the Penobscot Indians called a high mountain by the same name; that he himself attended an Indian religious dance, concerning which he remarks: "They dance one round; and then a second, singing hal-hal-hal, till they finished the round. They then gave us a third round, striking the words le-le-le. On the next round it was the words lu-lu-lu, dancing with all their might. During the fifth round was yah-yah-yah. Then all joined in a lively and joyful chorus, and sung halleluyah; dwelling on each syllable with a very long breath, in a most pleasing manner." And he says, "there could be no deception in all this. Their pronunciation was very guttural and sonorous, but distinct and clear."

Rev. Ethan Smith, in his book before mentioned, remarking on this circumstance says: "How could it be possible that the wild native Americans, in different parts of the continent, should be found singing this phrase of praise to the Great First Cause, or to Jah—exclusively Hebrew,—without having brought it down by tradition from ancient Israel? The positive testimonies of such men as Boudinot and Adair are not to be dispensed with nor doubted. They testify what they have seen and heard. And I can conceive of no rational way to account for this Indian song, but that they brought it down from ancient Israel, their ancestors."

Dr. Boudinot further says of the Indians: "Their languages in their roots, idioms and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable have most of the peculiarities of that language especial-

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ly those in which it differs from most other languages."

It is also insisted by many, as further evidence showing the Jewish origin of the American Indian, that they have had their imitation of the ark of the covenant in ancient Israel. Rev. Ethan Smith says that the different travelers, and from different regions unite in this, and refers to the fact that Mr. Adair is full in his account of it. He describes it as a small square box, made convenient to carry on the back; that the Indians never set it on the ground, but on rocks in low ground where stones were not to be had, and on stones where they are to be found."—The American Indians, pp. 98–101.

I will not attempt to add to the forceful deduction in the arguments of the authors here cited in favor that the native red man of America is a descendant of the Jew.

William Penn said of the Indians of Pennsylvania, in his letter of August, 1683: "The natives . . . are generally tall, straight, well-built, and of singular proportion; they tread strong and clever, and mostly walk with a lofty chin. . . . Their eye is little and black, not unlike a straight-looked Jew. . . . I have seen among them as comely European-like faces of both sexes as on your side of the sea; and truly an Italian complexion hath not much more of the white, and the noses of several of them have as much of the Roman. . . . For their original, I am ready to believe them to be of the Jewish race—I mean of the stock of the ten tribes—and for the following reasons: First, . . . in the next place, I find them to be of the like countenance, and their children of so lively a resemblance that a man would think himself in Duke's Place or Berry Street in London when he seeth them. But this is not all. They agree in rites, they reckon by moons, they offer their first-fruits, they have a kind of feast of tabernacles, they are said to lay their altars upon twelve stones, their mourning a year, customs of women, with many other things that do not now occur."—Atlantis, p. 185.

Delafield says: "It is proper here to remark, that although there is such a variety of dialects in America, an accurate examination of their structure has left no room to doubt that they are all from one individual family, closely knitted together in all its parts, by grammatical analogy, 'not of a vague indefinite kind, but complex in the extreme, affecting the most necessary and elementary parts of grammar.'"—Delafield, p. 23.

Baron Humboldt says of the Mexican languages: "They bear analogy in their whole organization, particularly in the complication of grammatical forms, in the modification of the verb according to its syntax, and in the number of its additive particles affixa and suffixa."—Ibid, p. 23.

Bancroft says: "The researches of the few philologists who have given American languages their study have brought to light the following facts: First, that a relationship exists among all the tongues of the Northern and Southern continents; and that while certain characteristics are found in common throughout all the languages of America, these languages are as a whole sufficiently peculiar to be distinguishable from the speech of all the other races of the world. Although some of these characteristics, as a matter of course, are found in some of the languages of the old world, more of them in the Turanian family than any other, yet nowhere on the globe are uniformities of speech carried over vast areas and through innumerable and diversified races with such persistency, as in America; nowhere are tongues so dissimilar and yet so alike as here."—Nat. Rac., vol. 3. p. 553.

He says again: The multiplicity of tongues, even within comparatively narrow areas, rendered the adoption of some sort of universal language absolutely necessary. This international language in America is for the most part confined to gestures, and nowhere has gesture language attained a higher degree of perfection than here; and what is most remarkable, the same representatives are employed from Alaska to Mexico, and even in South America."—Ibid, p. 556.

Ellen Russell Emerson says: "The fact of the Indians having a complete system of signs, by which they made communications among all tribes on the continent is interesting."—Indian Myths, p. 270.

Professor Benjamin Smith Barton, was the first to collect and classify American words. After him followed Vater, who in his Mithridates, published in Leipsic in 1810, carried out the subject in an extended form. The result of their labors is thus stated: "In eighty-three American languages, one hundred and seventy words have been found, the roots of which have been the same in both continents; and it is easy to perceive that this analogy is not accidental, since it does not rest merely on imitative harmony, or on that conformity of organs which produces almost an identity in the first sounds articulated by children. Of these three-fifths resemble the Mantchou, Tongouse, Mongul, and Samoide languages; and two-fifths the Celtic, Tchoud, Biscayan, Coptic and Congo languages."—American Antiquities, p. 23.

"Ethnography, then, has furnished conclusive evidence that the family of American languages had a common origin with that of Asia. A lexical comparison has established an identity in one hundred and seventy words, though this study is yet in its infancy; and this, relying on the correctness of Dr. Young's mathematical calculation, is an argument which can not be controverted."—Ibid, p. 24.

ISRAELITISH ORIGIN.

I will now inquire into the Israelitish origin of the Central Americans and their brethren of the same race, the American Indians, and upon this direct investigation Viscount Kingsborough says: "It is impossible when reading what Mexican mythology records of the war in heaven, and of the fall of Zontomonque and the other rebellious spirits; of the creation of light by the word of Tonacatecutli and the division of the waters; of the sin of Yztlacolinhqui and his blindness and nakedness; of the temptation of Suchiquecal and her disobedience in gathering roses from a tree and the consequent misery and disgrace of herself and all her posterity, not to recognize Scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source."—Mex. Ant., vol. 6, p. 401.

Bancroft says: "The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered. Of the earlier writers on this subject, Garcia is the most voluminous. Of modern theorists, Lord Kingsborough stands pre-eminently first, as far as bulky volumes are concerned, though Adair, who devotes half of a thick quarto to the subject, is by no means second to him in enthusiasm—or rather fanaticism—and wild speculation. Mrs. Simon's volume, though pretentious enough to be original, is neither more nor less than a rehash of Kingborough's labors."—Nat. Rac., vol. 5, pps. 77, 78.

Upon the analogies that by no means should be ignored, I present these: "The more prominent of the analogies adduced by Lord Kingsborough may be enumerated as follows: The religion of the Mexicans strongly resembled that of the Jews in many minor details as will be presently seen, and the two were practically alike, to a certain extent, in their very foundation; for, as the Jews acknowledged a number of angels, archangels, principalities, thrones, dominions and powers, as the subordinate personages of their heirarchy, so did the Mexicans acknowledge the unity of the deity in the person of Tezcatlipoca and at the same time worship a great number of other imaginary beings. Both believed in a plurality of devils, subordinate to one head, who was called by the Mexicans Mictlantecutli, and by the Jews Satan. Indeed, it seems that the Jews actually worshipped and made offerings to Satan, as the Mexicans did to their 'God of hell.' It is probable that the Toltecs were acquainted with the sin of the first man, committed at the suggestion of the woman, herself deceived by the serpent who tempted her with the fruit of the forbidden tree, who was the origin of all our calamities and by whom death came into all the world. We have seen in this chapter that Kingsborough supposed the Messiah and his story to have been familiar to the Mexicans. There is reason to believe that the Mexicans like the Jews offered meat and drink offerings to stones. There are striking similiarities between the Babel, flood and creation myths of the Hebrews and Americans. Both Jews and Mexicans were fond of appealing in their adjurations to

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the heaven and the earth. Both were extremely superstitious and firm believers in prodigies. The character and history of Christ and Huitzilopochtli present certain analogies, It is very probable that the seventh day was known in some parts of America. The Mexicans applied the blood of sacrifices to the same uses as the Jew; they poured it upon the earth, they sprinkled it, they marked persons with it, and they smeared it upon the walls and other inanimate things. No one but the Jewish High Priest might enter the Holy of Holies.

A similar custom obtained in Peru. Both Mexicans and Jews regarded certain animals as unclean and unfit for food. Some of the Americans believed with some of the Talmudists in a plurality of souls. That man was created in the image of God, was a part of the Mexican belief. It was customary among the Mexicans to eat the flesh of sacrifices of atonement. There are many points of resemblance between the Tezcatlipoca and Jehovah. Ablutions formed an essential part of the ceremonial law of the Jews and Mexicans. The opinions of the Mexicans with regard to the resurrection of the body accorded with those of the Jews. The Mexican temple like the Jewish faced the east. As amongst the Jews the Ark was in a sort of portable temple in which the Deity was supposed to be continually present, and which was accordingly borne on the shoulders of the priests as a sure refuge and defense from their enemies; so amongst the Mexicans and the Indians of Michoacan and Honduras an ark was held in the highest veneration, and was considered an object too sacred to be touched by any but the priests. The same religious reverence for the ark is stated by Adair to have existed among the Cherokee and other Indian tribes inhabiting the banks of the Mississippi, and his testimony is corroborated by the accounts of Spanish authors of the greatest veracity. The nature and use of the ark having been explained, it is useless to observe that its form might have been various, although Scripture declares that the Hebrew Ark was of the simplest construction.

And again: 'It would appear from many passages of the Old Testament that the Jews believed in the real presence of God in the Ark, as the Roman Catholics believe in the real presence of Christ in the sacrament, from whom it is probable the Mexicans borrowed the notion that he, whom the heaven of heavens can not contain, and whose glory fills all space could be confined within the precincts of a narrow ark, and be borne by a set of weak and frail priests. If the belief of the Mexicans had not been analogous to that of the ancient Jews, the early Spanish missionaries would certainly have expressed their indignation of the absurd credulity of those who believed that their omnipresent god, Huitzilopochtli, was carried in an ark on priests shoulders; but of the ark of the Mexicans they say but little, fearing, as it would appear, to tread too boldly on the burning ashes of Mount Sinai.'

The Yucatec conception of a trinity resembles the Hebrew. It is probable that Quetzalcoatl, whose proper name signifies 'feathered serpent,' was so called after the brazen serpent which Moses lifted up in the wilderness, the feathers perhaps alluding to the rabbinical tradition that the fiery serpents which God sent against the Israelites were of a winged species. The Mexicans, like the Jews, saluted the four cardinal points in their worship. There was much in connection with sacrifices that was common to Mexicans and Jews. It is possible that the myth relating to Quetzalcoatl's disappearance in the sea, indicates a knowledge of the book of the prophet Jonah. The Mexicans say that at times they wrestled with Quetzalcoatl even as Jacob wrestled with God. In various religious rites and observances, such as circumcision, confession and communion, there was much similarity. Salt was an article highly esteemed by the Mexicans, and the Jews always offered it in their oblations. . . . The spectacle of a king performing a dance as an act of religion, was witnessed by the Jews as well as by the Mexicans. As the Israelites were conducted from Egypt by Moses, and Aaron, who were accompanied by their sister Miriam, so the Aztecs departed from Aztlan under the guidance of Huitziton and Tecpatzin, the former of whom is named by Acostan and Herrera, Mexi, attended likewise by their sister Quilaztli, or as she is otherwise named Chimalman or Malinalli, both of which latter names have some resemlances to Miriam, as Mexi has to Moses. In the Mexican language *amoxtli* signifies flags or bulrushes, the derivation of which name, from *atl*, water, and *moxtli*, might allude to the flags by which Moses had been preserved. The painting of Boutrini seems actually to represent Huitzilopochtli appearing in a burning bush in the mountain of Teoculhuacan to the Aztecs. The same writer also relates that when the Mexicans in the course of their migration had arrived at Apanco, the people of the province were inclined to oppose their further progress, but that Huitzilopochtli aided the Mexicans by causing a brook that ran in the neighborhood to overflow its banks. This reminds us of what is said in the third chapter of Joshua of the Jordan overflowing its banks and dividing, to let the priests who bore the ark pass through. As Moses and Aaron died in the wilderness without reaching the land of Caanan, so Huitziton and Tecpatzin died before the Mexicans arrived in the land of Anahuac. The Mexicans hung up the heads of their sacrificed enemies; and this also appears to have been a Jewish practice, as the following quotation from the twenty-fifth chapter of Numbers will show: 'And the Lord said unto Moses, take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.' . . . They were fond of wearing dresses of scarlet and showing colors, as were also the Jews. The exclamation of the prophet, 'Who is this that cometh from Bozrah,' and many other passages of the Old Testament might be cited to show that the Jews entertained a great predilection for scarlet. Lord Kingsborough finds other Hebrew analogies in America, in the dress, insignia and duties of priests; in innumerable superstitions concerning dreams; apparitions, eclipses, and other more common-place events; in festivals for rain; in burial and mourning ceremonies; in the diseases most common amongst the people; in certain regularly observed festivals; in the dress of certain nations; in established laws, in physical features; in architecture; in various minor observances; such as offering water to a stranger that he might wash his feet; eating dust in token of humility; anointing with oil, and so forth; in the sacrifice of prisoners; in manner and style of oratory; in the stories of giants; in the respect paid to God's name; in games of chance; in marriage relations; in child-birth ceremonies, in religious ideas of all sorts; in respect paid to kings; in use of metals; in treatment of criminals, and punishment of crimes; in charitable practices; in social customs; and in a vast number of other particulars."—Nat. Rac. of Pac. States, vol. 5, p. 84–91.

(To be continued.)

Selections.

CHRISTIANITY AND MAHOMETANISM.

At the closing session of the Church Congress on Friday an interesting paper on Christianity and Mahometanism was read by Canon Isaac Taylor. He said: Over a large portion of the world Islamism as a missionary religion is more successful than Christianity. (Sensation.) Not only are the Moslem converts from paganism more numerous than the Christian converts, but Christianity in some regions is actually receeding before Islam, while attempts to proselytise Mahometan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam already extends from Morocco to Java, from Zanzibar to China, and is spreading across Africa with giant strides. It has acquired a footing on the Congo and the Zambesi, while Uganda, the most powerful of the negro States, has just become Mahometan. In India Western civilization, which is sapping Hindooism, only prepares the way for Islam. Of the 255 millions in India, 50 millions are already Moslems, and of the whole population of Africa more than half. It is not the first propagation of Islam that has to be explained; but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe once converted to Islam never reverts to paganism, and never embraces Christianity. Though quite unfitted for the higher races, it is eminently adapted to be a civilizing and elevating religion for barbarous tribes. Christianity is too spiritual, too lofty. Islam has done for civilization more than Christianity. ("Oh, oh.") Take, *e. g.*, the statements of English officials or

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of lay travellers as to the practical results of Islam.

When Mahometanism is embraced by a negro tribe, paganism, devil worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes cease, female chastity is regarded as a virtue, industry replaces idleness, license gives place to law, order and sobriety prevail, blood feuds, cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence, and brotherhood is inculcated. Polygamy and slavery are regulated, and their evils are restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal eleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa! Christian converts are reckoned by thousands, Moslem converts by millions. These are the stern facts we have to face. They are extremely unpleasant facts; it is folly to ignore them. We ought to begin by recognizing the fact that Islam is not an anti-Christian faith, but a half Christian faith—an imperfect Christianity. (Oh.) Islam was a replica of the faith of Abraham and Moses, with Christian elements. Judaism was exclusive. Islam is cosmopolitan—not like Judaism, confined to one race, but extended to the whole world. Moslems acknowledge four great teachers—Abraham, the friend of God; Moses, the prophet of God; the Lord Jesus, the work of God; and Mahomet, the apostle of God. In the creed of Islam the Lord Jesus stands the highest of the four. Though the teaching of Mahomet falls grievously short of the teaching of St. Paul, there is nothing in it antagonistic to Christianity. It is midway between Judaism and Christianity. It is better than Judaism, inasmuch as it recognises the miracles and the Messiahship of Jesus Christ. This reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted abstruse metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were pratically polytheists, worshipping a crowd of martyrs, saints, angels. Islam swept away this mass of corruption and superstition. It was a revolt against empty theological polemics; it was a masculine protest against the exaltation of celibacy as the crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkliness by manliness. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature.

The higher Christian virtues—humanity, purity of heart, forgiveness of injuries, sacrifice of self—these are not the virtues of Islam. The Christian ideal is unintelligible to savages; but the lower virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolonce, hospitality, veracity, and resignation. They can be taught to cultivate the four cardinal virtues, and to abjure the seven deadly sins. The Christian ideal of the brotherhood of man is the highest; but Islam preaches a practical brotherhood—the social equality of all Moslems. This is the great bribe which Islam offers. The convert is admitted at once to an exclusive social cast; he becomes a member of a vast confraternity of 150,000,000. A Christian convert is not regarded as a social equal, but the Moslem brotherhood is a reality. We have over much "dearly beloved brethren" in the reading desk, but over little in daily life. (Laughter). True, the Koran offered a material paradise, but the social privileges attained in this world are a more potent motive. The Jews, of all races the most susceptible to lofty religious ideas, needed, nevertheless, a training of two thousand years before they were fitted for the higher teaching of Christ. Can we expect the negro, with a low moral and cerebral development, with centuries of fetishism and savagery behind him, to receive at once that lofty Christian morality for which even the prophets and heroes of Hebrew history were not prepared? The teaching of Islam is not too spiritual or too exalted, but it is the school which may educate the African into fitness for a higher faith. The Church of England has not been able to make any permanent impression on the African. Islam, with its material paradise, or the Salvation Army, with its kettledrums—(laughter), or the Church of Rome, with its black madonnas, may be able to descend to the level of the negro, but the Church of England, with its Thirty-nine Articles, will not be the Church of equatorial Africa for many generations. The two great practical difficulties in the way of the conversion of Africa are polygamy and domestic slavery. Mahomet, like Moses, did not prohibit them; that would have been impossible; but he endeavored to mitigate their evils. Slavery is no part of the creed of Islam. It was tolerated as a necessary evil by Mohamet as it was by Moses and St. Paul. In the hands of the Moslem it is a very mild institution, far milder than negro slavery in the United States. Polygamy is a more difficult question. Moses did not prohibit it. It was practiced by David, and it is not directly forbidden in the New Testament, though contrary to its spirit. Mahomet limited the unbounded license of polygamy; it is the rule rather than the exception in the most civilized Moslem lands, European Turkey, Algiers, and Egypt. The more intelligent Moslems are of opinion that the time is coming for its restraint or abolition as unsuited to the times.

The Bishop of Lahore, among others, has made a courageous protest for the admission of polygamous converts to baptism, though not to holy orders. It is unreasonable and cruel to expect a convert to put away a wife to whom he has been lawfully married by the law of Islam. Are these women, the mothers of a man's children, to be turned adrift to a life of ignominy? No man fit to become a Christian would be capable of such an unnatural and cruel act. Polygamy, with all its evils, has its counterbalancing advantages. It has abolished female infanticide, and gives every woman a legal protector. Owing to polygamy Mohametan countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Moslem lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown to Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems. (Hear, hear.) Let us first pluck out the beam from our own eye before we meddle with the mote in our brother's eye. The four chief evils of Mahometan lands—polygamy, slavery, servile concubines, and license of divorce—are no exclusive reproach to Islams. Within our own memory, if not now, they have all prevailed in aggravated forms in the United States—a land nominally Christian and peopled by a race of English brotherhood. If Christian missions are to make any way in Africa we must change our tactics. European teachers will never Christianise Africa—the experiment has been tried and has failed. The climate alone is a fatal obstacle and the social gulf is too wide. The heathen tribes can only be converted by bringing over from the United States, civilized Christian negroes in large numbers. With regard to Moslems, can we not attack the fortress of Islam from within, rather than from without? Instead of raising antagonism by denouncing Mahomet as a false prophet and Moslems as Infidels, let us begin by showing, not how much Christianity differs from Islam, but how much it resembles it. Let us remember that in some respects Moslem morality is better than our own. In resignation to God's will, in temperance, charity, veracity, and in the brotherhood of believers, they set us a pattern we should do well to follow. Islam has abolished drunkenness, gambling, and prostitution—the three curses of Christian lands. Islam is the closest approach to Christianity which has been able to take hold of eastern or southern nations. It is superior to the groveling superstition of the Coptic and Abyssian Churches. Moslems are already imperfect Christians; let us try to perfect their religion rather than vainly endeavor to destroy it, and we may possibly transform Islam into Christianity. Thus we may

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find that in God's scheme Mahomet has been preparing the way for Christ. (Cheers.)—*Manchester Times, October 11th, 1887.*

LIFE OF JOHN GARNER.

To George Lord, Sr., President, and to the Officers and Members of the San Bernardino Society of California Pioneers.

BROTHERS:—Your committee consisting of Pioneers W. F. Holcomb, B. B. Harris and John Brown, Jr., appointed to prepare a memorial of the life of Pioneer John Garner, beg leave to report that they have endeavored to gather as much of the family history of deceased as possible with a view to cary out the wishes of this society in its desire to preserve and transmit the memory of its members to their children. We find that Pioneer John Garner is the fourth member called away from earthly scenes during the past year. Pioneer Benj. F. Matthews was the first to break our circle; then followed Pioneers Peter A. Forsee, Hardin Yager and now, John Garner.

Having all along the journey of life dealt honorably with his fellow man, and sincerely and devotedly pursued his religious convictions until death, Pioneer John Garner expressed a willingness to close his eyes on the scenes of this world, and trust for his reward in heaven. With patience he bore his last illness, and was conscious until the last. When the last hour was nigh he called his children to his bedside, and with a father's admonition, shook hands and bid them all an affectionate farewell. While he disliked to leave them he stated to them that he wanted to see his mother and also his wife. He was prepared to go, and

> By an unfaltering trust approached the grave,
> Like one that draws the drapery of his couch
> About him and lies down to pleasant dreams.

Pioneer John Garner was born in Davidson county, North Carolina, May 1st, 1820, and died at his home in Newport, Los Angeles county, California, February 26th, 1889, lacking two months of reaching his 70th year. His father's name was David Garner. He died in Harrison county, Iowa, at the remarkable age of 105 years. His mother's name was Elizabeth Jane Garner, her maiden name being Rawson. She died in San Bernardino, April 3d, 1868, at the advanced age of 81 years.

David and Elizabeth Jane Garner raised a large family, six sons, John, George, Henry, William, David and Philip; and five daughters, Nancy, Myranda, Sarah, Eliza, and Elizabeth. All of the above died except William, who lives at Council Bluffs, Iowa; Henry, who lives at Magnolia, Harrison county, Iowa; David, who resides at Ogden, Utah; Sarah, residing in Harrison county, Iowa; and Eliza, in the Missouri Valley.

David came to visit his brother John during his last sickness and started on his return home on his seventy-first birthday.

Like many of our Pioneers, John left his home in Davidson county when a boy, and went to Lima, on Bear Creek in Hancock county, Illinois, where his brother George lived. Here he worked on the farm, and when of age married Mary Ann Rawson and removed to Nauvoo, where he lived about five years, when in 1846 he crossed the plains to Council Bluffs where he remained two years, and where his two children, Syrinda and Rebecca, died of diphtheria. From here he continued his journey westward across the plains to Salt Lake, where he arrived in 1849. On March 1st, 1851, he started for San Bernardino with three wagon trains in charge of David Seely, captain, Jefferson Hunt and Andrew Lytle, arriving at Sycamore Grove, south of Martin's old station, near the Cajon Pass, on June 20th, 1851, where a camp was made until arrangements could be made for the settlers to locate in the valley, after which negotiations were made for the purchase of San Bernardino Rancho from the Lugo family, and thus began the settlement of the San Bernardino valley. Among the number who came with these trains were Pioneers Edward Daley, Sheldon Stoddard, James Coburn, Harley and Nathan Swartout and Jerry McElvain, the latter drove one of the ox teams for Mr. Garner. The western part of the valley was selected by Mr. Garner as his home, and Garner's Grove will ever be remembered as the the spot where some of the happiest Fourth of July and May day celebrations have been held. Twice Mr. Garner was elected as supervisor of the county, and discharged the duties of such office faithfully and honorably, his associates on the board being such men as David Seely, James W. Waters, Sr., James Stewart and C. Jensen.

In 1874, after living in San Bernardino continuously for twenty-one years, Mr. Garner moved to Newport with his family, where he continued his favorite occupation of farming and stock raising. His wife died December 11th, 1880, and was brought to San Bernardino, where she was buried by the side of his mother. Since then he has led a quiet life, and through his long sickness suffered without a murmur, being attended by the members of his family.

Mr. Garner has been blessed with the following children: William, John, Mary Ann, Daniel, George, Agnes, David and Sylvester, all residing in Newport, except John who lives at Santa Ana.

At his request his remains were brought to San Bernardino by his family to be laid away by the side of his mother and kindred, by the hands of his old friends, and the pioneers with whom he crossed the plains, and lived happily so many years. The funeral was held on February 28th, and was largely attended, the pall-bearers being selected from the Pioneer Society. A most appropriate and impressive sermon was delivered by Joseph Smith, Jr., President of the Church of Latter Day Saints, and the spiritual adviser of Mr. Garner, in which he paid a merited tribute to the noble life and many virtues of the deceased.

And when we shall enter that narrow valley, through which he has passed before us, and which leads to the Judgment seat of God, may we be able to say, through faith and good works, in the language of the beautiful hymn of the dying Christian—dying but ever living and triumphant:

> "The world recedes, it disappears!
> Heaven opens on my eyes; my ears
> With sounds seraphic ring;
> Lend, lend, your wings, I mount, I fly!
> Oh grave, where is thy victory?
> Oh death, where is thy sting?"

San Bernardino, Cal., March 16th, 1889.

RESOLUTIONS OF RESPECT.

To the President, Officers and Members of the San Bernardino Society of California Pioneers:

Your committee appointed to draft resolutions of respect to the memory of Pioneer John Garner would most respectfully submit the following:

WHEREAS, Death has again invaded our Society of California Pioneers, and taken from us our dearly beloved brother John Garner; and

WHEREAS, We deeply deplore the loss of one whose honorable and upright life has greatly endeared him to this Society, as well as to all who knew him; thererfore, be it

Resolved, That in the death of our brother Pioneer John Garner our society has lost a most true and upright member, and the community a most honorable, kind and exemplary citizen.

Resolved, that while we mourn in common for the loss of our revered brother, we would extend our most profound sympathy to his bereaved family and relatives; and be it further

Resolved, That these resolutions be published in the newspapers of this city, and spread in full upon the minutes of our Society, and a copy of the same be presented to the family of the deceased.

Done in friendship and love.

W. F. HOLCOMB,
JOHN BROWN, Jr.,
B. B. HARRIS. } Committee,

—San Bernardino Courier.

IN JERUSALEM.

WE have just passed through one of the most severe and trying storms ever known in this country. The gale commenced on Thursday, December 13th, with heavy thunder, rain, hail and snow to the depth of one foot, which remained on the ground for twenty-four hours. Then the rain commenced to pour down in torrents, and continued till the pools were filled to the top, giving them the appearance of miniature lakes, and the cisterns overflowed.

To-day the sun is shining brightly, and all nature assumes a cheerful aspect. Of course, there is great rejoicing over the almost unprecendented rainfall at this season.

I learned to-day from a reliable source that more rain has fallen this season, than all through the rainy season of last winter. There were in all, last season, twenty-one inches, and we are only a little past the middle of December.

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The Kedron is flowing rapidly, and next Sunday thousands will visit our old picnic gounds near Job's well.

The grand topic of interest is the *Railroad.* Mr. Frutigar, I believe, is in Paris, in the interest of this road. It will be a rejoicing day for Jerusalem when the screeching, puffing engine shall roll its freight of human beings into the city of the Great King.

Another important item of news I have just learned. A concession has been granted to the Jews to return to this country; but not in large numbers at one time, lest it should cause suffering. This seems to be a wise consideration on the part of the Turkish government.

I can cheerfully say to the friends that the prospect is very encouraging. I have no doubt that much suffering must be endured for a while, in the gathering process. But who are not willing to suffer for the kingdom of God that they may share in its glory.

The markets are full of oranges for six cents a dozen, and fresh vegetables in abundance and in good order.

We learn from Mr. Frutigar's family that he has met with the most wonderful, even almost incredible success in Constantinople and Paris. The Sultan received him with marked attention, invited him to dine, and decorated him with a badge of honor.

In Paris he met Baron Hirsch, and he and Baron Rothschild have taken hold of the railroad scheme in good earnest. Of course it must be a success.

January 4th. On New Year's eve we went to Mr. Joseph's to watch the old year out and the new year in. It is similar to a watch meeting in New England.

Mr. Joseph has told me that he expects to issue his paper, *The Witness*, from Jerusalem next month. He has brought with him a press and type, and will soon have his office ready for work. He has also opened a reading room where the poor Jews can have the privilege of reading.

Travelers continue to arrive from America and Europe, and the prospect is good for a busy season. The fields are robed in beautiful green, and the soft, gray tint of the olives, supported by the mountain drapery in the back-ground, make a charming picture as I view it from my window.

I am told that Baron Hirsh has proposed to build one-half of the railroad from Jaffa to Jerusalem. I understand he has no heirs, except one nephew. This nephew was here last spring on a visit. He looked quite young, with a delicate constitution. It seems to be the opinion of all, that the building of this railroad, to enter Jerusalem from the sea, by steam, is an opening wedge for greater things to follow. It is very healthy in the city now; business is brisk, especially in the Russian quarters. The price of land is rising, this January 24th, 1889.—*Age to Come Herald.*

Mads P. Hanson, box 512, Plymouth, Mass.
John T. Davies, 5 Park avenue, Llanelly, Carmarthenshire, Wales.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
J. H. Peters, Coleman, Midland Co., Michigan.

Conference Minutes.

KEWANEE.

Conference was held at Millersburg, Illinois, March 16th. J. W. Terry president, J. D. Jones secretary. Branches: Kewanee 75. Henderson Grove 45. Rock Island 16. Millersburg 43, 1 died. Buffalo Prairie 65, 4 removed. Elders M. T. Short, J. D. Jones, D. S. Holmes, J. W. Terry, J. F. Adams. Priest W. P. Terry, and teacher E. Epperly reported. J. W. Terry was reappointed as presididg elder for one year, and J. D. Jones secretary. J. W. Terry was chosen delegate to General Conference. Resolved that we request our delegate to make an appeal to Conference to appoint a missionary (two if possible) to labor in our district and that our worthy district president be one of the number, as our choice, as the state and condition of our district so demand such an urgent request. Resolved that when we adjourn we do so to meet at Henderson Grove branch, June 15th, at 10 a. m. The word was preached by M. T. Short, J. D. Jones and D. S. Holmes. Church authorities upheld by vote unanimously.

MASSACHUSETTS.

Conference convened at Dennisport, Massachuseets, Saturday, January 26th. Bro. W. H. Kelley was chosen to preside, John Smith assistant; F. M. Sheehy and G. H. Gates clerks; M. Gondolf and H. Downe ushers; Susie R. Gates organist; J. N. Ames chorister; R. C. Eldredge, E. L. Kelley and W. Bearse auditors. The district clerk was authorized to act as clerk when he arrived at the conference. Brn. J. N. Ames, R. C. Eldrige and H. Downe appointed committee on branch reports. Branch reports from Boston, Providence, Cranston, Plainville, Little Compton, Dennisport, North Plymouth and Brocton were read and referred to committee. Elders present and reporting: W. H. Kelley, J Smith, F. M. Sheehy, E. L. Kelley, M. H. Bond, R. C. Eldredge, W. Bearse, G. S. Linnell and W. Eldredge. Priests: J. Halstead and H. C. Downe. Deacons: A. B. Pearce and M. Gondolf. R. Farnsworth reported by proxy. Reported by letter: Elders E. N. Webster, N. R. Nickerson, G. S. Yerrington. Priests: T. C. Moore, A. W. Glover. Teachers; R. J. Searle and W. B. Seland. Deacon: H. C. Hemmerly. Voted that E. O. Toombs be granted an elder's licence; that in the cases of R. Searle and W. Fenner, they be referred to district president and if advisable, to give them licenses as required by them. J. Smith reported as district president and Bishop's agent. Reports read and referred to auditing committe. Additional reports: Elders T. Whiting and J. B. Pierce; Teacher S. S. Wilber. Bro. J Smith tendered his resignation as district president. Voted to accept the same with the following: Resolved. That we appreciate the labors of Bro. Smith during the many years he has acceptably served us as district president and hereby give expression thereto by tendering him a vote of thanks. Bro. T. Whiting offered his resignation as district clerk. It was voted not to accept and he was urged to continue the office which he had filled with credit, but as he refused to serve G. H. Gates was chosen clerk. Moved that the presidency of the district be lodged with the president of the mission. Amended that Bro. M. H. Bond serve as district president. Voted to lay the substitute on the table, also the amendment. Auditing committee reported finding district accounts correct. Report of committee on Reunion was read and approved and committee continued. A petition on Sabbath School Union was presented and endorsed and a committee appointed to act on the matter, consisting of F. M. Sheehy, M. H. Bond and T. Whiting. The resolution discussed at last conference relating to the *Herald* was taken up and passed, Resolved, That in our opinion the publication of so much matter in regard to Utahism is harmful to the interests of our church paper. Brn. A. B. Pierce, F. M. Sheehy, M. H. Bond and J. Smith were appointed delegates to General Conference. The matter of district president was taken from the table and an informal ballot was taken by which Brn. M. H. Bond and T. Whiting were selected as candidates. Bro. M. H. Bond was chosen and made the unanimous choice. The following resolution was passed: Inasmuch as several officers in the district have been holding meetings without proper authority, it is hereby resolved that the district president be requested to, under the law, demand the licences of such persons, and if they fail to comply, the conference be requested to not sustain them. Voted to sustain Bro. W. H. Kelley as president of mission with request that he be returned; to sustain J. Smith as Bishop's agent, and all the church authorities. That the next conference be held in Boston, Saturday, May 11th, at 2:30 p. m. Adjourned. Good preaching services and social meetings throughout.

Miscellaneous.

MARRIED.

THOMPSON.—LEONARD.—On March 19th, 1889, Sr. Nancy G. Leonard, (with her child about 6 years of age), arrived in the city of San Bernardino, California, and were escorted by Bro. A. W. Thompson to the residence of Elder J. F. Burton on Fifth Street. About four p. m. the Elder was called upon and married the couple in order *sub rosa*. The happy couple tarried all night at the parsonage, and at 7:30 a. m. next day took the cars for the suburban villa of "Laguna Canyon," the place of the now happy and smiling groom's residence on Grand Canyon avenue.

EVANS.—BIRCH.—At the residence of John R. Evans, Cleveland, Iowa, March 25th, 1889, John H. Evans to Sarah Birch, both of Cleveland, John Watkins officiating. Many of the young friends of the codtracting parties were present to witness the ceremony and had a very enjoyable time and many valuable and useful gifts were presented to the happy couple.

DIED.

WALKER.—Elder S. F. Walker was born in New Richmond, Ohio, about twenty miles above Cincinnati, December 23d, 1831, and died at his home in Lamoni, near 7 o'clock, on the morning of April 1st, 1889, after an illness of about fourteen days, caused by pneumonia and heart disease.

His parents settled in Cincinnati when that city had but one brick house, and his father founded the town of New Richmond, where he was born. He received a fair education in the common shools of his vicinity, and also attended Clermont Academy. In 1850 he came west to where Kansas City now is. At that time the Indians were there, the only inhabitants. In 1850–1 he attended Central College at McGrowville, New York. In 1851 he was engaged in engineering on the Mississippi River, and in 1852 he was a student at Wesley University, Ohio, after which he taught school for a time near Richmond.

In the Spring of 1853 he went to California by the Isthmus of Panama, and for seven years was engaged in mining in Sierra county. He was a candidate for the Legislature on the first Republican ticket nominated in that county. He continued in mining matters up to 1859, and helped to start Methodism in Virginia City, Nevada. In 1861 he returned east overland, and called at Salt Lake Ctty. He soon returned to the west, went to Montana, Idaho, Oregon, and thence to California again. In 1864 he located in Smoky Valley, near Austin, and engaged in stock raising, and in 1869 he visited Plano, Illinois, and the same year was united in marriage to Sr. Marietta Faulconer, who, with two daughters and a step-daughter now survive him. After his marriage, himself and family settled at Blue Springs Ranch near Austin, Nevada, where they resided till 1878. In 1876 he attended the Centennial Exposition at Philadelphia, and in 1878 he removed to where now is Lamoni, and engaged in farming till, in 1884, himself and family moved into the town. In the fall of 1885 he

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engaged in publishing the *Gazette*—now *Independent Patriot*. Not long since he gave to the world his "Ruins Revisited," a book of very considerable merit and that was intended to be the first of a series of its kind, and other germain subjects.

A lover of books, a man of active brain and penetrative thought, his chief delight was in exploring every promising avenue in quest of valuable knowledge. This tended to keep him largely from the ordinary aclive business pursuits of life and make him appear reserved and retiring in his manners. But he was a man of warm and tender heart, of high and worthy purpose, a lover of justice and all right things—a lover of God and man—a deeply devoted lover of Christ and his gospel. Religiously inclined and educated by religious parents amid favoring religious surroundings, he early united with the Methodist Church, of which his father was a minister. In California, in the mining camp, he for the first time heard the religious principles of the Latter Day Saints explained, and he at once perceived they were in harmony with the Holy Scriptures in a most eminent degree. He prosecuted his investigations of them thoroughly, and in time accepted them heartily and became of member of that church and in due time a minister. His soul thirsted after the things of God; and as a consequence he grew in grace and in the knowledge of God, and gave promise of great usefulnese in building up the work of God among men. But our hopes in this direction were doomed; he has been called home by the Master, and we are left to hope that he has passed on to wider fields of duty and progress; to higher joys and honors; to purer, holier conditions of life and being in the society of redeemed and exalted personages who have passed on before, with Christ Jesus the Captain of our salvation.

"After life's fitful fever he sleeps well." He sleeps in Jesus, who said, "I am the resurrection and the life;" and, "where I am, there shall my disciple be also."

YOUNG.—Near Lamoni, Iowa, March 28th, 1889, of spinal fever, Tilitha Ellen Young, daughter of Bro. Francis D. and Sr. Grace A. Young, aged 10 years, 1 month and 16 days. She was a good child, an obedient daughter, and much beloved. Funeral sermon by Elder H. A. Stebbins, assisted by Elder Samuel Ackerley.

OBRIEN.—At Ubley, Huron county, Michigan, March 21st, 1889, Whitney S., son of Thomas H. and Anna E. O'brien, aged 3 years, 1 month and 21 days. Funeral sermon by elder Levi Phelps.

KINSEY.—At Harlan, Shelby county, Iowa, on the 4th day of February, 1889, of spinal disease, Sr. Sarah Elizabeth Kinsey, wife of Mr B. I. Kinsey and daughter of Bro. and Sr. J. B. Swain. Funeral on the 5th inst., under the direction of Elder J. W. Chatburn. A large number of friends and neighbors were in attendance. Sr. Kinsey leaves a husband and seven children to mourn their loss. She was born in Dallas county, Iowa, September 4th, 1854; was baptized July 15th, 1888, at Harlan, Iowa, by Charles E. Butterworth. She died in the full faith of the promises of God held forth in the gospel of Christ.

WALKER.—Near Tulare City, Tulare Co., Cal., March 8th, 1889, after ten days sickness of pneumonia and congestion of the brain, Bro. John Walker, aged 52 years, less 3 days. He was born March 11th, 1817, in Oswego Co., New York. His mother died when he was five years old, after which he, with others of his father's family, lived in the house of Joseph the Seer, as a part of his family; and he beheld the mangled bodies of the two martyrs after they were brought from Carthage, their place of slaughter, to Nauvoo, Illinios. He came to this state in 1860, and was married to Sarepta Pate, October 4th, 1866. There have been born to them eleven children, of which ten are still living, six boys and four girls. He and wife and four children were baptized by the writer the nineteenth of last January, and another son by the same on the 18th of this month. They are all now in the church and firm in faith, although tried by troubles and affiiction. Bro. Walker ever bore a faithful testimony to the truth. Three days after he was taken sick, he told his wife that he was not to be healed; and at one time asked his wife to shut the door and place her hands upon his eyes and close them, and then pray that he might go to sleep in peace.

He was a member of the church just seven weeks to a day from his confirmation to his funeral, which was preached at his residence on the 10th inst., from Rev. 20: 12, by Elder J. H. Lawn.

CHURCH LIBRARY.

We extend thanks to Bro. R. C. Elvin, Nebraska City, for the gift of five books to the library, namely: "The Friends' Intelligencer," 1838; "The Harmony of the Divine Attributes," by William Bates, D. D., 1831; "Spiritual Despotism," 1835; "Natural History of Enthusiasm," 1834; and "Saturday Evening," 1833.

JOHN SCOTT, *Librarian.*

CONFERENCE NOTICES.

The North-East Missouri conference will be held at Bevier, Macon county, Mo., April 20 and 21, 1889. Business will convene Saturday, 20th, at 3 o'clock. JOHN TAYLOR, *Dist. Pres.*

NOTICE.

To whom it may concern:—Officials of North-West Kansas district will please send me their licenses to be renewed according to resolution passed by last district conference held at Blue Rapids, March 30th. Address, H. P. Curtis, District Secretary, Fact, Clay county, Kansas.

FOR THE PUBLIC.

ONE FARE FOR THE ROUND TRIP.

The G. A. R. State Encampment will be held at Burlington, Iowa, April 8th, 9th, 10th and 11th, and round trip tickets will be sold from all C., B. & Q. stations to Burlington and return at one fare for round trip. Good going on April 8th, 9th, 10th and 11th, and good to return up to and including April 13th. Here is a chance for all old soldiers to meet their comrades and all others to see the grand parade on April 10th. Go everybody. Tickets can be obtained of C., B. & Q. agents.

JEFFERSON ON MARRIAGE.

Thomas Jefferson, venerated for his wisdom as a statesman, wrote what follows, as true to-day as when his pen traced the words many years ago:

"Harmony in the married state is the first thing to be arrived at. Nothing can preserve the affections uninterrupted but a firm resolution never to differ in will, and a determination in each other to consider the love of each other of more value than any other object whatever on which the wish had been fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life. And no opposition in a single instance, will hardly in itself produce alienations, yet every one has his pouch into which all these little oppositions are put, and while that is filling the alienation is insensibly going on, and when filled it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he or she finds his or her affections wearied out by a constant stream of little checks and obstacles.

"Other sources of discontent, very common, indeed, are the little cross purposes of the husband and wife in common conversation; a disposition either to criticise or question whatever the other says; a desire always to demonstrate and make him feel himself in the wrong, especially in sympathy. Nothing is so goading on the part of either. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his view. What is the use of rectifying him, if the thing be unimportant? and if important, let it pass for the present, and wait for a softer moment and more conciliatory occasion of revising the subject together."—*Sel.*

NOT A NEW QUESTION.

The question of human liberty is an old one, but our fathers planted the seed of the irrepressible conflict when they framed the Declaration of Independence, and it will go on to its legitimate end. William Lloyd Garrison most truly says:

It seems anomalous that in a nation founded by human beings, long after its centennial, the fundamental principle of its constitution should be still the topic of discussion. Still, such is the case—the question of human rights is up for settlement. Nothing is more trying every year than to be obliged to present old and trite principles as new ones. While every one will admit these general principles, he will deny their application. Does a woman pay taxes, and thus contribute directly to the support of public institutions? To school she has more time to devote than the father. She has a special aptitude for caring for charitable institutions. She would also be a reformer in the direction of maintaining public order, since she is the greatest sufferer from disorder. Yet most people, while acknowledging the truth of these propositions, will say that they do not believe in woman's voting. Woman is crippled in the present condition, and in that proportion dwarfs her husband. We demand the ballot for woman, first, in order that she may defend her own rights. In the present jury system she is tried by another sex. No class of men ever legislated properly for another class. Why are women unreasonable in demanding a voice respecting the expenditure of money that is paid by them for public taxes? "Women must not talk politics," said Napoleon to Mme. de Stael. "Yes, but in a country where women are beheaded, they wish to know the reason why," she said; and the women are going to know the reason why.—*Woman's Standard.*

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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JOSEPH SMITH - - - - - EDITOR.
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Lamoni, Iowa, April 20, 1889

DUTIES OF OFFICERS.

IN this issue we begin the republication of a series of editorials, written by President Joseph Smith in 1871, on the subject of duty, in which the duties of Deacons, Teachers Priests and Elders are ably and clearly defined.

They will be found of great value to all the ministry, and of especial interest to those who have not heretofore had opportunity of studying them. The one in this issue discussed sets forth the duties of Deacons, and will be followed—as our space permits—by three others, in which the duties of Teachers, Priests and Elders are respectively considered.

"Let every man learn his duty" is the divine injunction, and we give good opportunity for so doing:

DUTY.

Most men are willing to do what the law of the land requires of them, what association with their fellow-men in the social compact makes necessary, and what is clearly pointed out in the church covenants. There seems to be, however, a lack of performance in some parts of the church organization; which lack is by some attributed to the want of desire to do what appears to be plain duty.

We have occasionally been asked to point out what the *duties* of the several officers were. We have from time to time attempted to do this. But from the peculiar condition of mind into which the Saints have naturally fallen, or at least a great number of them, which seems to have induced them to believe that they are to be teachers and not to be taught, we have found the defining of duties a very difficult task.

When, in the presentation of an article in which the duty of an officer is defined, we quote from the Doctrine and Covenants, it is abundantly criticised; and one of the criticisms to which it is subjected, is that "We all know what the language of the law is, can read it at any time; but what are our duties under that law?"

When, to comply with the foregoing inquiry, we essay to point out one by one what we believe to be the duties appertaining to certain officers, that essay meets with the very characteristic rebuff, "*Where's your law for that?*"

So, whether we quote the law, or attempt to define its unwritten provisions respecting the active performance of duties under our church organization, as contrasted with the unpraiseworthy desire to passively receive the favors of a kind Father, unblest by the faithful endeavor to merit them fully, we are met with what we think to be unfair repulsion.

Were our desire for the general good of the cause less than it is, we should be willing to let the matter rest upon the plain statement of the law itself, suffering every man to demean himself in accordance with his especial predilections, those predilections being created and governed by the circumstances without, and the spiritual increase within the man.

But our desire for the general good is of that sort that we are quite ready to give our *opinion* of the proper construction to be put upon the declarations of law not sufficiently plain of themselves; and also the proper applications of those constructions, and that law, to the actual life, temporal and spiritual, of those professing the light of the Latter Day Work.

There is but little written in the Book of Covenants specifically defining the duty, or duties of a Deacon; yet everybody supposes that there are duties properly belonging to the office of a Deacon; those which are peculiarly and specifically to be performed by a Deacon, by virtue of his calling; those which *may* be performed by men holding another office, but *should* be the special province of a Deacon.

The office of Deacon must be of some importance in the economy of the church, or it would not have been provided for; and the duties of the man ordained to that office must be necessary, or there would have been no appointing him, or any consideration of him or his duties had, in the history of the church.

Of what the duties of the Deacon may consist, may be properly considered; and we shall present a few thoughts upon the subject of the duties of the Deacon.

In a Bible Dictionary published in 1811, the word "Deacon" is said to signify chiefly, "An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provisions to ministers and to the poor." *

Dr. Buck says that "The office of Deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the Deacons attended to the bodies of the people: the pastor to the spiritual, and the Deacons to the temporal interests of the church." Acts vi. †

The Scriptures have not much from which to draw instruction upon this point.

Paul and Timotheus addressed an epistle to the Saints at Philippi, including the Bishops and Deacons; but nothing is stated about the duties of either Bishops or Deacons. ‡

In Paul's letter to Timothy, he gives a sort of general sketch of the qualifications necessary for the office of Deacon, but as before does not specify their official duties. ‖

There is frequent mention made of High Priests, Elders, Priests and Teachers in the Book of Mormon; but it appears that there was either no necessity for the Deacon, or the office was not of such a character that it would be mentioned in such a history. We can not draw conclusions from this record as to what Deacon's duties are.

Deacons, as officers, and the office of Deacon are referred to in the Book of Covenants, pages 96, 97, 225, 231, 243, 294, and 296 of the present edition; and from the statements found in that book we may possibly derive some instruction.

There are certain duties expressly stated in paragraph 11, section 17, page 94, as attaching to the office of the Deacon, if occasion requires. The duties are "To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking: and see that the church meet together often, and also see that all the members do their duty, . . . and take the lead of meetings in the absence of the Elder or Priest." They are also "To warn, expound, exhort and teach, and invite all to come to Christ."

It will not defeat the foregoing statement for any to say, "Those are the duties of the Teacher." This is true, but the declaration, "if occasion requires," and the closing sentence quite definitely determines it. The offices of Teacher and Deacon are

* Bible Dictionary, by Brown, page 385.
† Buck's Dictionary, page 110.
‡ Phil. i. 1. ‖ 1 Tim. iii.

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necessary to the full enjoyment of the Aaronic line of ministry; and from the further teaching found in paragraph 10, section 104, page 291, one of the prerogatives of this ministry was the administration in "Outward ordinances—the letter of the gospel."

The church need good, kind and watchful ministers, to be with them constantly; to do whatever may be necessary for their benefit, welfare, and spiritual advancement; so far as their especial ministrations may secure this. To provide for this urgent and always increasing want, it is declared that *Deacons should be appointed.* Our law for this will be found on page 331, section 83, paragraph 22, Doctrine and Covenants.

Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other Deacons, Teachers, Priests, or Elders, in preaching and in conversion upon the word; or from the actual necessities of the condition of the church, (congregation, association of Saints, or branch of the church), of which he is an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

Deacons are also expected to act at times as presiding officers, to sit in council, direct, control, and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as Deacons being clearly understood by this. (Doctrine and Covenants, section 104, paragraphs 31 and 38, pages 294 and 296.

We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a Deacon in the Church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done, and which must therefore be considered in the inquiry, "Who shall do them?"

In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and control a place where meetings for worship, fellowship, and business, may be held.

This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor, and money, even under the most favorable circumstances. This outlay of money, labor, and time, must be met, and to meet it "somebody" must act, must in a word "do something."

We begun this article with the statement that most men are willing to do what the church covenants pointed out as duties; but this must be qualified to some extent. Many, if not quite all of the duties specifically named in the covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring, or the receiving of some special spiritual power; duties to which there attaches, from their nature, some special privilege or prerogative. These are the duties to which the statement of willingness was intended to apply.

The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

We have no written law commanding the appointing of Deacons other than the one cited from section eighty-three of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been continued in error by reason of false precedent, it should be abandoned. If on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true prededent, then should the law, made so by custom and use, be sustained and honored.

The unwritten duties of the office of Deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defence against a charge for their not being fulfilled; the reasons why they should be faithfully discharged more than counterbalancing such defence when it is urged.

These unwritten duties are the ones; which however necessary their performance, or however much the association of church members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house or church, must be in the actual possession of the association of the church members worshiping there, at least during its occupancy while worshiping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer or business meetings; to see that the lamps or candles are trimmed, lighted and burning in time for all evening meetings; to see that the members coming in find seats; to keep watch over the Saints during the meetings, repressing loud talking, whispering and laughing; reproving the thoughtless and rebuking the giddy; putting a prompt stop to rude, indecent and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse and account for the contributions of the Saints intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all the personal effects of the association; to visit the poor, ascertain their needs and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man? We repeat the question, Whose prerogative, privilege, right or duty is it, by reason of official standing, to do all these things?

It is not the Elder, for his is the duty to administer in word, in doctrine, and in spirit; to preach, expound and exhort in spiritual things.

It is not the Priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

It is not the Teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the Saints.

It follows then of a necessity that the right, the duty of performing these acts—these unwritten but essential things of the law devolves upon the office of Deacon.

Some portions of the law which may be cited in support of the opinions expressed in this article have been already given, *to wit:* The general understanding long since obtaining concerning the institution of the office of Deacon, and the duties of that office as cited at the beginning of this article.

The acquiesence of the church, by its constant practice, hitherto, in that construction of the duties of a Deacon.

The actual necessity for the performance of those duties.

The positive declaration that the Deacon shall be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

The specific appointment of other duties to other officers, and these unprovided for.

What we have here written was not intended to deny the right of any one holding the higher Priesthood from acting as a Deacon; or to deny his privilege to do any and all of the things specified as duties of the Deacon, if he shall so choose and there is a necessity therefor. Nor will the fact of there being good, kind, true and noble men holding the office of Elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity and provoke some to the emulation of good works, make the

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law any less void, or detract from the dignity, prerogative and efficiency of the Deacon's office. On the contrary it goes to show that any duty which may be performed by an Elder that comes within the province of a Deacon, that does not sully nor detract from the spiritual efficiency of that Elder, may be far more profitably, honorably and properly done by a Deacon.

Many Elders have thought so lightly of the offices of Priest, Teacher and Deacon, that it has been thought to be somewhat disdainful to suggest that men of any talent should receive the office of Deacon. It has been thought, by far too many, that an Eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the office ordained of him.

"For there is no power in the church but of God; the powers that be are ordained of God."—Rom. 13:1.

"Nay, much more the members of the body which seem to be more feeble are necessay."—1 Cor. 12:22.

"Let every man stand in his own office, and labor in his own calling."—Doc. & Cov. sec. 83, par. 21.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."—*Ibid*, 105:44.

MISSION SAN GABRIEL.

On the way from Los Angeles, by buggy, to San Bernardino, California, we passed through the town of San Gabriel (the angel Gabriel). It is a Spanish town, and a relic of the old Spanish Castilian Catholic supremacy in California. We did not learn when the town was founded, nor by whom. It is some ten or twelve miles east of Los Angeles, and located on a small mountain stream which serves to irrigate the gardens and vineyards of the small town. There are very extensive vineyards all round, and a few miles west is a great winery called the "San Gabriel." (The angel Gabriel "Wine Company" occupies it).

The principal attraction of the town in the way of buildings is the old mission church, which stands at a crossing of the principal street with the Valley thoroughfare leading eastward. The front is a few feet from the road and is enclosed by a dilapidated paling fence, which has been painted a dull white, or whitewashed with lime. The front entrance, seeming not to be used now, has two large doors, gothic in style, hung on curiously wrought iron hinges and closing in the center. One of them appears to be broken at the lower corner. They are massively framed and must have been strong when first made.

The church is of adode, sun dried brick, and is perhaps thirty feet wide and seventy or seventy-five in length, walls twenty or twenty-five feet in height to the eaves. It fronts south; but has an entrance on the west side about one third of the way from the front.

The day was warm, and as we drove up to the open door of this old church two carriage loads of visitors were just leaving. The sun glistened against the white walls, in almost a dazzling way; and as we passed into the cool shade afforded by the inside, we pause for a moment to remove our hats, and accept the awe in which one should feel when visiting the shrines where men of the past have worshiped, and men now bow in reverence.

A few Mexican, or Spanish women were seated on the wooden benches, two rows of which lined the sides of an aisle some four or five feet wide, running from the altar rail to the door upon one side and nearly to the wall of the vestibule at the front; the room being some fifty-five or sixty feet long. We, Bro. Joseph F. Burton and self, were met near the door by a priest, or sacristan, wearing the black dress of the Catholic orders, tall, middle-aged, spare and bare headed. His manner was easy, deferential and devoted. We explained to him that we were passing and called to take at the church in his charge. He was pleasantly talkative, and conducted us to the space in front of the altar, where we paused while he in careful language explained what was to be seen.

The altar was cut off from the rest of the building by a railing some thirty inches in height. The altar was some two or three feet higher than this railing and was covered with the cloths, candlesticks and candles, and other paraphernalia of the Catholic worship. Above the altar a statue representing the angel Gabriel, having wings, stands with raised hands as if watchful of and blessing the room and all in it. The legend "San Gabriel," in Latin, tells who the figure is. To the left of the altar, looking toward it, occupying separate pedestals one above the other, stand San Augustin, (St. Augustine), the founder of the Order of the Monks of St Augustine, or Augustinian Order of Monks; above him, San Antonio, (St. Anthony), the Patron Saint, and warrior defender of the church. To the right of the altar arranged as upon the left, stand San Francesca (St. Francis) the founder of the Order of Saint Frances, or Franciscan Order of Monks; below him stand San Dominicus, (St. Dominick), the founder of the Dominican Order of Monks. These statues are not large, but appear to be of small, light men, are well executed, and the attendant priest said were good likenesses.

Ranged upon the side walls beginning at the altar rail, are pictures, full length. Upon the left, looking forward from the altar, Mary, the mother of Jesus, which we were assured was a most excellent likeness of the Sainted Virgin; next to her, San Juan, (St. John); then Santiago, Menor, (St. James, the Less); Santiago, Major, (St. James, the Great); San Luca, (St. Luke). Of this portrait the priest remarked: "Ah! what depth, what wisdom, what power, what fire! Truely, he was a wonderful man."

We could but concede in our minds that the face of St. Luke, as it glowed upon the canvas, justified his expressions of praise. Personally, the writer thought that it was well that the man whose pictured face we saw "as in a glass, darkly," had been by destiny the historian of the New Testament Scriptures. San Pablo, (St. Paul), hung somewhere on this eastern wall, but memory fails to place him exactly. The face of this picture was not nearly so striking as that of St. Luke. On the opposite, western wall, beginning at the altar rail, was the picture of the architect of the church, whose name we failed to catch; then followed San Bartolomi, (St. Bartholomew); San Mateo, (St. Matthew); and we think San Filipe, (St. Phillip), and San Andreas, (St. Andrew). Of the last we are not so sure, as we made no note at the time.

In front of the altar rail, and reached by steps from it, was the pulpit, a round structure raised some feet from the floor, in which the preacher could stand, look down upon and address the congregation seated below. This pulpit was placed against the eastern wall. On the western side and behind the open door, against the wall was a small curtain-enclosed cabinet that we took to be the confessional; the spot where, kneeling before the hidden priest, the devotee might wail forth his sorrow, or despair, confess his wrongs of thought, or word, or deed; and receive from the man behind the vail, comfort, admonition, reproof, censure, condemnation, or absolution; as the case might demand, or the mood of the hidden priest dictate. In the light of the noon-day sun shining in at the door and window, that small confessional looked innocent enough, but memory recalled the long contest and bitter warfare so fiercely urged against "auricular confession," and the assumption of power to "forgive sin;" which was there embodied. If the Catholic Church has been falsely accused by the fierceness of Protestant hate, and auricular confession is as innocent as that small cabinet looked, an august rekoning awaits some.

The floor of this old time church is paved with cement; except where the seats were placed, which seats are only wooden benches of very primitive pattern. The pavement looked hard enough and cold enough, we thought, to satisfy any devoted Catholic to kneel upon in worship or penance, without the addition of anything to hurt the knees.

The roof is supported by a framed work of massive timber, unpainted, but smooth and oiled till it has a finished and polished appearance. In contrast with the whitened walls, the dark surface of the timbered ceiling has a pleasant effect upon the eye, and gives relief from the glare of the sun outside.

The labored accent of the priest, as he talked to us in our own tongue, indicated that he was either German, French, or Italian, we could only guess which. He was evidently a scholar, for the words he used were well chosen, the result of good

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taste and judgment on his part. He was a little above medium height, slender and compact; his face was not large, his head was high and with his hair brushed straight up and back from his forehead, showed the student and scientious religionist, pleased with his calling and anxious to do it well.

We saw one of the visitors, a lady, return from her company, down the ailse and drop a coin of the realm into the opened hand of the priest furtively extended to receive it. It was a suggestive action, and recalled us from the reverential mood in which popes, cardinals, prelates, monks, friars, nuns, Jesuits, monasteries, nunneries, cowls, stoles, mitres and image and display in worship were all commingled to the level of every day life in money getting, money juggling California—and, taking the suggestion, we replenished the little store in the sacristan's hand a dime or two, being careful not to let our left hand know what the right hand did.

It was a mean thing to do, so it seemed for a moment of time, and the writer at least felt shamed; but the matter of fact way in which the coin was received showed that if it was unusual for us, it was not a surprise to the receiver. Out in the open air, and a look at the few remaining tokens of Castilian occupation under the old time Catholic supremacy, reconciled us to the tribute, as it must be needed.

It is not a pleasant thought, that as Spanish greed subdued the Indian tribes of this sunny land, and erecting the cross, the emblem of Catholic Church supremacy, overrode opposition, slew heretics, imposed penalties and gathered from impeverished communities the shekels which enriched Imperial Rome; so in its turn, that splendid phase of physical existence in which to breathe and eat, with trust upon the priests for future welfare, was a luxury enjoyed by the faithful in this then pleasant land, is fast being pushed into the realm of things which have been, by a race of money hunters, money getting men, who get not for God, not for the church, not for the future glory of a universal mother of all faiths, but for self and its interests alone.

While we thought of the long night of oppression under which the existence and fame of Fernandez and Cortez had been possible, and thought of the cruelties inflicted by them in the Spanish conquests, for gold, it was painful to think that so few relics of the Spanish occupation along the western shores of America were left; and that all too soon the last vestige now remaining would be erased, or worse still, be covered by some greedy money grasper as a show exhibited to pleasure hunters at a dime a head.

The old church at San Gabriel was begun in 1771 and was finished in 1778. It is crumbling into decay, and he who traverses the dusty, sandy lanes of southern California a few decades from now, may not be able to find it, lost as it may be in some modern, garish settlement of pleasure loving, time serving men of this last dispensation; "lovers of pleasure more than lovers of God."

These Catholic fathers, Jesuitical though they may have been, were wonderfully devoted to the showy worship and the legendary supremacy of the church which they represented. Faith, hardihood, energy unbounded, marked the progress made by them. There were good men, grand men among them, who did all they could to lift the Indian from his squalor and teach him of God. True, many of them ruled wickedly and oppressed them over whom they were placed; but the onward march of what the white man is pleased to call a higher civilization has been more cruel, if possible, for it is a civilization that exterminates.

VERY ENCOURAGING, INDEED.

It appears that the ministers of the Presbyterian Church are moving along in the lines of human inquiry, until the extreme deadness of the churches from spiritual life demands an answer from them as to its causes; and, following the bent of human nature, by which the cause of our not having what we should have is not sought for within ourselves, but in some others; by which the blame for our shortcomings is thrown upon everything else rather than upon our own failure to obey divine commands; these spiritual teachers are groping in the darkness round them for their "great enemy."

From the San Francisco, California, *Examiner* for March 26th, we clip the following:

"CHRISTIANITY'S ENEMIES.

"Chaplin Blake presided at the weekly meeting of Presbyterian Ministers in Calvary Church yesterday morning.

"Rev. Dr. S. B. Bell opened the discussion of the question, "What is the Greatest Enemy of Christianity at the Present Day?" The answer to this question he considered to be the natural disinclination of the human heart to receive religious truth.

"Dr. Alexander thought the greatest enemy to be rationalism; Rev. Dr. Kerr materialism; Dr. Dobbins intemperance; Bishop Vladimir disunity and too many church denominations differing in doctrine and creed.

"Rev. Dr. Fraser thought there was too little preaching of faith and repentance and Rev. Dr. Carrington expressed as his opinion that false morality, intemperance and selfishness lay at the bottom of most opposition to Christianity."

In this we have the following formulated thoughts:

1. Presbyterian ministers have concluded that their Christianity has enemies, and that one enemy is greater than another.

2. That these ministers are anxious to find out what this greater enemy is.

3. That they can not agree in regard to it.

If we should be permitted to suggest to these disagreeing gentlemen anything to help them to find their enemy we should do so about this way:

1. What is Christianity?

2. Is the Christianity of Presbyterianism the Christianity of Jesus, the Christ, and of the New Testament?

3. Is not disobedience the sin of the world?

4. Does not the command of God through Jesus require obedience?

5. Is there any promise of light or life except upon obedience?

6. If disobedience is the sin of the world, and there is no promise except it is based on obedience, is not the real enemy whom these ministers seek the sin of disobedience to God's commands? We think so.

EXTRACTS FROM LETTERS.

Elder J. R. Cook, writing from Sacramento, California, March 31st, says:

"I have lately baptized seven noble ones—two mothers, two young ladies, and one promising young school-master, who desires to preach the gospel. And a goodly number are investigating, and four have declared their intention of obeying the gospel."

In a business letter to the office, Bro. Nicholas Trook writes from The Dalles, Wasco county, Oregon:

"Tell the Editor of the *Herald* to let the Saints know where we are, that the traveling ministry may find us. We would like to know if any live near this place, so we could correspond with them. The people seem kind and hospitable."

IMMORTALITY.

Selected.

A well-known English essayist, a member of the ethical cult to which George Elliott belonged visited Stratford-on-Avon lately, in company with a professor of natural science from one of the great colleges. They were discussing the question of immortality.

"I believe in a God," said the essayist. "I believe that I have a soul, and that my relations to God require that I should keep it pure and should try to benefit my fellow-creatures while I am in the world; but I do not believe that my soul exists after the dissolution of my body."

"For my part," replied the scientific man, "I know it to be a fact that every atom of matter which was in the world at its creation is in it now. Now, if the God in whom you believe thought it worth while to preserve matter for countless ages to make that lump of mud on your shoe, why should He allow the mind of Shakespeare or the soul of holy Jeremy Taylor to perish after a few years' service in the world? That would be but poor economy, to my thinking."

As forcible as this remark, though less rhetorical in expression, was the reply of the old negro in Richmond, when a flippant young fellow tried to convince him that there was no life hereafter.

"Dahs lots of wohk, sah, which I was made fit to do, dat I neber had de chance to do in dis worl'. I got de powers in my head for it, neber used. Jess like when young mahs go on jouhney he pack all de cloes he spects to use. De good Lohd pack my trunk. He no fool. He pack no cloes but what I kin use—sometime. De time'll come to use dem, shuah."

John Stuart Mill, standing by his brother's dead body, said: "Here reason ends and faith begins." But reason as well as faith teaches us that there must be a life beyond the grave in which the problems of this are solved, and seeming wrongs are shown to be truth and justice.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Oh, for the death the righteous die!
An end like Autumn's day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining;
As to the parting soul were given
The radiance of an opening Heaven?"

BEYOND!

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow;
No sleepless nights, its days of smiles and tears,
Will be a long sweet life, unmarked by years,
One bright unending morrow.

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's hovering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear dim'd eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word,
To grieve the broken hearted.

No long dark night is there,
No light from sun or silvery moon is given,
But Christ the Lamb of God, all bright and fair,
Illumes the City, with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond the river;
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen,
Around the throne forever.

—*Sel.*

PRAYER UNION.

MEMORY TEXTS FOR MAY.

1st Thursday—1 Peter 2: 12; 2 John 9; Rev. 2: 7.

2d Thursday—Hebrews 10: 22–25.

3d Thursday—Matt. 9: 41–44; D. & C. chapter 2.

4th Thursday—D. & C. chapter 3; Romans 1: 16; 1 Cor. 4: 20.

5th Thursday—Ezek. 36: 33–35.

ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

Sr. E. June Hampton, of Dumas, Missouri, requests your prayers that she may be restored to health.

Sr. Mary E. Weeks of Grimes, Iowa, desires your prayers in her behalf, that her life may be spared to her husband and five small children.

Sr. Anna Robertson, Hartford, Michigan, desires your prayers that God may restore her health. Her life has been spared in answer to prayer when the Doctor said she could not live an hour, and she desires, for the sake of her husband and children to be entirely restored if it be God's will.

Sr. Harriet C. Tesler, of Deep Water, Missouri, requests your prayers in behalf of her sister, that her health may be restored.

THE following letter should have appeared sooner, but was mislaid by mistake.—Ed.

NORTH PLATTE, Feb. 13th.

Dear Sisters:—I have just been reading the *Herald* letters in issue for February 9th, and when I came to Sr. Anna Phelps' letter it awakened a train of thought which I can not well shake off, and I feel constrained to write a few words.

"Forty Saints in one place! What possibilities are theirs. What a power for this great work. What immense results for the good of the cause they have espoused, both by tearing down the high walls of prejudice, and interesting those who fight against this work and doctrine and leading many into the Church of Christ Jesus, if they were alive enough to do it."

As those words meet my eye, I feel like crying aloud, "Awake, awake, put on thy strength, oh Zion; put on thy beautiful garment, oh Jerusalem;" and "Arise and shine for thy light is come, and the glory of the Lord is risen upon thee."

How can you wonder that prejudice rules the minds of the unbelievers when those who claim so much more light than any other people can become so careless as to sit idly down with folded arms and let things take their course? God expects each one of us to labor with our might as we have opportunity, by word and deed, and our daily life to show forth the principles of his truth; and surely we should never give the people of the world occasion to scoff at this latter day work by anything we do or fail to do; but we should strive each day to adorn our profession by a Godly walk and conversation, and be alive in Christ Jesus, for it is better to "not sow, than to sow and not pray."

Would it not be a good thing to set apart a day to pray especially for the dead branches of this great tree, that we may all bear fruit for the Master?

Sr. Richards was alone as far as she knew, when she first reached North Platte, but when people asked her what church she belonged to she looked them in the eye and said: "I belong to the Reorganized Church of Jesus Christ of Latter Day Saints." She has been alive and scattered tracts until one M. E. minister said to her: "Mrs. Richards, I wish you would stop scattering your trashy literature around among the people." If every one who has entered into this covenant with God would go forth in his strength and do likewise, it would open the way many times for our elders who have such great burdens to bear. Oh, sisters, wake up, for the night soon cometh when no man can work. Let it besaid of us each: "She hath done what she could." God will surely bless each faithful, earnest worker. In love and faith,

SR. JOHNSON.

Correspondence.

SALT LAKE CITY, Utah, March 31st.

Bro. W. W. Blair:—I send you the *Tribune* giving a very favorable sketch of a sociable held in our chapel, on the evening of the 28th inst.; but it only gives a faint idea of it. To me it was one of the pleasantest affairs of the kind I ever attended. It was gotten up almost entirely by the sisters. When first mooted, the intention was to have a reception for Bro. Joseph. The whole thing was well arranged. A band of little "Hopes" were selected and drilled with great care, and each one was prepared to render their part so perfectly as to reflect credit upon themselves and their teachers—yes, and credit to the church. No pains, labor or time was spared to make the entertainment pleasant to all; and when we learned that Bro. Joseph could not visit us, the good sisters, to make glad the hearts of the little ones, concluded to give the entertainment on the eve of my departure to attend the General Conference. S. H. B. Smith's family joined with us and rendered most efficient aid. Many friends were with us, and the chappel was filled. Noticeable among the friends were the wife and daughter of Patriarch John Smith of the Utah Church. The article in the *Tribune* does credit to the rendition of the different exercises. There were at least one hundred and thirty who partook of the repast.

The work throughout was well done, and the universal verdict was that the whole affair was a complete success. Many hearts were made glad. None were slighted. If any were not invited who may read this, they may know there was no intention to slight them.

The table was beautifully decorated with flowers by most skillful hands, and everything was tastefally arranged. Fifty persons at a time occupied seats at the table. The food was plain and of the best quality. Many were heard to say it was the grandest spread they had ever seen of the kind. It was no "Boston Baked Beans" or "Pumpkin pie" festival at twenty-five cents per head, but a fine sociable. Only those present can realize the kind, lovable spirit that prevailed. The Saints in this manifested to all the spirit of the Master. The aged and infirm, together with the needy, all were remembered and kindly cared for. There were no reserved seats for high or low, rich or poor. All were cared for as it should be in the household of faith. That one sociable has done a world of good, showing to all that the Saints desire to do good to all. The sisters can do wonders in gospel work. I trust this is only a beginning in Salt Lake City.

R. J. ANTHONY.

TABOR, Iowa, April 4th.

Bro. Blair:—Everything goes along very nicely; we have made quite a stir in the Richard's settlement, below Sidney, five were baptized, all adults; many others believing. I think if matters can be wisely managed several others will come shortly. We have some sickness to contend with, and a few deaths. Saints generally are feeling well spiritually. Preparations are being made to start our new church.

Yours in Christ,

HENRY KEMP.

LONDON, England, Feb. 14th.

Bro. Blair:—Like those mighty ocean liners which come from your country laden with the valuable products of the three kingdoms–animal, vegetable and mineral—the *Herald* comes weekly, laden with rich stores of untold treasures, spiritual, physical and mental.

After a long, and—as it has seemed to me—unavoidable silence, I take my pen to acquaint my beloved American and Australian brethren and sisters of the progress of their Father's work in this, the mighty and wealthy Babylon of the eastern hemisphere.

Not having made Botany an especial study, I know not whether it is a physical law, that those branches, or rather twigs, at the greatest distance from the parent stem are the first to suffer from frost-bite, mildew, or any adverse influence

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that may attack the tree, and the last to recover from any such attack; but whether it is a physical law or not, I am tolerably certain that it is a spiritual one of which we, at this distance have, to our sorrow, felt and realized the full force and application.

There is a sense, dear brethren and sisters, in which the soul is more absolutely alone and isolated in a dense crowd, than in the most dense and impenetrable prairies of the far west; and in this sense of the word, our little branch in London has been long in a condition of total and complete isolation from the parent stem But Jehovah, the merciful, who always knows how to pour forth the benignant shower in the moment of the earth's utmost need, has been mercifully pleased to regard the prayer of the humble and the cry of the contrite, in sending unto us, from the City of Kansas, America, our beloved and faithful brother, Elder William Newton.

You at the headquarters of the great land of freedom and liberty, will forgive me when I confess with tears that we had begun to cry unto our God and to say, "Do they indeed know and regard our lonely and lowly condition? And will the God-appointed heads of his church there, compassionate us and send us spiritual aid ere we do fall forever into the grasp of him who, especially in this great and mighty city, goeth about as a roaring lion seeking whom he may devour.

I do assure you that if Almighty God our heavenly Father had spoken verbally to his servant Joseph and said, "Send help unto my children even in London, for they need it," the welcome aid and counsel could not possibly have come at a more opportune time. Personally, I know not who sent us Bro. Newton, but I bear record that both he and they who sent him are the sons of God, for they are led by the Spirit of God.—(Rom. 8: 14.) During this last visit he has baptized ten precious souls into the kingdom of the Lamb, in this city, and at Ponder's end alone; but you will understand me when I say that this is but an infinitesimal portion of the real good he has under God effected. The deep and lasting gratiude in the hearts of those who had begun to despair of ever seeing the face of an American brother; the blessed answer of peace to them who, in the depth of their poverty of spirit had begun to exclaim, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—baffle my feeble powers of description to portray. Now do we know of a surety that our beloved brethren and sisters in the great land of freedom love us, sympathize with us, and pray for us.

The eternal Spirit of prophecy, in a message to Bro. Newton during last Wednesday's meeting testified that he had "sent him to this land to lift up the feeble in heart, and to revive the spirit of the contrite ones;" and blessed be God, he has done it. The message went on to say, "Although thine own brother hath cast out thy name as evil, and persecuted thee, yet I, even I, am he that sticketh closer than a brother."

This, with the rest of the message, was a testimony to me, not only by the Spirit's witnessing power which accompanied the word, but by the additional fact that it was not until the following Sunday that Bro Newton told me that it was a literal fact that at Broadclist, in Devonshire, prior to his coming to London, his own brother in the flesh had persecuted him, and cast him out as evil for the truth's sake and the gospel's. Not knowing till then a syllable of that circumstance, it was an additional proof to me, that to the humble and meek before him, will God reveal things that are secret, yea, and that which is done in darkness shall be shown forth and revealed in and by prophetic light.

To those beloved brethren and sisters from whom I have by epistle received kindly and unmerited words of appreciation of my humble essays on the Planetary and Cometary bodies, earthquakes, volcanic eruptions, etc., I return my sincerest gratitude, seeking their forgiveness for the fact that my hands being tied as to temporal things, I have hitherto been unable to respond to their kind and sympathetic inquiries. It is truly kind of them, and I will shortly reply to them all, God helping me.

To sister M. Walker I feel that I, and, (in a sense too, the whole church, and particularly the young of the church,) are under a deep and lasting obligation. Though I have been and still am unable to purchase *Autumn Leaves*, the epitome of its contents which appears from time to time in the *Herald* is sufficient to cause my heart to arise in prayer that our heavenly Father may vouchsafe her, for her own consolation, just a glimpse of the good she is doing by its means; and may it yet spread over the civilized world hand in hand with the thrice-blessed *Herald*.

It may, perhaps, yield a crumb of comfort if I mention that many sisters in our London branch read and highly prize her words of sisterly sympathy and advice in the pages of the Mothers' Home Column; though they have not hitherto written to say so.

I have just risen from perusing a most excellent article by Bro. J. W. Wight on Triune Baptism; (*Herald* No. 3, p. 40, 41) Without insidious commendation, I can truthfully say that the entire essay blazes with scintillating rays of spiritual light and intelligence. At the close of his essay the worthy brother halts, and in a partially apologetic tone, desires to be "shown his error, if wrong." This, although exhibiting in a most forcible and favorable manner the writer's humility, seems to almost imply that the brother hesitated in presenting the line of thought, on the ground that it had not been taught before in the church. To my mind, this is simply a stronger argument for its universal acceptance; for if a truth has not been taught before, there is all the more reason it should be taught now. Seeing we, as a church, believe in that divine afflatus which "leadeth into all truth," it follows in the most natural sequence imaginable, that that position, or any position, of the eternal realms of truth, which has not been revealed to me before, will appear not only new, but startling; whereas in point of fact it is as old as the eternities; for all truth is really eternal. Every Saint who is in any degree living his religion has an "unction from the Holy One;" a celestial and (in reality,) supernatural "Shekinah" within his own breast, which, (like that in the ancient Holy of Holies,) glows and burns at the presence of God or the Divine Spirit, and any truth which emanates or emanated from Him; while it utterly refuses to acknowledge any doctrine from whatever source save that of the Deity alone. In other words, when a subject or doctrine is presented in the *Herald* or elsewhere, we can pray with fervor unto our Father in heaven concerning it; and if we are faithful, the Holy Spirit will burn, as it were, within our bosoms, to confirm the same if it is of God, and is truth; while, if not of Him, the Spirit will utterly refuse to witness with or testify to it.

We should expect to read and to receive from our Father's hand (line upon line and precept upon precept,) truth which at present is not only new to us, but immeasurably beyond our finite comprehension. "Wisdom is justified of all her children." In this light, I say most sincerely and heartily, Write again, Bro. Wight; and those other brethren and sisters who have been visited by the Spirit of truth and have hitherto resisted the promptings of that Spirit, let them send on their teaching or their testimony to the *Herald*, that others, too, may be blessed and edified.

While looking round upon the well-filled bookshelves of the great library of the Corporation of the City of London, (London, E. C.), I am struck with the thought, what a mighty impetus to the Lord's work in this land would be created, if you, Bro. Joseph, were to send the Curator of the Library a copy of the Church History, and, if you could spare it also, a Book of Mormon; and one of each, also to the great Library of the British Museum, London, W. These two vast buildings containing, the one fifty thousand, * and the other, one million, six hundred thousand volumes, are frequented by authors, journalists, philosophers, astronomers, archæologists, and men of science and learning throughout the known world; not to speak of the ladies and gentlemen of title who may almost at any time be seen there. The volumes would, I am sure, be highly appreciated, particularly if containing the autograph of our beloved president in the title page. The books might also contain, in either a written or printed form, the name of our London place of worship, and the hour of divine service, as follows: "Emmanuel Hall, 275, Old Ford Road, Victoria Park, London, E. Sunday mornings at 11 o'clock, a. m., preaching service; 3: 30, p. m., testimony and prayer; 6: 30, p. m., the gospel; Thursdays 8, p. m., prayer and testimony."

The press are now beginning, in some quarters at least, to own the sway of truth and justice to the extent of acknowledging that the Reorganized Church is a separate and distinct body to that of Utah, and wholly irresponsible for the introduction and dissemination of the doctrine of polygamy.

I send you a copy of the *Star*, a new radical paper of a guaranteed circulation of 292,000, devoted largely to the wrongs of Ireland, in which you will find an extract of a letter I sent them in defense of our cause, under the signature of "Proverbs 18: 13," and enclosing my card. The editor himself has selected for it a most beautiful and appropriate heading, as you will see by reading it through, "Not unto one of the least of these."

I send also another *Star*, in which, being Saturday's issue, our meetings are announced under the caption of "Where to go to morrow," announcing also an able and appropriate sermon by Elder Wm. Kendrick, of Stepney, on the "Descent of the Holy Ghost."—Acts 2: 1-4.

I also enclose you a local paper of considerable circulation, entitled the *Eastern Argus and Hack-*

* The librarians of the Guildhall and British Museum libraries wrote me that these numbers, viz., Guildhall 50,000, and British Museum 1,600,000, were bound and printed volumes only; exclusive of large numbers of manuscripts and written books.

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ney Times, in which you will find a public notice in defense of our cause from the foul stigma of Utahism and polygamy, which, at the desire of Bro. John Briggs of this branch I composed and wrote, and which Bro. Briggs caused to be inserted in three weekly editions. While I read many and exhilarating testimonies received both by brethren and sisters, I can add my humble testimony that not only can Jehovah supply Spirit and matter to his sent servants, but he can also at one stroke deprive our opponents of both. I was at one time preaching alone on the highway at Stoke Newington, (one of the northern suburbs of this great city,) when a gentleman named Squires came up among the crowd, and began putting a number of enquiries the tendency of which were neither to minister grace to the speaker nor good to the hearer. This same gentleman if I am rightly informed, held at one time, (probably at Salt Lake City) the exalted and dignified position of barber to Brigham Young, but has since developed into a full-blown unsectarian minister. I don't know what it was, I am sure, but I suppose it must have been a sudden attack of his old shaving propensities, for he wanted to shave the gifts of the Spirit right off the gospel I was humbly endeavoring to preach. Not because he and his people do not have the gifts themselves, oh, no! he was opposing me on purely *disinterested* grounds; so purely disinterested was he, that under the guise of being of a fatherly disposition, and old enough, as he said, to be my father, he was advising me in such a fatherly manner, that I could plainly see that if he kept on "advising" in that strain much longer, very little of the good seed I had been humbly endeavoring to sow would remain any longer in the hearts of my hearers. I accordingly lifted up my heart to the Father of all light and wisdom for a brief moment in secret silence, when suddenly he clapped his hand over his eyes in the midst of his cross-examination of me, and after trying in vain to frame the question which had been in his mind, he was obliged to confess that the very words he was going to speak had been taken entirely from him, nor could he think of any single thing he had intended to ask me questions upon. He stood thus motionless for nearly two minutes, with his hand over his eyes and at last rushed out of the crowd without saying another word. I had then all my work to silence the angry feeling of the mob who wanted to bring him back and make him apologize to me for his language, but I begged them to forbear, as I knew that his anguish of mind to be thus confounded before a large number of his own congregation and others who knew him well, without my having said anything which could by any possibility have had such an effect upon him, was quite punishment enough.

Bro. Kendrick and myself have both seen marked interpositions of divine providence in the very same locality. On one occasion a man who had been persistently opposing us for a long time, was accidently run over by an undertaker's vehicle, under the wheels of which he and his confreres had endeavored to push Bro. Kendrick. A few minutes previous to the sad occurrence the Spirit said to me, "Behold, unless this man cease to fight against my word, saith the Lord, he shall be sorely punished, and that speedily." No sooner had the words been given to me, as I stood there in silence, than Bro. William uttered the very same words in a loud and warning voice. When the man was being carried away in a bruised and helpless condition by his friends, Bro. Kendrick solemnly warned the bystanders against persistently attempting as that man had done to overthrow and hinder the true and only gospel of God.

On other occasions *men* have been the Lord's instruments to chastise and silence the opposers of truth and righteousness, as in the following instance, which has a ludicrous side to it; and which, however solemnly I try to think of it, I can never recall without a hearty smile at the strange and surrounding circumstances of the case. Adjoining one of our out door preaching stations at Kingsland, London, is the wood yard of a certain Mr. Causley, who is also the leader of a mission in the immediate neighborhood; and who, (according to the confession of the man himself of whom I just now spoke as having been run over), was the instigator of our persecutions in the neighborhood; for the man alluded to admitted that he was paid by Mr. Causley to follow us up to Shacklewell Lane and Summerford Grove, and endeavor to destroy and disturb our meetings there also. Well, this Mr. Causley with the object and intention of frustrating our success with the people at Kingsland Road, had brought out the harmonium and choir of the mission hall under his control and had taken up a position in the rear of Bro. Kendrick and myself at a distance of about four yards, so as to drown our voices by the combined exertions of choir and harmonium. On the occasion in question, I was standing side by side with Bro. Kendrick, who after our opening hymn generally preaches first, when some men in front said "Oh, there's a go; come and see the preacher fighting." Naturally I turned around to where the men were hastening, when to my extreme astanishment, Mr. Causley was in the midst of a pugilistic encounter with a laboring man who had ventured to call in question one of his (the preacher's) assertions. It was a fall indeed! for only a moment before Mr. Causley was mounted on his oratorical throne, (consisting of a flour barrel) declaiming in loud and grandiloquent terms on the wickedness of mankind in general. Now he was getting decidedly the worst of the encounter with what he had very likely been describing as a "poor ignorant navvy," and, rushing past Bro. Kendrick and I, tore down the next street, followed not only by the aforesaid "ignorant navvy," but by a whole crowd of excited and amused spectators, who certainly did not seem to feel much for him; while his choir, so far from rendering him the slightest assistance, stuck round the harmonium with the energy of despair, singing "There'll be joy, There'll be joy, when we all meet at home in the morning." In spite of "foes without and fears within," the Lord is graciously adding to our numbers from time to time "such as should be saved." (Acts 2:47.)

I was exceedingly pleased with the letter of Sister Emma Lawn in the Home Column of *Herald* No. 7. The visions were both truly beautiful and deeply edifying. The second one (that in which the attractive serpent was beheld) seems to me to imply in addition to the interpretation already given, that her sister will be exposed to greater temptations than herself, she being nearer the dreaded serpent,—*ergo*—more under its fascinating influence and power; but sister Emma Lawn, if humble and faithful, will be the Lord's chosen instrument of her sister's rescue and deliverance from evil. She does not say if that sister is a member of the church or not, but if not, I think it in the highest degree probable that Sr. Emma will bring her in. Some most excellent writing on both sides of the "dress" question has been and still is being put in by the sisters. Being a man I perhaps ought to hold my tongue on such a subject, but it seems to me that the character of the dress is of infinitely less importance than that of the wearer. A good and true woman looks, in my opinion, graceful and beautiful in any dress dictated by her individual taste; for if the mind is pure the taste will unquestionably be pure also; for I have unfailingly found it to be a true phrenological principle, that a pure mind not only produces purity of taste, but will infallibly ward its owner against an unclassical and therefore untasteful extravagance or exuberance of attire in *any* direction.

My mind, for what reason I know not, has for some considerable time been exercised upon the subject of "Boat-joggling." I only hope there is not a deliberate intention on the part of some brethren to joggle the boat at the approaching conference. It is a great physical law that the disturbance of the center of gravity of any large body (organic or inorganic) is always attended with considerable danger. Witness the case of the frequent upsetting of the most gigantic icebergs in the Atlantic ocean, and the consequent fearful destruction of life and property to ships and seamen. * Pray, brethren don't try to upset the equilibrium of the boat; or, to use the American phrase which appeared some time ago in the *Herald*, DON'T JOGGLE THE BOAT. Having been baptized once by proper authority I am quite satisfied. I therefore beg to enter my humble and respectful but emphatic protest against a second immersion at the hands of boat jogglers, whether professional or amateur.

I have received most conclusive testimony of the Spirit that the helmsman God has placed in charge of the Latter-day boat is the right man in the right place, and there the Lord of all will keep him If the jogglers only keep on long enough they will joggle themselves completely into the water, where it is to be hoped they will be baptized into a more peacable and humble spirit; and when, by the great and benificient kindness of our Chief Captain, they are rescued pale and breathless from a watery grave, they will doubtless be glad enough to sit still in that particular portion of the boat where it has pleased a God of unerring and unimpeachable wisdom to place them. I trust that no brother will feel hurt by these humble observations, for I know of no brother personally who is of that disposition, indeed I do not, and I humbly pray that my remarks may only be needed in the sense of a warning against what *might* be; for I am a firm believer in the truth of the old adage that "prevention is better than cure."

I enclose a few verses I composed shortly after joining the Church, now nearly nine years

* Owing to the great inequality of temperature between atmospheric air and water in the Arctic regions, that portion of the iceberg which is submerged is slowly but surely being thawed by contact with the water at a great depth, being far less cold than that at the surface. But that portion of the iceberg remaining still in a hard and frozen condition which lies above water, soon overbalances the submerged portion, owing to the removal of its center of gravity; the consequence being that the huge iceberg turns completely up side down, and woe betide any vessel, even of the largest tonnage, which happens to be any where in the vicinity.

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ago. I have not sent them before, not deeming them worthy; and but for Bro. Newton's kind suggestion should not have sent them even now. They are entitled "The Gospel Light Restored."

May the lamp of eternal truth increase in us unto the "perfect day," is the prayer of your brother in truth, F. R. TUBB.

Official.

GENERAL CONFERENCE.

The fifty-first Annual Conference of the Church of Jesus Christ, being also the thirty-seventh since its reorganization, convened at St. Joseph, Missouri, at ten o'clock on Saturday, April 6th, 1889.

President W. W. Blair called the assembly to order, and on separate motions Alexander H. Smith was chosen as president, *pro tem.*, and Robert M. Elvin as secretary *pro tem.*

The hymn "All hail the power of Jesus' name" was sung and prayer was offered by Pres. Blair.

By motion a committee on credentials was called for, and the following brethren were selected as said committee; namely, E. L. Kelley of Ohio, F. M. Sheehy of Maine, Charles Derry of Iowa, M. H. Bond of Rhode Island, and E. C. Brand of Kansas.

A committee on permanent organization was chosen, consisting of W. H. Kelley of Ohio, R. J. Anthony of Nebraska, and J. H. Peters of Michigan.

Upon call of the president the following brethren made brief addresses concerning the past and present standing and future prospects of the work of God in the latter days, namely W. W. Blair, of the First Presidency; A. H. Smith, president *pro tem.* of the quorum of the Twelve; Charles Derry, president of the High Priest's quorum; E. C. Brand, president of the quorum of Seventy; E. L. Kelley, of the Bishopric; and H. A. Stebbins, Secretary and Recorder of the church.

After that the assembly adjourned to meet at two o'clock; benediction by A. H. Smith.

At two o'clock the hymn, "Nearer, my God, to Thee," was sung and Hiram Rathbun offered prayer.

While waiting for the committees to perfect and present their reports, the president cal'ed upon John H. Lake and Joseph Luff, of the quorum of Twelve, and these brethren responded with a few remarks in relation to the position that we occupy as a people and the work that is being done.

The committee on permanent organization presented their report, recommending as follows:

1. That Elders Joseph Smith and W. W. Blair preside over the sessions of this conference.
2. That Elders H A. Stebbins, F. M. Sheehy and T. W. Williams act as secretaries
3. That Elder J T. Kinneman act as chorister.
4. That Sister Aggie Thompson act as organist.
5. That Elders R. S. Salyards, T. E. Lloyd, R. G. Smith and L. W. Powell, act as reporters to furnish copy for the newspapers and to confer with reporters who may be present representing any literary department abroad.
6. That the daily order of the meetings be: Prayer-meeting at nine o'clock, preaching at ten o'clock, business meetings from half-past one to five o'clock, and preaching at half past seven o'clock.
7. That the president of the St. Joseph branch be requested to provide ushers.
8. That the presidents of the conference appoint the ones to occupy the stand at the preaching and prayer services, themselves being requested to be the speakers as often as thought wise by them.

Respectfully submitted,
W. H. KELLEY,
R. J. ANTHONY, } Committee.
J. H. PETERS,

The report was adopted and the officers chosen took their places.

Pres. Blair said that as Pres. Smith has not yet arrived he would suggest that the body choose two brethren to assist him in his duties as presiding officer; and he would further suggest that one of these brethren be from the quorum of the Twelve and the other from the High Priest's quorum. In accordance with this request A. H. Smith of the Twelve and M. H. Forscutt of the High Priests were chosen to assist Pres. Blair.

The committee on credentials made a partial report, and it was read and amended, and the committee was continued. The report as added to and corrected will be found later in the minutes.

The report of H. A. Stebbins as Church Secretary and Recorder was read:

REPORT OF THE GENERAL CHURCH SECRETARY AND RECORDER.

The following is an epitomized statement of the labor performed upon the Church Records during the past year:

I have recorded in all two thousand, six hundred and fifty names, with the items of when and where born, and when, where and by whom baptized and confirmed, and also when, where and by whom the officials among them were ordained

Of these two thousand six hundred and fifty names, one thousand seven hundred and forty-three (1,743) are the names of those baptized during the past year, or previously, and not before reported and recorded; and the other nine hundred and seven (907) were received by letter into the various branches from other branches, or by vote on evidence of previous membership in the church.

During the year I have also recorded the removal of eight hundred (800) members by letter from the various branches to other branches, or of names changed from the record of scattering members to branches with which these have united. A loss of two hundred and seventy-two (272) by death and ninety-three (93) by expulsion has also been recorded. These ninety-three were expelled for having transgressed the law of the land or of the church, or for departure from the faith.

These losses taken from the aggregate gain leaves a net gain of one thousand, four hundred and eighty-five (1,485) for the year. This number added to the total shown in my last Annual Report brings the present aggregate of names upon the General Church Records up to twenty-two thousand, one hundred and sixty-three (22,163), as my books show. There has been a net gain of nearly three thousand during the past two years.

All parts of the church have been quite fully reported (where labor has been performed) excepting the Alabama, Florida, Eastern Maine, Massachusetts, and the Nodaway (Missouri) districts, and I might add the Society Islands, from none of which districts or missions have reports come that include any part of the past conference year. Since Elder T. W Smith left the Islands no statistics have been received from there. The appended tabular form shows the gain and loss by countries and states:

I have recorded two hundred and eighty-six (286) ordinations, one hundred and sixty-nine (169) of which are new ordinations, as shown also in the annexed table, and one hundred and fifty-three (153) marriages (or changes of name by marriage). A record of each organized quorm is kept by me, and out of the eleven quorums now existing, containing an aggregate of seven hundred men, there have been but ten deaths during the year, a fact worthy of note.

There have been twenty-nine (29) new branches placed on the Church Records, as follows: Leopold, Australia; Broadclist, England; Garafraxa, Windham, Monmouth, Irondale and Waterford, Canada; Lower Lake and Diamond Valley, California; Seneca, Illinois; Woodbine and Kingsley, Iowa; Bay City, Juniata, Free Soil and Pigeon River, Michigan; Kingston, Stanberry and Edgerton, Missouri; Evergreen, Nebraska; Maumee, Ohio; Mount Vernon, Oregon; Beaver Falls, Pennsylvania; Evergreen, New Bandera and Lone Pine, Texas; Rockwalnut, Virginia; Mount Zion and Washington, West Virginia.

There has been an increase in the number of careful and painstaking men appointed as branch and district clerks, which is encouraging, but there is still need of great improvement in the spelling of names of persons and places, and in making out correct reports of gains, losses, and the necessary items, with the correct balance remaining at time of report. A little attention to these details would save a great deal of time and expense in writing to learn the facts.

ELDERS, PRIESTS, TEACHERS, AND DEACONS FOR QUORUM ENROLLMENT.

Of those who have applied during the past three years to be enrolled in quorums the following named brethren yet remain outside of quorum organizations, but they desire to be received and I will present their names to those bodies that have vacancies to be filled. There are in all fifteen vacancies in the five quorums of Elders, four in the two quorums of Priests, but none in the quorum of Teachers, as yet.

ELDERS:—Samuel Ackerly, James H. Adair, Levi Atkinson, N. L. Blakely, E. Day Bennett, Andrew Barr, Henry Broadway, Charles H. Burr, Thomas Burt, T. D. P. Cheeney, David Crow, Jacob Double, L. F. Daniels, Edward Delong, E. W. Depue, Philip C. Fisher, Ulysses W. Green, J L. Goodrich, Wm. M. Gibson, Henry Grim, John Harris, Charles W. Hawkins, David Hopkins, John H. Hunt, William Jaques, Thomas Jenkins, Ebenezer Keeler, John W. Kent, A. B. Kirkendall, A. W. Kriebel, Ekin Lovell, Joseph S. Lee, Edward McGurk, Thos J. Martin, Nathaniel Miller, J L. Mortimer, A. E. Mortimer, E. W. Nunley, Edward Rannie, Jun., J. A Read, J. E. Rogerson, Peter B. Seaton, S. P. Sherrill, Mitchell Stephens, Andrew Tabbut, Owen Thomas, James Thomas, David Thomas, W. H. Vincent, Henry Way, Thomas Wellington, Lloyd W. Wells, John Wilson, John L. Williams, C. M. Bootman, J. G. Dickenson, Nicholas Rumel, George Shimel, John McKenzie, (Ontario).—59

PRIESTS:—Andrew Anderson, Parley Batten, A. W. Buchanan, Robert O Grant, A. D. Greer, John Heide, C. N. Hutchins, Andrew Jensen, J. L. Kahler, David E. Lander, Nephi Lovell, Samuel Lovett, Thomas H Moore, Cyrus H. Myers, D. L. Palsgrove, G. W. Parks, W P. Pickering, L. W Powell, W. H. Rhoads, John Shields, H. B. Sterrett, John H. Taylor

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T. E. Thompson, C. R. Duncan, Abram Jones.—25.

TEACHERS:—A. K. Anderson, William Birk, John Coiner, Silas D. Condit, Isaac Cramer, Edward M. Davis, Morgan Davis, J. W. Dumbauld, Pearl Dutcher, Charles W. Earl, Geo. W. Hobart, Lyman Little, J. F. McKenna, J. M. Mills, C. C. Nelson, F. W. J. Ode, W. J. Rainey, J. T. Richards, J. T. Roberts, Thomas Shepherd, E. F. Shupe, William Talbot, W. B. Thatcher, Amasa R. Wilcox, Samuel D. Wilson.—25.

DEACONS:—J. M. Bass, D. S. Bowen, R R. Gaither, C. J. Nethercott, Thomas M. Parr, A. B. Pierce, Thos. D. Raper, B. F. Renfrow, James H. Smith, L. D. Sperry —10.

I again call the attention of the brethren to the ruling of the General Conference that requires every man to make his own application if he wishes to be enrolled in a quorum, and that he send it to the Secretary and Recorder of the church.

REPORTS OF DISTRICTS.

The following summary of the progress and present condition of missions and districts is taken from the reports of presidents and clerks, as sent to this Conference. Only about one-half of them have reported up to this writing:

English Mission.—Elder C. H. Caton, secretary of the misson writes as follows: "The mission generally, from every point of view, is in good condition. I believe that no opportunity for preaching is left unimproved. Bro. William Newton in doing a good work among his friends, and also in Devonshire and in London, and by letters received seems to be liked. We have only seen him once in Birmingham. We have to encounter obstacles in this country which, I venture to think, are unknown to our brethren in America. This little island may almost be regarded as one city, whose every nook and corner is infested by enticing allurements to encourage people to prefer the broad path of sin and pleasure to the narrow path of life and bliss. What is worse is that the so-called religion of the sects and parties panders to the desires of the people. Their minds are filled with continued excitement, and the generality of men do not let their thoughts dwell long on one subject. You may talk with them on politics, the drama, the last murder the latest song, or on any other transient theme, but broach the question of the plan of eternal salvation and they vanish. However, amidst this excitement we labor and faint not, and now and again we add one or two to the people of God. We have a good army of workers, and we can only wish that we had more chances for preaching.

"At our last annual conference Bro. Thomas Taylor was sustained as president of this mission, and I am requested to say that the express desire of the brethren is that he be sustained at the forth-coming Annual Conference in America, in charge of the English Mission. We understand the man and the mission, and long and close experience has proved to us that no better man can be had. Last year I wrote to the quorum of Twelve to this same effect."

Welsh Mission.—Contains 9 branches, with a total of 154 members, including 1 of the Seventy, 31 elders, 11 priests, 1 teacher, 5 deacons; 4 persons baptized, 6 removed by letter, 1 expelled, 5 died; net loss of 8 members. J. T. Davis, president; D. C. Lewis, clerk.

London Canada:—Contains 19 branches, 762 members, including 65 officials. Five new branches have been organized (named in Church Secretary's report), 161 persons baptized, 19 received by letter and vote, 11 expelled, 2 died, leaving a net gain of 167 members. Branches are prosperous, and local elders, priests and teachers are keeping the work along. Of the traveling ministry J. H. Lake, R. C. Evans, W. J. Smith, J. A. McIntosh, Samuel Brown and John Shields have devoted much time to preaching the gospel. Calls are numerous and from all parts of the district. John Shields, clerk

Nova Scotia.—Contains 2 branches, 36 members, including 7 officials. A gain of 10 by baptism, 2 by letter, and a loss of one by expulsion and 1 by death. Since the arrival of brethren Parsons and Robinson the work has greatly brightened. They have labored constantly since July 1st, 1888, and the prospects are now very favorable. A chapel has been built at Upper Newport, where one branch is located. Aside from erecting this house they have not been able to do much financially. J. C Burgess, president; H. J. Davison, clerk.

Northern Illinois.—Contains 16 branches and 6 fragments, total 792 members, including 75 officials. During the year 27 persons have been baptized, 25 have been received, 29 have removed, and 3 have died, leaving a net gain of 20 members. The work is in fair condition, though local troubles have caused it to languish in some places Some branches have not reported for a long time. In other parts the cause flourishes. Brethren Short, Foss, Cooper and Pender have labored acceptably. F. M. Cooper, president; W. Vickery, clerk.

Kewanee.—Eight branches, 265 members, including 39 officials. Five persons baptized, 4 received and 4 removed by letter, 2 died; net gain 3 members. The work prospers in some places, while in others it does not. They desire the appointment of J. W. Terry for constant labor there. He is now district president; J. D Jones, clerk.

Nauvoo and String Prairie.—Five branches, 294 members, including 27 officials. Six persons baptized, 5 received and 9 removed by letter, 3 died, leaving net loss of 1 member. Of the General Conference appointees A. H. Smith, M. T. Short, James McKiernan and Thomas Wellington have done ministry work in the district. Bro. McKiernan, president, has held several series of meetings in the various branches, and at other points. G. P. Lambert, clerk.

Southern Indiana—Nine branches, 208 members, including 30 officials. Gain of 36 by baptism, 10 by letter; loss of 13 by letter, 4 expelled, 4 died. M. R. Scott, president; V. D. Baggerly, clerk.

Decatur, Iowa—Eight branches and 3 fragments, 1251 members. Gain of 87 by baptism, 48 by letter; loss of 47 by letter, 20 by death, 3 by expulsion, net gain 65 members. All of the branches are doing well, and local officers are generally faithful. Of the ministry appointed by General Conference, brethren Lambert, Campbell, Turpen, Elvin, Stebbins, Wellington and Forscutt have done considerable preaching, while brethren Blair, Salyards, Shippy, C. H. Jones, J. S. Snively, H. N. Snively, T. J. Bell, John Johnston, J. W. Johnson, Frank Izatt, L. W. Powell and T. W. Williams, have labored more or less outside of their respective branches. The presiding elder and others expect to continue their labors the coming year. H. A. Stebbins, president; S. D. Shippy, clerk.

Des Moines.—Nine branches, 481 members, including 67 officials. There have been 26 baptisms, and 16 received and 5 removed by letter, 2 have died and 2 been expelled; net gain 33 members. Brethren Bozarth and Roth of the traveling ministry have labored in the district; also brethren Stamm and Nirk have devoted the most of their time to preaching, and brethren Shimel and Wm. Thompson have done considerable. There are twenty-six counties in the district, so there is a large field for ministry work. Geo. Shimel, president; H. A. McCoy, Clerk

Eastern Iowa.—Six branches, 167 members, including 14 officials. Gain of 15 by baptism; 1 expelled, 2 died; net gain 12 members. District in good condition, and prospects for the work are excellent. Brethren J. S. Roth, Warren Turner and Jerome Ruby have done faithful labor, and the first named has devoted all his time to this and the Des Moines districts, as appointed to do. One new branch organized. J. S. Roth, president; J. W. Sutton, clerk.

Fremont.—Six branches, 389 members, including 42 officials. Gain of 30 by baptism, 5 received and 4 removed by letter, 5 died; net gain 26 members. Henry Kemp, president; W. C. Matthews, clerk.

Galland's Grove.—Nine branches, 743 members, including 45 who are not enrolled in branches. Gain of 23 by baptism, 17 by letter; loss of 13 by letter, 5 by death, 2 by expulsion; net gain 20 members. The work is in fair condition. Bible students' societies exist in two branches, and Sabbath Schools in seven branches. Besides the regular labor of branch officers and local elders there has been missionary work by Brn. Derry, Butterworth, Wedlock, J. T. Turner, Ford, Whiting, Chambers, Seddon, McDowell, Pett, Crabb and McIntosh. W. W Whiting, president, John Pett, clerk.

Little Sioux.—Ten branches, 786 members, including 94 officials. Gain of 27 by baptism, 72 by letter and vote, 4 by previous error; loss 29 by letter, 8 by death; net gain 66 members. Two branches organized the past year. The cause prospers in the main, and both the local and the general ministry have done good work. J. C. Crabb, president, A. M. Fyrando, clerk.

Central Kansas.—Five branches, 159 members, including 24 officials. Gain of 17 by baptism, 8 received; loss of 6 by letter, 1 expelled, 3 died; net gain 15 members. Condition of the district is said to have materially improved, and previous difficulties have been settled. Preaching has been done by Brn. Brand, Jarvis, Adamson, Harder, Lofty, Keeler, Menzies, Munns and David Williams. William Hopkins, president; E. C. Brand, clerk *pro tem.*

Spring River.—Eight branches, 331 members, including 54 officials. Gain and loss unknown to district officers, but Church Recorder's books show 36 baptized, 23 received, 25 removed, 1 expelled, 5 died, leaving net gain of 28 members. Peace characterizes the district. D. S. Crawley has been a constant laborer, and others preach as they can. J. M Richards, clerk.

Western Maine—Five branches, 156 members, including 21 officials. Gain of 2 by baptism; loss of 1 by expulsion, 2 by death; net loss 1 member. The interest among the people is said to be good, and the prospects are better than in recent years. U. W. Green, Thomas Whiting, F. M. Sheehy and W. H. Kelley have labored in the district and new fields have been opened. W G. Pert, president; E. H. Pert, clerk.

Southern Michigan and Northern Indiana.—Ten branches, 360 members, including 22 officials. Gain of 35 by baptism and 18 by letter and vote. A loss of 3 by death, leaving net gain 50 members. No statement of the spiritual condition. Hiram Rathbun, president; D. B. Teeters, clerk.

Northern Minnesota.—Three branches, 144 members, including 14 officials Total gain 31, total loss 22, leaving net gain 9 members. The state of the work is said to be good. T. J. Martin, president; Wm. Barnhard, clerk.

Independence, Missouri.—Eight branches, 1014 members, including 127 officials Gain of 101 by baptism, 54 by letter; loss of 11 by letter, 7 by death, 1 by expulsion; net gain 136 members District is said to be flourishing, I. N. White, Alfred White and Emsley Curtis have spent all their time in the work, and Brn. St. Clair, Lloyd, Swenson, Tucker, May, Kelley and

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others have done what they could. There are many calls for preaching. Other Elders are willing to labor but circumstances will not permit. I. N. White, president; Samuel Crum, clerk.

North East Missouri.—Four branches, 184 members; 2 baptized, 2 removed, 1 died. The strike of the coal miners has hindered the cause much, and the prospect is poor for future work. John Taylor, president; J. T. Richards, clerk.

Central Nebraska.—Four branches, 129 members, including 24 officials. Gain of 7 by baptism, 7 by letter; loss of 1 by letter, 4 by expulsion, 2 by death; net gain 7 members. Condition of district is fair. Preaching has been done by W. M. Rumel, H. O. Smith, James Caffall, Levi Gamet, J. E. Rogerson and Wm. Culbertson. L. Gamet, president; J. H. Jackson, clerk.

Southern Nebraska.—Seven branches, 424 members; 38 baptized, 11 received, 3 removed, 3 expelled, 7 died; net gain 36 members. State of the work is good, yet they need more laborers; at least three men to devote their entire time C. H. Porter has done this the past year, and H. C. Bronson has been there much of his time. Also H. O. Smith, R. J. Anthony, C. Derry, J. Caffall, W. W. Blair and R M. Elvin have preached some in that district Local officers have labored in the branches. J. W. Waldsmith, president; C. H. Porter, clerk.

Philadelphia.—Four branches, 152 members, including 25 officials; 15 persons baptized, 1 received, 1 removed, 2 died; net gain 13 members. The Philadelphia branch does not flourish as it would if the members lived closer together in the city, but those who can gather do so, and they enjoy the Spirit of God. The spirituality of the Brooklyn branch is fair, and the local ministers are doing well. The New Park branch lives by the efforts of its local ministry. They need visiting by the travelling Elders. The Hornerstown (N. J.) branch is practically disorganized, most of the Saints having moved away. W. H. and E. L. Kelley have labored some in the district, but there is great need of at least one travelling minister in that district. Joseph Squire, president; H. H. Bacon, clerk.

Pittsburgh and Kirtland.—Twelve branches, 426 members, including 41 officials; 41 baptized, 6 received, 3 died; net gain 44 members. James Brown has labored constantly, and Brn. Griffiths, Lake, W. H. Kelley and Leonard Scott a portion of the time. There are plenty of open doors, and laborers are needed Every available officer is said to be doing good work, locally, yet several of the branches have no one to preach for them, unless the general ministry attend to them. Bro. Briggs has done great good in Pittsburgh and Bro. Griffiths in other parts. W. H. Garrett, president; W. C. H. Noble, clerk

Kentucky and Tennessee.—Four branches, 82 members including 18 officials 17 members received by letter, 1 expelled. The president preaches regularly in three of the branches monthly, and Brn. Griffin and Adair labor faithfully Bro Gillen visited them and did them good. Peter B. Seaton, president; S. L. Cooper, clerk.

Western Texas.—Three branches, 90 members, including 12 officials; 21 baptized, 1 died; net gain 20 members. Branches all in good working order and moving forward. I. N. Roberts and J. A. Currie, jun., have been the chief laborers. Branch officials have done well locally. The prospects are bright for the future. J. A. Currie, jun., president; O. D. Johnson, clerk.

Pottawattamie, Iowa.—Five branches, 452 members, including 60 officials. 32 baptized, 8 received, 3 removed, 1 expelled, 4 died; net gain 32 members. District prospering, all the branches being alive and active Besides the labors of local ministry, W. E. Peak and J. A. Davis of the general ministry have helped the cause much. Calls for preaching are many. H. N. Hansen, president; Thos. Scott, clerk.

Far West, Missouri.—Eight branches, 546 members; net gain 17 members. Spiritual condition of the branches is good and the local ministry are laboring as best they can President J. T. Kinneman has been in the field almost constantly Of the traveling ministry J. R. Lambert, W. T. Bozarth, H. C. Bronson, R. L. Ware and J. F. McDowell have labored some in the district. Charles P. Faul, clerk

Respectfully submitted,

HENRY A. STEBBINS.

General Church Secretary and Recorder.

Elder *W. W. Blair* of the First Presidency, present, reports:

I have to report that, besides attending upon my duties in the First Presidency of the Church, and as Associate Editor of the *Herald*, I have labored in the ministry at St. Joseph, Clarksdale, High Point, Missouri; at Nebraska City, Omaha and Wilber, Nebraska; at Lamoni, Plum Hollow, Elm Creek, Henderson, Wheeler's Grove, Persia, Galland's Grove, Deloit, Dow City, Harlan, Salem, Missouri Valley, Council Bluffs, Crescent City, Weston, Underwood, Lucas, Pleasanton, etc., in Iowa. I have also prepared and am preparing pamphlet work for the church, to be published in due time.

ANNUAL STATISTICAL TABLE.

	Totals, 1888.	Baptized.	Received.	Removed.	Expelled.	Died.	Net Gain.	Net Loss.	New Ordinations.	Marriages.	Totals, 1889.
Australia	233	47	4	3			48		10		281
Society Islands	732										732
Denmark	21										21
England	611	106	38	42	8	10	84		11	8	695
Scotland	15										15
Switzerland	27										27
Wales	187	4	1	9	1	5		10			177
Canada	1,028	236	13	36	2	6	205		20	9	1,233
Manitoba	7			1				1			6
Nova Scotia	26	10	2		1	1	10			1	36
Alabama	398	2		2		4		4			394
Arkansas	39	6				1	5			1	44
California	1,132	67	77	20	1	23	100		6	10	1,232
Colorado	61	16	5	4	1	2	14		4	1	75
Connecticut	8										8
Dakota	39	22	3	3		1	21		4	1	60
Florida	258										258
Idaho	125	8	5	5		2	6		1		131
Illinois	1,808	42	47	67	1	19	2		2	6	1,810
Indiana	272	36	10	21	4	8	13				285
Indian Territory	37										37
Iowa	4,506	286	181	201	13	51	202		30	32	4,708
Kansas	906	58	54	70	3	14	25		8	10	931
Kentucky	24										24
Maine	373	2	1	1	1	4		3	1	3	370
Maryland	16										16
Massachusetts	450	5	1	2		5		1		3	449
Michigan	969	197	59	50	5	20	181		24	5	1,150
Minnesota	196	31	17	14	4		30				226
Mississippi	55										55
Missouri	2,413	165	213	153	5	36	184		12	33	2,597
Montana	76	15	11	1			25		1	3	101
Nebraska	917	81	30	13	17	20	61		12	7	978
Nevada	114	3		2		3		2			112
New Jersey	21										21
New York	70	16	1	1		1	15			1	85
Ohio	519	84	42	23	16	6	81		11	5	600
Oregon	81	7	11	8			10				91
Pennsylvania	329	22	6	5	5	4	14		1		343
Rhode Island	221	3	1	2		2				1	221
Tennessee	40										40
Texas	331	69	21	25	3	7	55		10	6	386
Utah	507	14	28	12		10	20			7	527
Virginia	6	17					17				23
Washington		3					3				3
West Virginia	238	50		1	2	3	44				282
Wisconsin	221	11	23	3		4	27		1		248
Wyoming	15	2	2				4				19
TOTALS	20,678	1,743	907	800	93	272	1,506	21	169	153	22,163
		907		272			21				
				93							
		2,650					1,485				
				1,165							

Gross Gain, 2,650. Gross Loss, 1,165. Net Gain, 1,485.

After adding one item the report was adopted.

MINISTRY REPORTS.

The following reports of the ministry were read by the Secretary:

The general prospects, so far as I can discern, both near and far, are full of excellent promise.

Elder *A. H. Smith*, president *pro. tem.* of the Twelve, present, reports:

In reporting my labors I regret that I can not

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state more actual work done; but am glad that I can report so much done, and the good condition of the work so far as reported to me by my co-laborers. My field is far too wide for so few laborers, be they ever so active, and call after call had to be neglected, because I had no one to fill them.

In accord with instructions from the First Presidency, I sought to make judicious division of the vast territory placed in my charge, but soon found the number of available ministers at my call were far too few.

I deemed it wise, however, to give Bro. M. T. Short charge of the state of Wisconsin, and his reports to me indicate a fair amount of work done in that field; a rough and hard field to make rapid progress in, and many difficulties to meet.

Bro. W. S. Pender was also assigned to that field, it being understood that he was to labor in connection with Bro. Short.

These two excellent ministers have reported from time to time the progress of their labors, and no doubt will report in full, both to their respective quorums, and to your honorable body.

E. M. Wildermuth, of the Seventy, was also given Southern Wisconsin as a field, and for some months labored with more or less success, reporting his labors to me, until cirumstances seemed to make a change in the residence of his family necessary. He reported the circumstances also to me, and, asking counsel in the matter, acting upon what he deemed to be the direction of the Spirit, left the field of appointment, removing his family to Arkansas. I reported him for labor to the missionary in charge of that field.

Bro. J. C. Foss appointed to labor under my direction, was early in the field and did good service, as his report will show. I esteem him a faithful, energetic and worthy minister for Christ; a loving and kind co-laborer. His field, by my direction, in the summer months, was north-west Minnesota, and later, or during the winter, in northern Illinois. In both fields he has given good satisfaction. He will no dout report to you.

Bro. Robt. Oehring, referred by you to missionory in charge of Dakota, and the Bishop, was by me appointed in charge of Dakota, and as reported to me, has done nobly in his charge. Has had to meet many difficulties not found in other fields, but his labors show a steady growth, and a marked degree of success. He reports himself ready, if needed, for the German mission.

Bro. E. E. Wheeler, west Minnesota, and south-east Dakota, reports labor done in Dakota and good prospects for the future.

Bro. Hans N. Hansen being referred to missionary in charge of Minnesota, as there seemed a grand opening among the Scandinavians in north-west Minnesota, and a strong appeal made to me by the Saints there, to send them one who could speak the Danish and Swedish language, I advised Bro. Hansen to take that field. He entered upon it, and labored diligently, but prejudice was too great among those peoples to obtain a firm footing among them; yet I am satisfied his labor was not lost, and a strong desire is now manifest for his return, to renew and extend the labors so well begun. His report will no doubt explain more fully the nature of the work in that quarter.

Bro. T. J. Martin, North West Minnesota district, reports very interesting labor in that field, with bright prospects in the near future.

Bro. F. M. Cooper, Nothern Illinois district, reports labor in southern Wisconsin, and northern Illinois. Has done a good work, and reports for missionary appointment.

Bro. E. A. Steadman reports work done in Minneapolis, and southern Minnesota, and that the way seems to be opening for a great work in that field. Desires appointment, preferring Ohio as a field.

Bro. Thomas Wellington, appointed to western Illinois, entered upon his duties, and did good service for a season in Hancock and McDonough counties, but in consequece of sickness of self and family, returned to his home in Missouri, but has done much labor in Missouri and Iowa, opening up new fields, laboring earnestly in his calling and awakening an active interest in places hitherto unvisited which bids fair to yield much fruit in the good work.

Bro. Sol. J. Salisbury, although not under appointment, has wrought a very acceptable work as an elder in Illinois, and I feel I would not do justice to him did I fail to report his labor.

I also feel to mention Bro. J. Ruby as an efficient aid in the ministerial field. With Bro. James McKiernan whose appointment entered into a portion of my charge. Though not reporting specially to me, I know of his labors, and his report to you will justify my mention of him, and his co-laborer, Bro. Eugene Holt.

My association and communion with the ministry under my charge has been most pleasing and happy, and the only regret I now feel as I look it over, is that we had too large a field, too much to do, and too few to do for so wide a field. My individual labors were confined to northwest Minnesota and Illinois. I have baptized only seven, administered in confirmation of numbers, ministered to the sick, blessing of children, etc.

Have been richly blessed in spirit in preaching the word. Have met with the usual reverses and successes of a missionary's life; but am happy in reporting an advance all along the line.

Of Manitoba, in my charge, I have heard nothing during the year. Have been unable, from various causes to visit many interesting fields in my charge; among them the cities of Chicago and Minneapolis. Those cities should be visited and a special effort be made therein, but more funds than were at my command will be needed when such effort is made.

I am hoping, praying and laboring still for Zion, and ask your prayers for my future labors.

Elder *T. W. Smith*, of the Twelve, writes from Ausralia as follows:

I have not a great deal to report in the matter of labor for the past twelve months. I have not baptized above eight persons, I believe. My work seemed to be that of "regulating the affairs of the church," in this part of the world. I have succeeded in getting every branch in as good order as can be under the circumstances. If there be any officers lacking in any branch, it is because there is not sufficient suitable material, so to speak, or else none can be found willing to fill the offices. However, I believe that all the branches are sufficiently officered except in the case of the Nambucca branch in New South Wales, and the Queensferry and Leopold branches in Victoria, where deacons are lacking.

I have, in connection with Bro Burton, succeeded in organizing all the branches in Australia into two districts, one called Victoria, which embraces all the colony of Victoria; the other called the Forster district, which includes a portion of New South Wales.

Australia is an island, yet a continent, and as large, if not larger, than the United States. There are three other colonies, South Australia, Western Australia and Queensland, in which our faith has never been preached. The two latter are much larger than any state of the Union. In Victoria, and in New South Wales, there are *hundreds* of towns, ranging in population from five hundred to five thousand people, besides towns of larger size still, where the doctrine has never been heard. The branches—except Hamilton and Wallsend, are in the country or in small vilages, somewhat obscure. In Melbourne, a large city, we have never had an opening. The trouble has been 'money' to pay for halls. It would cost a couple of elders five dollars a day for board and hall rent, or thirty-five dollars for a week's campaign. Other churches, such as Seventh Day Adventists, Disciples and others of lesser note and influence, can manage to get a foot-hold, but we think that we can not afford it. Having no members in these towns or cities who are able to entertain a couple of elders, and the funds not being sufficient to warrant it, no effort has been made as yet to preach in them; and the citizens know nothing of us, only what our enemies write about us. Brn. Wight and Butterworth are fully able to present our faith in these places, and I hope the Saints here will contribute liberally to the treasury, and that as soon as possible, the word may be preached in these cities and towns.

At least one hundred pounds ought to be spent in warning the people in these places, if no more. In fact, not only ought I to remain here, but a dozen more elders should be put in the field here. At least four elders here in Victoria are fully qualified to go into the field, but they can not do so, unless their families are supported. I contend that these men should be put into the field, and no one should be sent from America, unless they are young single men, who have no families to support. But as there are so many worthy, marriageable young women here, it is not likely that any such would be long here before they would have wives to support as well as those I have referred to, Bro. Wight having succumbed to the attractions and fascinations of one of said worthy girls. And his influence and usefulness will not be impaired thereby, as he will have an excellent helper in the work. Bro. Butterworth may hold out a little longer.

A vast field for missionary work is presented in New South Wales, in Queensland and South Australia. I think that the two latter fields would be better than the former. I mean that I think the people are a different class, and would more readily receive the truth.

The Church of Utah has some young elders in Australia, and a host of them in New Zealand. As far as I have seen and have been able to judge, I am confident that they are, as a body, honest and sincere in their belief that polygamy is of God, and that they are the true Church of Jesus Christ of Latter Day Saints. I feel sorry for them, indeed, I feel deeply for them, because I am confident that they have been greatly deceived by the leaders of the church in Utah in this matter. It would be but a small matter to open their eyes to see that they are mistaken in their claim to successorship in the mat-

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ter of the presidency of the church, if they could only see that the so-called "Revelation on Celestial Marriage" is a fraud, as it evidently is.

I have frequently been led when preaching to declare, by manifest energy of the Holy Ghost, that the great majority of the people of the Utah Church, were an honest-hearted, sincere and devoted people, but were blinded by the traditions of their leaders, and are in spiritual bondage, out of which they shall yet be led by the man whom God has raised up for that purpose, even Joseph. Ever since I passed through Utah on my way to this field, I have felt a compassionate and a kindly feeling for the masses of the Utah Church, including the majority of the elders whom they send abroad. We have a "hard row to hoe," without polygamy to defend and they must have a still harder one, with that reproach to carry. I hope that people will have our prayers for their enlightenment and deliverance, and not our curses because of their blindness.

In the district above, there are several elders who could do much good if put into the field, and as they ought to be employed, it is evident that all the means that can be raised here, ought to be used in the mission. In fact, the thought that it may be demanded by the Bishopric in America, has deterred some from giving into the hands of Agents here. I would recommend that a rule be made by General Conference, that in distant fields like this, the president of the mission shall be authorized to arrange with the Bishop's Agent in each district for the sustaining in the field such local elders as may be found capable and willing to labor in the ministry, as far as the funds will admit. Of course should such a rule be adopted, it would result in more tithing and offerings being put into the Agent's hands and some good men would be put into the ministry. It would be wisdom that a Bishop should be appointed over this mission, or over Australia, and that Bro. Wight be empowered to ordain him. The only suitable man, and he is fully qualified, is Bro. John Wright, the present Agent of the Bishop in Australia, outside of Victoria. As he is already such an agent, it seems to me to be wise to have him ordained a Bishop. He will, of course, be subordinate to the Bishop in general, or the Bishop of the whole church. I understand that this would be in harmony with the teachings of the Doctrine and Covenants.

In regard to the South Sea Islands I would say, that it appears to be my duty to go there soon. It is not that I prefer that field, for in truth I would a dozen times over prefer to remain here, and for many reasons. In fact, I would be glad if the Lord would reveal to me that I need not go for awhile, or show me that I am more needed here. But having thought much and prayed much over the matter, I conclude to sacrifice the society of Saints of our own tongue, and the many comforts and conveniences that we have here, for the sake of our brown faced children, who write "We are glad exceedingly that you are coming back again to Tahiti;" but whose habits and customs and mode of thought are so different from that of white people. But they need a white elder to be there all the time, and I hope that the church will find a suitable man to go to that field before I am called to leave it. It would be well to find two or three elders who will be willing to go, and inform me as soon as possible, that I may give my views on the matter, for it is not every man who is adapted for that field, no matter how well qualified for others.

I wish to still urge the propriety of sending a couple of energetic men to New Zealand. I hear that there are over thirty Elders of the Utah Church there, while our church pays no attention to my views and wishes in the matter, the Utah Church sends scores of men who are making every effort in their power to revive their branches and to prepare their members against our advances. Have not the Twelve and Seventy been acting the "Home Guard" role long enough? But I know it is not the fault of many of them, for they have been ready for years to go to any part of the world. If there is any prospect of a general assembly being called inside of a year or two, there may be a reason for them to tarry awhile longer, but if not, some of them had better be sent abroad awhile. For my part, I do not care a penny to return to America; I can stay away five years more, as well as not. But if I am needed at home, I will be ready to go whenever called.

Bro. Butterworth, who when he first came, could talk but little, and was very backward, or fearful, has developed into a good speaker, and an earnest, energetic and fearless defender of the faith; and inasmuch as this field will be pretty much divided between Bro. Wight and himself; and understanding that his usefulness will be greatly impeded, and his influence and authority not sufficiently respected as an elder only, (a fact which Bro. Burton learned to his sorrow,) I recommend as a wise and necessary step, that the Conference consider his ordination to the Seventy, and I hope that the Twelve and Seventy will take it into consideration. If my judgment is of any value I would say that I consider his ordination to be wise and proper, and necessary.

I will appoint Bro. Wight to take charge of this part of the missison, providing I leave it, as I have thought.

I hope that by another year it may be considered wise to hold a general assembly, for I, with many others, desire to see several important questions settled, and, I trust, settled forever, by the direct and unmistakable word of the Lord. I shall be glad to see the time when every man shall understand fully and unequivocally, his true or proper place, his authority, and his lawful work in the church. That the church machinery will be so adjusted that there will be no unnecessary friction or jar. If that machinery is made and adjusted by the Holy Ghost, as we claim, its operations should be, and indeed must be, understood by that Spirit, but as yet it seems that some do not understand it fully. If there be any unnecessary wheel, or band, or pulley, or shaft, we should discover it, and lay it aside as an obstruction, a clog and an incumbrance. If any part is merely out of place, but necessary when in its proper place as is any and all other parts, it ought to be set in its place, and secured there as soon as possible. An appendage may be "added because of transgression," as the Mosaic law was. It would be well to make haste to go slow in adding to the machinery already apparently too complicated, or else not properly adjusted.

In regard to the Patriachal office, my views tare simply these: 1st, I believe that it belongs to the seed of Hyrum Smith.

2d. If none of them are available because of transgression or apostacy, then I am opposed to any other man being called, except by revelation through the head the church.

It may be, if the church is not in too much of a hurry, Hyrum's seed may yet come into the church.

If the Conference chooses to sustain me in charge of the Australian and South Sea Islands mission, it will be satisfactory. If I should leave this part, I will leave Bro. Wight in charge.

I trust you may have the spirit of peace, truth, justice and mercy to abide with you in the Conference, and may we have your prayers as heretofore while in this mission.

Elder *Heman C. Smith*, of the Twelve, writes from San Bernardino, California:

I sincerely regret my inability to meet with you at this annual gathering. After visiting Lamoni, Logan and Galland's Grove, Iowa, I met Bro. R. M. Elvin at Omaha, and accompanied him to Salt Lake City, Utah, where I preached a few times. I thought to meet Bro. Anthony, and according to the instruction of the General Conference, to ordain him a president of Seventy, but not being privileged to meet him, I have to report that I did not perform this duty.

I reached my field of labor on June 7th, stopping first at Elko, Nevada, but openings not being satisfactory, I proceeded to Carson City, and commenced missionary work. Until August 1st, I was kept busy in Nevada and in Alpine county, California, laboring at Dayton, Empire, Genoa, Mottsville, Fairview and Woodford. During this time I baptized several and attended one conference; was much aided by the Spirit of peace.

The months of August and September, also part of October were spent in Northern and Central California, most of the time accompanied by Bro. J. F. Burton, just returned from Australia. Visited and preached at San Francisco, Oakland, Santa Rosa, Guerneville, San Benito, Stockton and Sacramento. In all these places, both in Nevada and California, I left the work in fair or good condition, except in Oakland, where exists the most serious combination of causes producing the most lamentable consequences that it was ever my fortune to investigate. For this I do not feel responsible in any sense, for the local authorities there have never heeded my advice, and my official acts in the past have been overruled by my superiors. What might have been the result had my policy obtained, whether it would have been better or worse, is hard to determine; but certainly no one can be responsible for what results from an overruling of his judgment, or from a failure to comply with his advice. However, I have taken no official action whatever in Oakland matters during the last year, but have been content to let the forces set to work by local authorities take their course without my interference.

I attended conference at San Benito for the Central district, and at Sacramento for the Northern district. Arrived in Southern California in time to attend their conference in October. Since then my time has been devoted to the branches in this district, a part of the time having been kept in the vicinity of home in consequence of sickness in my family. However, I have not been idle, and I have always done that which, in

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my judgment, was my duty to do under existing circumstances.

The missionary force in this field have, as a rule, done well. Elder H. L. Holt has waged a continuous and persistent warfare against overwhelming odds in Oregon and Washington. His efforts have been commendable and should be appreciated. Elder Thomas Daley has spent about six months in the field in Nevada and Northern California, and has been very successful. Elder Joseph F. Burton, since landing in California, has been hindered by soar throat and failing voice, but the powers at his command have been used to advance the cause of the Master. Elder D. S. Mills has really done more by way of travel and labor than his condition of health would justify. He is a faithful man, and a great comfort to the people of God. Elder William Gibson has labored continuously and faithfully in San Bernardino and San Diego counties, and his labors have not been fruitless. Elder Albert Haws has been constant in his labors, and the good effects of his efforts will doubtless appear in the harvest time. Elder J. H. Lawn has spent a part of the summer and the winter months in Central California and has had good success. Priest David E. Lander labored in Oregon a short time with Elder H. L. Holt, but was not pleased that the conference appointed him, so I took the liberty to release him, and he left the field. No blame should attach to him for ceasing labor, for he did not seek the appointment, and it was given without his knowledge.

All these should be sustained the ensuing year except Bro. Lander.

In addition to the General Conference appointees, there has been some acceptable missionary work done by Elders A. A. Goff and Daniel Brown, also by Priest W. O. Skinner.

I still think it will serve my best interests to labor for and with the Reorganization, for I believe that the position taken is true and that it receives the approval of God.

May peace, love and wisdom attend your consultations.

Elder *James Caffall*, of the Twelve, writes from Flora Vista, New Mexico:

My travels, the past year have of necessity been more extensive than usual. I have organized two branches, ordained four elders, one priest and one deacon, all of which appeared necessary for the good of the work. Have administered the rite of baptism to twenty-one persons; and believe prejudice has been removed and a better understanding obtained in some new localities. The confirmation meetings I have held have indeed been inspiring, and well calculated to confirm in the great work; for this I feel very thankful to God.

The ministerial labors of Brn. H. C. Bronson, H. O. Smith, C. H. Porter, and W. M. Rumel have been confined to Nebraska, in which state Bro. R. M. Elvin has done some good labor. Their continuance the ensuing year is desirable with a few dozen others if available, and if they should get crowded out of Nebraska there is room in Colorado, New Mexico and Wyoming. We, of the Reorganized Church must keep busy and furnish matter for the factions that do, and may exist, or they will have to stop or run short of topics for discussion, as those that exist seem to lack originality or merit of their own, so have to make themselves conspicuous by essaying to show up the awful supposed errors of others. I am quite glad that all can chose what part of life's great drama they please. The remarks on system and order in reference to finance in *Herald* for March 9th were excellent.

A good share of my time has been taken up in what might be called the western wilds where barriers have to be met not known in more refined eastern cities. But whether east or west, new localities can not be penetrated, our faith introduced in contradistinction to modern Babylon's forms and ceremonies and one still escape the vicisitudes incident to the life of a traveling elder. I think less desultory and more effective preaching under the circuit system necessary. I also think city missionary labor necessary by those best adapted, but believe it should be prosecuted under the same order and regulating power as country preaching. Up to date three have been added in New Mexico. It is a comparatively new country; points available for preaching distant, traveling facilities not excellent, but still souls are as precious here as elsewhere, and we should extend and spread out. The blight of polygamy is felt and prejudice runs high. By recent report from Manassa, Colorado, I learn that some are waiting to unite with us in faith. I should go there soon, so if other barriers to my attending conference were removed the present status of the work here and there would forbid. The past success and future prospects I think cheering. But they involve greater caution, discretion and diligence. To this end may we all be blessed by the author and finisher of our faith.

Elder *J. H. Lake*, of the Twelve, present, reports:

Another year has passed away, carrying with it all the varied events, duties, labors and different experiences. It finds us one year nearer the end, nearer the great realities of the beyond, where we shall have to meet God and answer for life and the actions thereof to him who has given life and light to every man that cometh into the world, for the good or evil done, and for the use of the talents given. If we have added thereto, *well*; if not, we must suffer loss, and no complaint can be justly made against the giver.

My labors have been mainly in the Canada mission, in directing and advising with my associate laborers as to the work to be done in different parts of the mission and in preaching the gospel and in administering in the ordinances thereof. My labors have met with the divine approval. I have administered to a number of sick and in some cases with marked effects. My colaborers (with few exceptions) have done well. A goodly number have been added to the Church and four new branches have been organized. Many have been added by baptism to some of the old branches. Those who have publically opposed the work have been met, and their folly has been made apparent and the truth has been maintained. As a result much good has been accomplished. The Master has blessed me while caring for his work. I feel firm in the faith of the great latter day work, and I hope to continue so until the pure and the good are all gathered out from the nations of the earth into the kingdom of our God and his Christ. I have baptized eight, ordained four elders, four priests and three teachers, blessed twenty-four children, organized two branches, and have given the best council to officers and members of the mission that I could, instructing them to learn their duty and seek for the Spirit of truth to assist them in doing it, and to obey the injunction to "Come up higher." May peace and joy in the Holy Ghost be with you in all the sessions of the conference. The conference instructed me to ordain Bro. G. H. Graves as an Elder, "if I saw proper to do so." But I did not chance to meet him when he visited Canada, therefore did nothing about it.

Elder *W. H. Kelley*, of the Twelve, present, reports:

Soon after my appointment to the Eastern mission I began to identify myself more closely with the work of that mission, and have endeavored to serve its interests, and have tried to become familiar with its needs and exigencies. The Saints received me cordially, and we have had many very pleasant, peaceful and spiritual sessions together. There is a large number of excellent Saints in the Eastern mission, scattered over a large territory. How satisfactory, or well I have served them, it is not for me to say, but we have succeeded in getting along without any open conflicts. I am safe in saying that the mission, as a whole, has made some advancement. It is much stronger, however, in some localities than in others. Additions have not been large, but a number have united with the church. There is a constant demand for laborers and opportunities to labor. In point of numbers and wealth it is the seat of empire, and of course Babylon reigns chiefly, religiously. There is a larger number of races than is found in the west, and classes in ascending series from the poorhouse to the men who are worth their millions. It requires more tact and astuteness to fish and hunt than in many other places. Popular pressure and influence are too great for some to brook, although they may confess that the truth is staring them in the face. The Infidel, Atheist, so called, Scientist, &c., have been so successful in showing up the creeds, that they are so chaffy, man-made and unreliable that they are fast losing their influence on the reading and thoughtful, and a large class of the people are merely drifting, waiting and watching for something to turn up, while they indulge in fashion and fun. There is an abundant opportunity for gospel work, and there is wheat among the tares.

There has been some very unpleasant things to consider and meet in a few localities, along with the pleasant; but in the main they have been adjusted or are on the way to a permanent solution. These have been of a character that necessarily leaves somebody disappointed and of course offended, as is usual in all similar cases. Well disposed persons often see things widely different, especially where self-interest puts in a claim for consideration. How much censure I may come in for remains to be seen; any way I have pursued a conservative, just and fair course towards all, so far as I know. Bro. E. C. Briggs did us good service during his stay in the mission, where he has many friends and admirers. Brn. F. M. Sheehy, Thomas Whiting, U. W. Greene and M. H. Bond are all of the constant laborers that we have had in the mission. Bro. Whiting only laboring a part of the year, the labors have been so few that we have adjudged it unwise to act upon the suggestion of the presidency and district the mission off, by putting some one in charge. It would have left

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some localities unattended altogether. It is proper to remind the conference that there has been an utter lack of ministerial aid in some districts, so that much progress could not consistently be expected. There has not been one constant laborer either in the Wyoming or Philadelphia districts, yet there are as good opportunities for labor as are to be found anywhere. The missionary in charge has done what he could in those districts as opportunity offered. York state has been almost wholly neglected. Bro. C. G. Lanphear is the only one that has labored much there. He did good service for the cause. Brn. A. H. Parsons and H. H. Robinson rendered us material aid while on their way to Nova Scotia. Bro. George Burnham of New Haven, Connecticut, has labored some in the mission and quite acceptably. Bro. John Smith has done what he could—his business matters claiming the greater part of his time. He is a good worker when out.

This gives a full quoto of laborers except those who serve locally in the branches, a number of whom have done excellently. It has been necessary in some instances to put the general missionaries in charge of branches for the time being or abandon the work substantially in those localities. This is contrary to what I esteem a proper policy when it can be avoided; but experience teaches that we must often move as we can; not as we would.

It is necessary to urge the conference to send more laborers into the Eastern mission, especially in the Wyoming and Philadelphia districts. Much good might be done by some localized who could labor in the interest of the branch where residing.

On the whole the Eastern mission is as inviting, perhaps, as any; and as much good to be achieved there by effort as anywhere. But missionary appointment means work, sacrifice, toil amidst opposition in order to success. I have been sustained in a marked and satisfactory way by divine aid, under some circumstances during the year while defending the faith, and I am confident in the faith that God is the author of the latter day work, and although strange and mysterious in its workings and developments, yet in due time it will triumph in some form or other. Men can not do a greater service for the race, or the cause of right, than to labor for its success.

The following was moved by J. A. Robinson and F. G. Pitt:

Resolved, that hereafter during this conference the assistant secretaries reduce the ministry reports to be submitted to conference to numbers—such as of baptisms, sermons preached, confirmations, ordinations, etc.

This was favored by Brn. Robinson and Pitt and was opposed by E. L. Kelley, A. H. Smith, M. T. Short and James Thomas, and upon being put to vote the proposition was defeated.

Another resolution on the subject was moved by Joseph Luff and J. W. Gillen, but the motion to adjourn caused action upon it to be deferred.

Pres. Blair announced the names of the speakers chosen for this evening and for to-morrow's services, and the benediction was pronounced by J. W. Gillen.

The evening sermon was delivered by Duncan Campbell of Pleasanton, Iowa. He was assisted by I. N. White of Clinton, Missouri. The text was, "This is my beloved Son, hear ye him."

SUNDAY, APRIL 7TH.

The prayer meeting at nine o'clock was in charge of Hiram Rathbun of Lansing, Michigan, and David Chambers of Persia, Iowa.

The morning sermon was by E. L. Kelley of Kirtland, Ohio, from the text, "Except a man be born again he can not see the kingdom of God." F. M. Sheehy of Maine, assisted in the services.

At two o'clock M. H. Forscutt of Nebraska City, Nebraska, preached from the words, "Behold the Lamb of God that taketh away the sin of the world." He was assisted by R. C. Evans of Canada.

In the evening R. S. Salyards of Lamoni, Iowa, had charge of the services. The sermon was by Joseph Luff of Independence, Missouri, from the text, "Though he were a Son, yet learned he obedience by the things that he suffered."

MONDAY, APRIL 8TH.

The prayer and testimony meeting was in charge of I. L. Rogers of Sandwich, Illinois, and C. H. Jones of Lone Rock, Missouri.

At ten o'clock E. C. Brand of Tabor, Iowa, preached from the words, "If ye keep my commandments ye shall abide in my love." He was assisted by Emsley Curtis of Missouri.

At half-past one o'clock the assembly sung "Lord of the harvest, hear." Prayer was offered by W. H. Kelley. Secretary Stebbins read the minutes of the 6th and 7th.

The committee on credentials made an additional report.

The following preambles and resolutions that were made by Joseph Luff and J. W. Gillen on Saturday afternoon were taken up:

Whereas, a large portion of time at our General Conferences is occupied in reading lengthy reports from conference appointees, and

Whereas, we believe that said time could be more profitably employed in other business essential at our general gatherings, therefore be it

Resolved, that hereafter all appointees of General Conference be required to send their individual reports to the missionary in charge of their various fields, and that said missionary embody the essential features thereof in his report to the conference.

This was discussed by J. A. Robinson, Joseph Luff and John Hawley in favor, and by M. T. Short, M. H. Bond, J. R. Lambert, W. H. Kelley and R. C. Evans in opposition.

Then the following substitute was moved by J. J. Cornish and Frank Hackett:

"Resolved, that this conference request all the General Conference appointees to report their labors to the body, and that they be requested to make their reports as brief and concise as practicable.

This was favored by R. Etzenhouser and Charles Derry and opposed by Joseph Luff and E. L. Kelley. Then it was put to vote and declared lost, and following it the original motion was also defeated.

A request from the Quorum of Seventy that the ordination of R. J. Anthony as one the seven presidents of Seventy be attended to was referred to the Quorum of Twelve that they may ordain him as heretofore provided for.

MINISTRY REPORTS.

The secretary read the following from the ministry:

Elder *J. R. Lambert*, of the Twelve, present, reports:

I herewith offer a brief report of the mission comprising Iowa nnd Northern Missouri. In a general sense the work has progressed,—and, excepting one district and some portions of others,—the outlook is bright. The missionaries, as a rule, have done well, and I am not prepared to say that any one of them has failed to make a commendable effort to do what he could. The testimony of all, so far as I have heard from them on this point is that they have been unusually blessed with light, liberty and power, in presenting the word, and the ministry have felt, perhaps more strongly than before, that this is indeed the work of God. As for myself, I never had better or stronger assurance of the divine origin and final triumph of the work so grandly set forth in the Bible, Book of Mormon and Doctrine and Covenants, than within the last year.

My personal labors have, as you know, been greatly curtailed, the reasons for which have been briefly reported through the *Herald*. Nevertheless, I thank God that I have been able to do what I have done, and the trials and blessings of the past year, I highly esteem as a manifestation of God's mercy and wisdom. Have preached and labored more or less at Lamoni, Lott school house, Davis City, Jack Wood school house, Pleasanton, New Zion and Hickery school-houses, and at Reger Mineral Springs, in the Decatur district; At Mc Kee church, Pleasant Grove, Clarksdale, and in the Delana branch, in the Far West district, at Plum Hollow, near Villisca and Shenandoah, in the Fremont district. Also at McFall and Stanberry, Missouri, and at the Reunion held at Missouri Valley. The division of the mission into subfields, as suggested by the First Presidency one year ago, works well, and we may look for still better results when its practical workings are more perfectly understood. The demand for unselfish, wise, spiritual laborers is great, and still on the increase. Whence cometh an adequate supply, is still an unsolved problem. Truly, we walk by faith, not by sight." As before, I am willing and anxious to do what I can for the promotion of the Master's cause, but have no assurance that I shall be able to do but little in the field. The church must do (should do) what she deems to be for the best interests of the work.

Elder *J. W. Gillen*, of the Twelve, present, reports:

During the conference year just closed, I have labored in Southeastern Missouri, Southern Illinois, Southern Indiana, Kentucky and Tennessee. My labors have been wide spread, with a view to a better understanding of the condition of the work in, and the necessity of this extensive field, which I will now state in as brief a manner as possible.

The St. Louis branch, is in a prosperous condition, and the out-look was never more favorable

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than at the present time. Yet it is indispensibly necessary that an efficient elder be kept in that district for some time to come, especially as some of the branches need particular attention just now. If some capable man is not sent there, the church will suffer loss.

Southern Illinois has but one conference appointee, and his work has been hindered by his not receiving proper financial support. More help is needed in that part of the mission.

The ministerial force in Southern Indiana is not sufficient; more laborers are needed, because the work is opening up, and the demand for preaching is on the increase.

There are but three elders in the states of Kentucky and Tennessee, and neither of them have received financial aid, so they can only be regarded as local elders, traveling as their circumstances permit. These brethren ought to be sustained, for their labors are acceptable in that field; and, if possible, others also should be appointed to those states.

Arkansas needs preachers, and several, if the church can supply them. One new branch has been organized in Southern Indiana during the year, and quite a number added to the old branches. I baptized seven there.

One branch has been disorganized in the St. Louis district by the removal of members and another is almost in the same condition from the same cause.

As I look over my work I can not say that I am altogether satisfied, but I did what I thought at the time to be for the best. I see much to be thankful for. Many tokens of God's love for me, and I am assured of the ultimate triumph of the glorious work. I am still willing to labor wherever the church think best to send me.

In accordance with the instruction of the conference, I ordained I. M. Smith to the office of a Seventy.

Elder *G. T. Griffiths*, of the Twelve, present, reports:

Upon the 27th of April, 1888, I entered upon my mission, Virginia and West Virginia. I have endeavored to the best of my ability, to look after the interests of the same. Notwithstanding the intense prejudice of the people, much good has been accomplished. There has been a large increase of membership, more than any one previous year, and a number of effectual openings have been made. I am confident that if the efforts can be continued, that a grand harvest can be reaped in the near future. The demands of this field are urgent, and very peculiar in some respects. The arm of persecution is keenly felt throughout the mission; the elders are often threatened with personal violence, and in some places mobs have gathered to prevent the preaching of the word. However, the Lord has proven a true friend to his ministry, having afforded them the promised protection. To allay prejudice and to further the cause with greater rapidity it will require that a corps of wise, brave and efficient laborers be assigned to that field.

The work can be prosecuted with less expense and to a better advantage in West Virginia than in Virginia. The people in the former state are more liberal, not being tenaciously bound to any religious creed. In Virginia, superstition and religious bigotry predominate. Hence it is very difficult to get the use of public buildings. We have but one branch in this state, situated at Liberty Hall. The Saints there are erecting a church edifice. Spring, summer and fall are the most suitable times for extending the work here, for groves can be had. A great many manifest a desire to hear. I think it would be good policy to return Bro. James Moler to that field, and to associate some young man with him. He has proved himself a workman indeed, and the Saints are very anxious for his return. T. Matthews, D. L. Shinn, L. R. Devore, T. J. Beatty and James Brown, have rendered acceptable service. Their labors have been highly appreciated by the Saints and by the writer. These brethren should be continued in their present fields, as they are well acquainted with the peculiarities of the people, and they know what course to pursue to gain their attention.

The Lord has abundantly blessed me when attending to the duties of my calling. I never was more anxious for the welfare of the church, or more desirous of its prosperity, than I am now. Am determined by the grace of God to keep within my calling and to magnify my office. I know I have often erred in the past, but I live in constant hopes of being able to cruify every weakness of the flesh. I feel assured that there is a bright future ahead of us. Have felt impressed of late that the time is near at hand when there will be many changes wrought by the power of God. I am still willing to serve the church in whatever capacity the Lord may direct through his servants. I have solemnized three marriages, ordained three priests, two teachers, and Bro. E. C. Briggs and myself ordained three seventies. I have baptized and cofirmed some, and blessed a number of children.

Elder *Joseph Luff*, of the Twelve, present, reports:

Since the last General Assembly I have labored some in Fremont county, Iowa, also in the counties of Ray, Johnson, Bates, St. Clair and Jackson in Missouri.

I divided my mission and appointed Brn. E. C. Brand, I. N. White and G. W. Shute in charge of portions thereof, and from them will come reports as to the fields under their charge. In some parts, especially of Missouri, the work is flourishing. The name of Bro. S. Crum was referred to me, and after consultation with him I advised him to remain out of the field during the year, because of his home cares. The greater portion of the year I have spent at or near home, and have found a field even there, as broad as one man can canvass, but I have directed the labors of all in my field, and results are good. I have baptized thirty-two persons, and have performed much other work in my line. The field is "white unto the harvest."

Elder *Charles Derry*, of the High Priests, present, reports:

Since last conference my time has been spent as per appointment in the districts of Little Sioux and Galland's Grove, with some labor performed in what is known as the Central Nebraska district. I have also preached some in the Fremont, district, Iowa, and at Wilber in Nebraska. I organized the Evergreen branch in Nebraska, and one in Woodbine, Iowa. Have baptized six persons, and have administered in the ordinances of the Lord's house, wherever and whenever called upon. I have labored faithfully to preach the gospel as an elder, and have presided (agreeable to appointment from J. R. Lambert, minister in charge over the churches in the state of Iowa) over the sub-mission comprising the Galland's Grove and Little Sioux districts, and I believe that the work in those districts is in a fair condition. Presidents Crabb and Whiting have done good work in their respective districts. Elder Charles Butterworth has also proved himself an excellent worker in the cause. Elders McDowell and R. M. Elvin have labored with acceptance, and Warren E. Peak has proved himself a workman that need not be ashamed. The local ministry have been more diligent than in the past, and have contributed largely to the success of the work. But I am sorry to say that in many branches the officers have neglected their duties. This has caused a deadness and coldness in some places. Preaching by even the most talented can not supply the means of grace which God has ordained should be enjoyed through the timely ministrations of the branch officers. God expects every man to do his duty, and the promised blessings will follow.

I have been blessed in my labors and remain at the call of God and his church.

Elder *Mark H. Forscutt*, of the High Priests, present, reports:

I am not sure that I am entitled to report to your assembly; if not, discard this report. Engaged for and by the church during the past conference year, I have yet done some preaching at Nebraska City, Neb; St. Joseph, Mo; Shenandoah, Lamoni, Davis City and Pleasanton, Iowa. In each place I have labored under direction of the resident local authority. During the year, I have administered and assisted in administering to a goodly number of sick and suffering ones, and although I can not claim any marked manifestation of divine power attended or resultant from my administrations, or the administrations of those whom I assisted, there have not been wanting evidences that the administrations in some cases were pleasing to Him in whose name we administered. In two cases indeed the evidence was peculiarly convincing. So common however are such experiences to the ministry that to particularize would at best be but confirmatory of what others will detail, that it would be unwise for me to use time that could be better employed. I have baptized twenty-three, confirmed and assisted in confirming most of them, received many children at their parent's hands, and presented them as subjects for blessing to the All-wise one, preached, (excepting at Lamoni) everywhere that I have been called upon, if health permitted, and sometimes when prudence dictated otherwise. At Lamoni, which I excepted, the people are so accustomed to hear the silver-tongued orators of the church, and to bask in the rays emitted from our greater and more brilliant luminaries of the church, that I have ever felt a greater or lesser degree of diffidence, and sometimes been so unwilling to hold my lantern up and expose its defective light, that I have either excused myself or declined without excuse. Should the conference and those who regulate or suggest its appointments desire my feeble services, I shall try to respond; should my services be neither accepted nor desired, it will be but a confirmation of a fear that has been gradually gaining strength of late years, the fear that though I may have been of some use to the church in its childhood days, my usefulness is past, and that the church has outgrown the necessities of other days.

With sincere love for the Lord, and a very earnest desire for the triumph of truth and Righteousness.

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Conference Minutes.

NORTH-WEST KANSAS.

Conference held at Blue Rapids, March 30th; president Mahlon Smith in the chair, H. P. Curtis secretary. Branches reported: Goshen, Blue Rapids, Star Creek. The Elmira branch report was referred back for correction. Elders reporting: E. C. Brand, G. W. Shute, A. Kent, G. W. Beebe, H. Hart. Priests: C. Duncan, V. F. Rogers, Z. Decker. Teachers: W. Scott, S. C. Andes. Motion carried to consider North-West Kansas district, held at Goshen, June 2d, 1888, establishing the west boundary of said district on the west line of Jewel county, and the counties south of it. And, whereas, said action has been condemned as being unwise, illegal, and contrary to the prosperity of the church in said district. Therefore, be it resolved, that said action of conference of June 2d, 1888, be hereby rescinded. We also hereby extend to the branches and scattered members of the church in western Kansas our congratulations that we are again members together of one united body, and to work more unitedly and zealously for the prosperity of a great work, until such time as the erection of a new district in our territory becomes necessary. Motion carried to endorse the Bible, Book of Mormon and Doctrine and Covenants, as standard church books. G. W. Shute was elected president and sustained as Bishop's agent; H. P. Curtis elected secretary of district. Motion carried to have all official licenses given in district renewed every two years, commencing at present date. Motion carried that the secretary be authorised to renew all licenses and keep a record of same. Adjourned at such timeand place as president may appoint.

Miscellaneous.

ENGLISH MISSION.

NOTICE.—Be it known that Bro. William Page, member of the Sheffield branch, was by vote of said branch expelled from church fellowship March 25th, 1889. for gross misconduct. The Saints of this mission are warned to have no dealings with him.

HENRY HOOLE, *Pres.*
SAMUEL PLATTS, *Sec.*

CONFERENCE NOTICES.

The Eastern Iowa district conference will meet with the Jackson branch, at Amber, Jones county, Iowa, on the 31st of May, 1889, at 7:30 p. m. The branch wants all who can to come. The trains will all be met at Amber on the 31st. Send all reports of those who will not be there to James Bradley, Amber, Jones county, Iowa, four or five days before conference.

J. S. ROTH, *Pres. of Dist.*

The Southern Nebraska district conference will be held at Wilber, commencing April 21st. We hope the district will be well represnted, and we cordially invite all to attend that can.

CHARLES H. PORTER, *Sec.*

DIED.

TAYLOR.—At Bartlett, Iowa, March 13th, 1889, James, son of Bro. W. Taylor; born March 16th, 1869. Funeral sermon by Elder H. Kemp to a large audience.

HASSELL.—At his residence, two miles from Elkhart, Texas, after nine days illness of pneumonia, Bro. John Hassell. He was born March 30th, 1822, in Edger county, Illinois; came to Texas with his father's family at an early day, when the Indians made it dangerous living in this country, and has been practicing medicine about thirty years here. He was baptized into the church by Bro. H. C. Smith, February 22d, 1882, and was ordained a priest by Elders Belcher and Thompson, and has ever been a faithful defender of the faith. He will be a loss to the community in which he has so long practiced his profession, and by his large family. But he has only gone home to await the coming of those who may live as faithful as he by precept and example has taught them. Peacefully rest the departed, and may our Father in heaven shed comfort on those who have been thus suddenly bereaved.

FORNY.—Near Thurman, Iowa, Mrs. Delilah Forny, of Dutch Hollow; born August 2d, 1864, died January 22d, 1889. She leaves a husband and three children. She was a firm believer in the gospel, and intended to have been baptized at our Camp-meeting last fall, but failed. Funeral sermon by Elder Henry Kemp to a large audience of friends and relatives.

WALMSLEY.—At Valley Falls, Rhode Island, March 27th, 1889, Sr. Ellen Walmsley, aged 72 years. She passed away peacefully with full knowledge of her latter end. Her remains were brought to Fall River and buried March 29th, with service by Elder John Smith.

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THE SAINTS' HERALD.

LLScott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, April 27, 1889

SOURCES OF POWER.

ONE of the most effective clogs thrown into the wheels of progress, in any enterprise, business, social, or religious, is distrust. The fear that co-ordinate branches of the same association are acting unfairly and not in good faith, or are gaining more credit and influence, one more than another, becomes a thorn in the sides of co-workers that rankles and pierces to the great disgust and injury of all. How not to give the adversary the benefit of this coign of vantage is and should be the active effort of the various co-working branches of every order, and especially the church.

If any one co-worker is doing wrong in his office, and knowledge of this wrong comes to other co-workers, the safety of the whole demands that such wrong should be enquired into, if proofs appear to warrant, and if wrong exists the person doing it should be reproved, or excommunicated if the wrong be past redress.

While the foregoing is true, suspected wrong, where proofs do not exist, is productive of evil both to him who is the subject of suspicion and him who suspects; for jealousy and distrust are alike cruel, and torment him who feels them, and injures them against whom they are exercised and allowed to rise.

Honorable minds do not permit the rust of envy and jealousy of compeers and co-workers to gather on the bonds of friendship and association. In their regards all associates stand on the level of equality, the measure of usefulness alone being the measure of preference; integrity and faithfulness the standards of honor, and kindness and courtesy the rule of behavior; while friendship and close personal association are reserved for those whom destiny has thrown, or love drawn together.

Success in our church work requires personal integrity and diligence. Not only this, but it requires that personal effort shall be directed with reference to the work of others in our association, those nearest being first in consideration, those farthest away by no means being forgotten. The mutual interdependence of the great body of workers being founded upon the fidelity with which each one bears his part, in like manner as the strength of a wall or an arch depends upon the integrity of each brick or stone in place and the bond of the cement used in its construction. A pile of bricks or stones loosely thrown together, no care being observed in their respective bearings, with mortar, or cement of sand or clay having no adhesive qualities would be easily shaken to pieces.

Human organizations, depending upon the intelligence and honesty of their integral parts, must also depend largely upon the power of self-adaptation of each member of it. No matter how skillfully the master workman may arrange and place the members, if these, intelligent, displace themselves, failing to keep the integrity of their bond, disunity is sure to result; the difference between the human organization and the wall or arch used as a comparison being that in one the component parts are inanimate and are solely acted upon, and in the other the members of which it is composed are animate, self-acting, their organization the result of their consent first obtained; without this consent, they can neither become nor continue to be members of the association.

At Independence, Missouri, the Saints are building a church building, using stones of different sizes, in what is called "broken ashlar" style; large ones, small ones, long ones, short ones, thick ones, thin ones, being skillfully and carefully wrought together, one upon another, to make one symmetrical whole. Though the respective stones of which the walls are made may be rough in outward appearance, the bond of their union in the walls is secured by each being properly faced and bedded, and placed where it bears its proportion of the weight of the whole. If these stones were each possessed of the power of separate action, and should neither consent to being placed in the wall, not to keep the places assigned them, no wall could be built; or if it were built it would soon fall to pieces of its own discord (accord).

"The law of the Lord is perfect, converting the soul." This conversion is the result of an intelligent yielding to the law. If no such yielding takes place there is no conversion, as God, neither by himself, his law nor his ministers of mercy, compels the change of will and purpose which is called conversion. He may and does convict a man by the truths of his appeal; but here he stops, leaving the intelligent being, endowed with power of choice and separate and distinctive action, to the direction of his own will.

If "governments derive their just powers from the consent of the governed," it is as true of God's spiritual rule as of human affairs. For God asks a willing service of those whom he has voluntarily endowed with individuality, responsibility and agency. If they will, they may preserve and glorify what has been conferred upon them, or they may degrade and finally lose what has thus been given into their keeping. The church—human association in spiritual bonds—is offered as one, and we believe the very best if not the only means by which man may preserve and glorify himself and all his powers. In the church, the bond of unity between its members is the bond of unity between its founder, Jesus Christ, and those of which the church the body of Christ is composed; and they may maintain this bond, of their own free will and action, or they may disrupt it; in which case they are not his, and are not "in the vine," being fit only to be "cast out and trodden under feet of men," as the figurative language of Jesus expresses it in the fifteenth of John's gospel.

The Savior bade his disciples to "beware of the leaven of the scribes and Pharisees;" and while in regard to doctrine we may safely apply the injunction, we may in regard to the ruin which may result from its disregard append to the Savior's words, "And beware of distrust and jealousy among the brethren."

Scandal mongering is a reprehensible practice if indulged in by the sisters, it is not commendable among the brethren, lay members; but what shall we say of such a practice indulged in by the elders, any of them, whether they be at home or in the field as ministers of the word? What the elders are led to condemn as reprehensible in the conduct of the members can not be excused in the elders themselves. For this reason elders should not complain of distrust manifested toward them, if they exhibit evidences of want of confidence in each other. More especially should they not complain of the existence of what they by their own disregard of fair and honorable conduct help to sow and foster, by retailing what disparages their co-laborers with those who hear them. "He who sows to the wind" should expect to "reap of the whirlwind."

Official jealousy is incompatible with the true dignity of manhood. How much then it must be unbecoming the dignity of a preacher, a man of God. Discernment

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of spirits, if it would be harmless to the cause, must be exercised under the direction of the "wisdom that is from above."

BETRAYED WITH A KISS.

How often it is that men, with honeyed words and loud pretensions of good will, have stealthily, and assassin-like, thrust a deadly blow into the very vitals of trusting, confiding ones, either as to their work or reputation! How often we find this class lauding and glorifying others in one moment, and in the next smiting their fame and honor with base insinuations and baser calumnies! How often do these same sanctimonious, self-righteous pharisees, under the guise of holy reformers, rake the purlieus of scandal, or the cesspools of their own vile imaginations, for all manner of uncleanness to cast upon the memory of the dead servants of God, who are not here to rebuke their sin and expose their villainy!

There are men—and some women—whose own rank reputation "smells to heaven," whose chief delight lies in hunting and parading scandal, especially scandal of the dead—who are powerless to defend or explain—and who thereby would divert attention from their own follies and vices and wretched notoriety. He who is foremost in shouting "stop thief," is often found with the stolen goods.

We have in our mind some who have been loud-mouthed until of late in praising and magnifying the calling, work and reputation of Joseph the Seer, who are now only too ready to endorse and herald abroad every vile story that folly or malice or malevolent revenge can invent. In one moment some of these will proclaim him the chosen of God, the "anointed of the Most High," and then lay violent hands—vile hands—upon his reputation and his life work, and hurl them recklessly to the dust and to degradation, humiliating the living, obstructing the work of God, hindering those who would enter the kingdom by casting stumbling blocks in their way, sealing their own condemnation and confusion by their blindness and folly and hate, in the estimation of all reasoning, clean-minded people.

How does it happen that these self-righteous ones remained in the church for twenty, thirty, forty or fifty years and more, bore scores of testimonies in public and in private, by letters and in articles through the press, loudly praising the latter day work and magnifying the worth and work and fame of its chief founder—Joseph the Seer—and now, when their pet theories are rejected, their ambitions are crossed or prove abortive, they all at once discover that the church is basely apostate, its heaven-chosen founder a false revelator, a base falsifier, a false prophet, a very Babel builder, a misleading leader and a "child of the devil" generally! O, Consistency!

God has endorsed the work of the Seer by the gifts and graces of his Holy Spirit. He has endorsed the work of the Reorganized Church from 1851 till today, and has never prospered it so greatly as in the present year. And inasmuch as God endorses its work and seals his approbation of it by the gifts and powers of the Holy Ghost, why need any one fear the murmurings and oppositions of these self-appointed reformers?

When a man tells me he loves and believes in the work brought forth by Joseph the Seer, and then seeks to bring dishonor on his reputation and disbelief in his ministerial work, we are forcibly reminded of him who betrayed his Master with a kiss!

There are those claiming to be Saints who loudly profess to respect and honor Joseph, the son of Joseph the Seer, and yet these same parties press the "gall and vinegar" to his lips for no other reason than that he declines to endorse their views and quietly submit to their theories and surmisings. Their views and feelings are very sacred to themselves; they readily resent and retaliate when any one questions their surmisings their theories and their statements, but when the crown of thorns is thrust with cruel hands down upon the brow of this son of the Seer, they add to the shameful suffering their taunts and jeers and insults.

But compensation and redress will come at last. "Oh, God! how long?"

EDITORIAL ITEMS.

On accouut of the General Conference minutes requiring most of our space we are compelled to make but a brief mention of the many letters received.

Bro. J. H. and Sr. Mary Hoffman write from Sinnett's Mills, Ritchie county, West Virginia, bearing testimony to the truth and expressing the joy they have realized since entering the fold of Christ. They ask the address of Bro. and Sr. L. R. Devore, stating that they cannot hear from them.

Bro. W. S. Taylor writes from Sherwin Junction, Kansas, making mention of two of the Saints being greatly blessed and instantly healed in answer to prayer and the administration.

Since general conference a letter reaches us from Bro. Cyril E. Brown who reports that in the past year he has done what he could, attended to his Bible class at Sunday School, preached some and baptized one, and attended to general duties. He still desires to move forward.

Elder M. R. Scott wrote from Galena, Indiana, April 3d that he had been greatly blessed in refuting some attacks made upon the faith in his field of labor. He but expresses the sentiments of the general ministry when he mentions a great increase of liberty in preaching the word.

Bro. W. N. Dawson wrote April 3d from Alila, California, that their late district conference was a time of spiritual enjoyment. He reports additions to the branch there through the labors of Brn. Lawn and Brown.

We are requested to announce that Bro. William Nirk will preach grandma Bullard's funeral sermon at the Brockett school-honse in the Des Moines Valley branch on Sunday, May 5th, at 11 a. m. Saints and friends are invited to be present.

Bro. Amasa S. Richardson writes from Council Bluffs, Iowa, indicating a growth in spirituality as a result of heeding the promptings of the Divine Spirit. It is interesting to observe that those who obey the primitive gospel as taught by the Saints receive of the Spirit whose inspiration brings purity of thought and life, love, joy and peace; and a corresponding growth in understanding of the teachings of God's word. How can all these confirming powers of the Holy Spirit be explained away or otherwise accounted for?

Bro. E. T. Bryant writes (without stating where he is located) that he is preparing to make efforts in behalf of the work in the vicinity where he now is. Much opposition exists, but he hoped to overcome it.

We have received, since returning from General Conference, a report to that body from Elder Joseph Lakeman. It came too late for presentation.

Sr. Mrs. E. Butcher of Belvidere, Boone county, Illinois, sends a request for some of the ministry to call and preach there to her relatives and others. Herself and sister were baptized in 1878 at London, England, by Bro. Thomas Bradshaw. Can any one give her his address?

Sr. Lettie A. Dunn of Shellsburg, Iowa, writes stating that herself and little girl compose all the Saints there. She asks prayers in behalf of her husband, desiring him to see the light.

Bro. S. Evison of Wyandotte, Michigan, writes stating that he desired some elder to call and bless his little babe and preach the word. He would like to receive a call from some of the traveling ministry returning from conference.

Bro. J. C. Chrestenson of Rich Hill, Missouri, and Sr. S. Phelps of Basco, Michigan, speak favorably of the Herald. The former expresses surprise that any will use tea, coffee and tobacco, and then fail to take the church publications.

EXTRACTS FROM LETTERS.

From a letter dated San Bernardino, California, April 15th, we are pleased to learn that Pres. Joseph Smith's health is improving. He writes:

"It is gratifying to me to state, that I spoke to the Saints here in their little church twice yesterday, and, so far, have had no unwelcome reminders in my throat and face, as has been the case nearly all the past year. I feel very greatly encouraged. My health is in many respects much improved. My appetite is fair; my sleep is good, and I have less pain in my head; it is now mostly local and in the jaw and muscles of the face. If I get over this week without recurrence of neuralgic disturbance, I shall think about 'moving on.'"

Bro. W. C. Morgan writes from Oakland, Iowa, as follows:

"I feel the calling of God awaking me to do His will and shall promptly obey. I was visited by Bro. H. N. Hansen a few weeks ago, but on account of sickness and cold weather I was not baptized. I wrote to him again and am looking for him now. When he comes I will be joined to the family of God. Concerning the Prayer Union, as long as it does no harm it may do good; and any one that would oppose it must certainly think that a woman has no part in the kingdom. One request I wish to make. I have been sick for three years with a cough and other

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very serious troubles. I desire the Prayer Union and all praying Saints to extend their prayers to the Lord for me. If any of the elders pass through Oakland I would be glad to have them call. I live two miles west of town at the home of K. Walker.

Bro. E. C. Brown writes from Pomona, California:

"This branch has not yet been organized. We have the promise of a hall, chandeliered and seated, at the moderate price of seventy-five cents per day. We have a few friends who belong to other denominations. A straightforward, honest course will gain friends."

Sr. Sybilia Zenor, of Brock, Nebraska, writes as follows:

"We have moved to a new country, where there are no other Saints. Nebraska City, eighteen miles distant is the nearest branch, I believe. Our house is open to any of the ministry who will come and preach. Brock is on the Missouri Pacific Railroad. We will be here for a year at least."

Bro. Walter Menzies, writing from Denver, Colorado, says:

"My lot is cast here for a time. The Saints at this place met Sunday morning, it being their first meeting for a long time. We number seventeen, and have arranged to meet every Sunday."

QUESTIONS AND ANSWERS.

Ques.—To whom does this promise of Jesus refer?—"And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to those his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the fouudation of the world.'"

Ans.—The following is our answer: "But, behold, the righteous, the Saints of the Holy One of Israel, they who have beieved in the Holy One of Israel, they who have endured the crosses of the world and despised the shame of it, they shall inherit the kingdom of God which was prepared from the foundation of the world, and their joy shall be full forever."—2 Nephi 6:7. Also, "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore, I say will unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."—D. & C. 28:7. Similar teaching is found in Mosiah 8:6, and all of this shows that the "redemption" of the Saints and "the kingdom" they are to eternally inherit were "perpared from the foundation of the world."

Two or three things I wish now to impress on your mind, First, you can not learn without your own efforts. All the teachers in the world can not make a scholar out of you if you do not apply yourself with all your might. In the second place, be of good character and good behavior—of strict truth, and honor and conscience in all things, have but one rule and let that be always to act right and fear nothing but wrong doing.—*Daniel Webster.*

Poverty is uncomfortable as I can testify, but nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself; for in all my acquaintance I never knew a man to be drowned who was worth the saving. It is the pride of every American that many cherished names, at whose names our hearts beat with quicker bound, were worn by the sons of poverty who conquered obscurity and became the fixed stars in our firmament.—*Garfield.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mary E. Gunsolley, requests your prayers in behalf of the wife of Jacob Gunsolley, of Defiance, Iowa; who is afflicted in mind.

Sr. Tryphena E. Case, Campeche, California, requests your prayers in her behalf that her life may be spared to raise her little girls.

Sr. J. R. Chappelow, New Trenton, Indiana, requests your prayers, that God may, if it is his will, restore her eyes that her sight may be retained.

Sr. F. A. Jenkins requests the prayers of the Prayer Union in behalf of her aged, suffering mother, Sr. Drucilla Nipp. Pray that God may grant her release from pain.

EXTRACTS FROM LETTERS.

Sr. Laura V. Neal, Oak Wood, Texas, writes: "We are just getting over the measles here. Seven of my children (all I have) have had them, but I am thankful to God that all have been spared. During the entire time of their sickness I have never been absent from the Sunday School and prayer-meeting but once. We have the Compendium and Question Book and are well pleased with them. We are expecting Bro. J. A. Currie, junior, soon."

Sr. S. A. Graves, Chatham, Ontario, writes:—"I have not written for a long time, but I am still in the narrow way, striving to keep the faith of the Saints; though it sometimes seems hard to fight through the trials of life in this mortal state. I know this work is of God and not of man. I read the *Herald* when I can get it, and am encouraged by the many good letters in the Home Column. I ask that the sisters of the Prayer Union will remember me in their prayers that my health may be restored.

Sr. Mary E. Piddington, Council Bluffs, Iowa, writes:—"From week to week I read wfth pleasure the letters from the mothers in Zion and feel that there is a great responsibility resting upon each one of us, with reference to the little babes entrusted to our care to lead and guide aright. I was very anxious to be at the reunion and meet with the Saints, but could not on account of the sickness of my companion. He has passed away and rests in peace. Pray for me that God may sustain me."

Sr. Mary J. Kennell, Montour, Iowa, writes:—"I was baptized ten years ago by Bro. D. C. White. I still love the gospel, and have never regretted what I then did. Bro. Roth was with us a few days ago and promised to return soon, if possible. We would like to have Bro. Roth and I. N. White come and preach in the hall a week if possible."

Sr. Harriet C. Fesler, Deepwater, Missouri, writes:—"I feel that I can never be thankful enough for having lived to hear and obey the gospel. The Lord has blessed me far beyond all my expectations, answering my prayers almost miraculously, and sometimes while I was yet speaking. We have scattered some tracts and some copies of the Voice of Warning, and a few seem anxious to hear preaching. I wish to say to Bro. J. H. Peters that I received the books sent, and will try to do the best I can with them."

Sr. E. Jennie Hampton, Dumas, Mo., writes:—"I observed the law of tithing by enumerating all my earthly possessions and paying to the Bishop one-tenth the value of these the first year and afterwards one-tenth of all the increase to my worldly goods. My health is better than it has been. I have had four years' experience as a clerk, and would be glad to get a situation among the Saints, in some branch of the church."

A sister whose name we withhold, writes us, drawing a picture with her pen, which is painful to contemplate and hard to realize the fact of its existence. It is that of a toil-worn weary wife, whose only comforter is God. Are the trials of such a one hard to bear? Yes, God knows how hard, and he only can know. Sickness, weariness, poverty, and the multiplied trials of life press heavily upon woman, even when she may lean upon the strong arm of one who loves her and stands ever ready to help, console, strengthen and cheer her. But if it be hard to bear under conditions such as these, what must it be when all these are wanting, and when unkindness, fault-finding and utter indifference to every need of her weary body and soul, have usurped the place of these? But, dear sister, they can be borne and more, they can be made stepping stones to a higher life; means to the end of obtaining a more complete victory. Lean heavily upon your God; make him your only confidant, and trust him with faith—not faith in name only, but the faith which realizes, yes, which *knows*, that not a trial which is not of his appointing can reach his faithful children. Your own strength is very weakness; in it you can not endure, but he will strengthen you if you call upon him in faith believing, and enable you to rejoice in that which now seems so hard to endure. Let the Lord carry your burden, for when he appointed it to you he knew you would need his strength, and because of his knowledge he said: "Come unto me, all ye who are weary and heavy laden."

Sr. Lizzie Wickiser, Bell Air, Illinois, writes:—"I united with the church about four years ago. I was raised in, and for a number of years belonged to the Methodist Church. My brother, O. G. Goodin, first presented the gospel to my husband and myself; but through the influence of prejudice we were not prepared to accept it. We ransacked the Bible for proof against its claims, but unfortunately for our object, we found more in its favor than against it. We became convinced of its truth under the preaching of George Montague, of Iowa, and have since then been trying to keep the commandments of God. May God increase our faith and give us wisdom that we may set an example worthy of imitation."

EUREKA, Kans., March 20th.

Sr. Walker:—We still hold to the one true faith, and are the only two who belong to the Saints' Church here in Eureka that we know of, and if any Saints happen to pass through here, we would like to have them call and see us. We live north west of the Fort Scott depot, on Poplar street. If they follow the first street north of

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the railroad till they come to the main road, then turn north and the second house is ours.

We take the *Autumn Leaves* and *Herald*, and do not see how members of the church can get along without either of them. We have heard but very little preaching, and we hope if the people of Labette county start out with a tent to preach they will come here. We were baptized and confirmed by Bro. Moses Turpen last November, one year ago. Yours with respect,

MRS. C. CATO.

MARATHON, Iowa, April 3d.

Dear Sisters:—I have often wished to write you, but a knowledge of my inability held me back, but to-day I am feeling so lonely, and homesick for the society of the Saints, that I thought I would have a little chat with you.

First let me say how much I enjoy the Home Column. Sr. Frances is a dear friend of bygone days, and when I read her writings it seems that I can see her as of old. I have been one of the "scattered ones," for thirteen years. Bro. J. R. Lambert preached here some ten years ago, since then we have had no preaching by our elders until a year ago last fall, Bro. Alexander Smith came and held a few meetings, since which Brn. Wedlock, Whiting and Ford have held meetings near here. The 19th, Bro. J. F. McDowell came and preached at Marathon in the evening and the evening of the 20th, began a debate with a Restitutionist and although sometimes ill through the day, he was always ready when night came to stand up in defense of the truth, which he did nobly, making many friends for himself and the cause he represents. We have reason to believe if he could have stayed and preached a few times more some would have obeyed. The Restitutionists say they gained the victory. If they did we do not suffer any, for we have not found it out.

No one only those situated as we are can tell what a blank it leaves when the elders go away.

I have been troubled some time with neuralgia of the stomach. Through laying on of hands in administration I have been much relieved, and I ask the sisters to pray that my faith may be such as will bring an entire cure.

SR. CLARA SMITH.

STRANG, Neb., April 2d.

Dear Sister Frances:—I can not find words to express the good that I have received from the instructions and experiences of the writers of the Column, and the *Autumn Leaves* are just splendid, as well as our little *Hope*. The Prayer Union is a great blessing, especially to us scattered ones, if we are only faithful. Let us never cease to pray for the dear sisters who, under God, were the means of starting it. Regarding plain dress, I believe by what I have read in the Scriptures, and by experience, that the more of the worldly fashions we lay aside the more of the Spirit of God we will have, as they take up so much of our thoughts and time, besides the money we spend would do much good to the cause of Christ. This will not hinder us from being neat and tasteful. We have been told it is not good for us to eat so much meat. I can say for myself that I have not tasted any pork for about one year, or since the brother's dream appeared in the *Autumn Leaves*, and I have been blessed for so abstaining.

I have been trying for about two years to get a place for one of our elders to preach in. Have been lending tracts and books, and have succeeded in getting the promise of the United Brethren church in our little town. I will be glad if the first elder who can come will please write me in time for me to answer his letter I expect there will be a good amount of prejudice to contend with. There are three churches here. Ever craving your prayers, I remain your sister,

ALICE STRICKLAND.

PROVIDENCE, R. I., April 7th.

Dear Sr. Walker:—My attention being held by a late article in one of the January *Heralds* to the revealed fact (see Doc. & Cov., sec. 18,) of the day month and year of our blessed Master's birthday, the thought entered my mind, "Why not get the babies to save their pennies from this time on until April 6th, 1890, and send to the Home Column Missionary Fund, as the baby you wrote of, who sent a "jug of pennies?" That was a grand idea and I thank you for publishing it.

My eldest boy seems to take much interest in saving his money for "Jesus' birth-day present," as he calls it. His own birth-day comes on the same day, April 6th, and he wants Jesus to have a present as well as himself. I hope much good may come from that suggestion, by way of thoughtfulness in them toward their Heavenly Parent. SR. LOTTIE A. BROWN.

WEBB CITY, Mo., March 24th.

Dear Sisters in Christ:—It is not in the power of pen to express the depth of gratitude I owe for the many blessings I have received since I obeyed the gospel some ten years ago. I have often been healed through the laying on of hands by the elders, and so have my children; and when there was no elder near we have prayed, and our prayers have been answered. The things of God are only discerned by the Spirit of God, and there may be many who will read this who may think that the Lord does not work in these days. To such I would say, Has God changed? or is his power less? No; he is the same yesterday, to-day and forever. His course is one eternal round.

Twelve days ago I was run over by a team and wagon. When I knew I was under their feet I said: "Lord, do not let them step on me." The wagon run over my limbs, but as they lay together, but one was hurt. It was bruised very badly, and the small bone was mashed. I was brought home and my limb was swollen so I could hardly get off my stocking; but the first thing I thought of was the elders, and I knew if I was administered to I could get relief. It was three hours before they could come, during which time I suffered very much; but when they anointed the bruised place with oil and laid hands on me, I felt relief, and the swelling began to go go down as if a band had been loosened. I felt that the leaders in my ankle were drawn, and I asked them to anoint my foot and administer again and I would be relieved. It was even so, for I have not suffered any severe pain since. Every one says: "Is not that very painful?" I tell them, "No; because it was healed; although the place is yet black and blue, yet I suffer no pain." None but those who have received like blessings can fully realize the blessing. Are we not a people who can rejoice that we worship the God of Israel, who is able and willing to give unto his children blessings when they come as he has said, meek and humble, trusting in his love and care! Yes; He is as willing to give good gifts to us as we are to our earthly children, and when we are blessed, dear Saints, do not let us forget to return and give him thanks, for we read where there were ten cleansed, but one only returned and gave Him praise.

Then, sisters in Zion, arise! Together we can cast in our mite. The army will be stronger and brighter if we will gird on our armor and fight. I have let the hour of prayer pass several days, not intentionally, but some way I was thrown off, or hindered. There may be others who have done the same. Do not let this discourage you, but let us pray every day and not depend on the hour alone, and if we pray often we will not be so apt to forget or miss the hour set apart for prayer. I am your sister in gospel bonds,

R. M. BRADLEY.

NEBRASKA CITY, Neb., March 20th.

Sr. Frances:—The Saints of the Nebraska City branch met at the house of Sr. Waldsmith for the purpose of organizing a Prayer Union, and organized, with the following named sisters as officers: Sr. Armstrong president, Sr. R. Faunce secretary.

Yours in the bonds of love and truth,

MARY M. PERREN.

HOME COLUMN MISSIONARY FUND.

Sr. A. N. Woods, Wilber, Neb	$ 35
Sr. Hattie Beechum, Little Sioux, Ia	25
Sr. Eliza Minteer, Millersburg, Ill	55
Elmer, Charlie and Edmund Browne, Providence, R. I	50
Bro. F. R. Jones, St. James, Neb	1 00
Sr. Terena Sears, East Dennis, Mass	75
Sr. H. Bardsley, West Point, Cal	1 25
Sr. N. E. Talmage, Emerson, Iowa	1 00
Sr. Geo. Erwin, Emerson, Iowa	1 00
Sr. Minnie Erwin, Emerson, Iowa	50
Sr. Jane Lock, Emerson, Iowa	50
Sr. Mary P. Davis and daughter, Emerson, Iowa	1 00
Sr. C. Graham, Emerson, Iowa	50
Sr. M. H. Otis, Emerson, Iowa	50
Sr. C. Brush, Emerson, Iowa	50
Sr. E. L. Phelps, Emerson, Iowa	1 00
Sr. Maggie Evans, Council Bluffs, Iowa	50
Sr. Sadie Evans, Council Bluffs, Iowa	25
Sr. M. E. Piddington, Council Bluffs, Iowa	2 00
Sr. S. E. Gurwell, Fanning, Kan	50
Sr. Ticie, Fanny, Ida and Helen Gurwell, Fanning, Kan	1 00
Sr. Lois A. Dewitt, Denver, Colo	50
Sr. Mary A. Farley, Gilman, Wash	1 20
Sr. Christine Ryon, Knob Noster, Mo	1 00
Sr. Lulu Gillen, Lamoni, Iowa	06
A Sister, Portsmouth, Iowa	2 50
Sr. A. Shephered, Flagler, Iowa	1 00
Sr. Ethel and Ollie Taylor, St. Louis, Mo	12
Sr. E. I. Sargent, Vincennes, Iowa	46

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Apr. 19th.

A LEAF ON A STREAM.

I saw a fallen leaf float down a stream,
As flowed the current, so it too was borne
Far from the stem from which it had been torn
By winds or careless hand. A bright sunbeam
Shone on it, as it floated swiftly by;
It seemed so pelpless, on the waves alone,
I wondered where at last 'twould peaceful lie,
When, lo, mid-stream, against a mossy stone,
It settled quietly, as though to rest.
I thought, the stream is like the stream of life,
The leaf a soul, the winds and waves life's strife;
The stone, the Christian's only rock of rest—
The Rock of Ages, where the waves lie still,
Obedient to the Everlasting will.—*Sel.*

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Official.

GENERAL CONFERENCE.

(Continued.)

D. H. BAYS' LETTER.

A report was read from J. R. Lambert in relation to the Galland's Grove branch issuing a letter to D. H. Bays, and it was referred to a committee for them to examine and recommend some course of action. The chair appointed R. M. Elvin, I. N. White and James McKiernan as said committee.

The Quorum of Twelve present the following:

ST. JOSEPH, Mo., April 8th, 1889.

To the General Conference assembled:—By vote of the Quorum of Twelve I have been authorized to announce that the Quorum is now ready to consider any business which in your wisdom may be properly referred to it.

JOSEPH LUFF, *Sec. of Quorum.*

HERALD OFFICE REPORT.

The report of the auditing committee of the Herald Office books was read and placed upon the report subject to call:

We, your committee, or a majority thereof, appointed to audit the books and accounts, and examine plant and material, and management of the Herald Office, at Lamoni, Iowa, under charge of the Board of Publication, respectfully submit the following report:

On March 28th, as per appointment, we met at Lamoni, Iowa, and on the 29th, though one of the committee was absent, we deemed it wise to enter at once upon duties assigned to us at your last session. In examining such accounts as required three persons to properly check them at one time, brother R. M. Elvin assisted us a portion of the first day. Subsequently your committee had to work alone, calling frequently on the secretary of Board for explanations needed. We individually added the accounts as transcribed, and compared the transcripts with the books of original entry wherever we deemed it necessary. The books of the office were all submitted for our inspection, as also all books and other property on hand. The books we audited carefully, counted the bound works, and weighed *Heralds, Hopes* and Tracts, counting and weighing a quantity, then obtaining the measures of those weighed, measured all on the shelf. Every facility was afforded for a thorough examination.

Neither of your committee subscribing to this being practical printers, we took the statement of auditing committee of 1888 respecting plant and material, adding thereto the purchases of last conference year. We took no account of the amount of deterioration in type and machinery, and hence have allowed nothing for depreciation in value; but are informed that the usual discount is five per cent. per annum. The foreman of the office informs us that *Herald* and *Hope* both need new type. This is consequent jointly upon increased demands by reason of increased business, and deterioration from use during over six years past. The new type needed will cost about five hundred dollars. A portion of the old will be available for mailing lists, the rest can be melted and used in the office for stereotyping, and for these purposes will be worth about one hundred dollars. The foreman further states that a new paper cutting machine is needed. This will cost four hundred dollars; but as one hundred dollars will be allowed for the old machine, the net cost will be but three hundred dollars.

The changes in service during past conference year, consist in the engagement of an assistant in editorial department, and one boy in mechanical department; one man in compositors room, one man, and one lady less. The engagement of editorial assistant was to make possible the devotion of the Editors to more ministerial work.

The salary of the secretary has been raised $5. per month; the committee of 1888 recommended to the Board that it be raised $15. or to $75. per month, and your committee is of the opinion that less than this is altogether insufficient to remunerate him for the amount of labor done, and responsibility borne by him. The salary of the pressman, who is also stereotyper, has been raised about $2.00 per week.

Still further, in consideration of the fact that the secretary is far behind in his work, books not posted up to date, and that a great difficulty would be experienced in supplying a balance sheet promptly, if necessary, your committee is of the opinion that, in the busy season at least, an intelligent and active young person should be employed to assist him in taking care of stock, mailing, and doing the general work that one of low wages could do almost equally well, if working faithfully under his direction. This would leave the secretary more time for his books and accounts which he now has frequently to do out of office hours and at home.

The cost of binding during the last conference year was $1,112.44. By the expenditure of $300. a necessary plant to enable the employes of the office to bind all our church books in the ordinary styles of binding, could be supplied. The estimate furnished your committee by the foreman is $278.55. Your committee merely make a report of this, accompanied by the foreman's estimate, that should Conference consider the advisability of adding a bindery, a correct basis for judgment may be supplied. If a bindery be added, additional room and force will be necessary.

Respecting the Saints' Harmony, your committee regrets the absence of its other member. As one of the committee present is Editor of the Harmony, he would have preferred that the report in reference to this should have been made by the other members of the auditing committee. The plates for the Harmony have not all been received at the Herald Office; but as the bill for those not received arrived last evening, it is presumed that the rest are in transit. The charges as per this bill are,

For Plates	$656 00	
Corrections	16 00	
Boxing	5.25	
		$677.25

The entire cost of Harmony to date is as follows:—

Former bill of plates	$501.85	
Last " "	672 00	
	$1173.85	
Incidental expenses, freight, etc.,	43 20	
Editorial work	866.24	
As per agreement for expenses previously incurred by Editor	200.00	
		$2283.29

Paid of this account,

To Editor	$651.95	
To electrotyper	501.85	
Expenses	37.95	
	$1191.75	
Balance unpaid	1091.54	
		$2283.29

Sandheden's Banner account of $151.36 is partly carried over from last year, partly this year's account continued from last year with the hope of its editor that it would be collectible, but now by the secretary of the Board is considered non-collectible. Your committee, however, entered it among the assets this year because it appeared there last year, and in their opinion a correct conclusion of gain or loss demanded it.

Respectfully submitted by auditing committee.

J. H. PETERS,
M. H. FORSCUTT.

ST. JOSEPH, Mo., April 6th, 1889.

Being unable to meet with the other brethren of the committee, I have examined the report as written above, and so far as it relates to the printing plant and its inventory, and discount thereon, (which part was to have been assigned me for examination) I endorse the report. The balance of the report I have no means of forming an opinion upon except from the statements contained therein.

JOSEPH LUFF,
Of the committee.

Report of cash received and paid from March 16th, 1888, to March 15th, 1889.

RECEIPTS.

Balance on hand last report	$438.55
Publishing Department	10,624.53
Accounts current	18,975.17
Bills payable	1,000 00
Real Estate	125.00
Bills receivable	17.47
Sundry accounts	27.83
Interest, or rent of house and safe	96 00
Total amount received	$31,304.55

EXPENDITURES.

Expense account	$8,843.47
Sundry accounts	15,348.48
Paper	2,117.83
Binding	1,112.44
Bills payable	900.00
Interest	51.38
Books and stationery	184.11
Ink	57.20
Printer's material and supplies	204.14
Total amount expended	$28,819.05
Balance cash on hand	2,485.50
Total expended and in hand	$31,304 55

SUMMARY OF ACCOUNTS.

ASSETS.

Bookkeeper's room	$1,190.55	
Editorial room	271.00	
Press department	13,304 84	
Plates Saints' Harmony	1,191.75	
Store department	2,564 86	
Real Estate	5,850.00	
Bills receivable	700.00	
Order of Enoch	110 00	
		$25,183.00
Currency and coin		2.485.50
Accounts receivable		3.468.22
Total assets		$31,136.72

LIABILITIES.

Bills payable	$3,700 00	
Accounts payable	5,074 68	
		$8.774.68
Net value		$22,362.04

ASSETS AND LIABILITIES 1888.

Inventory 1888,	$23,282.48		
" 1889,	25,183 00	Gain	$1,900.52
Acc'ts rec'ble 1888,	$3,074.12		
" " 1889,	3.468 22	Gain	$394.10
Cash on hand 1888,	$438 55		
" " 1889,	2,485 50	Gain	$2.046.95
			$4,341.57
Liabilities 1889,	$8,774 68		
" 1888,	7,654 01		$1,120.67
		Net gain	$3.220.90

MUSIC BOOK.

The report of the editor of music was read, and it was referred to a committee composed of J. T. Kinnaman, E. L. Kelley and W. H. Garrett. It reads as follows:

Appointed by you to edit the "Saint's Harmony," the appointment being at your last session, I beg leave to report at this session that I arrived at Lamoni, as I promised your committee, within two weeks from the date of my agreement.

The Board of Publication having decided to have the work done in Chicago, instead of doing it in the Herald Office, as it was anticipated, and there being no written agreement made between the Board and the electrotyper as to time, that I know of, the work has been delayed from time to time, until the rest of the conference year, subsequent to the agreement with him, had nearly all passed away.

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I wrote the electrotyper several times, urging expedition; but probably, and certainly and rightly, if so, concluding that that part of it was "none of my business," he did not reply to any of my urgent appeals. The Bishop made the contract with him, and in my presence he told the Bishop he could do it in two months, if copy was supplied. I knew that he was under-estimating the work, and told him that if he did it in three months, no complaint would be made.

It being my duty to supply him with copy, I think it but right to report that from the time of my sending the first installment, I never left in the electrotypers hands less than, nor as few as, fifty tunes for which no proof had been furnished me. Delay, therefore, could not, in the most remote sense, be charged to the editor.

The fact that the work was done in Chicago, while I was at Lamoni, rendered necessary the copying of all, or nearly all the music, so that in case of loss, I might still have, if demanded, the tunes to resupply. Many of the tunes also that could have been set up from the copy furnished, provided I could have been personally present to point out notes or passages that were not so clearly legible as required, had to be copied carefully when the copy was sent away for publication. Other reasons also contributed to make such copying necessary. Nearly, if not twice the amount of work devolved on me that would have done had it been possible for me to personally attend to it.

The extra work involved extra time, so that it is barely possible that I could have supplied re-copied copy had the work been done as expeditiously as promised us. Allowance being made for the extra time re-copying demanded, there is still a surplus of time. This I improved in re-writing and re-arranging much of the music that was much more faulty in construction than it is now, than it will appear in the printed edition of the Saint's Harmony.

In stating that many of the new compositions possess intrinsic merit, I but repeat the expressed opinion of many competent to judge of the matter.

The bill for the last installment of plates was received while I was on duty in Lamoni last week, so that it is not rash to conclude that ere this conference closes, the plates will all be in the hands of the Board of Publication.

Herewith is presented copy and proofs subject to your order. A committee to examine and report upon them, if you so wish, will have every facility possible afforded for examintion.

Yours very respectfully,
MARK H. FORSCUTT,
Editor of Music.

On motion the time of the morning prayer meeting was extended twenty minutes.

Pres. Blair read a portion of a letter just received from Pres. Joseph Smith which states that his health makes it advisable that he should remain where he is and not try to attend conference. He writes from Los Angeles, California.

The evening sermon was by Charles Derry of Magnolia, Iowa, assisted by C. E. Butterworth of Dow City, Iowa. Bro. Derry spoke from the words contained in Psalms 11: 1–8.

TUESDAY, APRIL 9TH.

The prayer meeting was in charge of J. A. Robinson and F. G. Pitt, both of Independence, Missouri.

The sermon at half-past ten o'clock was by Emsley Curtis of Harrisonville, Missouri, from the text: "I am the door; he that entereth in by me shall be saved." F. G. Pitt assisted in the services.

At half-past one o'clock the hymn, "The morning breaks, the shadows flee," was sung, and Hiram Rathbun offered prayer.

CREDENTIALS.

The committee on credentials made their report as follows:

	Votes.
Canada, London district: J. H. Lake and R. C. Evans	24
Canada, Kent and Elgin district: John H. Lake	14
Idaho: R. J. Anthony	3
Illinois, Northern: I. L. Rogers, J. C. Foss and W. S. Pender	31
Illinois, Kewanee: J. W. Terry	10
Illinois, South-Eastern: J. W. Gillen	7
Illinois, Nauvoo and String Prairie: J. McKiernan and Benj Herrick	11
Iowa, Decatur: L. W. Powell, M. M. Turpen, Robt. Johnson, Wm. Anderson, W. Hudson	50
Iowa, Des Moines, J. S. Roth	16
Iowa, Eastern: J. S. Roth, Warren Turner.	6
Iowa, Fremont: Henry Kemp, S. S. Wilcox, D. Hougas, W. M. Gaylord, Wm. Leeka	15
Iowa, Galland's Grove: W. W. Whiting, C. E. Butterworth, John Pett, J. T. Turner, David Rudd	29
Iowa, Little Sioux: Charles Derry, David Chambers, Thomas Thomas	31
Iowa, Pottawattamie: D. K. Dodson, C. A. Beebe, R. McKenzie, W. E. Peak	18
Kansas, Central: W. Hopkins, E. C. Brand.	6
Kansas, North-Western: G. W. Shute, S. C. Andes, C. R. Duncan	8
Massachusetts: M. H. Bond, F. M. Sheehy.	24
Michigan, Northern: J. J. Cornish, Andrew Barr, J. W. Shippy	20
Michigan, Southern: G. A. Blakeslee, C. Scott, E. McElhennie, J. B. Prettyman, W. Reynolds	14
Missouri, Far West: J. T. Kinneman, R. Winning, Wm. Lewis, Wm. Summerfield, J. Burlington	21
Missouri, Independence: I. N. White, Alfred White, Emsley Curtis, F. G. Pitt	40
Missouri, Nodaway: James Thomas, Wm. Woodhead, A. K. Ross, J. Flory, P. Rasmussen, M. P. Madison	6
Missouri, St. Louis: J. W. Gillen, W. O. Thomas, R. Etzenhouser	19
Nebraska, Central: Wm. Rumel, H. O. Smith	6
Nebraska, Northern: Wm. Rumel, N. Rumel, J. Huff, E. Boulsen, D. Bowen	13
Nebraska, Southern: R. C. Elvin, J. W. Waldsmith, H. C. Bronson	17
Ohio and Pennsylvania. Kirtland and Pittsburg: E. C. Briggs, G. T. Griffiths, E. L. Kelley, J. Brown, W. H. Garrett, F. Criley.	17
Pennsylvania, Philadelphia: W. H. Kelley.	5
South-Eastern Ohio and West Virginia: E. C. Briggs and G. T. Griffiths	8
Texas Central: I. N. Roberts	10
Utah: R. J. Anthony, J. F. Weston, J. C. Jensen	21
Wisconsin, Western: Frank Hackett	4
Total vote	514

The committee finds a certificate from Deer Lodge, branch, Montana, of R. J. Anthony, delegate. But this branch being in an organized district is not provided for separately under the Rules of Representation, so we refer the matter to the body for action.

Several of the districts did not report the number of their members, hence these are left to the Church Secretary and Recorder to supply.

M. H. BOND, *Sec. of Com.*

EX-OFFICIO MEMBERS OF CONFERENCE.

OF THE FIRST PRESIDENCY: W. W. Blair.

OF THE APOSTLES.

E. C Briggs,	John H. Lake,	A. H. Smith.
W. H. Kelley,	J. R. Lambert,	J. W. Gillen,
G. T. Griffiths,	Joseph Luff.	

OF THE HIGH PRIESTS.

Charles Derry,	M. H. Forscutt,	Israel L. Rogers,
G. A. Blakeslee,	J. C. Crabb,	James Anderson,
H. A. Stebbins.	S. S. Wilcox.	

OF THE SEVENTY.

E. C. Brand.	Duncan Campbell,	Columbus Scott,
W. T. Bozarth,	R. J. Anthony,	J. C. Foss,
I. N Roberts,	J. S. Roth,	R. C. Evans,
W. M. Rumel,	I. N. White,	F. M. Sheehy,
A. J. Moore,	M. H. Bond,	H. N. Hansen,
Henry Kemp,	R. S. Salyards,	D. H. Bays,
James McKiernan,	C. H. Jones,	M. T. Short,
J. Arthur Davis.	John H. Thomas,	J. F. McDowell,
Andrew Hall,	W. E. Peak,	H. O. Smith,
J. L. Bear,	W. J. Smith,	M. M. Turpen.

FIRST QUORUM OF ELDERS.

R. M. Elvin,	E. L. Kelley,	F. G. Pitt,
Wm. Anderson.	Calvin Beebe,	James Thomas,
Alfred White,	H. C. Bronson.	D. K. Dodson,
J. W. Terry,	John Johnston,	J. D. Bennett,
Wm. Woodhead.		

SECOND QUORUM OF ELDERS.

C. E. Butterworth,	W. S. Pender,	David Chambers,
D. M. Rudd,	Wm. Chambers,	G. W. Shute,
Richard Hughes,	Thos. E. Lloyd,	Thos. Thomas,
E. E. Wheeler,	J. Armstrong,	Samuel Alcott.

THIRD QUORUM OF ELDERS.

J. T. Kinnaman,	J. M. Terry,	Albert Bishop,
John Hawley,	O. P. Sutherland,	J. T. Turner,
Daniel Munns,	D. J. Powell,	Wm. Lewis,
E. Rowland,	J. W. Waldsmith.	

FOURTH QUORUM OF ELDERS.

Joseph Flory,	Samuel Crum,	R. K. Ross,
Hiram Rathbun,	D. E. Powell,	Wm. Hopkins,
John Shippy,	J. J. Cornish,	W. S. Montgomery.

FIFTH QUORUM OF ELDERS.

R. Etzenhouser,	J. A. Robinson,	Emsley Curtis,
Wm. Williams,	Wm. O. Thomas,	Frank Hackett,
W. H. Garrett,	Thos. Worrell,	L. L. Babbitt,
Chas. Herzing.	E. Day Bennett,	Nicholas Rumel,
Henry Grim.		

ELDERS IN NO QUORUM.

J. Burlington,	C. St. Clair,	Mitchell Stephens,
D. E. Norton,	J. C. Jensen,	William Gurwell,
E. R. Lanpher.		

R. J. ANTHONY ORDAINED.

The quorum of the Twelve reported that they had this morning attended to the ordination of R. J Anthony one of presidents of Seventy.

BISHOP'S REPORT.

The report of Geo. A. Blakeslee, Bishop of the church, was read:

Herewith I submit summary and report, showing financial condition of the church for the past fiscal year. It will be observed from the report that there has been an increase in the receipts over the preceding year of eleven thousand four hundred and fifty-four dollars and fifty seven cents. And that there has also been an increase in the expenditures of eighteen thousand six hundred and seventy-two dollars and eighty-eight cents.

This largely increased expenditure is due mainly, if not wholly, to the largely increased number of ministers placed in the field at the last Annual Conference.

The report is incomplete in this; that, about forty-five of the elders sent out by the conference have not made their individual reports of monies received as required by the law, which had they have done so, it would probably have shown an increase in the receipts and expenditures of twelve hundred dollars.

During the year, *viz*, on the 19th day of March, A. D. 1889, this department was called to part with the services of one of its members, Counsellor Elijah Banta, the decease of whom at said date, it has become my duty to officially report to your body. Bro. Banta, so many years closely connected with the work and duties of the Bishopric, and always eminently wise in counsel and fearless in the advocacy and maintenance of whatever he believed to be right, has, with the upright and faithful of God's children who have finished their allotted work in this life, passed to the other side, to await only, as we feel assured, an abundant reward.

His place here, we trust, will in the wisdom of the Master, soon again be filled; when, and till which, we trust this arm of the service will, under the divine guidance, maintain its increasing prosperity.

Ever praying for the welfare and extension of the work of the Lord, I am, in bonds of fellowship,

G. A. BLAKESLEE,
Presiding Bishop.

SUMMARY OF RECEIPTS AND EXPENDITURES.

Total collected for fiscal year ending April 6th, 1889.

Collected by Bishop for Tithes and Offerings	$6,822 70
By Bishop from Agents, Receipts	3,184 62

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By Agents for Tithes and Offerings	22 053 19	
By Agents from Bishop	4,245 89	
By Elders not otherwise reported	4,664 01	
Total collected		$40,970 41

EXPENDITURES FOR FISCAL YEAR.

By Bishop to Agents		$4,245 89
Bishop to poor		334 40
Bishop to Elders and Incidentals		7,963 94
Agents to poor		1,040 48
Agents to Bishop		3,184 62
Agents to Elders and Incidentals		23,374 73
By Elders not otherwise reported		4,664 01
Total expended		$44 808 07
Amount expended more than received	3.837 66	
Cash in Bishop's hands last report	$4.401 18	
In Agents' hands last report	5,715 87	
In Bishop's and Agents' hands last report		$10,117 05
Less amount expended more than received		$3,837 66
	$3,837 66	
Cash in Bishop's and Agents' hands, this report	$6.279 39	

BISHOP'S INDIVIDUAL REPORT.

Cash on hand last report	$4,401 18	
Received from Agents	6,822 70	
Received for Tithes and Offerings	3,184 62	
Total received		$14.408 50

EXPENDITURES.

Remitted to Agents		$4,245 89
Remitted to poor		334 40
Expended for Elders and Incidentals		7,963 94
Total expended		$12,544 23
Balance on hand	1,864 27	

AGENTS' RECEIPTS AND EXPENDITURES.

Cash in Agents' hands last report	$5,715 87	
Received from Bishop	4,245 89	
Received from Tithes and Offerings	22,053 19	
Total collected		$32,014 95

EXPENDITURES.

Remitted to Bishop		$3,184 62
To poor		1,040 48
To Elders and Incidentals		23,374 73
Total expended		$27,599 83
Balance in Agents' hands	4,415 12	

DUE CHURCH FROM ALL SOURCES NOT INCLUDING BUILDINGS IN WHICH TO WORSHIP.

On hands in account last report	$4,815 41	
Bills receivable last report	2,488 20	
Real Estate last report	22,490 00	
Bills receivable present report	1,774 81	
Real Estate present report	1,650 00	
Herald Office present report	219 76	
Cash in Bishop's hands present report	1,864 27	
Cash in Agents' hands present report	4,415 12	
Amount		$40,117 57
Collected on bills receivable		$917 83
	917 83	
Amount with liabilities		$39,199 74

LIABILITIES.

Due Agents		$68 54
Bills payable non-interest		240 00
Total liabilities	$308 54	
Total amount due Church		$38,891 20

On motion that the report be referred to a committee of three, the chair appointed J. A. Robinson, C. A. Beebe and Frank Criley as said committee.

FLORY *VS.* HERALD EDITORS.

An appeal from Joseph Flory was read and on motion the subject was referred to a committee, the body appointing theron R. Etzenhouser, T. E. Lloyd and S. S. Wilcox.

HIGH PRIESTS.

The special order of the day, as deferred from last conference to the fourth day of this session, was presented, namely that in relation to the ordination of High Priests and the epistle of the Twelve, as found on page 271 of Herald of April 28th, 1888.

It was moved by Joseph Luff and W. H. Kelley that the consideration of that part relating to the ordination of High Priests be deferred till Thursday afternoon of this week.

The deferring was favored by Joseph Luff, W. H. Kelly, Chas. Derry and R. M. Elvin. Then brethren Elvin and Crabb moved to amend that it be deferred, subject to call. This amendment was opposed by E. L. Kelley and J. A. Robinson. Pres. Blair stated that Pres. Smith had written him that it was his wish that the whole matter be laid over till next conference. It was therefore moved by J. A. Robinson and Emsley Curtis that it be deferred till the conference of 1890, and that it be made the special order for the fourth day of the session. This was favored by James Thomas and opposed by E. L. and W. H. Kelley, Joseph Luff, J. R. Lambert and John Hawley. Then the vote being taken the substitute and amendment were both defeated, and the original motion to defer till Thursday prevailed.

EPISTLE OF TWELVE.

E. L. Kelley and F. G. Pitt moved that the portion deferred from last year that relates to the epistle of the Twelve be also deferred till after the other matter is acted upon.

This was opposed by W. H. Kelley, J. W. Gillen and J. R. Lambert, and favored by E. L. Kelley and F. G. Pitt, after which the motion to so defer was adopted.

On motion Wednesday afternoon was set as the time to consider the place for holding the session of 1890.

Pres. Blair appointed I. N. White, W. J. Smith and J. J. Cornish as a special corps of elders to administer to those who are sick, so as not to take up the time of any of the meetings.

TEMPORARY ORGANIZATION.

A resolution was presented and read concerning the Bishop of the church presiding at the temporary organizations of General Conference. It was decided to defer consideration thereof till Friday afternoon. It reads as follows:

Motion as to precedent in the organization of General Conferences:

Whereas, there seems to be no uniform rule established as to the selection of temporary officers in the organization of General Conferences, and

Whereas, it is in accordance with the general principles of the kingdom of God that provision should be found and followed in all matters pertaining to its work in the law and a proper organization.

Therefore, be it resolved that in the opinion of this body the Presiding Bishop of the church when present, whose duty it is to preside in the event of obstacles in the way of the First Presidency, is the proper one to which the courtesy should be extended.

A resolution was presented by J. T. Kinneman and Robert Winning in relation to the ministry leaving their fields without permission from their superior officers. It was read and deferred subject to call.

At the evening hour M. H. Bond of Providence, Rhode Island, preached. He was assisted by James McKeirnan of Farmington, Iowa.

WEDNESDAY, APRIL 10TH.

The morning prayer meeting was in charge of J. W. Waldsmith of Nebraska City, Nebraska, and R. Etzenhouser of Independence, Missouri. The sermon that followed was by W. J. Smith of Canada, assisted by E. E. Wheeler of Kansas.

The afternoon session began by singing "Yes, we trust the day is breaking," and prayer was offered by A. H. Smith.

CONFERENCE OF 1890.

The special order of the day was taken up, namely, the choosing of a place wherein to hold the next session. The following places were put in nomination by the brethren named:

Kirtland, Ohio, by E. L. Kelley and W. H. Garrett; Independence, Missouri, by Joseph Luff and F. G. Pitt; Lamoni, Iowa, by J. T. Kinnaman and John Shippy; Plano, Illinois, by G. T. Griffiths, and Council Bluffs, Iowa, by D. K. Dodson. Speeches were made as follows:

For Kirtland: E. L. Kelley, W. H. Kelley, M. H. Bond.

For Independence: J. Luff, E. C. Brand, R. Etzenhouser, E. Curtis and J. A. Robinson.

For Lamoni: J. T. Kinnaman, William Anderson, W. W. Blair, J. Johnston.

For Council Bluffs: D. K. Dodson.

The previous question being ordered, and the yeas and nays being asked for, the secretary called the roll of districts and ex-officios, with the following result:

FOR INDEPENDENCE.

DISTRICT.

Fremont, Iowa, 15, Pottawattamie, Iowa, 18,
Central Kansas 6, Independence, Missouri, 40,
St. Louis, Missouri, 6½. —Total 85½.

EX-OFFICIO.

Joseph Luff,	I. N. White,	F. G. Pitt,
Emsley Curtis,	J. Armstrong,	Wm. Hopkins,
S. S. Wilcox,	H. N. Hansen,	C. A. Beebe,
William Williams,	Albert Bishop,	L. L. Babbitt,
M. H. Forscutt,	Henry Kemp,	R. Etzenhouser,
C. E. Butterworth,	E. Rowland,	D. E. Norton,
E. C. Brand,	W. E. Peak,	J. A. Robinson,
T. E. Lloyd,	Samuel Crum,	W. S. Pender.

Total ex-officio vote 24. Total for Independence 109½.

FOR KIRTLAND.

DISTRICT.

London District, Canada, 24, Northern Michigan 20,
Kent and Elgin, Canada, 14, Kirtland and Pittsburgh 17,
Massachusetts 24, S. E. Ohio and W. Va. 8,
Philadelphia 5. —Total district vote 112.

EX-OFFICIO.

E. C. Briggs,	R. C. Evans,	J. F. McDowell,
Hiram Rathbun,	W. H. Garrett,	J. H. Lake,
F. M. Sheehy,	Andrew Hall,	J. J. Cornish,
E. Day Bennett,	W. H. Kelley,	M. H. Bond,
W. J. Smith,	W. S. Montgomery,	G. T. Griffiths,
Jas. McKiernan.	E. L. Kelley.	Thos. Worrell

Total ex-officio vote 18. Total for Kirtland 130.

FOR LAMONI.

DISTRICT.

Southern Illinois 7, Southern Michigan 14,
Kewanee, Illinois, 10, Far West, Missouri, 21,
Nauvoo & String Prairie, 11, Nodaway, Missouri, 6,
Idaho 3, St. Louis, Missouri, 12½,
Decatur, Iowa, 50, Central Nebraska 6,
Des Moines, Iowa, 16, Northern Nebraska 13,
Eastern Iowa 6, Southern Nebraska 17,
Galland's Grove, Iowa, 29, Central Texas 10,
Little Sioux, Iowa, 31, Utah 21,

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North Western Kansas 8, West Wisconsin 4.
—Total district vote 295⅔.

EX-OFFICIO.

W. W. Blair,	Charles Derry,	H. A. Stebbins,
R. J. Anthony,	M. M. Turpen,	M. T. Short,
J L Bear,	A. H. Rmith,	I. L. Rogers,
Duncan Campbell,	I. N. Roberts,	A J. Moore,
J. Arthur Davis,	R. M. Elvin,	J. R. Lambert,
G. A. Blakeslee,	Columbus Scott,	J. S. Roth,
R. S. Salyards,	J H. Thomas,	Wm Anderson,
J. W. Gillen,	J. C. Crabb,	W. T. Bozarth,
W. M. Rummel,	D H. Bays,	H. O. Smith,
James Thomas,	Alfred White,	John Johnston,
David Chambers,	Thomas Thomas,	J. W. Waldsmith,
Joseph Flory,	W. O. Thomas,	N. Rumel,
H. C Brouson,	J. D Bennett,	William Chambers,
J. T. Kinaman,	J. T. Turner,	John Shippy,
Frank Hackett,	E. R. Lanphear,	D. K. Dodson,
Samuel Alcott,	J. M. Terry,	D. J. Powell,
R. K. Ross,	J. C. Jensen,	Mitchell Stephens,
J. W. Terry,	C. E. Butterworth,	G. W. Shute,
John Hawley,	D. E. Powell,	A. J. Cato,
Wm. Gurwell.	Henry Grim.	

Total ex-officio 59; total for Lamoni 354⅔. Total vote cast 594.

Only two of the three delegates from Northern Illinois were present, and as they were divided in sentiment they could not cast the district vote.

On motion of E. L. Kelley and Joseph Luff the vote was made unanimous for Lamoni.

Adjourned with benediction pronounced by M. H. Forscutt. The evening sermon was by Columbus Scott, of Galien, Michigan. He preached from the text, "Behold, I will proceed to do a marvellous work and a wonder." He was assisted in the services by W. H. Garrett, of Greenville, Pennsylvania.

THURSDAY, APRIL 11TH.

At nine o'clock S. S. Wilcox of Shenandoah, Iowa, and David Chambers of Persia, Iowa, had charge of the social meeting.

J. J. Cornish of Michigan preached the morning sermon, from the text: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He was assisted by L. W. Powell of Lucas, Iowa.

The afternoon session was opened by singing, "From Greenland's icy mountain," and prayer was offered by James McKiernan.

The chair gave notice that no new business should be introduced after to-day.

HIGH PRIEST'S QUORUM.

The report of the Quorum of High Priests was read:

The Quorum of High Priests respectfully reports that it has held two meetings during this session of Conference; Charles Derry presiding, H. A. Stebbins secretary.

Brethren Charles Derry, M. H. Forscutt, I. L. Rogers, G. A. Blakeslee, S S. Wilcox, J. C. Crabb, H. A. Stebbins, George Derry, J. Goodale, T. P. Green, R. C. Elvin, George Sweet, H. J. Hudson, J. W. Chatburn, C. G. McIntosh and C. G. Lanphear reported either in person or by letter.

By act of the quorum the name of Ebenezer Robinson was taken from the records of the quorum, he having been dealt with and expelled from the church by the branch of which he was a member.

From the names of those nominated one year ago for ordination to the office of High Priest that of W. C. Cadwell was by resolution dropped.

Respectfully submitted,
H. A. STEBBINS, *Sec. of Quorum.*

SECOND QUORUM OF ELDERS.

The Second Quorum of Elders reported as follows:

Thus far this Quorum has held four meetings. None of the regular officers being present, Bro. Joshua Armstrong was chosen as president, *pro tem*, and C. E. Butterworth and T. E. Lloyd as secretaries, *pro tem*.

We have received reports from forty of our members, and although many of these do not report the actual number of sermons preached, or any other particulars, yet those so particularizing have preached 1,080 times, baptized 72, confirmed 78, blessed 92 children and administered to 202 sick persons.

All express themselves as strong in the faith and as being desirous of doing all they can for the spread of the truth. For reasons, brethren F. C. Warnkey, and Benjamin Kester were dropped from the Quorum, and on separate motions brethren W. S. Pender, Joseph Seddon and D. M. Rudd, were chosen to fill vacancies.

Bro. Stephen Maloney was not sustained as president of the Quorum, and F. C. Warnkey was released from acting as secretary, said release being made before he was dropped from the Quorum. The names of brethren G. W. Shute, J. Armstrong, J. H. Condit, C. E. Butterworth and D. M. Rudd, are presented to the Quorum of the Twelve and to the conference for appointment to missions. William Chambers of Persia, Iowa, was chosen as president of the Quorum and Joseph Seddon of the same place was chosen as secretary of the Quorum Bro. Chambers has chosen Joshua Armstrong and G. W. Shute as his counsellors, and these brethren are presented to you with the request of the Quorum that they be ordained to these offices.

Yours in behalf of the Quorum,
J. ARMSTRONG, pres. *pro. tem.*
C. E. BUTTERWORTH, sec. *pro. tem.*

On motion the Quorum of Twelve were asked to provide for the ordinations requested.

MUSIC BOOK.

The committee on Report of Editor of Music presented the following:

We, your committee, to whom was referred the report of Bro. M. H. Forscutt, editor of the "Saints Harmony" beg leave to report, That the work in proofs has been submitted to our inspection, with the exception of the Preface, Introduction, Rudiments of Music, a few pieces of music, Index, etc.

The committee further, upon investigation have ascertained the fact that the last Annual Conference authorized the Board of Publication of the church to complete and publish the work, and that there is no official report had as yet from that body upon this work; it further appears before the committee that a matter exists between the Board of Publication, the Stereotyper and the editor which the Board of Publication only, can properly settle and determine, the written contract not being before the committee, neither the report of the Board. It is the opinion of your committee therefore, that the report of the editor should be referred to the Board of Publication and await its action.

It is the judgment of this committee, that the book as proposed will be unnecessarily large and cumbersome, being, when closed, about 9 by 11½ inches and about 1 inch in thickness, there being about 570 tunes, besides Preface, Instructions, Index, etc. Your Committee therefore suggest the propriety of publishing the tunes separately, but advise leaving this to the decision and wisdom of the Board of Publication who have the whole matter in charge.

JOHN T. KINNAMAN
E. L. KELLEY
W. H. GARRETT
} Committee.

It was moved by G. T. Griffiths and D. K. Dodson that we adopt the report and discharge the committee. This was favored by W. W. Blair, F. G. Pitt and Joseph Luff, and opposed by E. C. Brand and J. A. Robinson. It was also spoken upon by W. H. Kelley, M. H. Forscutt J. T. Kinnaman, and the motion to adopt prevailed.

The committee on the Bishop's report stated that they found it to be correct. Their report was accepted and the committee was discharged.

BOARD OF PUBLICATION.

The following communication from the Bishop was read:

As two vacancies have occurred in the Board of Publication since our last session of General Conference, one by the death of our worthy brother Elijah Banta, another by the resignation of brother Phineas Cadwell, I therfore present the following names for your consideration to fill the vacancies occurred: Brn. E. L. Kelley, Kirtland, Ohio; Wm. Anderson, Lamoni, Iowa; Robt. Winning, St Joseph, Missouri; Joseph Smith, Lamoni, Iowa; J. H. Peters, of Michigan.

G. A. BLAKESLEE,
Presiding Bishop.

On motion E. L. Kelley was chosen to supply one of the vacancies in the Board, and following it the names of Brn. Joseph Smith, William Anderson, Robt. Winning and J. H. Peters were successively placed in nomination. In consideration of the state of Pres. Smith's health and the burdens that he already bears, the general feeling of the conference was that this additional task should not be placed upon him. An informal ballot being taken, the result stood as follows: Robt. Winning 48, J. H. Peters 24, William Anderson 23. The two highest being then presented, a standing vote showed 60 in favor of R. Winning and 39 for J. H. Peters. On motion the choice of Robt. Winning was made unanimous.

HIGH PRIESTS.

The business deferred from the 9th instant was taken up, and on motion, and after a few remarks it was

Resolved, that action on that part of it that relates to the ordination of High Priests be defered till next Conference.

EPISTLE OF TWELVE.

The following was also moved:

Resolved that action upon the Epistle of the Twelve be also deferred till the next Conference.

This was opposed by W. H. Kelly, and favored by brethren Kinnaman, Derry, McDowell, Luff, Lambert and Blair. In reply to a question whether Pres. Smith had expressed any wish in relation to the matter, Pres. Blair read part of a recent letter in which Pres. Smith expressed the hope that the consideration of these important measures would be laid over till the session of 1890. The vote being taken, the motion to defer prevailed.

QUORUM OF SEVENTY.

A report from the Quorum of Seventy was read:

The Quorum of Seventy report that out of a total membership of sixty-four, thirty are present and have met in a number of sessions which have been held; that being the largest representation ever had by the Quorum since its organization.

Reports were received from fifty-nine of our number, showing a total of 521 baptisms during the year.

Fifty of our number have announced their readiness for the field and have been endorsed to the Quorum of the Twelve for appointment. The remaining fourteen are not eligible for appointment, some on account of old age, infirmity, etc., but almos t all of those are engaged in

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local labor. We have transacted a considerable amount of business affecting the Quorum and its usefulness to the church, but so far have nothing of interest to the general body except as above.

Signed E. C. BRAND, *Pres.*
R. S. SALYARDS, *Sec.*

MINISTRY FURLOUGHS.

The resolutions adopted at a meeting of the Bishop and his agents during the conference of 1888 were taken up and adoption was moved. They read as follows:

1. Whereas, as agents of the church finances, we have had trouble and complaint in the past by reason of elders under missionary appointment returning home and remaining from their work at great lengths of time; therefore, be it resolved, that in our opinion any general laborer should not be permitted to return home and remain idle except in cases of sickness in his family or of himself, except by written permission from the missionary in charge.

2. That in case of a violation of this rule it is the duty of the agent to deduct from the allowance made to such missionary in proportion to the time he is thus idle.

Signed by Alfred White, J. W. Waldsmith, R. H. Davis, Geo. W. Shute, W. M. Rumel, J. S. Roth, Warren Turner, E. W. Cato, Wm. Lewis, E. L. Kelley, G. A. Blakeslee.

Its adoption was opposed by H. C. Bronson, James McKiernan, M. H. Bond, E. C. Brand, R. M. Elvin and J. R. Lambert, and favored by J. T. Kinnaman and E. L. Kelley. Then the following substitute was moved by W. H. Garrett and R. Etzenhouser:

Resolved, that no general missionary, except on account of the sickness of himself or his family, shall leave his field of labor without consent of those in charge; and that upon a violation of this rule those in immediate charge shall report such violation to the quorum of which the offender is a member, for action.

Before any discussion was had it was moved and so ordered that the subject be postponed till next conference.

At half-past seven Pres. Blair, according to previous announcement, made a defense of Joseph Smith, the Seer, and of his work in this dispensation. He was assisted by M. H. Forscutt of Nebraska City.

FRIDAY, APRIL 12TH.

R. C. Evans of London, Canada, and W. M. Rumel of Omaha, Nebraska, had charge of the morning prayer meeting.

The sermon at half-past ten was by F. M. Sheehy of Maine. He was assisted by T. W. Williams of Lucas, Iowa.

The afternoon session was opened by singing, "Let us shake off the coals from our garments." Prayer was offered by M. T. Short.

MISSIONS.

The Apostles' Quorum made the following nominations to the conference for appointment upon missions:

1. A. H. Smith; Northern Illinois, Wisconsin, Minnesota, Dakota and Manitoba, in charge.
2. John H. Lake; Canada, in charge.
3. W. H. Kelley; New England States, New York, New Jersey, East Pensylvania with Nova Scotia and New Brunswick added, in charge.
4. James Caffall; Nebraska, Colorado, Wyoming and New Mexico, in charge.
5. Joseph Luff; Missouri and Kansas, in charge.
6. James W. Gillen; Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky and Tennessee, in charge.
7. Heman C. Smith; Pacific Slope, comprising California, Nevada, Arizona, Oregon and Washington Territory, in charge.
8 & 9. Edmund C. Briggs and Gomer T. Griffiths associated; Ohio, Western Pensylvania, Virginia and West Virginia, in charge.
10. Joseph R. Lambert; Iowa and Missouri, in charge as his wisdom dictates and his health permits.
11. Thomas W. Smith; Released from Australia and continued in charge of Society Islands, with Sandwich Islands added.
12. J. W. Wight; Australia and New Zealand, in charge.
13. J. F. Burton; California.
14. R. J. Anthony; Rocky Mountain Mission, in charge.
15. Thomas Daley; Northern California District and Nevada, as he may be able.
16. Evan A. Davis; released from Wales.
17. B. V. Springer; released.
18. H. H. Robinson; Kansas and Missouri Mission.
19. E. M. Wildermuth; released.
20. J. E. Holt; released.
21. Duncan Campbell; Southern Iowa and Northern Missouri.
22. E. C. Brand; Kansas.
23. John T. Davies; Wales, in charge.
24. John C. Foss; Eastern Mission.
25. Columbus Scott; Michigan and Indiana.
26. Willard J. Smith; Michigan, Northern Indiana and Western Canada.
27. A. H. Parsons; Eastern Mission.
28. John Thomas; Kentucky and Tennessee.
29. M. H. Bond; Eastern Mission.
30. James Moler; Field under Brn. Briggs and Griffiths.
31. I. N. White; Kansas and Missouri.
32. I. M. Smith; Southern Illinois.
33. George H. Hilliard; Southern Illinois for six months.
34. F. M. Sheehy; Eastern Mission.
35. I. N. Roberts; Eastern Missouri and Arkansas.
36. T. J. Beatty; Field under Brn. Briggs and Griffiths.
37. L. R. Devore; Field under Brn. Briggs and Griffiths.
38. R. C. Evans; Canada.
39. Peter Anderson; Rocky Mountain Mission.
40. J. C. Clapp; Rocky Mountain Mission.
41. H. N. Hansen; Pottawattamie District, as circumstances permit.
42. Henry Kemp; Pottawattamie and Fremont Districts.
43. J. F. McDowell; Little Sioux District.
44. James McKiernan; Des Moines District.
45. A. J. Moore; Nodaway and Fremont Districts.
46. J. S. Roth; Eastern Iowa and Des Moines Districts.
47. W. M. Rumel; Nebraska.
48. M. T. Short; Wisconsin.
49. John Smith; Eastern Mission, as circumstances permit.
50. W. E. Peak; Field under A. H. Smith.
51. M. M. Turpen; Iowa and Northern Missouri.
52. J. A. Carpenter; Northern Michigan.
53. Thomas Matthews; Ohio, Virginia and West Virginia.
54. H. L. Holt; as circumstances permit.
55. Thomas E. Jenkins; Wales, as circumstances permit.
56. Arthur Leverton; Canada, as circumstances permit.
57. C. H. Jones; Decatur and Nodaway Districts, as circumstances permit.
58. W. T. Bozarth; Des Moines District and North West Missouri.
59. Thomas Taylor; in charge of English Mission.
60. J. Arthur Davis; Field under A. H. Smith.
61. George W. Shute; Kansas.
62. R. Etzenhouser; Field under J. W. Gillen.
63. M. R. Scott; Field under J. W. Gillen.
64. J. A. McIntosh; Canada.
65. V. D. Baggerly; Field under J. W. Gillen.
66. T. J. Martin; Field under A. H. Smith.
67. D. L. Shinn; Field under Brn. Briggs and Griffiths.
68. D. S. Crawley; Kansas and Missouri.
69. John Shields; Canada.
70. P. B. Seaton; Kentucky and Tennessee.
71. Alfred White; Independence District.
72. Emsley Curtis; Independence District.
73. Thomas Whiting; Eastern Mission,
74. William H. Griffin; Kentucky and Tennessee.
75. Samuel Brown; Canada.
76. U. W. Greene; Eastern Mission.
77. Lorenzo Powell; Pittsburg and Kirtland District.
78. T. W. Williams; Pittsburg and Kirtland
76. Robert Oehring; Field under A. H. Smith.
80. E. Day Bennett; Field under A. H. Smith.
81. C. E. Butterworth; Galland's Grove District.
82. David M. Rudd; Galland's Grove District.
83. J. G. Scott; Southern Indiana.
84. Leonard Scott; Michigan and Northern Indiana.
85. Thomas Wellington; Southern Iowa and Northern Missouri.
86. J. J. Cornish; Northern Michigan.
87. F. C. Smith; Northern Michigan, as circumstances permit.
88. J. A. Currie, Jun.; Texas.
89. Charles Derry; Little Sioux District.
90. C. G. Lanphear; as circumstances permit.
91. H. A. Stebbins; Decatur District, as circumstances permit.
92. R. M. Elvin; Nebraska.
93. E. W. Nunley; Texas.
94. J. C. Crabb; Little Sioux District, as circumstances permit.
95. W. S. Pender; Wisconsin.
96. Hiram Rathbun; Michigan and Northern Indiana, as circumstances permit.
97. F. P. Scarcliff; South Eastern Mission, as circumstances permit.
98. C. R. Duncan; Kansas.
99. J. D. Erwin; Arkansas.
100. G. R. Scogin; South Eastern Mission, as circumstances permit.
101. R. L. Ware; Central Missouri District.
102. J. H. Lawn; referred to the missionary in charge of California and the Bishopric.
103. James Brown; West Virginia.
104. Roderick May; Independence District, as circumstances permit.
105. J. T. Kinnaman; Far West District.
106. E. E. Wheeler; Kewanee District.
107. C. A. Butterworth, Australian Mission.
108. James Thomas; Nodaway District, as circumstances permit.
109. D. S. Mills; California.
110. Daniel Brown; California, as circumstances permit.
111. James Lawn; California, as circumstances permit.
112. J. R. Cook; Pacific Slope Mission, as circumstances permit.
113. William M. Gibson; California.
114. Sidney Wright; California, as circumstances permit.
115. Albert Haws; field under H. C. Smith.
116. E. A. Steadman; Southern Minnesota.
117. Levi Phelps; Northern Michigan.
118. E. DeLong; Northern Michigan.
119. Swen Swenson; field under Joseph Luff.
120. Charles H. Porter; Nebraska.
121. Henry Grim; Texas.
122. Arthur Mortimore; Canada.
123. H. O. Smith; Pottawattamie and Little Sioux Districts.
124. F. M. Cooper; field under A. H. Smith.

1. Resolved that the First Presidency be requested to supply St. Joseph city with a suitable minister in response to the petition of the Far West district.

2. *Whereas*, the present condition of the church treasury forbids the appointment of more laborers than the number above named, therefore, be it

Resolved, that those Elders who have applied for and failed to receive an appointment, be referred to the local authorities in their respective districts.

3. *Resolved*, that we request the First Presidency to supply the Scandinavian mission at as early a time as practicable with one or more laborers.

4. *Resolved*, that Michigan and Indiana be added to the field under Brn. E. C. Briggs and G. T. Griffiths.

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5. *Resolved*, that the moneys known as the "Home Column Fund" be paid by the parties collecting and having it in hand into the hands of the Presiding Bishop of the Church.

The above list of missions and resolutions were adopted by the Quorum of the Twelve and Bishopric, after counseling with the First Presidency and receiving suggestions therefrom, all of which are respectfully submitted to the body for endorsement. JOSEPH LUFF,
Secretary of Quorum.

On the second reading it was adopted, after James Thomas (number 108) had stated the necessity of his receiving some aid for his family, and that as to labor as circumstances permit meant without receiving anything from the church he would have to refuse an appointment. On motion the matter was referred to the Bishop and Twelve, and by later report he was placed upon the list of those receiving compensation. Also by the later reports numbers 123 and 124 were added, as inserted above, to complete the list.

The appended resolutions were moved in their order, numbers 1, 2, 3, 4, and 5, and after some slight discussion were approved, and then the report as a whole was adopted.

FIRST QUORUM OF ELDERS.

The following report from the First Quorum of Elders was presented and read:

Reported in person: F G. Pitt, John Johnston, J. W. Terry, D. K. Dodson, J. D. Bennett, W. Woodhead, James Thomas, A. White, W. Anderson, C. A. Beebe, R. M. Elvin, E. L. Kelley and H. C. Bronson.

By letter: G. E. Deuel, H. N. Snively, M. H. Gregg, D. L. Harris, A. B. Moore, E. J. French, J. Kemp, James Thomas, P. Devlin, D. Hougas, R. Lyle, H. C. Smith, J. P. Dillon, S. O. Waddell, Mahlon Smith, Stephen Woods, Horace Bartlett, Eph. Thomas, E. F. Hyde, Eli Clothier, C. C. Reynolds, Lehi Ellison, E. Stafford, J. D. Jones, A. W. Moffet, Marcus Shaw, R. Warnock, F. P. Scarcliff, Joseph Boswell, David Williams, Hans Hansen, Jerome Ruby, Alma Kent, S. F. Walker, G. Hulmes, J. S. Snively, J. W. Brackenbury, Charles Sheen, J. S. Yarrington, J. M. Stubbart, O. J. Bailey, Stephen Butler, T. Whiting, W. Powell, T. Hougas, Andrew Hayer, R. R. Dana. C. A. Coombs, D. S. Holmes, V. White, W. Newton, A. S. Cochran, M. McHarness, L. W. Torrence, Geo. Hicklin, John Beaird and J. D. Craven. Total sixty-nine.

Elders Beebe, White and Woodhead were appointed a committee on memoriums.

Seven of the eight vacancies in the quorum were filled by receiving Robert McKenzie, Fred Peterson, Henry Broadway, Samuel Ackerly, T. Wellington, C. W. Hawkins and Edward Rannie, and it was ordered that licenses be sent them by the secretary of quorum. Present number in quorum ninety-five. An indebtedness of sixty-five cents was reported by the secretary and a collection of two dollars and ten cents was taken up. Bro. John Beaird of Bellville, Illinois, having referred in his report to a seeming misunderstanding between him and the quorum or other parties, a committee of enquiry was appointed, consisting of F. G. Pitt, D. K. Dodson and V. White. The quorum has held three sessions. The members of the quorum have not been careful to keep an account of the number of sermons preached, and of blessings and administrations, for which reason we can only make a partial report of the work performed by its members, but we have an exhibit of 880 sermons, 121 baptisms, 58 confirmations, 5 ordinations, 51 blessings, 156 administrations and 21 marriages performed. The quorum is represented in branch offices (except teacher and deacon), and in the district and missionary labors in all their phases. Energy, peace and good fellowship prevail, and the prosperity of the work seems to actuate every heart.

The following "In Memoriam" was adopted:

As an expression of deep regret for the loss of the following named persons and their services in the quorum and church, the First Quorum of Elders, (of which quorum said deceased brethren were members), appointed Elders C. A. Beebe, A. White and W. Woodhead a committee to draft resolutions of respect and condolence. Bro. Woodhead having been unexpectedly called home the remainder of the committee reported the following:

Whereas, In the providence of God, our well beloved brother, James R. Badham, has been removed from our midst by death; and

Whereas, We highly esteemed him for his worth's sake as a co-laborer in Christ, whose godly zeal for the cause of truth was manifest by his works of love in the ministry of the word, and interest in general and special church work;

Therefore, be it resolved, That we hereby tender an expression of condolence and sympathy to the bereaved, praying God to bless them in their loss, which is our loss as well. And furthermore;

Whereas, The strange messenger has called from our midst Bro. Elijah Banta, who was known in the church for his many years of integrity, zeal and work, and who labored extensively in the cause of Christ for the good of souls; having been a true and trusted servant, who gave generously to the work of God, and always sought to maintain the honor of the faith he loved so long and well, and who had served as the president of this, the First Quorum of Elders, from its organization till the fall of 1878, and a long term as counselor to the Bishop of the church, and in other trusts committed him by the body, but now having fallen asleep in Jesus,

We do hereby express regret at our loss of so worthy a member and express our condolence and sympathy to his bereft ones, asking God's comfort upon them.

And it further becomes our painful duty to chronicle the decease of our highly esteemed brother, S. F. Walker, who has crossed to the silent shore. Our brother was known for his many excellent intellectual qualifications as a historian and writer upon religio-scientific questions, being a staunch defender of the faith of the gospel of Jesus Christ which he dearly loved. His work and interest in the faith is widely known and recognized as one which was deeply and systematically rooted in his soul and gave expression thereto in his works; and we hereby tender our sympathy to his wife and family.

R. M. ELVIN, *Pres.*
J. D. BENNETT, *Sec., pro. tem.*

FOURTH QUORUM OF ELDERS.

The report of the Fourth Quorum of Elders was read. Conference approved and instructed the Twelve to see to the ordinations.

The Fourth Quorum of Elders would submit its report. Ten members present at conference, and the quorum has had four business sessions. Fifty-four members have reported. While many do not itemize their reports, yet those that are itemized show an aggregate of 94 baptisms, 107 confirmations, 800 sermons, 2 ordinations, 15 children blessed, and 23 marriages performed. Seventeen of our members have acted as branch presidents, and five as district presidents. J. D. Flanders was not sustained as president, but the quorum elected Hiram Rathbun to be its president, and he has selected John J. Cornish as one of his counsellors. Therefore the quorum now requests the conference to attend to the ordinations so provided for. For sufficient cause the names of Elias Land and O. E. Cleveland were dropped from the quorum record, and W. S. Montgomery and John J. Cornish were received in their places. We are in good working order; the best of feeling prevails, and we hope to do more labor in the future.

HIRAM RATHBUN, *Pres.*,
SAMUEL CRUM, *Sec.*

FIFTH QUORUM OF ELDERS.

The Fifth Quorum of Elders reported as follows:

We hereby respectfully report. We have had five sessions, all of which were characterized by the spirit of unity and peace. Thirteen members have been present. Reports were received from seventy-two members, as follows:

A. V. Closson	Frank Hackett	J. A. Robinson
Arnold Neeser	C. J. Hawkins	T. N. Fields
L. H. Ezzell	W. H. Garrett	Geo. Gould
Stephen Stone	Wm. Williams	W. N. Ray
J. M. Tousley	J. A. McIntosh	A. E. Mortimer
A. L. Whitaker	William Aird	Samuel Orton
Wm. Chapman	T. Bradshaw	Wm. Kendrick
John G. Smith	W. G. Pert	Louis Gaulter
W. A. McDowell	E. A. Shelley	Jos. Lampert
N. Stamm	A. S. Davison	Robert Ochring
J. A. Currie, Jun.	Gomer Reese	B. A. Atwell
W. O. Thomas	John Larson	Jas. Houston
John E. Reese	Henry Southwick	J. H. Lawn
Levi Phelps	G. W. Lush	F. E. Anderson
John Pett	Frank Lofty	E. A. Steadman
L. L. Babbit	J. J. Watkins	N. A. Baker
W. S Barbee	R. Etzenhouser	V. D. Baggerly
T. J. Bell	John H. Lee	C. G. Gould
Abner Lloyd	Samuel Brown	G. S. Lincoln
Henry Jones	Albert Haws	Chas. Herzing
E. Day Bennett	Nicholas Rumel	Henry Grim
Thos. Worrell	R. H. Wight	Wm. Sparling
J. Taylor (Utah)	Emsley Curtis	Paul C. Peterson
Samuel Davis	W. S. Loar	I. P. Baggerly

These show a total of 2060 sermons preached, and 226 baptisms. Thirteen members were in the general ministry during the past year. Eighteen of our number have been presented to the Quorum of the Twelve for missions. Nine were dropped from the quorum for not reporting during the last three years. One member has been expelled. To supply the vacancies so occasioned, ten new members have been added, making our present number ninety-six. Those dropped for not reporting were: Dan Davis, Wales, J. A. Gerrard, England, H. S. Gill, Pennsylvania, N. N. Hazelton, Iowa, John D. Jones, Kansas, W. D. Kelley, Montana, Wm. Morris, Wales, Wm. Waterman, Texas, Thomas Galley, Nebraska. By unanimous vote of quorum N. A. Baker of Des Moines, Iowa, was expelled for conduct unworthy of the fellowship of Saints or ministers. It was ordered that the quorum officers notify railway officials that the said N. A. Baker is no longer a minister of this body. Local authorities are requested to take action upon his membership. The following were added to the quorum: A. E. Mortimer, London, Ontario, D. E. Hough, Port Carling, Ontario, John Shields, Grand Valley, Ontario, E. Day Bennett, Santa Clara, Dakota, E. Delong, Vassar, Michigan, Nicholas Rumel, No. 2214 Clark St., Omaha, Nebraska, Joseph Whitaker, Wheatville, Wisconsin, Henry Grim, Milan, Missouri, J. C. Christensen, Rich Hill, Missouri, Thomas Wellington, Lamoni, Iowa. The following resolution of condolence was adopted by the quorum:

Whereas, it has pleased God to remove from our midst by the hand of death, Bro. Henry Hinderks, one who has ever been faithful to the trust reposed in him in the various relations of husband, father and elder; and while we deeply deplore the loss we have sustained in the departure of our brother, we rejoice to believe, and are assured that he has gone to join the grand hosts who rejoice evermore. We extend our heartfelt sympathy unto the bereaved.

R. ETZENHOUSER, *Pres.*,
J. A. ROBINSON,
W. H. GARRETT,
Secretaries pro tem.

FIRST QUORUM OF PRIESTS.

The First Quorum of Priests presented the following report:

The First Quorum of Priests has held two sessions W. H. Kelley in the chair; Charles P. Faul secretary. Reports were heard from Peter Peterson, W. H. Kelley, D. R. Baldwin, Charles P. Faul and R. May. The following brethren reported by letter: W. N. Dawson, L. C. Donaldson, F. M. Dennis. Edward Rannie having been ordained an elder, Bro. Charles R. Duncan was taken into the quorum to fill the vacancy. It was resolved that the secretary shall obtain the names and post-office addresses of the members of the quorum, and that he shall have a circular printed, each member to receive one, so that every one may know the residence of all other members of the quorum. Resolved that the sec-

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retary be instructed to procure the items of ordinations so that all may be properly recorded.

C. P. FAUL, *Sec.*

SECOND QUORUM OF PRIESTS.

The report of the Second Quorum of Priests was read as follows:

We met and transacted the following business. Reports were heard from eleven of the members, and those present reported in person. Three vacancies occurred in the Quorum during the past year and the names of Lorenzo W. Powell, Parley Batten and Alexander Greer were presented for membership and accepted.

A preamble was then adopted, as follows:

Whereas, In the past those holding the office of Priest have been debarred from the privilege of voting in General Conference, and inasmuch as our licences show that we are duly authorized ministers, therefore be it

Resolved, that we request this conference at its next annual meeting to grant us the privilege and right of *ex officio* members.

Signed in behalf of Quorum,
S. D. SHIPPY, 2d Counsellor,
T. W. WILLIAMS, Sec. *pro. tem.*

FIRST QUORUM OF TEACHERS.

The First Quorum of Teachers reported as follows:

The First Quorum of Teachers respectfully report that it has held no meetings during this conference, there being an insufficient number of the members present to form a Quorum. But we have received reports by letter or by proxy, from the following:

F. W. Barbee, Henry Sparling, J. A. Burnham, Thompson Cochran, Peter Simpson, F. Wiley, J. W. Mooney, B. J. Scott, M. S. Frick, Charles J. Hunt, Joseph Hammer, Fred Gerber, Wm. S. McMullin, John A. Kennedy, J. M. Curtis, John Inman.

We are glad that we can report the Quorum in good working order.

Brother Henry Sparling, of Kansas City, has preached 33 times, has acted as Sunday School superintendent, has distributed about two thousand tracts, several copies Voice of Warning, etc.

Others of the Quorum have been busy distributing tracts and otherwise discharging their duty as the word of God directs. All express themselves as strong in the faith and desire to establish peace and good will among men wherever their lot is cast.

One of our number has been ordained a Priest, but because of no meeting his name will remain on our record until such time as we can meet, (the name being that of Peter Simpson).

B. J. SCOTT, Pres.,
GEO. H. HIDY, Sec.

D. H. BAYS' LETTER.

The following was presented, entitled, "Report of the committee on the case of Elder J. R. Lambert vs. the Galland's Grove branch:"

Herewith we submit the result of our labor and findings:

Whereas, the General Conference of 1888, did authorize and instruct the missionary, Joseph R. Lambert, in whose field the branch is situated, to see that the branch should comply with the request and decision plainly and intelligently stated in the expressed will of the body, and;

Whereas, the missionary has faithfully attempted to perform the task entrusted to him; and;

Whereas, the branch has sought to avoid a compliance with the direct instruction of the body to the branch, wherein they substituted a paper of their own creation, in lieu of the "letter" provided and approved by the church, excusing themselves for so doing by placing a forced interpretation or construction upon a letter written by President Joseph Smith, Therefore, we, your committee, feel the great gravity of the case, and as we believe that the action of the branch indicates that they are in direct conflict with the instructions of the General Conference, and are insubordinate in refusing the wise counsel furnished by the missionary in charge, therefore, we recommend the following:

That the said Galland's Grove branch shall grant unto Elder D. H. Bays a Letter of removal, upon the "form" as provided and printed by the Church, or let said branch stand under censure until they shall faithfully and fully comply with this order of the General Conference; and still further be it ordered and appointed that the minister in charge shall execute this order of the body.

R. M. ELVIN,
I. N. WHITE,
J. MCKIERNAN } Committee.

It was moved by J. D. Bennett and D. K. Dodson that the report be adopted and committee discharged. On call of Bro. John Hawley the letter that the branch issued to Bro. Bays was read by the secretary. Then the following amendment was moved by E. L. Kelley and J. T. Turner:

To strike out all after the words in the report "that the branch grant him a letter of removal," and that relates to the censure of the branch, and inserting intsead the words "And that if the said branch fails to comply within thirty days from notice the secretary of the church be authorized to grant Bro. D. H. Bays a letter of membership in good standing.

This was opposed by John Hawley and favored by E. L. Kelley, and then the amendment was adopted, as was also the report as amended.

PRIESTS AS EX-OFFICIOS.

The request of the Second Quorum of Priests that priests be granted ex-officio rights in General Conference was brought up. The like request from the First Quorum of Priests presented last year was read by the secretary, and on motion the subject was laid over till next conference.

FLORY *VS.* EDITORS.

The committee on the case of Joseph Flory vs. the Editors of the *Herald* was presented and its adoption was moved, as follows:

The committee to which was referred the matter in appeal by Bro. Joseph Flory, against the editors of the *Saints' Herald* having concluded its work, do now report:

That in the *Saints' Herald* of June 6th, 1885, there appeared an article written by the aforesaid appellant under the caption of "Tithing and Gathering;" and in the same issue of the *Herald* appeared an editorial article entitled "The Tem-Temporal Law in Force," which critcised the article aforementioned, which critcism was not in an individual sense, but was for the benefit of all contributors as one item in the process toward education in conformity to the rules avowed as governing the body.

Thereupon appellant wrote another article in reply to the said editorial, and requested its insertion in the *Herald*, which request was denied. Your committee find that the editors of the *Herald* were fully authorized to use not only the right usually accorded to all editors, that of rejecting any article proffered for publication, but that the Board of Publication by special act, gave instructions to the editors of the *Herald*, that they should use their discretion and judgment as to the matter which should be published, making the *Herald* as near as possible the exponent of the church. And having examined the evidence in this affair, we find that the editors of the *Saints' Herald* did but exercise the rights reposed in them, and we therefore sustain them in so doing.

Signed { R. ETZENHOUSER.
THOS. E. LLOYD.
S. S. WILCOX.

This was favored by R. Etzenhouser and T. E. Lloyd, and was opposed by Joseph Flory, and certain portions of it by E. L. Kelley, after which it was adopted.

CINCINNATI CENTENNIAL.

Committee on the Ohio Centennial Exhibition reported as follows:

The committee appointed at the annual session of 1888, to see that the church was not misrepresented at the Cincinnati Centennial, and also to make such showing of the work of the church there as might be deemed wise and practicable would respectfully report, that at the earliest convenience one of their number was sent to Cincinnati and made arrangements to look after the representation of the church by its own committee the same as was done by other religous bodies, and that space was obtained in the department of the Ohio Exhibit where the committee had placed such representation as would show to visitors the work as originally established in Ohio, and continued under the Reorganization in a constitutional and lawful manner, in contradistinction to the various isms represented by the many factions which have started up since the death of the prophet in 1844. Specimens of printed tablets showing the character of the Exhibit as made are herewith furnished and marked Exhibit a, b, c and d. The expenses incident were at the time reported to and settled by the Bishop.

Very respectfully submitted by the committee.

JOSEPH SMITH,
W. W. BLAIR,
G. A. BLAKESLEE,
E. C. BRIGGS,
E. L. KELLEY.

MINISTRY FURLOUGHS.

The following preambles and resolution deferred from Tuesday were taken up:—

Whereas, The funds at the disposition of the church are comparatively limited, and

Whereas, We are accountable to God and his people for the proper disposition of said funds, however much or little, and should see that when funds are expended as per agreements that the conditions of such agreements are complied with; thereford be it

Resolved, That when an officer of the church shall accept an appointment from the General Conference thereof subject to direction of the First Presidency, the Twelve, or other church authority, and shall leave his field of labor without the approval of those presiding over it, or shall neglect to labor faithfnlly therein while accepting for his family financial support from the church, that such officer shall be declared unfaithful to his trust and shall not be again appointed unless by continued faithfulness he shall show himself worthy.

J. T. KINNAMAN.
ROBT. WINNING.

On motion of J. Luff it was laid on the table.

ON DANCING.

The following was moved by James McKiernan and M. T. Short, and on motion was tabled:

Resolved, That dancing is an offense against church discipline and should be dealt with as other unchristianlike conduct. And when persisted in by church members after proper labor has been performed by branch officials, such offenders upon conviction may be suspended or disfellowshipped at the discretion of the branch or district where he or she resides.

On successive motions the quorums of the church and officers thereof were sustained, as follows:

The First Presidency, the Quorum of the Twelve, the High Priests Quorum, the Bishopric, the Seventy, all the quorums of Elders, and those of the Priests and Teachers that are organized, also the Deacons and other ministers of the church that are not organized into quorums.

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The Board of Publication, the Church Secretary and Recorder, the Church Librarian, the Editors of the *Herald*, and Editor of *Autumn Leaves*, were all sustained by vote of Conference.

Thanks were voted to the Saints and citizens of St. Joseph for their hospitality, also to the St. Joseph *Herald* and to other papers that have published reports of the Conference, to the railroad lines for special rates and to the street car lines for like favors, also to Secretary Stebbins and his assistants, F. M. Sheehy and T. W. Williams, and to the congregation of Unity Church for the use of their house.

The Quorum of Twelve reported the ordination of the officers of the Second and Fourth Quorums of Elders.

Closed by singing, "Praise God from whom all blessings flow," and with benediction by Joseph Luff.

W. W. Blair, *President*,
A. H. Smith, M. H. Forscutt, } *Assistant Presidents.*
H. A. Stebbins, *Secretary*,
F. M. Sheehy, T. W. Williams, } *Assistants.*

MINISTRY REPORTS.

Elder J. C. Crabb, of the High Priests, writes from Little Sioux, Iowa:

During the spring and summer my labors were confined mostly to Little Sioux, owing to there being no other elder in this locality who preached in public. By my efforts, in connection with the branch officers, with the occasional assistance of elders from abroad, we have kept the branch in as good condition as it has been for some years.

In connection with Bro. David Chambers, I preached near Kingsley, Plymouth county, and organized a branch on September 23d.

I visited Sioux City, but could do but little for the want of a good place to preach in. However, I held a few meetings. Just how the city people are to be reached is a problem yet unsolved. There is a branch in the city, with a few good members—but with no public place to worship in. Bro. M. P. Berg is in charge.

Since the first of December I have preached nearly every night, and twice on Sunday, in Woodbine, Six Mile Grove, Union Grove, Persia, the Jones School House, the Berry School House, at Moorhead, Little Sioux, Magnolia, and am now in Deloit, all of them in Harrison, Monona and Crawford counties, Iowa.

Have had good attendance and good attention in evey place, except in Sioux City. I was kindly treated both by members and others.

Have felt more encouraged in the work during the last year than ever before. And as to the final triumph of the church I have not the shadow of a doubt.

Both the missionaries appointed by the General Conference, and quite a number of the local ministry have done a good work. For further particulars I refer the conference to the statistical report of the district.

I am still acting as president of the Little Sioux district. May the peace of God the Father, and the love of Jesus Christ the Son, be and abide with the church.

Elder R. C. Elvin, of the High Priests, writes from Nebraska City, Nebraska:

I have been confined to Nebraska City, the last year, and have asssisted the presiding officers whenever called to preach the word or to administer in the ordinances. I must say that the work is dearer to me now than it was in 1842. I rejoice in the spiritual light that comes through the gospel of Christ, more and more as I draw near the end, and I am glad to have the privilege of doing my duty as a Saint, and to finish the work given me to do. I have been lately called to preside over the Nebraska City branch and I feel like doing my duty. The branch is not just what it should be, but I hope that a better feeling will come. There are good true Saints here, but there is also a careless spirit at work, which with wisdom may be overcome.

Elder C. G. Lanphear, of the High Priests, writes from Sandwich, Illinois:

My request at the last General Conference, was to labor in Western New York, and I can say that the prospect in that section is fair. Could there be more force supplied from the younger class of elders, much more good could be done, and others be gathered into the Master's fold. There are especially two points of interest in New York, namely, in Allegany and Steuben counties.

I did not attempt to keep up preaching in public last season, not being able to do the traveling necessary to be done in getting back and forth to fill the appointments, so I used most of my time to sustain myself, at the same time conversing with the people on the gospel theme, when occasion presented, also giving and lending out church publications to those interested. I baptized two persons just before coming west. Since my return I have received a letter from Mr. Joseph Updyke of Allegany county, and he and some of his family desire to be baptized. He wishes an elder to be sent there this spring. In the region of Obi, Allegany county, and Greenwood, Steuben county, also at other places in those parts there are good openings. Since returning to Illinois I have preached some, and administered to the sick.

Should the conference appoint some young elder to labor in these regions with me, I think that I might render considerable aid by being associated with him, that he might more easily obtain a knowledge of the localities and people.

I remain yours in the bonds of the covenant.

Elder *Henry A. Stebbins*, of the High Priests, present, reports:

Under my appointment last year I have done what preaching I could, though other duties have prevented me from laboring in the ministry as much as I have done in previous years. However I have preached and done other ministerial work at various places in Iowa and Missouri, in my district, and attended to the welfare of the various branches in it. Have baptized fifteen persons and have been sent for upon many occasions to administer to the sick, having in all administered nearly two hundred times to such in the various branches, especially in and near Lamoni, where there has been much sickness. I expect to do more preaching the coming year, if life is spared and health and means permit.

Elder *E. C. Brand*, president of the Seventy, present, reports:

I have preached 138 times, baptized 12, confirmed 21, blessed 11 children, administered 48 times to the sick, married two couples, attended 5 conferences and traveled 3775 miles. The Central Kansas district has materially improved during the last twelve months. First, numerically: Last year's report showed a net loss of 1 member. This year shows a gain of fifteen members. Second, financially much improvement. I believe that four-fold more tithing and free-will offerings have been paid than before, and spiritually the district has improved materially.

Times and places of preaching as follows: Iowa; Ross School House 2, Plum Creek S. H. 1, Plum Hollow 1; Missouri: St. Joseph hall 1, Independence church 2; Kansas: Good Intent S. H. 13, Netawaka 15, Fanning 9, Scranton church 26, Fairview S. H. 1, Branch Town S. H. 2, Centralia church 1, Eureka S. H. 11, Mulberry S. H. 7, Ray S. H. 9, Avoca S. H. 1, Carbondale church 4, Prairie View S. H. 5, Shannon S. H. 2, Whiting church 1, Atchison 16, Blue Rapids. 8; total 138 times.

Elder *J. T. Davis*, of the Seventy, writes from Llanelly, Wales:

After my appointment to the charge of the Welsh Mission I went home to Kansas, to set my affairs in order the best I could. My wife and I left on May 3d, 1888, for Utah, to visit her aged parents and others. For about two months I labored with all my might, attended one conference at Malad, Idaho; preached a great many times, and held five public discussions with Utah Elders.

I left July 1st, and enjoyed the Fourth with the Saints at Crescent City, Iowa. Preached a few times and started off again with my son, E. A. Davis, who had also been appointed to labor in the Welsh Mission. We arrived safely in Liverpool August 5th, and in Wales the next day. We have been engaged ever since, doing the best we could under existing circumstances. We found the work, for various reasons, rather low, many members lost by different causes. The presence of so many Utah elders, and another split off on the other hand, and the want of a regular traveling ministry to counteract their tales and intrigues—all this and more had had a telling effect on the work in this country, but we have the hopes (and some promises) of the return of some to the fold soon. Above that we have not much to encourage us. The belief is broadcast everywhere (with very little exception) that we and the Utah people are all the same; and there is a terrible opposition to Mormonism throughout the principality, more so than I have seen since it was first preached here. And what makes the matter harder is, that we can not have houses to preach in, for either love or money, and our only chance is open air preaching. We intend to commence that as soon as the weather gets warm enough, and continue as long as you think proper to sustain us. That of course we leave to your combined and superior wisdom, and shall try to submit. Remember us in your supplications. Your brother in the gospel.

Elder *John C. Foss*, of the Seventy, present, reports:

At your last session I was appointed to labor under Alexander H. Smith, in Minnesota and Northern Illinois. Soon after conference I was ordered to march forward to Minnesota and kindle the fire. I was there five months and preached in fourteen places. Found the Saints in good spirits, and battling for the truth. Before I went to Minnesota I visited Holden, Rich Hill, Kan-

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sas City and Armstrong. I labored in Northern Illinois during the winter, preaching in four places, in all during the year twenty-three different places and one hundred and twenty nine sermons; baptized sixteen, blessed twelve children. I have administered to the sick with the approval and blessing of God, and have been aided by the good Master in advocating his glorious cause. I wish to be continued in the harvest field.

Elder *R. J. Anthony*, of the Seventy, present, reports:

I have traveled in Utah, Idaho and Montana as circumstances warranted. As a rule, I find the Saints striving to do their duty. They have had a hard struggle in the valleys, surrounded by opposing forces of different kinds; but in the midst of them all, the most of them remain true to the cause and feel hopeful.

There seems to be a gradual gain in the liberal ranks from the power and rule of the Utah church, while the church as a body assumes the the same defiant attitude towards the government as formerly. It is plain to be seen that there is a breaking loose from priestly rule. Ogden, at their February eleclion, went liberal, for the first time in the history of the people. I mention this to show the forces that are working against polygamy and priestly rule.

We have not made as much progress in our mission work as we hoped to have done. While we have not made many additions, we have made friends to the cause. The work is not in as good spiritual condition as it ought to be, and especially in Salt Lake City, where there has been a disposition by some to question the rulings of the church in regard to branch government, but at present the signs are more hopeful, and we look for better times.

I have favorable reports from the missionaries in the different parts of the field. Bro. J. C. Clapp is doing a good work in Montana, and especially at Deer Lodge. An excellent spirit prevails there while Bro. Clapp has kept the gospel before the people. Sister Clapp has been constantly engaged in Sabbath School work. Indeed, the Saints in that part of the field have labored with a commendable zeal to keep up their meetings and the Sabbath School.

Brother Peter Anderson is doing a fine work in Cache Valley and other parts among the Scandinavians. He expects several additions to the church in Logan and other places in Cache Valley in the near future.

Brother J. R. Evans has labored constantly and faithfully in Malad Valley and reports the work in a promising condition there.

Brother J. H. Condit has had a most difficult field in Idaho. He, with S. D. Condit, visited scattering members in the Boise country and other places, and they did considerable labor in Cassia county. He, too, reports favorably.

Brother Gomer Reese has also done good service. He is President of the Montana district, and of the Reese Creek branch. He has kept up the meetings there, also the Sabbath School interest.

Brother R. M. Elvin did good service till he was called home in July on account of sickness at home, leaving the work in the city to local authorities, because of which much of my attention was required there. All have done the best they could.

I have baptized seventeen, and confirmed and ordained and administered, as the work demanded.

Elder *M. T. Short*, of the Seventy, present, reports:

I have toiled almost incessantly in my mission field. The greater part of my labor was done in the state and charge of Wisconsin. My health was good. My colaborer was devoted, wise, diligent, courageous, studious, indefatigable and cheerful. I baptized a very few, he several; while we both shared in responsibilities, anxieties, joys, kindnesses, generosity and much prosperity and peace in various ways. The field is wide, prejudice great, Saints few and far between, ministers scarce, sectarianism in the road, and foreigners all scattered through, more or less, with their trans-Atlantic faiths. Preached times, numbers, and in localities too numerous to mention, but, withal, felt aided and blessed. Elders Whitaker and McDowell, the president and secretary of Western Wisconsin district, did efficient local service. They are ready to take the field and receive appointment. If the finances of the church will allow I recommend that they be assigned to S. W. Wisconsin. Elder F. Hackett has done well recently and proselyted a number. There are very few branches in the entire state, and only nominally one district, the south east part belonging to the Northern Illinois district. Churches quite generally and school houses most everywhere are denied us owing to the reproach of apostates and the exclusion by a large foreign element. And many other hindering causes are at work. Chicago would love to have a live man to devote his time wholly to the city and suburbs. Northern Illinois is a vast field, while Kewanee district is also extensive and much neglected. The great masses of the upper Mississippi basin know little or nothing of our doctrine, our history, or even of our existence. The river cities are teeming with swarms of people, while the adjacent country is a dense network of unsaved humanity. Can we not go up and occupy the fairest heritage under the throne of the Eternal? It is the granary of the world, while manufacturing, mining, lumbering, commerce and trade contribute to the material wealth. Help us; do us speedy good and we will arise up and call thee blessed.

Elder *I. N. Roberts*, of the Seventy, present, reports:

Since last conference I have worked diligently to advance the cause of Christ. Have been greatly blessed in my labors. Throughout the mission the cause is gaining ground, and most of the Saints are more earnestly engaged in the work than ever before. Branch and district authorities are coming more to the aid of the work than ever before since I have been in the mission. The brethren sent by General Conference last spring have done a good work. Many new places have been opened by them, some of which will bring much fruit in time. We could not labor two and two, on account of the demand for preaching in so many places. Most of the branches that constitute the mission are in good condition, some not so good. The Western Texas district, under the directions of our young and worthy Bro. J. A. Currie, is doing well. Since last conference I have organized one new district, one branch, and assisted in organizing another; baptized twenty souls, blessed nine children, preached two hundred and ten sermons, administered to the sick, most of whom were blessed by the Lord. My faith is strong in the good work. I am still at your disposal.

Elder *J. F. McDowell*, of the Seventy, present, reports:

Since last you convened I have labored in the Far West district, at St. Joseph, Pleasant Grove, Kingston, Hamilton, and Clarksdale. Had planned to labor more than I did, but the neuralgia caused me great distress in face and head for ten weeks, commencing last October. This proved a great trial to me physically and spiritually. Upon special request of friends, and by permission of Elder J. R. Lambert, I went to Iowa in February (on invitation) believing that a change would do me good; when I left home I was blessed and strengthened beyond expectation. Preached at Dow City, Magnolia, Marathon and Little Sioux, and was sustained through it all, my health improving much.

I have done all I could during the year, according to my physical ability, but not as much as I had hoped and desired. I feel desirous of doing more in the cause.

Elder *J. H. Thomas*, of the Seventy, present, reports:

Being appointed to a mission in Western Kentucky and Tennessee, I landed in Fulton, Kentucky on May 14th, 1888, and have done all that I could under the circumstances. Had some opposition, but generally left a better feeling, and, I think, allayed a good deal of prejudice. Part of the time I was with Brn. Seaton, Griffin, and Adair, but most of the time alone. I visited the branches and scattered members; organized one branch with twelve members; assisted in ordaining two elders, two priests and one teacher; blessed fifteen children; solemnized one marriage; baptized twelve, all heads of families, and administered to a good many sick, both to those in and to those out of the church; I am still willing to labor wherever conference may see fit to send me. Am satisfied with my present field and think that I can do as much good there as elsewhere.

Elder *J. F. Burton*, of the Seventy, writes from San Bernardino, California:

I was in the Australian Mission until July 11th, under the direction of Pres. T. W. Smith, assisting him in the conferences and branches in the two colonies of Victoria and New South Wales. Brethren Wight and Butterworth arrived in time to assist in organizing the Northern district. I left on July 11th, and on arrival in San Francisco August 4th, I reported to Pres. H. C. Smith as soon as I could, and have since then labored in the Northern, Central and Southern districts of California. I have baptized nine persons, and in company with Pres. Joseph Smith assisted in reorganizing the Laguna branch. Have performed the marriage ceremony once, and attended to such other duties as generally devolves upon the ministry. Have traveled over eight thousand miles by water, and over two thousand miles by land. I have lately accompanied Pres. Joseph Smith in this Southern district and am pleased to say that his timely lectures and sermons have removed much prejudice and created an interest in the work, as well as encouraged the Saints, particularly in Santa Ana, Los Angeles and San

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Bernardino, all of which will be of lasting benefit to the work in this district.

My voice is improving quite fast, and I think that if I am permitted to labor in this state during the year I will be made permanently well. I therefore ask permission to labor in this part of the vineyard this year, if in your judgment you deem it best.

Elder *H. H. Robinson*, of the Seventy, writes from South Rawdon, Nova Scotia:

I have labored under those in charge to the best of my ability, preaching in Holden, Missouri, Philadelphia, Pennsylvania, visiting Saints in Hornerstown and Long Branch, New Jersey, preaching and performing other labors belonging to the ministry in Providence, Attleboro, Plainville, Rockland, Fall River, Brockton, and Boston, Massachusetts, arriving in Nova Scotia about the last of June. Have labored here in different places in Kings, Hants and Cumberland counties. Have also assisted Bro. Parsons in getting the church here completed and the Saints in better condition spiritually. Have been able to present the gospel to many that never heard it before, distributed tracts, sold the Voice of Warning and other church works. Have baptized six, confirmed seven, blessed four children, administered to the sick with some good results. The people here seem to depend more on the Queen for salvation than on the Lord. The opposition that we have to meet is of a very low, deceitful character. They are not willing to face the truth, but the doctrine of "Stay away from those Mormons," is published everywhere.

Elder *A. H. Parsons*, of the Seventy, writes from South Rawdon, Nova Scotia:

I have preached in Rice, Barton, Clay and Jewell counties in Kansas, baptized eight, blessed children, and administered to a few. In company with my wife we started eastward May 8th, 1888, stopping off at Independence to preach once; thence to Chicago, where we spent one week and met with the Saints once. Thence to Providence, Rhode Island, having been requested by Bro. Kelley to stop there. I preached at Providence, little Compton, Plainville, Attleboro, Fall River and Boston; also met with the Saints at Fall River in their district conference. Enjoyed myself very much except sitting on an elders' court twenty-five hours, while in that district. We arrived here May 30th. After eight month's labor there is a slight improvement in the branch. Some of the Saints have tried to do all they could to assist in furthering the work, while others could have done more to their own credit and the work; but we trust past experiences will assist each to arise and do more in the future. The church building commenced here some two years ago is just enclosed. We have moved on a lot where a deed could be had, and finished and dedicated it. If the Saints will do their part at this place the work will gradually spread; but present indication bids them "come up higher," or the year's labor will be bestowed in vain in this branch. The work in this mission depends upon the developing of the branch here. If an onward march is had the work will slowly spread; if otherwise, it will die. We have labored for and prayed that the invitation to come up higher might have its effect.

To say I am pleased with the church publications would not be words sufficient. *Autumn Leaves* is grand, also the *Hope* and *Herald*. It seems to me they have grown better each issue.

Bro. Robinson stopped at Delhaven enroute, and commenced the work there and in Cumberland county and finally located at Parrsboro, thinking the work could be established there. Two months ago he gave it up for the want of hearers and came here. We have labored as best we could where we could get a chance. Schoolhouses are not open here for preaching like in the States, and but few free halls. The ministers leave no stone unturned that will make this work look mean and nasty. The "Golden Bible" of M. T. Lamb's has gone the rounds, and it is impossible to get any one of the ministers to come to the front. The discussions held here by brethren Burton and Sheehy were sufficient. They work on a different plan now; it is "freeze them out." These brethren are held in great esteem as defenders of the faith by the Saints and friends. No one could be sent who would be as acceptable as one or both of these brethren. I have baptized four here. I am at the service of the church. Prospects here for the work are gloomy and dark.

Elder *Duncan Campbell*, of the Seventy, present, reports:

The coming of the time of our annual gathering finds me still desirous to aid in the spread of the principles of the glorious gospel. During the early part of summer I labored at Hickory, Jones, Keller and Toad Valley in Missouri, and at Pleasanton, Eldorado, Vine Oak and Holden in Iowa.

August 1st I went to Sullivan county, Missouri by request of President Smith and advice of J. R. Lambert, Missionary in charge, in answer to a call for help by Elder Henry Grim. Held several grove meetings near Milan, also at Maggart meeting house, Clem Springs and Gose school-house. From the latter place I was called home by the death of my youngest boy, Bro. Grim filling the appointments that were out. Returned after a stay of nine days at home, and after laboring some near Milan, preached at Lindley, also at a place three miles east, and also at the Donohoe school-house three miles south of Humphries at each of which several meetings were held. After that we had meetings near Reger Station, Milan, Wintersville and Buttesville.

I was detained at home some part of the early winter by sickness in my family, but was almost constantly engaged in labor at Pleasanton and vicinity. Later on I was engaged at Terre Haute for some considerable time, and since that time the work at Pleasanton has demanded my attention.

The baptisms were performed by the various brethren who labored with me, and will be duly reported by them.

Elder *Columbus Scott*, of the Seventy, present, reports:

In accordance with my appointment to labor in and take charge of the Michigan and Northern Indiana mission, I entered upon the duties of the work soon after returning from the conference, endeavoring to prosecute the same to the extent of my ability. The field is quite a large one, and the demand for labor so urgent that we had to be content with doing the best we could in the limited number of places we were able to reach. I am unable to state precisely the status of the work in all parts of the mission, but so far as I know, and from what I am able to learn, either directly or indirectly from the laborers, I think the work is in fair or good condition. I trust this will be confirmed by the reports of the laborers.

During a portion of the winter my health was poor and seemed to forbid other than local labor. I have baptized sixteen, confirmed two and assisted in confirming a number of others, blessed several children, solemnized three marriages, and ordained one person. Brn. H. Rathbun, J. J. Cornish, J. A. Carpenter, E. Delong, A. Barr, L. Phelps and R. Davis have all labored in the mission by General Conference appointment, and so far as we are aware have all labored diligently and unitedly, and have each done a good work. Also Bro. Thomas Horton of Williamston, and other local laborers, have done work that should be noted, recognized and appreciated. I would not forget to mention that Bro. W. J. Smith in passing to and from his mission has labored at some points for us and baptized a number. Bro. Leonard Scott has also done some labor in this mission in passing to and from his field of labor. We trust that all the above named brethren may be continued in their former field, and that it may be found wise to add to their number Brn. W. J. Smith and L. Scott, as we need more laborers. The work with us is slowly but surely going forward, and the demand for labor is increasing. I still have an abiding faith in the triumph of the work, and am still willing to labor for its advancement to the best of my ability.

Elder *I. N. White*, of the Seventy, present, reports:

The year has been one of the busiest of my life. My labor has been wholly devoted to the Independence, Missouri, district. Have labored as its president under Bro. Joseph Luff, missionary in charge. Preached in fourteen different localities, baptized ten, participated in marriages ordinations, confirmations, blessing of children and administering to the sick. Have had enough disappointments to keep me anxiously looking ahead for the beacon light to "come up higher" that my administrations might be more acceptable to God.

"The field is white!" and while enticing family ties, business, and the marts of trade are inviting fields to engage the mind with desires to have a show of "good things" in this life, the gospel has the pre-eminence above all these; hence my desire is to continue my labor for the Master, if found practicable and in harmony with those having charge of the mission field.

Elder *F. M. Sheehy*, of the Seventy, present, reports:

Since my appointment I have labored constantly, attending to such duties as are common to a missionary. Have preached in Boston, Fall River, Brockton, Attleboro and Dennisport, Massschusetts, and Providence, Rhode Island, Jonesport, Jonesboro, Mason's Bay, Sedgwick, Blue Hill, Orland, Green's Landing, Tenant's Harbor, Martinsville, Hart's Neck, Clark's Island, Long Cove, Lisbon Falls, East Dixfield, Science Hill, Dixfield Common, and Surry Hill, Maine. The last three places are new ones for our district. I was kindly received among the

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people there, who were also anxious for a continuation of gospel work among them.

During the fall in company with Bro. Bond I went into the state of New Hampshire and held a few meetings in Farmington. It being in the midst of politics, national, Congressional and state elections, our effort did not amount to as much as it otherwise would. I was taken from Maine by orders of missionary in charge to work in the Massachusetts district the latter part of the year. I am now acting as presiding elder over the church in Fall River. I have been cordially received and treated by the clergy of that city as a member of the Minister's Association.

On March 18th I read an essay before the Association on the Book of Mormon, dealing chiefly with the archæological evidences that sustain it. I was surprised to find educated men so poorly informed in regard to our claims; also as to the finding of the Spaulding Manuscript. I would suggest that the church do something towards getting it before the public through the annual issues of the standard encyclopedias. The church in the New England mission is sadly in need of more laborers. The call for preaching is increasing so rapidly that we can not, with present number of men, begin to attend to them. The need of work among branches during the year has greatly retarded our regular missionary work.

I am being continually confirmed in the work of the church, that it is of Christ, and hope to remain true to the end.

Elder *A. J. Moore*, of the Seventy, present, reports:

According to appointment, I have labored in the Southwestern Mission. I have been greatly blessed in my labors. I feel cheerful in saying I am willing to labor on.

Elder *J. S. Roth*, of the Seventy, present, reports:

Since my last report I have been in the field almost the entire time. I labored some in Des-Moines district, but most of the time was in the Eastern Iowa district, where I was assisted by Bro. Turner for two weeks, and by Bro. Ruby five weeks. We opened some new places, and the prospects are good for an ingathering at some of them soon. The district is in good spiritual condition.

I organized one branch. I was assisted by Bro. W. Maitland. I have also learned that he did some preaching in parts of the district last winter.

I have been president of the district since last fall, and if the conference deems me worthy of an appointment another year, I prefer to be returned there, and if possible that another brother or two labor there, for the district is large and ripe. I have baptized twenty-one, ordained one priest, married one couple, and performed all such duties as fell to my lot. My desire is to do all I can to forward this great latter day work.

Elder *Henry Kemp*, of the Seventy, present, reports:

I have labored as appointed at last conference, in the Fremont, and some in the Pottowattamie districts. I have done the best I could, and have been abundantly blessed in preaching the word; more so, I think, than in previous years. Have averaged during the year about two hundred and fifty sermons, baptized fourteen, confirmed and assisted in the confirmation of about thirty persons, administered to the sick, blessed children, and attended to the duties of my calling generally with very good results.

Our Camp Meeting, held at Plum Hollow last fall, was a grand success, more so than we would have expected. Twenty-nine were baptized, the hearts of hundreds, both Saints and believers were made glad in the gospel and the hope of eternal life.

There is a brighter prospect for the future in this field of labor. The Saints of the Plum Hollow branch have decided to build a church house and have much of the material already on hand. That people have grit enough with the help and Spirit of God to accomplish this work. Much credit is due the Saints of this district for the faith they have manifested in the work during the past year.

The Saints at Wheeler's Grove, have built them a neat little church this last year; they are but few in number, but they have worked with a will and have completed the work. I am still willing to labor for the cause to the best of my ability. May God speed the plough.

Elder *E. A. Davis*, of the Seventy, writes from Llanelly, Wales:

Since the conference of 1888, I have been laboring all the time in the harvest of our Master. By the advice of some in authority I remained in America until Bro. J. T. Davis had finished his labors in Utah. This time I spent in America, laboring the most of the time in the Spring River district; the balance of the time at Crescent City, Iowa. It is sufficient to say that this time was spent in the ministry to good advantage, and in as wise a manner as I was able.

About the last week in July I took my leave of friends and home for the field assigned me, and the first week in August was safely landed in Wales. I began to do what I could under the difficult circumstances that seem peculiar to this field. I am not disposed to complain at all but it is of no purpose to cry peace and plenty, when it is famine.

The experience in the time spent here causes me to think that the good cause will be established in Wales only by long years of hard labor wisely spent. I have acted in the different departments of my calling as often as duty demanded. If you see wise to sustain me in this field, I am willing to do all I can for the promotion of the gospel. While I shall be absent in person, I shall be with you in faith and prayer, and I trust that the good Spirit will be with you to assist in the transaction of business and reveal the mind of our common Lord to his chosen people.

Elder *L. R. Devore*, of the Seventy, writes from Limerick, Ohio:

At your last session I was appointed to labor for the ensuing year in the South-Eastern Ohio and West Virginia district. In Ohio I have labored in Jackson, Vinton, Gallia, Highland, and Hocking counties, and in Richie county, West Virginia. Have delivered 157 discourses, baptized 22, confirmed 21, blessed 8 children, ordained 1 teacher, solemnized 1 marriage, administered to the sick on 30 occasions. Traveled by railroad 586 miles, by wagon 110, on foot 316.

Total 1,022. There has been about 75 added to the district by baptism, and the omens are propitious for many more to follow. I have been favored to labor a good part of the winter with Bro. T. J. Beatty. He is a pillar in this district. The Lord has blessed our labors and given liberty in declaring the word. I would be pleased were I favored to be with you during your session, but distance and the lack of means are the only hindering causes. May the good Spirit be with you in all your deliberations, that the work may receive additional strength and be pushed on to victory, is my prayer.

Original Poetry.

IN MEMORY OF MY DEPARTED FRIEND AND BROTHER, SAMUEL FRY WALKER.

"I TELL you, Doctor, the time will surely come when the church will be brought out of the wilderness where it has been driven. The scattered ones will be gathered home. The Sabbatic year—as you call it—be ushered in, and God's people will grow up during it from the little stone which they now are, to a great mountain that will fill the whole earth with the brightness of its glory." These words were spoken by Elder Walker in one of the last conversations we had together. I have attempted to put the thought into verse, "in memoriam" of one of whose innermost thoughts I probably knew more than any one outside of his household. And amongst all the ideas and speculations as to what might be in the "sweet bye and bye" which he and I debated upon, with him the ever present thought, the central idea, was always the same, namely, The glory of God and the upbuilding of the Savior's kingdom. Well, he is gone! passed from death unto life! and I miss him.

THE SAINT'S HOPE.

Though now we are wanderers
And are scattered far and wide,
Yet we cherrish still the hope
(To Saints so dear)
That the time is fast approaching
When we'll all be gathered home,
To prepare for the great Sabbatic year.

Sore, sore we have been tried
Since the church was led away
To sojourn in the wilderness so drear;
But we cherish still the hope,
And know it will not fail,
'Twill return for the great Sabbatic year.

The Jews will gather home,
And the church will gather in
To the regions round about, from far and near,
For the prophets have foretold it,
And we know it will not fail,
They'll return for the great Sabbatic year.

Then spread the glad tidings
To the earth's remotest bounds,
From India's sunny isles to Greenland drear,
That Jesus Christ is coming,
And we know they will not fail,
For to reign through the great Sabbatic year.

J. J. S.

LAMONI, Iowa, April, 1887.

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Miscellaneous.

IOWA AND NORTHERN MISSOURI.

It has seemed proper to those to whom this duty belongs to continue me in charge of this field, with a request that I shall do what I can. With this request I will strive to comply. The work committed to our trust is worthy of our best efforts, and whether we are able to do little or much for its advancement, it should be done, leaving results with God. God is a reasonable being, only requiring us to do what we can; but faithfulness and diligence are demanded. Every one should labor according to his ability without envy or jealousy, and God and eternity can best determine who has accomplished the most good.

Let it be understood that where there are designated fields within my mission, the appointees of General Conference should report to the ones in charge where they are required to labor; and those in charge of these fields are requested to report to me. Bro. C. Derry of Magnolia, Iowa, will remain in charge of Little Sioux and Galland's Grove districts; Henry Kemp of Tabor, Iowa, in charge of Fremont and Pottawattamie districts; W. T. Bozarth of Cameron, Missouri, in charge of Des Moines district; Duncan Campbell of Pleasanton, Decatur county, Iowa, in charge of Decatur district.

Bro. A. J. Moore of Lamoni, Iowa, is requested and appointed to take charge of Nodaway district. Let these brethren be honored in their respective charges and good will result to the cause.

I trust and pray that a good year's work (better than ever before) will be done by the elders, priests, teachers, deacons and members in this field. Remember that righteousness alone will avail with God. It is folly for any man to try to pass for more than he is actually worth. The most cunning efforts to build up self, at the sacrifice of those who are better than we are, will finally come to naught, and disaster and disgrace will fall upon the guilty. God is able to do his own work, and He will do it in His own way.

How much I wish I could say to all in this field, "come" instead of "go." But I can not, only in a limited degree.

My the peace and blessings of God be with you. In gospel bonds,

JOSEPH R. LAMBERT.

LAMONI, Iowa, April 15th, 1889.

MASSACHUSETTS DISTRICT.

Conference of the Massachusetts district will convene Saturday, May 11th, at two P. M. at Boston, in the Knights of Honor Hall, No. 2319, Washington street. From any of the depots take the Washington Street cars, or cars leading on to Washington Street, Roxbury. A committee at the hall will provide for the accommodation of visitors. Bro. W. H. Kelley, who is placed in charge of the mission for the ensuing year, will not be able to be with us. It is hoped that Bro. F. M. Sheehy wil be present. Bro. Hiram Robinson, of Nova Scotia, is expected to be with us. Rates of railroad fare better than a thousand mile ticket, (which can be secured for two-thirds regular rates,) can not be had. These tickets have the advantage, also, of being good till used; and one, or any number of persons, can ride upon them. They can be ordered a few days before conference of the local agents. Tickets from Providence to Boston can be had for 75 cts. over the N. Y. and N. E. R. R. Come all, and let those who do come bring the Spirit of God and of peace with them.

M. H. BOND, President of district.

BORN.

DAVIS.—At St Joseph, Missouri, July 9th, 1888, to Mr. J. I. and Sr. N. E. Davis, a daughter. Blessed April 10th, 1889, by Elders Robert M. Elvin and D. K. Dodson, and named Gracie.

DIED.

CHARLES.—At Bevier, Missouri, March 29th, 1889, of pneumonia, Bro. Thomas Charles. He was born at Prince's End, Staffordshire, England, May 15th, 1828; united with the Reorganization from Brighamism, through the labors of Bro. Joseph Boswell, on the latter's mission to England, August 10th, 1866, and ordained at the same time to the office of an elder. He had his faults like others, but in the main was not only a lover of the plan of salvation, but a true defender of its principles in public and in private. Just before his death he requested those by him to read the last chapter of Maiachi, which he confirmed by his testimony. He was bronght as he had desired, to Kewanee, and interred in Pleasant View Cemetery, March 31st, 1889. Funeral sermon by Elder John Chisnall. He leaves a son and two daughters to mourn their loss.

We laid him down with gentle hand,
Within his bed of clay,
There to await the Lord's command,
"Arise to endless day.
For me you toiled, for me you bore
The scoffs and frowns of men;
Hail now to live for evermore
With me and mine,—Amen."

SMITH.—At Kilmanagh, Michigan, Mary Ettie, daughter of B. F. and C. M. Smith, aged 14 years, 11 months and 14 days. She was born June 30th, 1873, and was baptized by Elder J. J. Cornish, at Bay Port, Michigan, October 30th, 1887. She leaves a father and mother, five brothers and two sisters to mourn their loss. They are all Saints but one, and they desire the Saints to pray for him that he may be one with them. They have the hope of meeting her again in the sweet bye and bye. Funeral services by Elder William Dowker.

REESE.—At Butte, Montana, September 25th, 1888, Sr. Frances P. Reese, aged 28 years 11 months and 27 days. Sister Reese united with the church June 30th, 1881, since which time she passed through many trials. During her darkest days she had the unmistakable evidence of the divinity of the work. Up to the last her faith was unwavering. She fell asleep with the bright hope of a glorious triumph. We have every reason to believe that she sleeps the sleep of the just.

BARREL.—James Barrel was born at Hartland, Vermont, September 24th, 1804, and died at his residence in Lamoni, Iowa, April 6th, 1889, leaving a wife and two children. He was baptized September 3d, 1871, by Elder Henry C. Smith. He remained firm and faithful to his covenant and in his life adorned the doctrine which he espoused. He had no fear of death, but expressed himself as ready and willing to pass to the other side whenever the Master called him. The funeral services were conducted by Elder Thomas J. Bell, and the interment was at Rose Hill Cemetery.

HOUSTON.—James Thomas, son of James and Mary Houston, born at Happy Hollow, Macoupin county, Illinois, July 24th, 1883; died at Litchfield, Illinois, of measles, March 24th, 1889. Services at the house by Bro. Houston.

HOUSTON.—John, son of James and Mary Houston, born at Staunton, Macoupin county, Illinois, March 28th, 1886; died at Litchfield, Illinois, of measles, March 24th, 1889.

SEE.—The funeral of Mr. Adam See took place at his late residence in Adams Center, on March 18th. He had been long and favorably known as a peaceable citizen and good neighbor, a quiet, unassuming gentleman and Christian. Born in Schoharie county, New York, September 3d, 1812 Married to Miss Eunice Linnell at Brownville, New York, March 24th, 1836. Their union brought to their hearts and home fifteen children, six dying, nine still remain with their worthy mother to mourn the loss of a husband and father.

When about twenty-two years of age he united with the people called Christians; in 1844 with the Latter Day Saints, or Mormons. Ever opposed to all innovations, and true to his Christian instincts, his religious opinions did not at any time change his purpose, his aim being to "fear God and keep his commadments," this being "the whole duty of man." He sojourned among us twenty-five years as a "pilgrim and stranger on earth," respected by all, and dearly loved by those who understood the simplicity and kindness of his heart. At the ripe age of seventy-six years he sleeps after much suffering, yet crowned with a victorious faith in GOD, our Father.

James H. McChesney in Adams county, Wisconsin *Press*.

(Bro. Adam See died of heart disease and asthma. He was baptized into the Reorganized Church, July 17th, 1875, by Elder J. M. Waite.)

PHARMACIST WANTED.

A young man who is registered in Iowa, and can give good references, &c. A member of the church preferred.
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26mar4t Lamoni, Iowa.

Farm for Sale.

A good farm for sale of 40 acres, good rich soil, all well fenced, 2 good wells, large pond for stock, old orchard bearing good, 300 young trees of choicest fruits, new lumber stable and cowshed all shingled, buggy shed, new granary all painted, good rock milk house, other out-houses. A good 6 roomed cottage, porched, papered, and painted outside and inside, close to 4 towns, also on 4 main roads, 2 good groves of maple trees each side of the cottage. Will be sold cheap, rather than rent. A big bargain for some one.
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This is the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of Plural Marriage."

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THE SAINTS' HERALD.

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA, Every Saturday. Price $2.25 per year.

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Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, May 4, 1889

THE SAINTS' HARMONY.

THIS work, so long and anxiously looked for, will now be put on sale as soon as possible, and all those desiring copies should order at once, and send money with order,—price per copy, $2.50. The safest, best way, is to send by post-office order—not postal note, for that is not safe—or, send draft on Chicago, or cash in registered letter, and send to David Dancer, box 128.

This office requests all to procure what subscribers they can for the Harmony, and the sooner the better, for it needs the money to pay bills due for its publication.

The Harmony will contain all the hymns in the Saints' Harp, also 542 pages of music, comprising about 720 tunes, 13 full sized pages of music, full instruction on choir and anthem music, the editor's preface and introduction, and publisher's preface.

No reasonable effort will be spared to make the book all it should be, and liberal patronage is earnestly and urgently sought for it.

LAMONI COLLEGE.

BELOW we give the minutes of a meeting of citizens in the interest of this proposed institution from which it will be seen that vigorous efforts will be made to push the movement to a successful conclusion. All agree that the College is much needed, also that no better place than Lamoni can be found in which to build and maintain it, and the only question that now remains to be settled is as to whether sufficient means can be secured, The solicitors have just began seeking subscriptions, and today (April 25th) one of them reports having secured fifty-one shares, (of twenty-five dollars each), also that one brother promises five thousand dollars. He is confident that he can with this soon work his list up to ten thousand dollars in this place and vicinity. If the other solicitors each reach even half that amount the means will be forthcoming to build.

This movement is in the hands of judicious, experienced, trusty business men who will push it to a successful termination if the needed stock is subscribed. All who can should subscribe what they feel they can, and communicate at once with D. F. Nicholson, Lamoni, Iowa, stating what they can and will do in the matter.

It will prove a perfectly safe investment though it may pay no dividends—at least for some time.

Whoever helps forward the cause of education is a public benefactor, and with such the question will not be as to how much interest his investment will return, but how much good will come to society.

Bear in mind that May 25th is the time when the next meeting is to be held, and that all notices of subscriptions for stock should be in the hands of the solicitors before that day, that an organization may be effected then or soon thereafter:

LAMONI, Iowa, April 18th, 1889.

The citizens of Lamoni met at the *Herald* office to take into consideration the advisability of measures for the furtherance of the building of a college at Lamoni, Iowa. G. A. Blakeslee was chosen chairman, and W. Hudson secretary; a committee consisting of E. L. Kelly, R. Winning and D. Dancer was appointed to arrange, solicit and devise plans to put in operation the plan of the college.

A committee of four was appointed to canvas and solicit means, to procure subscribers to the stock, to work this immediate locality, and work in conjunction with previously appointed committee, W. Hudson, Dr. Hansen, S. V. Bailey and D. F. Nicholson.

All committees were instructed to report to an adjourned meeting appointed for the last Saturday in May, at three o'clock p.m., at the *Herald* office, in Lamoni, Iowa. All persons are requested to aid with all their might, mind and money. W. HUDSON, *Secretary*.

ONE WIFE, OR MANY.

SUCH is the title of a new sixteen page tract written by Pres. Joseph Smith, now in press, and will be on sale at this office in a few days.

It is a treatise on marriage, anciently and modernly, from a scriptural and historical standpoint, and sets forth clearly the position the faithful people of God have ever occupied on that matter. Of course, it advocates and defends monogomy and repudiates all other forms. The latter part of the tract contains an explanation and defense of the ministry of the sons of Joseph Smith the Seer, and contains valuable testimony on the point from the private journal of the late apostle Lyman Wight.

We trust this tract will be found timely and effective and prove most beneficial in both defending and advocating the faith of the Saints upon the points treated.

All who desire it should send in their orders at once. Price 25 cents per dozen, or $1.75 per hundred.

All moneys should be sent to David Dancer, box 128. Post office orders, drafts on Chicago, or registered letters are the safest.

THE CONFERENCE.

THE Annual Conference at St. Joseph, Mo., April 6th to 13th, was not a large gathering in respect to delegates and visitors, but we are confident it will prove equal to the average in point of practical value to the church. The preaching was excellent; the subjects treated were timely; the interest taken was all that could be desired, and good results are certain to follow.

All regretted the absence of President Joseph Smith and others, both ministers and laity, but we have long since learned that we can not have all the good things at once.

The editors of the St. Joseph newspapers treated us well, generally, setting forth our sentiments, teachings and church work fairly, and, in the main, correctly.

The St. Joseph Saints, few in number, acquitted themselves nobly in providing for the delegates and visitors, and not a few of the citizens outside the church showed much kindness, some of them becoming deeply interested in the doctrine and work of the church. The conference was as "a city set on a hill," and its light went out forcefully and in many directions.

BRADEN'S BOASTINGS.

SOME one has sent us a copy of "Programme and Endorsements of Lectures by Clark Braden, A. M.," etc., etc., a pamphlet of about twenty pages. Looking it over, from head to tail, one is struck with a feeling of disgust at the self-adulation which abounds in it everywhere. A wiser man has said: "Do not sound a trumpet before thee." But Mr. Braden seems utterly heedless of such good advice and rushes into print, thrusting his boasted deeds offensively into public notice, "giving out that himself is some great one," Simon Magus-like. Among hosts of his pompous pretensions he claims to have vanquished "Mormonism" when he debated with Bro. E. L. Kelley in Wilbur, Nebraska, and in Kirtland, Ohio; with J.

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W. Gillen in Stewartsville, Missouri, and "backed out" J. R. Lambert in 1885, H. C. Bronson in 1887, and "one Luff and other, Mormon champions, . . . in Plum Hollow, Iowa."

While this top-lofty fellow lays this "flattering unction to his soul," let facts be submitted in these matters, and then Mr. Braden and others may see the fulsome braggart as others see him.

Mr. Braden held a debate with Elder E. L. Kelley in Wilbur, where the Campbellites had a well established congregation and a commodious church. The Saints had no church there, but a few members, and prejudice was hard against them. As a result of said debate prejudice gave way, the faith of the Saints was better understood, numbers were added to their church—many from among the Campbellites—and now, aided liberally by the citizens, the Saints are building themselves a suitable church in that city. On the other hand, Mr. Braden's church—the Campbellites—have declined in influence and numbers rapidly, the remnant sold their church to the Roman Catholic society, Mr. Braden fell into such disrepute with the citizens that he was placed under arrest, his books and cloak were attached and sold, and he barely escaped "by the skin of his teeth." So much for actual results at Wilbur. In the debate at Kirtland with E. L. Kelley, Mr. Braden had all the advantages arising from favorable public sentiment, while Bro. Kelley was weighted down with the accumulated prejudices of the uninformed masses. But as the debate progressed from day to day, the irresistible force of truth, wielded meekly, patiently and nobly by Elder Kelley swept back the clouds and mists of error and falsehood with which Mr. Braden waged his unholy warfare, the people saw the light; his corrupt methods, his false statements and flimsy arguments were alike exposed, the sentiments of the masses were won to Bro. Kelley and the views he advocated; Mr. Braden went down and Elder Kelley went up in the estimation of their hearers, and this to such a palpable degree that, smarting under a sense of ignoble defeat, Mr. Braden frequently insulted his hearers for applauding Elder Kelley in his successful efforts. And these favorable conditions toward Elder Kelley and the Saints continue up to the present time.

As for the effort of Mr. Braden against the Saints at Stewartsville and his debate there with Elder J. W. Gillen, the results were good for the Saints, but the contrary with Braden and his fellows. The Saints have now, in and near that town, four churches, and their influence for good with their neighbors has continued to grow from the first.

When Mr. Braden claims that Elders Lambert and Luff "backed out" of discussion with him at Plum Hollow, Iowa, he states what is not true. We have good evidence that the Saints were most willing to put their doctrines and claims against those of the Campbellites at Plum Hollow, and that arrangements were made for Elder Lambert to meet Mr. Braden on those grounds. But Mr. Braden and his friends failed to accept the terms. Afterwards they—some of that society—spared no effort in seeking to tear down the work of the Saints in that place and vicinity, but their efforts have failed thus far, and now our people are building a commodious church in the very place where Mr. Braden and his fellows sought to destroy the doctrine and influence of the Saints.

Another evidence that Mr. Braden was defeated in his attacks upon the faith and doctrine of the Saints is seen in the fact that they buy and circulate the "Braden—Kelley Debate" to build up their faith and expose the errors of Mr. Braden and his fellows. But Mr. Braden advertizes his show—for "there is money in it"—to catch dunces and dollars.

EDITORIAL ITEMS.

Bro. J. C. Clapp wrote us from Salt Lake City, Utah, the 15th inst., that love and peace prevail among the members there, and that the work of the church is in fair condition.

Bro. Edward McGurk of Somerville, Victoria, in a late letter expresses confidence in the worth and ability of Brn. Wight and Butterworth, thinks they will do a great and good work in Australia, and says they are well esteemed.

Bro. E. N. Beach, of Flora Vista, New Mexico, writes cheeringly of the labors of Bro. Caffall in that region of late, says he made friends and baptized three persons.

Bro. John G. Dickinson, of New South Wales, Australia, writes appreciatingly of the labors and teachings of Bro. and Sr. T. W. Smith. He mentions the presence of the Holy Spirit in great degree at a prayer meeting, previous to their departure for the Society Islands. They found it hard to part with Bro. and Sr. Smith, whom they had learned to love. Bro. D. requests prayers in behalf of himself and family, some of whom are not with him in faith.

QUESTIONS AND ANSWERS.

Ques.—"Is washing of feet in the church? If not, why not?"

Ans.—The ordinance of washing of feet pertains to the ministry, as was taught by the Savior in the 13th chapter of John. It was also taught anciently and modernly as an ordinance to be observed by the ministry when and where they seek to preach the gospel and are knowingly and persistently rejected.—(See Doc. & Cov. 23;6; 60: 4; 83: 16; Matt. 10: 14; Mark 6: 11; Luke 9: 5.) Washing of feet in this manner, also the washing of hands officially, is an outward sign of the person's innocence and faithfulness in the matter acted upon.—Psalms 26: 6; 73: 13; Matt. 27: 27.

Q.—A brother inquires, "Was Judas Iscariot predestinated to betray our Lord and Savior?"

A.—Yes, in one sense; No, in another. Judas had his agency in regard to Christ. God foresaw that he, acting upon that agency, would betray Christ; and that fact was revealed to his servants. It therefore, according to the foreknowledge of God, became a prominent feature in the plan of human redemption; and from this standpoint Paul could say, "Whom he did foreknow, them he also did predestinate." Thus it is that predestination, wherever man's moral agency is involved, is based first upon the foreknowledge of God.

Alma treats of predestination, where it relates to the call of the priesthood, in the following manner:

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place, being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world, for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things."—Alma 9: 6.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Unchanged by our changes of spirit and frame,
Past, now and henceforward the Lord is the same;
Though we sink in the darkness, his arms break our fall,
And in death as in life he is Father of all."

Sister Walker:—One bright morning in the spring of 1889 a young girl yet in her teens—a joyous, light-hearted, merry, happy girl; the daughter of an elder well known to nearly all Saints, came into the room where her mother was sitting. She held in her hand a book of Doctrine and Covenants and her face wore a look of soberness not usual to her. Going close to her mother, she drew up a chair and sitting down by her side she said:

"Mamma, will you listen while I read out of this book? I want to have your earnest attention, because I want to examine certain portions which have attracted my notice. I will read and then we will talk about it and see if we can come to a better understanding."

"'A word of wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and church; and also, the Saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days.

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Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints.

1. Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh, also, of beasts and of the fowls of the air, I, the Lord hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

3. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

After this had been carefully read in the mother's hearing, the child remarked:

"Why, mamma, we as a family do not pretend to keep this 'Word of Wisdom;' and how is it? Papa must certainly know about this and the promise connected with it. Look here, just see the promise! "'And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.'"

"Papa has been so long and so sorely afflicted and in all this time did you ever call his attention to this promise? You know we eat meat in all seasons of the year, and besides we use hot drinks and that must have reference to tea and coffee, for a clear distinction is made between "strong drinks" and "hot drinks." The first must have reference to intoxicating drinks, while the latter must mean the common custom of drinking tea and coffee, for I notice that if the tea or coffee is not hot it is not considered good. The Lord says plainly that hot drinks are not good for the body."

The mother consented that the Lord ought to know what is for our best good and the daughter continued:

"Poor papa does suffer so much pain, and at times I have almost thought he felt rebellious about his affliction. Many times I have heard him say: 'Oh, why must I suffer this way! What good is there in all this?' When I heard him talk in that way I feared that his trial might become more than he could bear. Now what do you think, mamma, about suggesting to him the observance of the Word of Wisdom? Don't you see the plain promises connected with the keeping of it?"

The poor mother felt somewhat condemned for not having been one to encourage obedience to this wise word, given in due time for the good of all Saints; but, human like, in her weakness made only this answer:

"Why, daughter, papa is himself an elder and of course knows all that is in that book."

But the thoughts of her heart were on this wise; This "Word of Wisdom" was given to all Saints, who are or can be called Saints, then it is for the members as well as for the priesthood, and for the priesthood as well as for the members. Let us profit by what has been written, not forgetting how complete was the salvation of ancient Israel who obeyed the instructions given them concerning the sprinkling of the door posts. This "Word of Wisdom" is given to us in a similar way, as a friendly warning; not by commandment or constraint, but at the same time a revelation from high heaven for us to obey or disobey as we choose. Let us try to learn and obey, for the rising generation will appear against us if we do not instruct our children in the ways of the Lord whom we profess to love and obey. Many of us have to be taught when we ought to have been teachers in Zion. Let us awake from our slumber and be children of the light, even as a city set on a hill, which can not be hid.

Your sister,

M——.

We commend the above letter to the careful consideration of thoughtful parents, and while we do so, let us assure them that there are forces now at work in the church which will never cease to work until the three standard books of the church are more thoroughly understood and appreciated than ever they have been in the past. The enemies of the Reorganized Church never did the cause of Christ better service than when they attacked these books. The day of ignorance in regard to the foundations of our faith is past, and the time is near when more daughters than the one referred to above will question, "How is it?" and we who have often borne testimony of love to God and his cause will be called upon by our children to manifest this love, by keeping his commandments.—ED.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. Bergensen, of Emington, Illinois, requests your prayers in behalf of his wife who has been afflicted for many years.

Also Sr. Abby Freeman, of Gilmore City, Ioa.

HOME COLUMN MISSIONARY FUND.

Sr. Mary White, Lima, Mo	$ 25
Bro. Wm. Franklin, Flintville, Wis	50
Prayer League, Nebraska City, Neb	6 15
Sr. Eliza Slocum, Nebraska City, Neb	1 00
Sr. Jessie Maxwell, Cadillac, Mich	1 00
Sr. Susannah Reese, Pleasanton, Iowa	1 00
Sr. Alfaretta Lockard, London, Ontario	1 00
Bro. Alexander Gaulter, Lamoni, Iowa	1 00
Sr. Laura Morrison, Buttsville, Mo	25
Sr. Ellen Cameron, Houghton Lake, Mich	1 00
Mother and daughter, Reavley, Mo	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, Apr. 19th.

WEBB CITY, Neb., April 11th.

Dear Sister Frances:—On the 10th day of June fifteen of the sisters of this branch met at the home of Bro. J. W. Waldsmith and organized a Prayer Union. Sr. J. A. Armstrong was elected president and the undersigned secretary and treasurer. Since that time eleven members have joined and two have been called from our midst; one by death and the other by removal to another town. We have held six meetings since beginning and know we enjoy the Spirit of God in our midst.

Your sister in Christ,

RUBY C. FAUNCE.

PROTON, Ont., April 14th.

Dear Sister Frances:—I am a young girl of thirteen years, and have been a member of the Church of Christ two years. I have often thought that I would like to write to the *Herald*. I know this work is true. I have seen the sick healed, and I have been healed myself several times by the prayer of faith.

It makes my heart rejoice when I read the Home Column. Let us not neglect to pray, but let us pray for one another, and live so that when we are called from this world we may praise our Father's name in heaven; and when we stand around the judgment bar to be judged, the Lord may say, "Well done, good and faithful servant, enter into the joy of thy Lord."

I desire to so live that I may have that Spirit that will help me to be a faithful Saint, for I know this church is of Christ.

Your sister in the gospel,

EUPHEMIA JACK.

TAWAS, Mich., March 22d.

Sr. Frances:—I see so many letters of encouragement in the *Herald* that I thought I would tell you what we are doing here. On the fifth of July we met at Sr. Proper's and organized a society with six members. We elected a president, vice president, clerk and treasurer, and meet every Thursday at two o'clock.

Our meeting was opened by singing, prayer, and reading a portion of Scripture. We then had prayer and testimony, after which we worked till five o'clock. Each one paid in what she could each week, and we used the money to buy material to make up. We made quilts and a few other articles.

We have had many discouragements, but we have done each week what we could. Our pres-

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ident has moved away, and one after another has dropped off, till there are but three left to work. We still meet and do what we can.

In February we held a bazaar and sold what we had on hand. We made $31.60. We have no church here yet, but if one is built we intend to give the money to help build it.

I pray that God may bless all his Saints and that there may be an interest awakened, so that not one may sit idly down with folded hands. Let us be up and doing, working for the Master, so that when he comes to number his jewels, we may not be found wanting.

Your sister in the one faith,

E. COOK.

Correspondence.

CHASE, Kansas, March 21st.

Dear Saints:—We are classed among the scattered ones, but wish to bear our testimony to the great latter day work. We are still trying to let our light shine, if it is but small, and are lending our books and papers, and fail to find anything that is an improvement on them in the way of church periodicals. We are favored with quite a variety of different kinds by exchanging ours with friends. We would be much pleased if some of the elders could come here and labor. We have been in no shape to help one to come since Bro. Parsons left, for we had our wheat cut with the hail, and our corn with hot winds, so we have not raised much for two years. If the Lord should bless us this year, then we may be able to pay tithes and help again. If some elder who is passing along on the Santa Fe road could stop, we would make him welcome and care for him while he could remain.

Bro. Parsons opened up the work here, and there was quite a good interest, and we were much disappointed when he was taken from this mission; but we wish to hear from whomsoever the Lord shall appoint over Central Kansas, for we are as near the center as we could get.

With love to all the Saints, I remain yours in gospel bonds, H. J. LUSH.

NORTH FORSTER, N. S. W.,
February 22d.

Dear Herald:—As my mind goes back to the time when I was to come to this land, and I think of those who asked me to write of the things seen here, I feel that it is but right that I should tell why I have not done so.

Remembering your limited space it was thought best to send such to *Autumn Leaves*, as that is for the young, and such as might like to read of the things one sees in his travels in far off climes. Since we last wrote both of us have tried to do that which we thought best for the cause. And right here I may say it was deemed wise that we should, for a time at least, cease to go as we had done—"two by two." This, of course, proved a task; and had it not been that there were those with whom we could travel and thus do what the law asks of us, we would not have done as we have. But Bro. Smith and self felt that it would be the only thing we could do for the good of the work; and as all three had prayed to know, and all seemed led that way, we thought it the will of God, and hence felt that we could do as He wished; or at least would try. Let those who have passed through such as this say as to the task.

For months we had gone as the law has said, and while thus, we had met with all that one meets with in such a life, and had learned to love each other the more. And now to part, myself to go some eight hundred miles north and he to go out where none of our faith had been, all this was sad to think of. Yet when we left home we did so with the thought in mind that we would shrink no task which we should feel we were called to.

One thing that made it still more of a task was, that by some it was not thought right to thus leave Neely; and they went so far as to devise means by which the "heads of the church" might be caused to act. We do not doubt but the thought was in the mind of those who thus moved, that to leave him thus would not be for the best, but as it had been against our own wills, and we had done it from the fact of what we thought God willed,—as we had prayed much—, it pained us to witness such a step. As to myself, I felt that the poor boy had done so well in his new sphere that this blow might have been spared him, as it was sprung right on the eve of his start for a new field. Was the task thus laid on not so much of a load as one could wish to have? Let these same ones leave home while in their youth with all that springs forth from the name and in a land far away be asked to toil as he has done, and then to meet with the added load thus heaped on, and see how they will yearn for the time when the load will be laid down and it shall be the will of Him who has sent to call back to the home to which fond hope has, in the hours of care, held out to the youth that has toiled as few have done. And here I will say—with no fear that it will build him up—that it is safe to keep him in any part of the world. No kind of toil has he yet shrank, but as one who wants to do but that which is for the best good of the work, he has gone on, and so far has borne all with a will we could but wish were seen in all who like him, have gone forth to the call of Him "who spake as never man spake."

The work to be done in this land is of that kind not found at home. That is, that there is so much pleasure here that one can not get them to hear the truth only as that which should for the time engage the mind, to be turned from as soon as the first game shall come; the which is far more apt to draw from them the thought of the brain which should be put to use in search of truth.

Just now that which seems to call forth thought more than all things else, is the issue of protection; as this colony has been, so far, acting in line with the Home government. It makes it all the more a task to get them to hear what we have for them. Since my last I have led four into the fold and one more is to come in on Sunday next. Last month I crossed swords with one that Utah has sent here, on the subject of polygamy; and I trust that good was done for the cause. I learned that some said it was a "put up job;" but let one do what he may, and stand by the truth as he will, there will still be those who will cry out "foul," and all from the fact that they do not want the light to shine. Full well do they know that when it is once turned on the lives they live, that there will be dark spots that they would like to hide from view. Long since I learned that when one tries to keep in the path of life and does but that he knows to be right, he will soon learn that it is the few that are on his side; and hence we must make up our mind to the fact that when we go through the world with the sword of truth in our hands there will be those who will fight with a zeal we would do well to have. And that the path we thus tread is not strewn with roses, but on both sides are found the thorns, the which no doubt seem to keep us from the hope that a rest may be gained ere the toil has ceased.

So far as the mind of man may reach, one could but hope that the time would come when this kind of toil would cease; but when we bring to mind the fact that work is for the good of all, then we should not stop to think or care what the fray may bring forth, but should fix in our minds the thought that, come what will, we shall stay at our posts till all has been done. Then we can feel that we have the right to go forth from the fray, and that God will give us the fruit of our toil. To start out with the thought that naught but ease will be found in such a life is to build false hope in a mind that has not yet learned the rudiments of what is to be met; and to feel that it is nice to go from place to place needs but one such trip to work in the mind a change such as had not been thought of; at least if what I have learned in the past can be a safe rule by which to judge.

Bro. and Sr. Smith left us on the 14th instant, and now we feel what it is to be alone. He felt that he had done all there was for him to do, and hence had the right to go. What he did while here has served to put the work on a firm basis, and I feel that the kind of work he did could not have been done by those now here; while the depth of thought which he gave has brought to the minds of all the work as they had not known it. I trust that those who pray will now think of this field, and that there are but two here now sent by the church; also that they will think with their means that the church may send more here; some who have the age to give to them the kind of wisdom for this mission that it may become more of a success.

The conference for the Forster district was held the 16th and 17th instants, and though there was not much to be done, yet we had a good time. One was baptized, and the next Tuesday one more. Yesterday another followed, being three added in a week. A chat with a young man to-day brought out the fact that he has heard what in his own church he never knew, and that he will not cease till he has learned more. He is a young man of good ability. A man some thirty miles from here has asked us—self and wife—to go up to his place. He told me last night that he was nearly convinced. Himself and wife have been praying for years for the truth. He has asked me to meet his pastor, which of course I shall be but too glad to do. Near him live some who heard Bro. Rodger and since then have felt a wish to join us.

Poor Bro. Rodger! What he went through in this land for the sake of truth would make a chapter. The way he toiled in a strange land and met some of the worst persecutions ever known, would wring tears from the eyes of all who might read. Loved be his memory and rest his reward! From time to time have the tears sprung forth as I have heard what he had to meet with; and when Sr. Marriott told how she first met him

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and knew him by having known him in her youth, it laid bare the floodgates of grief and I could but wish that when my time shall have come to pass from this life, I may have done as well as he.

As to the work here, I have hopes of but fair progress. As to the Saints, in the main they are as grand as can be found; and as to our length of stay, we do not now see how it can be more than the three years. But should the Lord say "stay," we will do so.

Those who write to me, I trust, will be very careful about the weight of the letter, as the least fraction over the half ounce requires an extra twelve cents, and if not prepaid it means a sixpence from me. J. W. WIGHT.

SAN BENITO, Cal, March 28th.

Dear Herald:—I have just returned from the conference of the Central California district, held near Alila, Tulare county on the 15th to the 17th. We were visited by a splendid rain which, although preventing many from attending, was thankfully received. The Holy Spirit was with us and every one was edified and cheered on the the journey of life. Two more precious souls were added by baptism. Dear Saints, time is flying. Let every nerve be strained to full play and let us not waste one moment, for we know not what it is worth. "God doeth his work by the minute,"—Proverbs—and if we do our's by the day, week or month we may get left.

We had some good preaching by Brn. H. L. and E. Holt, J. H. Lawn and E. Burton. Bro. James Lawn was ordained to the office of priest and will be a noble worker in the gospel. Every one went away rejoicing.

H. J. BUTTERFIELD.

HUMESTON, Iowa, April 23rd.

Editors Herald:—On Friday, March 22d, I left Providence for the purpose of attending the General Conference at St. Joseph, Mo., arriving in New York after a quiet night on the sound.

I went on to Jersey City in quest of Bro. Stillman, but through misdirection failed to find his residence; taking the annex boat for Brooklyn and elevated railway, I found myself soon at the hospitable home of our faithful Bro. and Sr. Squires, where, without reserve, I was made welcome.

Prepared with the correct number, I sought again in the afternoon in Jersey City, and with success, the home of Bro. Stillman and wife; who, though not a member of the church, made me welcome. Tarrying over night with them we went to Brooklyn some eight or ten miles to meet with the band of earnest Saints and spoke to them with liberty. Coming out of the hall at the close of service our attention was attracted by the voice and sight of a man perched upon a pile of boards very earnestly and loudly talking and gesticulating before an assembly of mixed characters and was informed by the brethren that it was Mr. Owen, once nominaly connected with the Reorganized Church, but recently baptized by Mr. Brown—general agent, professedly representing the faith of David Whitmer and the organization known as the "Church of Christ." My observation, however, has led me to conclude that these men who have gone out from us are representing nobody nor anything so much as themselves; that they are no source of serious alarm; but, on the contrary may serve to place the church of Jesus Christ upon its guard, and also as a sort of plaster to draw out the unwholesome, clogging and offensive material which hinders, rather than helps, the natural and legitimate workings of all parts of the body of Christ.

Monday the 25th I made bold to visit Dr. and Madame Le Plongeon, with whose names the *Herald* readers, as well as the rest of the world in general, have become familiar. Introducing myself and errand I was cordially received and interestingly entertained by the Dr. and Madame concerning their travels all over the uncivilized parts of the world; but more especially with their twelve years of explorations among the prehistoric ruins of Yucatan. Great confirmation of the truth of the "sealed book," and of the "marvelous work and a wonder" which the Great God has commissioned us to explain was had. And since then, and only yesterday, I noticed in a Chicago daily paper that a syndicate had been formed of editors and publishers to enter at once on an expedition of explorations in search of prehistoric ruins in the yet unexplored wilderness of Yucatan. God is moving in the interest of his own work, and of his chosen and elect people.

The Dr. kindly read to me from the MSS. of his forth coming book what he has to say about the "Mormons," in which we suffer nothing; but on the contrary will likely receive favor with thinking men and women. Both the Dr. and Madame are, as near as I could know, agnostics in belief; and of course will probably never be found on a jury that would convict and crucify Christ, or refuse even to give one of his disciples a cup of cold water or a chance for his life.

Tuesday, in company with Bro. Baty, in order to gratify my curiosity and obtain information, we visited in New York city—that great modern babel and metropolis of extremes of human life, high and low—Baxter, Roosevelt and Mott streets; the latter the quarters and home of the Chinese. After inquiry and questioning John Chinaman frequently by mixing a good deal of poor English and a very little of worse Chinese, we found his temple—place of worship—the house of "Joss," located in the third story. We seemed to be—and no doubt were—objects of suspicion by the celestials who stood around as we climbed the three or four stories that led to the celestial Temple;—the cause of their inhospitable attitude being explained as we proceeded, by the fumes of opium from the several "bars" or "joints" that seemed to force their way into the corridors. In fact, one or two doors were open so we could see the paraphernalia and the keepers within, apparently waiting for customers—if not already hidden away. It was suggested to us that they might think us police officers in disguise as a reason for their lack of cordiality in our reception, having had trouble from recent raids upon opium dens.

The Temple and its trappings and paraphernalia about the altar and elsewhere were reminders of a Catholic church, far below, however, the American idea of beauty or aesthetics.

Wednesday evening I spoke again to the Saints with liberty and good attendance. Church prospects in Brooklyn are much better than upon my former visit; and it needs attention, help, discrettion and care.

Thursday morning left for Buffalo, arriving at night. The next day, Friday, found me at my native place—Kirtland—and the home of our brethren Kelleys and Griffiths. Spoke to the old friends and neighbors on Sunday, visiting with friends until Thursday following. We left in company with Brn. W. H. and E. L. Kelley and F. M. Sheehy, who had overtaken us the day previous, for the west and General Conference.

Half-fare rates for the party over the Chicago & Rock Island railroad were secured at Chicago the next day. Another all night journey and the morning of the 6th found us at St. Joseph; tired, and glad to quit. Provision for entertainment had been made for myself and Bro. Sheehy by our faithful Sr. Steffe of Boston, who had preceeded us, at the home of her son-in-law, Henry Isleib, where we were most kindly and generously cared for.

Of the sessions of the General Conference we can not write. The conference was a short one, and, of course, all were disappointed at the absence of Pres. Joseph Smith. Evidences of God's favor, however, were not wanting. Individually we were blessed and not sorry we undertook the journey.

Conference closing Friday, after just one week's session, we left for Kansas City and Independence. Meeting Bro. Robinson at Kansas City, we were, in company with Bro. Ralph Smith and Sr. Hulmes taken, bag and baggage, to the hospitable, cheery and comfortable home of Bro. R——, where we were made to feel at ease and at home. Time will fail to tell of all the pleasant things we saw and experienced during our stay at Independence.

Sunday morning, though ill and distressed, we felt that we could not afford to lose our only opportunity perhaps of visiting the Saints' Sabbath School at that central place for the gathering of God's Saints. We answered to the call of Bro. Luff to preach at forenoon service. House full and we were physically strengthened and altogether blessed. In the evening Bro. J. J. Cornish of Michigan, gave us one of his unique addresses to a packed house.

Monday evening we listened to Bro. Alexander Smith.

Tuesday evening the writer occupied the stand again, and Bro. M. T. Short did so the following night.

Thursday we reluctantly parted from the friends who made it so hard to say good bye.

Zion is certainly beautiful for situation. Given a people who are able and willing to live by every word that has proceeded from the mouth of the infinite God; to obey the whole law; obedience to just rule and authority, and Zion will arise and shine and be able to show an example to the nations of the power and excellence that a people may attain unto who are willing to become workers together with him, as demonstrated in their physical, moral, intellectual and spiritual development; by which they not only may control themselves, but as an everlasting and unavoidable sequence move toward the final consummation of the dominion and possession promised by the everlasting God to the wise and the pure in heart.

Thursday evening, April 18th, found me at Shenandoah, Iowa, at the homes of my uncle, S. S. Wilcox, and also of Bro. E. C. Briggs, whom I found rapidly recovering from his recent serious illness.

Sunday morning and evening I spoke with liberty to Saints and friends in their neat chapel; also last evening, and was blessed.

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Monday morning I visited the Western Normal College at that place. Was introduced and invited to a seat with the "faculty" upon the platform, and requested to conduct the exercises and make a brief speech before the five or six hundred students present.

Several young men and women, members of our church, are here attending school. Their reputation is first class; standing, so the professors say, above the average in intelligence, application and moral deportment. The Reorganized Church is making a reputation in western Iowa.

Here—many years ago—I first put on Christ. Most sad and bitter has been the cup pressed to my lips in the ensuing years, but God is good and his mercy endureth forever. Were it not so all flesh would fail, and His presence none would behold. In him is healing and cure for every truly repentant soul!

The shadows seem to recline and the distance between the line where shadow and sunshine meet is growing less; less, thank God, much less! I am so thankful for the gospel and its ability to demonstrate its saving power.

This morning I reluctantly left my friends and am now penciling these rambling notes on my journey eastward "riding on a rail"—or two rails, I think I had better say—toward Lamoni, where I expect to arrive this evening.

M. H. BOND.

ANTONITO, Col., April 15th.

Dear Herald:—In the presence of a large crowd, five were baptized into the body on the 14th inst., at Manassa, Colorado. The confirmation meeting held in a private house densely packed, was indeed confirming. It was above the average. The five newly baptized members were joyous and glad. God help them to endure and conquer. Others are believing, but halting.

JAS. CAFFALL.

MIDDLESEX, England.

Dear Saints:—I feel that I should bear my testimony to the world. I was in darkness, but now see great light. How glad I am that I was ever permitted to see the latter day! When I think of how men of old fasted and prayed to see this day, it fills me with joy that I have heard the gospel. My Father has shown me many things in visions by His Spirit. How great His love to one so unworthy of it! I pray that I may be kept humble and faithful. The *Herald* is a great comfort to me. How glad I am to read the examinations of so-called christian science. O, may it do great good. How little we know the good the Mothers' Column will do far and near. I am so glad that the Christian Science question has come up. I am sure it is necessary to understand such things in this day of error and darkness. Dear Saints, I had been much troubled because of what I have heard of David Whitmer and the inspired records, and the Spirit told me to read it through, and when I commenced to read it, it made me weep for joy. I find it a splendid rendering, especially the Psalms; and it seemed as if the very heavens were opened to me and I saw a number that no man could number. Great was the peace that fell upon me; calm and holy the joy, like a long draught of something to my soul that satisfied my hunger.

When Bro. Newton first came here a bundle of wheat was presented to me in vision. Was ever there such ears of wheat! Then I knew there was some good for me to see. I humbly ask your prayers in my behalf, as I am afflicted with tumors and rheumatism; also on behalf of my mother, Sister Kemp, who has been confined to her bed seven years. May I be kept humble.

Your sister,

ELLEN CAHMAN.

FOUNTAIN, Mich., April 7th.

Bro. Blair:—Will you please advertise in the *Herald* the death of the wife of E. A. Shelly. She died March 31st, 1889, aged 44 years, 2 months and 15 days. She leaves a husband and eight children to mourn their loss. Funeral April 2d. Sermon by Joseph Shippy, of Hersey. She is a member of Sherman branch, baptized by E. C. Briggs, July 9th, 1871.

Bro. E. A. Shelley found a few verses in her sewing machine drawer after her death, which he would be pleased to have inserted with the above notice. They are as follows:

When old age comes creeping o'er thee,
And thy heart is filled with care,
If the heavens above are clouded,
And thou find no solace there;

If thy days be full of trouble
And the nights bring no relief,
And thy heart is almost breaking
With its heavy load of grief;

Should the loved ones you have cherished
Prove most cruel foes to be,
While your heart is sorely bleeding
Think then, think, O think of me.

AMANDA.

PHŒNIX, Miss., Apr. 14th.

Dear Herald:—I wish to say a few words for this latter day work. I can say I know it is of God, for I have sufficient testimony to know it is true. There are no Saints here, and we have not the privilege that some have of hearing the word of God preached. There never has been any of our preachers through here. We would gladly welcome an elder if one could come, for there are several here who want to hear preaching, and I have two married daughters who want to be baptized into our church. May God open up the way that some elder may come this way from General Conference, that my children may join the church while their faith in it is strong. We love the work of God, and have tried to raise our children to love it, though they have never heard a Saint preach. Will some one come here and preach for us awhile. We will do all we can to comfort him. We ask the prayers of the Saints that the gospel may be sent us.

We remain, husband and wife,

In the faith of Christ,

N. I. FULLER.

BUCHANAN, Mich., Apr. 15th.

Bro. Dancer:—Please send me one copy of Cruden's Concordance, for a Mr. Spencer who one year ago commenced investigating this great latter day work. He was an infidel, but I had sent some Heralds to his part of the county, three miles out of town, and he read some of them and thus became interested. He came to see me and remained all night; so next morning he wanted a Book of Mormon and took the *Herald* for six months. He then got the Doctrine and Covenants and the Apochryphal Testament. Yes, thank God, yesterday he gave me his name for baptism.

There are seven of us, Saints, who hold regular meetings every Sunday afternoon at three o'clock. Yes, thank God, by the help of Bro. Columbus and Leonard Scott, Hiram Rathbun and Willard Smith, the servants of God, and by the help of the Master the work is on the increase here in Buchanan, and all around Galien God is at work with his people. Thank God for his plan of salvation

I lived to be forty-nine years of age and never could see anything in sectarianism; but when I heard the gospel explained by Bro. G. T. Griffiths, it only took three sermons to convince me to become obedient to the commandments of Jesus Christ. God bless the work.

Your Brother,

JOHN SHOOK.

SOUTH ADDISON, Me., Apr. 10th.

Bro. Blair:—I held two meetings here last Sunday. Bro. Greene has been laboring here for a short time, and is very much liked. I consider the prospect good for the opening of the work here. I visited a lady last evening and administered to her. When leaving she asked for baptism as soon as circumstances would allow.

I overlooked the mailing of my report to the Seventy's quorum which I had prepared; also the following report to conference, until today:

I am happy in being able to say, that my lines have fallen to me in pleasant places. In all my efforts I have been hopeful for the success of the work on our island; but judging from present appearances, I would not like to predict when, in my opinion, the work will revive. For more than twenty years I have been trying to advance the work here and elsewhere and in doing so I have had much pleasure. I am convinced that had I, with my brethren, been more faithful and self-denying, that more good would have been done.

I am fully satisfied as to the authority under which I am acting; not one doubt has crossed my mind in connection with the work, since Bro. T. W. Smith pronounced the blessing in my confirmation.

Only one effect has been produced on me, in consequence of all that has been written or in any way produced against the Reorganization, *viz.*, it has made it more beautiful, consequently more lovely.

I have for a long time been looking forward to the time when I would have the pleasure of meeting with you. I still hope the pleasure will be realized. Yours in bonds,

JOS. LAKEMAN.

WEST FORK, Indiana, April 18th.

Dear Herald:—Br. Daniels and myself arrived here the 16th. We found all well, and he spoke last night to a quiet and interested congregation. We felt to rejoice that we were latter day saints. The work is onward in this part. Our debate closed April 7th. Our opponent was more honorable than most opponents are, but he would use some slurs. However, our moderator, Bro. Daniels, was equal to the emergency. We do not think our cause suffered and lost in the discussion, although Bro. Terry was one of the ablest of the Christian order and had been preparing for two years at least, and had his part all written out. But we took it off-handed and the saints felt well, and seemed to be energized to press forward in the good work. We baptized two after the debate; so the good work goes on in spite of the puny efforts of men. There is a better interest in the work than I have seen for

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years. We hope general conference will supply this district with laborers. I understand that the Brighamites are still here. We met them and offered to discuss with them, but they failed to come to time. So it goes. They made friends for us, and people have no excuse now. I am glad they came, for some of these old mossback sectarians would never have believed us, but now they are forced to admit it. We have been very busy this winter and spring in the work, but this is what we like. We rejoice to see Zion moving onward. We go from here to Birds Eye; then we would love to rest for ten days or labor in my neighborhood; but how can the ministry be idle when there are so many calls! May God send more laborers into the field.

Bro. Daniels is an energetic worker and a fair representative and spiritual minded man.

May this conference year be one of rejoicing for Zion's children, and may we all receive the Spirit of God to such an extent that we may all rejoice in the good work. I feel better since the conference of April 6th than for months. May God bless us all. V. D. BAGGERLY.

SPICKARDS, Missouri, April 6th.

Dear Herald:—You are ever a welcome visitor, bringing good news from many parts of the world. By you we hear of the progress of the church; how the honest ones are laboring and sacrificing to bring others to a knowledge of the truth. May their labors not be in vain. I doubt not the truthfulness of the latter day work nor of the final triumph of the church, for God is at the head. His purposes fail not and none can stay his hand. The work was opened here nine years ago by Bro. J. M. Terry. A number of others have labored here, principally Brn. Bozarth and Kinnaman, and last of all Bro. J. S. Roth preached four excellent sermons at Fairview school house. This is not as inviting a field as others, but still we hope it will not be neglected. Our numbers are but few, yet we hope others will obey and if they do not we shall reap our reward if we are faithful.

To-day I have often thought of the assembly that meets at St. Joseph. Where under the sun can we find another such a body of men, ambassadors for the meek and lowly Jesus? I pray that the Holy Spirit may be with them all through conference, that they may receive that strength and encouragement which they need to face a frowning world and labor for the Master the coming year. Success to the *Herald*.

LAURA MORRISON.

MCVEY, Ills., April 19th.

Editors Herald:—The discussion between Bro. G. H. Hilliard and Elder Layman, (referred to in late *Herald*), has closed. Bro. Hilliard ably defended the truth. The masterly way in which he handled the word will, we think, be the cause of some investigating.

Elder Layman came seeking a sign, and at the very first session presented Bro. Hilliard with a bottle of arsenic, telling him to take it and if it did not kill him he would join the "Mormon" church. The reply was, You are a murderer in your heart, and, that no murderer hath eternal life abiding in him.

Although King James' translation of the Bible was to be the standard of evidence, (other things taken for what they were worth), Layman did not offer to reply to the prophecies concerning the coming forth of the Book of Mormon, but in his summary said they had no more reference to the Book of Mormon than a cart wheel had to a state house; not telling what they did refer to. Those who came out for the express purpose of getting Elder Layman's rendering of those prophecies were much disappointed.

Elders Hilliard and Isaac M. Smith remained over Sunday, preached three sermons to attentive audiences. I am glad Br. Smith is returned to this mission. Sorry Br. Hilliard cannot devote all his time to the ministry. They do not think they can visit this part again soon; would therefore be pleased if J. W. Gillen could stop over and preach for us. He will find a stopping place with B. A. Morris and family, one and one-half miles from McVey.

In hope of eternal life.

MRS. B. A. MORRIS.

INDEPENDENCE, Mo., April 21st.

My Beloved Brethren:—I herewith send you the subscription price for the *Herald* for the ensuing year, that I may be assured of its unfailing weekly visits. I find it an absolute necessity to my happiness besides the great amount of knowledge and instruction I receive, the value of which is incalculable.

How very grateful I am that God has such valuable servants to guide and control the instrument whose influence and good instruction whenever received, tell for the advancement and encouragement of the work of God. What a grand conception was the idea of the Mothers' Home Column. There is no part of the work that I read with more interest and I presume it is so in all homes. The subjects written upon by Sr. Frances are full of good thoughts and are undoubtedly as instructive to the fathers as the mothers. Her selections are always wisely made, the writers of which seem to be endowed with a spirit which have the good of mankind in view. There is an untold amount of satisfaction in reading the letters of the brothers and sisters, especially those which disclose a meek and loving spirit—those which show an undying love for God and His work, and a faith that trusts him though troubles seem to be piled mountains high, and do, under wonderful adverse circumstances, acknowledge His wisdom, rely on His justice, remember His love and say, "Thy will be done, O God!" I have noticed many letters wherein such faith was exhibited. What a gift! What an endowment the gift of faith in the eternal promises of God is, and blessed is the child of God who is thus favored. However, God favors all his children. I am glad that I have received through Him a sufficient amount of knowledge whereby I could decide between truth and error, and as my knowledge increases, my faith in God and His work grows stronger. There is much comfort in a *knowledge* of the gospel, and I continually pray for its increase among the children of men. It is the first thing in my mind in the morning and the last at night.

God *is* good, and I find him more prompt in blessing than I am constant and faithful in performing my duty.

I pray that the Spirit of God my be very near us all at all times, that we may be guarded from doing evil and prompted to do right, that righteousness may abound more abundantly throughout God's heritage, and especially in the Church of Jesus Christ, in which I am your brother.

M. S. FRICK.

Official.

GENERAL CONFERENCE.

(Continued.)

MINISTRY REPORTS.

Elder *R. C. Evans*, of the Seventy, present, reports:

I have labored in the mission assigned me, the Dominion of Canada, under the presidency of Elder J. H. Lake. In all my efforts to present the gospel, the divine approbation of heaven has been mine to enjoy. My love for God's work has been intensified. The better I understand the more confirmed I am of its divinity. I have preached 274 sermons, presided over 57 prayer meetings, ordained 2 elders, 2 priests, 2 teachers, 1 deacon, presided over 2 elders' courts, solemnized 2 marriages, organized 1 branch, blessed 17 children, baptized 67 and confirmed 57. Have assisted to ordain, bless and confirm others. Have defended the work of the Master when called upon in public debate. I went, a stranger, to Waterford, accepted the challenge of Canada's Goliath—Rev. T. L. Wilkinson. God and true men stood by me and truth had a glorious triumph. Since the debate have baptized 37 there. The Saints have a nice church there, the property of one of the branch. I hope to fill well the design of my creation and rest with the pure and the good.

Elder *H. O. Smith*, of the Seventy, present, reports;

Upon learning of my appointment, I proceded to arrange my affairs so that I could take the field at once, and succeeded, much to my satisfaction in getting ready to leave for my mission, May 26th. From May 26th until September 25th, by request of Bro. Caffall, I spent in the Southern Nebraska district. I then returned home, attended the reunion at Missouri Valley and arranged my affairs for the winter, and on the 22d of October left home again for Central Nebraska district, where I have labored to date, baptizing five in Southern, and three in Central Nebraska.

While my record of baptisms is not large, I have labored constantly, most of the time in new locations where the gospel had never been preached. I hope the seed sown will eventually bear fruit, though I may not be permitted to gather it.

There is a vast field opening up in this district and it should have its share of attention from the conference. The people generally are poor in this world's goods, but as a rule, hospitable and kind. Have met with some opposition, and find that only by steady and persistent effort can we succeed in removing prejudice and gain the ears of the people.

Have preached in Wilbur, DeWitt, Mt. Olive, Freeman, Fairbury, Ellis, Wabash, Bennett and Nebraska City, in the Southern Nebraska district; and Clear Water,

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Petersburg, Cedar Creek, Oakdale, Stewart, Minneola and St. Edwards, in the Central Nebraska District. I have no request to make of the conference as to where I shall be assigned for the coming year, but shall endeavor to hold myself in readiness to go wherever the conference sees fit to send me, and shall ever pray that in all your deliberations you may be guided by the Spirit of God. This work is becoming dear to me, and when I look back over my ministerial labors I can say that, whatever my future may be, I shall look upon those few months as the one bright spot in my pathway in life, although my future may be obscured by clouds. But I still look forward to many happy hours to be spent in the service of my Master.

W. E. Peak, of the Seventy, present, reports:

Since last conference I have labored in the field assigned me, filling my mission to the best of my ability. I have preached at Council Bluffs, Crescent, Park's Mills, Underwood, Neola, Persia, Loveland's Mills, Woodbine, Little Sioux, Missouri Valley, Kingsley, Richland, Dakota, and in several school-houses. As a general thing I have had good liberty, better than in any year previous. I have baptized four, administered to the sick, etc. God has been with me in Spirit, which gives me a stronger desire to press forward than ever.

Elder *M. M. Turpen*, of the Seventy, present, reports:

I have labored in Decatur and Ringgold counties, Iowa, and in Mercer and Harrison counties, Missouri. Have met with the people about one hundred and forty times. Baptized two, confirmed two, administered to the sick a number of times. Have been blessed in my labor of love, for which I feel very thankful. Many say they will unite with us soon. All things considered the work is onward in this mission. I am at the disposal of the conference.

Elder *J. Arthur Davis*, of the Seventy, present, reports:

I give a report of my labors in the field assigned me, namely, Little Sioux and Pottawottamie districts: I can say that the Lord has blessed me abundantly in preaching and in other duties pertaining to my office. I believe that the greatest part of the field is as good as could be expected. I have baptized two, and preached one hundred and eighty-five times, and think I am safe in saying that I left quite a number believing. I also opened several new places with good results. Am quite hopeful of the future for this field.

Elder *J. Alfred Davies*, of the Seventy, writes:

I have confined my labors mainly to the Spring River district. Although hindered to a great extent on account of sickness, yet I have labored as constantly as my health would allow. Am hopeful of the future. Have confirmed two, ordained two and united one couple in marriage. The outlook is very encouraging, there is is great demand for the preaching of the word. The field being so large, it was impossible for us to supply the demand. I am at the disposal of the conference.

Elder *Peter Anderson*, of the Seventy, writes:

I returned to this field last May according to appointment, and have since labored in this Territory, as circumstances would permit. Our cause is onward. I am not discouraged and shall remain in this field if you think best. It would be a great advantage in this mission if we had the standard books of the the church published in the Danish language. I am still willing, and consider myself able to publish the books if wanted, but it is undoubtedly useless to mention it at present. Have baptized ten during the year.

Elder *T. J. Beatty*, of the Seventy, writes:

Since last conference I have been laboring in the field appointed me, namely, South Eastern Ohio, in the counties of Vinton, Athens and Hocking, but labored some in Wayne county, West Virginia. Have presided over the district the last year, and acted as Bishop's Agent. Have tried to do the best for the good of the cause. Delivered one hundred and twenty-five discourses, baptized seventeen, confirmed sixteen, blessed some children, and administered to the sick with some good results. My all is in this great latter day work, and I feel willing to do what little I can to help the best of causes.

Elder *John Smith*, of the Seventy, writes:

Since my last report, my labor, though small, has been chiefly in the Massachusetts district. Owing to business cares and duties, I have not yet been able to devote my entire time to the ministry. I am still willing to labor as circumstances will permit for the building up of the kingdom of God.

Elder *O. B. Thomas*, of the Seventy, writes:

Because of not defininely stating to the Twelve and the Bishopric, at the last conference, the amount needed for the support of my family, I was referred to the Bishop and the Missionary in charge, (Bro. Lambert,) who also attended to my ordination. When I gave to them the required definite estimate, the funds on hand did not warrant my taking the field. I have therfore done what local preaching I could and attended to temporal duties. I shall strive to do still more the coming season, and try to be ready to take the field whenever it is deemed practicable. I have baptized but three since my last ordination, June 18th, last, as directed by the conference.

Elder *J. W. Wight*, of the Seventy, writes:

My report since your last sitting to the present is as follows: I have preached one hundred and seven times, baptized six, held one discussion with a Utah Elder of two nights duration; subject, polygamy. Traveled some twelve thousand, eight hundred and sixty five miles, and in connection with my co-worker, opened up several new places. Find the mission an arduous and expensive one. My receipts from all sources have been $321.55, and expenses $328.93.

Though I "have married a wife," I can find it no excuse for idleness, but still feel a strong desire to reap with the ability I have at command. I trust you will remember this mission, and if deemed wisdom to continue us here, send some help. I am desirous of laboring where God and wisdom may direct.

Elder *H. N. Hansen*, of the Seventy, present, reports:

Since last conference I have labored in the Pottawattamie district, Iowa, with the exception of a little over two months spent in the work in Minnesota. I went to the latter field according to appointment of General Conference and the urgent request of missionary in charge there to labor among the Scandinavians. I found it hard to reach the ears of these people, they being satisfied with the religion of their fathers and much prejudiced against the faith of the Saints. However I did what I could to sow the seed to the few that would listen and trust that in time it may appear that some good was done. I am now presiding over the Pottawattamie district in which there is much room for labor and good prospect for the work. I desire the privilege to labor here the coming year if conference is willing. I have baptized three and confirmed or assisted in their confirmation, blessed little ones, administered to the sick and performed such other duties as fall to the lot of a minister and in my labors have realized the approval of the Spirit.

Elder *M. H. Bond* of the Seventy, present, reports:

Since your last session I have been laboring as per appoint in the New England mission. My work has been mostly in the Massachusetts district, a portion of last summer being spent in eastern and western Maine with a brief visit to New Hampshire in company with Elder F. M. Sheehy. I believe that I have endeavored to earnestly and conscientiously promote the interests of the work and the permanent good of the church which I am commissioned to represent. I have been greatly blessed of God by the direction and comfort of his Holy Spirit, though severely tried and perplexed at times while endeavoring to discharge the obligations imposed upon me by him whom I desire to fear more than any man.

We are gaining slowly in numbers (fast enough, perhaps) and in wisdom, we trust. We ought to if suffering would secure it. Concerning our needs as a mission, Bro. W. H. Kelley, in charge, will no doubt communicate. I want, however, to emphasize the fact that we have needs of an urgent character which, for the safety and progress of the work, I earnestly hope will be most seriously considered by this conference;—we need help and that speedily. May the Lord of the harvest guide, in sending more laborers into the great harvest field in the eastern country.

My faith in God and in his work is

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strong, and I desire above all things its progress. The great fact that it means salvation here and hereafter to every one that accepts, obeys and lives it, stimulates me to the preaching of the word and to press onward to effectual labor in the cause. My faith is in the Reorganized Church and that God is at the helm, and that those who are taught of God may discern between just criticism and a reckless spirit of fault finding, and a disposition or spirit to destroy that which they can not control. In the discussion and "reform" movement that is troubling some, I do not feel, so far as my observations will allow me to judge, but that the church will in the end show as between loss and gain a balance on the credit side; also that the criticism or denial of the Book of Doctrine and Covenants may serve to stimulate research and investigation of the revelations contained in it only to find—if earnestly and wisely seeking for the truth—that the government of God can not be revealed nor the church of Jesus Christ be built up among men without them.

Elder *W. T. Bozarth*, of the Seventy, present, reports:

During the last conference year I have labored in the Des Moines, Eastern Iowa and Far West, Missouri, districts. In each of these districts I find plenty of opportunity for preaching the word. In the Des Moines district Bro. W. C. Nirk is doing all he can as the president of the district and in local labor. Brn. William Thompson, G. Shimmel and N. Stamm have labored all they could and have done good service. The district has had some serious trials and I think should be carefully looked after by some one sent there who understands the law of the church and is not afraid to execute it. There are some splendid openings in the district. I labored but little in the Eastern Iowa district owing to other duties. In Grundy county, Missouri, I had good congregations, a splendid interest and some near the kingdom. I think that field should be looked after by all means. I have been greatly blessed the past year in presenting the word. I have baptized six, assisted in confirming a number of others, and blessed several children, and have administered to the sick with good results. I sat on two elders' courts, held two discussions, and performed such other labor as I could. Am still desirous of laboring on.

Elder *Willard J. Smith* of the Seventy, present, reports:

I submit a report of labor done in Michigan and Canada since my appointment to that field. I have tried to labor to advance the cause, and think good has been the result. The Master has stood by me while trying to unfurl the gospel banner, and, in consequence, I have baptized eighty-one persons, and confirmed the most of them. I have also administered in the ordinance of blessing a number of children, have ordained four persons and assisted in the ordination of others, have solemnized three marriages, and performed various other duties devolving upon me as a minister for Christ. I feel encouraged in the work and have no desire to lay my armor down. I like the field assigned me last year, and would be pleased to labor in the same field—Michigan and Canada—this coming conference year. However, if it is thought advisable to appoint me elsewhere, I am willing to labor wherever it is thought I can best serve the church.

Elder *W. M. Rumel* of the Seventy, present, reports:

I have tried to labor according to the strength received and as wisdom directed in the following counties: Sarpy, Douglas, Burt, Madison, Antelope, Knox and Holt. In many of the above places there is a good field which should be looked after. There is a large field in the western part of Nebraska, but in many respects it is a hard one. I have preached about one hundred and five times, and assisted in many other meetings. Have baptized five, blessed seven children and administered to a number who were sick, and in nearly every case relief was given. I have served the North Nebraska district as its president and Bishop's agent. In all my labors I have been greatly blessed for which I praise the name of the Lord. I expect to continue in the field if sustained, but would prefer to have my present field, as my financial condition will not permit of a change at this time. May the wisdom of God direct in all things.

Elder *Arthur Leverton*, of the Seventy, writes:

I accepted a General Conference appointment yet I have only been able to devote a small portion of my time in the ministry. I intended to labor the entire winter season, but could not do so very well without calling on the Bishop for assistance; and when I saw it reported through the *Herald* that some of the brethren in the field would have to be called home, I thought under such circumstances it would not be wise to make requests in that direction. If I could have spent my own money and it been accounted to me as tithing I could have liberated myself, but I knew this was not the order of things, so I said nothing about it; so under the general existing circumstances I have tried to do the best I could. I have preached in Zion, Chatham, Longwood, Glencoe, London and Strathburn. I have also opened up a new field in the township of Albrough, where I have preached in two different places, baptized four, and prospects are good for more to follow soon. I have also opened up a new field—with the assistance of Bro. Tyrrell—in the town of Wallaceburg where I am at present writing. The prospects are bright here for an ingathering at some future day. I have baptized ten and performed general duties.

Elder *T. Matthews*, of the Seventy, writes:

I have, by consent of Brn. G. T. Griffiths and E. C. Briggs, labored in West Virgina and Ohio. I am living on the line of the two states, and have calls for preaching both ways. I have preached in the following counties in West Virginia: Jackson, Marshall, Ritchie, Kanawha and Fayette; also in Jackson, Vinton, Athens, Hocking and Meigs, in Ohio. I have baptized but two persons, others doing the watering; ordained one teacher, and, in connection with Bro. James Moler, at Sand Hill, Jackson county, West Virginia, organized with nine members the Washington branch. I have blessed a number of children and administered to the sick with a marked degree of benefit. Have solemnized two marriages, and by request of those not of our church, I have been called to preach several funeral sermons. I have been greatly blessed at times in preaching the word of life, the good Father blessing me with his Spirit and making friends to the cause. The prospect is good for the future as far as I am able to judge.

Elder *James Moler*, of the Seventy, writes:

I have labored the past year, I think, to the best abvantage under the existing circumstances. I have preached in Franklin, Athens, Vinton and Gallia counties, in Ohio; in Jackson, Wayne and Cabell counties, West Virginia; and in Augusta and Rockingham counties, Virginia. Have opened up the work in twelve new places, preached 139 times, baptized 27, blessed some children and otherwise officiated in the ordinances of the gospel. Good liberty has been given to speak the word. I feel confident of the final triumph of the kingdom of Christ. I hope to be able to endure to the end. If it is thought wise I am ready for the field the coming year.

Elder *E. M. Wildermuth*, of the Seventy, writes:

I repaired to the mission appointed me as soon as possible and commenced laboring near Wheatville, Wisconsin, and continued until after the arrival of my colaborers, Brn. Short and Pender. I then pushed forward up the Kickapoo river and preached in Richland and Vernon counties, also in North Freedom, Sauk county, and Walworth county. Enjoyed a marked degree of the Holy Spirit and did all I could to advance the cause of the Master. Since arriving in Arkansas my labors have been blessed and I have baptized six persons and opened up a large field of labor and made many friends to the cause of Christ. I am at the disposal of the conference to labor in the ministry for the coming year. I prefer Arkansas as my future field of labor.

Elder *J. B. Lytle*, of the Seventy, writes:

Since last resport or during the past winter I held a series of meetings, assisted by Elder Silas Wadden, in the western part of Chase county, Nebraska, where an interest had previously been aroused through private preaching. We left them apparently quite interested, and returned again in about a month to continue our work, and found that the neighborhood was troubled with an epidemic among the children. Held one meeting and found the people in bad state to turn out. Returned home and commenced holding

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meetings in a new place just finished near home. Held a few meetings without interest, mostly on account of bad weather, closed with a promise to continue when the weather was more favorable. Expect to try them again soon. I have had some invitations of late to continue services and shall respond. I have preached eight times, baptized two, those being the children of Elder Madden.

My faith was never stronger in the latter day work than at present. While I have had to depend on testimony of the Spirit and the reading of the promises of the First Prophet which have had their fulfillment, I can testify by my own experience that the present prophet is a true prophet, for his prophecy concerning the elders who failed to lift up their voices and proclaim the gospel has had its literal fulfillment with me. Then woe unto me if I preach not the gospel.

Elder *Thomas Daley*, of the Seventy, writes:

I have labored in northern California and Nevada since last October. I was placed in charge of that mission by Bro. H. C. Smith, missionary in charge of the Pacific Slope. I feel that I have labored since last October all my body would stand without doing injustice to it. I walked over the Sierra Nevada mountains, carrying my valises, and preached over two months nearly every night and God has blessed my labors. I baptized twenty-three there, the most of them were grown up to manhood and womanhood. I held one discussion with an M. E. preacher which resulted in doing much good. Two of his members and two of the Seventh Day Adventists were baptized after the debate. I preached one funeral discourse, blest three children and helped to organize a branch there in Nevada. I went to Eureka, California, and preached there. I was there six weeks, baptizing seven more, making thirty souls that God gave me for my labor since last October. Previous to that date I only preached on Sundays, as I was engaged in mining; but since October I have labored constantly, and God worked with me and much good has been done. I never had such liberty in my life, nor such large congregations. I have left many more believing, and some are waiting their companions go with them. I solemnized two marriages, and administered to the sick, God blessing them in a miraculous manner. Glory be to God for the love and power He is manifesting through the gospel of Christ. I expect to have to go to work on the mine in April again, but I am in hopes to get in the field in two or three months. I pray God that such will be the case, for it is my desire to be in the field continuously. I can not say just here how much time I can put in, but I expect to be able to do more the coming year than the past; that is, it looks more favorable. If the conference thinks it wisdom to give me an appointment again I should like to have California and Nevada for my mission; however, God's will be done, not mine.

Elder *Thomas Taylor*, president of the English mission, writes:

I feel a pleasure in saying that the work in England is onward, as you will have learned from letters sent to the *Herald* from time to time by the brethren in various parts of the mission. Considering the difficulties under which we labor, we consider the work is in a very fair condition. Additions are being made from time to time, in various places, which gives us encouragement to go on.

Bro. William Newton has been quite successful in laboring among his relatives and friends since he has been in England. He has brought quite a number of them into the church. Bro. Newton had been in England quite awhile before I became aware of his arrival. He called on me somewhere about October last and remained two days and then went back to Broadclist to continue his labor. Of his labor in London, Plymouth and elsewhere, he has made you aware from time to time throuh the *Herald*. He called upon me again unexpectedly on March 12th, and I was surprised to learn that he is about to return home, having spent two days here. He went on to Manchester where he purposes staying until he leaves for home, which I understand will be in the early part of May.

It would be well to have an understanding in future in reference to missionary appointements to this country. In reference to Bro. Wm. Newton, I learned from him that he has not received the assistance in this country which he expected; while we have been under the impression that he was here on his own expense. I might have rendered him some little assistance out of the tithing and free-will offerings, but I had no instruction from the Bishop, the Twelve or the First Presidency, as to the terms of his appointment. Besides that, I only learned that he expected any help when he called on me March 12th.

I might say here, that in my opinion it would be better not to appoint missionaries to this country unless a proper understanding be had with those in charge as to what is to be expected from the Saints here.

The generally expressed feelings of the Saints in this country is that the church will best consult the interest of the work by refraining from appointing any one from America to this country until it can appoint a representative man to take the entire oversight of the work; and then the church will have to be prepared to sustain him to a very large extent. The Saints have as much as they can do to sustain their branch expenses. What we lack is not preachers but opportunities for preaching. These questions are considered fully at our annual conferences, and in my humble opinion, the church in America would do well to follow the advice given from those conferences. What is here expressed I desire to be understood as not intended by way of dictation as to what should be done, as I have the fullest possible confidence in the integrity of the First Presidency, the Bishopric, the Twelve and the Annual Conference. But I feel it is better to place things in a straightforward manner before you, so that all things may be prepared beforehand that no one become disheartened by disappointment.

Elder *William Newton* writes from Manchester, England:

Having been appointed at the last General Conference by your honorable body to labor as missionary in England, and having duly prepared myself for the undertaking, I left the dear ones and started on my journey May 31st, 1888, stopping with the London branch, Canada, laboring amongst the Saints and friends thereabouts to the best of my ability; after which I proceeded on my journey, arriving at Broadclist July 11th. I commenced to tell the people the story of the latter day gospel, and I can say truly that the Master has been with me and blessed my humble efforts, giving me all the liberty I could desire. I have kept no detailed account of the labors performed. It sufficieth me to say that I have spared neither means nor strength nor have I neglected any opportunity of presenting the gospel. My heart and soul have been in my labors and I still desire to spend my life, my all, in connection with this glorious cause. I have labored in the following places: Kansas City, Kansas; London, Canada; Broadclist, Tiverton, Lotnes, Plymouth, Stoke Canon, Bristol, London, Enfield, Ramsdean, Petersville, Hants, all in England. Also visited Bath once and Birmingham twice. I have visited and labored some in Machester, where I am am at present located. I have found the work in this latter place in good condition. Some of the other places mentioned require much labor, care and wise counsel. Since my appointment I have baptized forty-eight, solemnized one marriage and organized one branch. There are many investigating our claims consequent upon the truth I have made known to them, and I feel assured that if I could remain here I could, by the help of God, do a good work. But I am sorry to say that I shall have to return this spring for a time on account of my family; but do not wish to be idle. Therefore if you deem me worthy to labor in the vicinity of my home for a time I shall be pleased to do so. I expect to leave here in May next, and trust that the work in the English mission may be considered at the coming conference, for I believe the time has come when the Reorganized Church should be better known in this land, for there are many honest souls to be gathered here.

Elder *R. M. Elvin*, present, reports:

Immediately after the conference of 1888 I went to Nebraska and did gospel work at three different places. The latter part of May went to my field of labor, and for two months was actively and faithfully presenting the cause of the Reorganization in Utah and Idaho. There was an evident interest in our work at Samaria and Malad City. I shall make no attempt to report the condition of the work in that mission, expecting the president thereof

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to do so. While that field was not my choice, I was deeply pained at heart upon leaving it, and feel fully assured that while there I made friends to the cause. The latter part of July I received the painful intelligence from Pres. Blair of the dangerous illness of my wife and the necessity of my presence. Spent about two months caring for the suffering, during which I preached nearly every Sabbath, attended and took part in the annual Reunion, preached at Nebraska City and Shenandoah on my way home. Have since the first of December been actively engaged in missionary work in Iowa and Nebraska. At the Jack Wood's Schoolhouse, Pleasanton, and Magnolia, good can be accomplished by wise and continuous labor. Also labored in Otoe, Gage, Cass and Saline counties, Nebraska. And I never saw the prospect for good to the cause so promising and inviting as at the present. During the conference year I have availed myself of every opportunity to present the gospel principles of life and salvation vouchsafed by the Almighty for the redemption of the human family. Have administered baptism to nineteen and confirmed, blessed children, administered to the sick. Be it recorded in praise of God, that in many cases, a fulfillment of the promise has been immediately obtained, health and cure displacing suffering. God has been kind in giving the grace of his Holy Spirit in declaring the word unto the people, as well as in studying the word of revelation, and such evidences that sustain the claims of the gospel restored. With this increase of the light and power of the Holy Spirit, I perceive there is a greater degree of tolerance upon the part of the people, and a willingness to hear an explanation of the gospel. Have written in defence of our work to considerable extent. My personal health has been usually good, for which I am thankful. The outlook of God's work and the manifestations of His loving kindness all inspire me with greater hope and confidence in the final triumph of the gospel over every opposition.

Elder *J. Armstrong* writes:

I do not report myself a conference appointee, but as an elder to labor as circumstances permit. My labors have been in Southern Nebraska district mostly, and some in the Northern Nebraska district by request of Bro. Caffall. I have labored as circumstances would permit and have been greatly blessed with the Spirit; never had better liberty in presenting the word. Have baptized five and administered to the sick often. Have preached five funeral discourses. In all have preached about fifty times and have assisted in official duties in my branch. I can farther state that I am prepared for missionary work and ready and willing to abide the direction of the conference.

Elder *J. J. Cornish*, present, reports:

My report this year is small compared with that of other years. I have had a lot of district work to do, which has hindered me from doing as much in new places as I would wish; but I assure you that I have not been idle, for there is no time to waste.

Since my report at the last conference I have baptized forty persons and have administered in the ordinances of the gospel whenever occasion demanded. I have held two discussions with ministers of other faiths, which have and will result in good for the cause in that part. Everything in the district seems to be encouraging; many are investigating and some are coming into the church. The local officers as well as the General Conference appointees are doing a good work. Bro. F. C. Smith is willing to enter the field if so appointed. He is a good, faithful brother and could do much good with but little expense to the church. Should you feel like keeping me in the ministry I will try to do all the good I can.

Elder *E. Day Bennett*, present, reports:

I received a letter from Bro. Joseph Smith dated October 5th, 1888, giving me authority to proceed to Michigan and to labor enroute there. I left Dakota November 27th, visited the Saints at Sioux City, Iowa, spoke once to them, went to Dow City where I spoke three times from the pulpit in the Saints' Chapel. From there I went to the Little Sioux district conference held at Woodbine, Iowa, speaking there, after which made Lamoni a visit of four days, after which stopped one night at Galien, Michigan, arriving in Saginaw City December 21st. While at Lamoni I received a letter or certificate of appointment from the first Presidency for the field of Northern Michigan. I have labored in this district continuously since I arrived, except about two weeks which I spent in study. Have held about sixty-five meetings, baptized four, confirmed four, assisted in confirming two others, blessed two children, administered to the sick. Have been blessed in all my labor. I desire to continue in this great work.

Elder *J. D. Bennett*, present, reports:

I report a mission voluntarily taken with the consent and approval of the First Presidency and also without prospect or probability of any aid from the Bishop. I have been constantly in the field since June 1st, 1888, and have preached in Jewell county near Burr Oak, North Branch and Superior in Kansas; Guide Rock and Amboy, Webster county, Nebraska; and on Johnson's Creek, Pawnee, county, Nebraska; also in Clay, Republic, Washington, Marshall and Nemeha counties, Kansas. My labors in Washington, Marshall and Pawnee (Nebraska) counties were on entirely new grounds and much of it entirely among strangers. I found much prejudice at first in almost every instance and was twice locked out. Wherever I obtained a hearing I was well received. Two emissaries of Utah had passed before me and gave me no little trouble by passing along this route, preaching but once in a place, and when confronted with their true character denied not, but asserted that all so called Mormons believed the same doctrine, that Josephites being silent on polygamy and its concomitants for prudential reasons. I found here and there Saints that were all the name implies according to the test (Doc. and Cov., p. 224, par. 16) of the gospel rule. I traveled in my own conveyance. Have preached sixty-eight times, two funeral discourses, conducted one sacramental and two prayer services, and delivered one Fourth of July oration. Total seventy-four. Aided in organizing one branch. Ordained one priest, one teacher and one deacon. Cash receipts $13.80; traveling expenses $1.30, (including bridge fare; expended for wearing apparel $10.50. On hand $2.60, and have traveled twelve hundred and thirty miles. I have been an abstainer from tea, coffee and all intoxicants and tobacco for upwards of forty years and have but little use for flesh meat of any kind. I know the work is true. I love it, and feel well when in the field and shall be at the service of the church without expense to the church, just as soon as my wife can be provided for.

Elder *Henry Grim*, present, reports:

Having been appointed by the presidency and missionary in charge to labor in Northern Missiouri I would say that I have been constantly engaged in the field during the past year. In Sullivan county previous to my going there a year ago, the Reorganization had not been heard of; now there is a devoted band of Saints there who hold regular meetings and many others are interested in the faith. There are many calls for preaching in that region, and an active ministry ought to be maintained there if practicable. I have devoted myself to the work for life and am at the disposal of the body; but personally would prefer to labor in Texas on account of my health. It is requested that Bro. Duncan Campbell return there should it meet with your approval. I might say, however, that I would be glad to labor in that region with any capable elder during the early summer at least.

Elder *J. H. Condit* writes:

I have spent most all my time since February, 1888, in the Idaho mission. Have blessed four children, married one couple. Do not know how many times I have preached. Have administered to the sick and have been blessed both in preaching and administering. My labors in Idaho have been confined to Cassia, Ada and Washington counties. The result has been quite a loss to the Brighamite Church. There are some in all their wards who are posting themselves and fighting the Utah evils. I have tried to hurry none into the water, understanding that only the believers can be saved, and it seems to me that if his Satanic majesty ever owned a people or a country it is Utah and southern Idaho. But I know there are lots of good honest souls among them, and that God in his infinite mercy has called on his people to fish them out. Our loved brother, R. J. Anthony, was with us in this county quite a while last fall, and by his request I went with him to Utah, which did me lots of good, as he is an able counselor in regard to the things of the kingdom. God is certainly giving his elders favor in the eyes of the people

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in the western mission. Of course we are looked on first with suspicion, but that soon gives way to respect. But seed grows slowly in this country. You know it is very dry here and needs lots of water. While I have initiated none into the church, I feel that by the blessing of our God prejudice has been removed where there had never been any preaching done by our elders. Have opened the way for preaching in a good many new places. am willing to continue in this mission if thought best.

Elder *J. H. Lawn* writes:

Since my appointment I spent six weeks first in Monterey county in May and June, being asaisted by Brn. John C. Holmes and Jacob Smith of Long Valley, alternately, after which I spent my time at home till October fifth, when in company with Bro. Daniel Brown of Watsonville, I left my home, (Mulberry, San Benito county), and again visited most of the places where I had before been in Monterey county, and at this last visit I baptized five. We then came directly to this (Tulare) county; have done about all we could ever since we have been here. The good Lord has greatly blessed my feeble efforts and has added seventeen more to his kingdom in this county. Then to sum it up short, since my appointment I have preached eighty-four times, baptized twenty-two, confirmed seven of them, administered to several of the sick; sometimes with marked effect. Have blessed four children and married two couples. Our last conference wishes me continued in this district, which is also my desire if thought worthy and provision can be made for my family.

Elder *W. S. Pender*, present, reports:

In pursuance of labor assigned by your last session, on the 4th day of June I joined Elder M. T. Short in Wisconsin; since which time I have been engaged in the work continuously.

In Wisconsin I preached as follows: In Crawford, Sauk, Rock and Walworth counties, speaking eighty times. In Illinois: LaSalle, Will, Livinstone and DeKalb counties, speaking forty-seven times. *En route* to General Conference preached once in Lucas, Iowa, making the total number of efforts one hundred and twenty-eight.

When called upon, administered to the sick, assisted in confirming, and baptized seven. I have been signally blessed in presenting to the people what I know is the truth. I am willing to labor on, if you shall so appoint.

Elder *R. Etzenhouser*, present, reports:

I entered my field, the St. Louis district, June 15th, the earliest day possible.

Under instuctions of Bro. Gillen I spent nearly all the time in the city of St. Louis, visiting other points in the district as opportunity and the condition of my health would permit.

My labor has resulted in but eight baptisms. In St. Louis a number of members who had not attended services for years have become active and still others are being revived. A number of warm friends to the cause, and of good repute, are in attendance, and the situation is promising for the future. Though I would have been glad to have accomplished much more, I can say that I am content, having tried to perform my duty and be faithful. I am satisfied that but few, except those who have labored extensively in large cities, can justly estimate city work in many respects.

Both the city and district will require help from General Conference, otherwise defeat to the work is sure. With the necessary help from year to year for a time, the work can be maintained and developed. With Bro. Gillen as missionary in charge I have been entirely satisfied. Would go with him to any clime when expedient. In my ministrations I have been much blessed in many ways, and am willing still to labor in the work of God.

Elder *Hiram Rathbun*, present, reports:

Having been appointed by the last General Conference as a missionary in the state of Michigan under Brother Columbus Scott, missionary in charge, I have endeavored to keep him advised of my labors and my whereabouts from time to time, as seemed necessary.

I have devoted my entire time during the year to the work of the ministry, and have endeavored as best I could, to maintain the honor and dignity of the same; not only in the pulpit before the public, but also by a holy life, and a godly conversation; that by so doing, under God I might win souls and establish myself in the confidence of the Saints as sustaining the work assigned me. How well I have succeeded is not for me to say.

I have tried to speak in a number of new places and have been, in each place, well received. I have not been able to fill all the calls I have received. I have in my possession at this time letters calling for help, unanswered.

The results of my labors for the year seem exceedingly small. I have baptized and confirmed only seven. However I have assisted in the confirmation of quite a number of others. Have administered to the sick between twenty and thirty times.

The mission doubtless needs more laborers, more workers for God. To this end I am praying and looking to the Lord of the harvest to send more laborers into the field. I still hope to reap if I faint not.

Elder *E. L. Kelley*, of the Bishopric, present, reports:

Since the Annual Meeting of 1888, my time has been employed generally with work in connection with the Bishopric. However, in the prosecution of this work many things arise in the fields where I have been at liberty to visit, requiring no little part of the time to be devoted to regular ministerial work. This I have tried to meet wherever I could; not to too much neglect the special duties assigned.

During the year, under the special instruction of the committee appointed by the last Annual Conference, the Presidency, Bishop and President of the Ohio mission, I procured and had placed in the Cincinnati Centennial what, under the circumstances was practicable, are presentation of the work of the church as a pioneer in the early settlement of Ohio, and that work as now carried forward by this Reorganization.

The officers in charge of the Exposition seemed at least to appreciate the showing made by the church, as they paid the expenses of transportation both to and from the Exposition. Also at the Columbus, Ohio, Centennial, the work was again represented by placing in the hands of the proper officers, the publications of the early society, and the Reorganization, and outsiders supplied a copy of the large bromide picture of the temple which the church had sent to Cincinnati.

From what I was able to gather when present at the Exposition, the work done by the committee did much good in fairly advertizing the church in its position on certain questions to those who before had no knowledge whatever of it.

In the districts where I have labored, I have met with universal aid and courtesy from the general and local ministry and Saints and have found only too much to be done in each and every one. It is greatly to be regretted that more laborers can not be sent to some of the fields.

Elder *William. M. Gibson*, writes:

I have been laboring in San Bernardino county, California, preaching in schoolhouses, and where I could not get preaching have distributed tracts.

I also attended to branch duties, administered to the sick, preached five funeral sermons and performed many other duties. I was also in San Diego county; spoke in five school-houses to good congregations, and got five names for baptism. I will go to San Diego county as often as I can, as I believe good can be done in that part of the country. I wish to labor where I can do the most good. I am at the disposal of Conference as you may be directed.

Elder *H. C. Bronson*, present, reports:

I was appointed to labor the last year past in Southern Nebraska. I have filled that mission to the best of my ability, laboring at Wilbur, Palmyra, Wabash, Omaha, Nebraska City and Platte Valley. In Omaha I conducted a series of meetings in November and by the help of the local ministry I am sure good has been the result. I have filled other appointments at the same place, and can say the work in Omaha is in a flourishing condition. At Wilbur I conducted a discussion with, I think, good results and filled other appointments there. At Nebraska City I held a joint discussion which proved quite a help to the work there, as we were able to reach a great many people whom we could not otherwise have reached. I have baptized seven and attended to other duties pertaining to the ministry.

Elder *C. E. Butterworth*, present, reports:

Since last session of conference I have labored in the Galland's Grove district according to appointment. I have preached one hundred and fifty-five times, pre-

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sided over or assisted in conducting forty-five other meetings, baptized twenty-three, confirmed or assisted in cofirming twenty-two, blessed or assisted in blessing twenty-seven children, administered to the sick and performed other duties devolving upon an elder, such as visiting and encouraging scattered members and also writing a good many letters for the same purpose. In my labors I have been greatly assisted by the Holy Spirit. I desire to continue to labor.

Elder *John Hawley*, present, reports:

The mission assigned me was the southwestern mission, under the direction of I. N. Roberts. My first work after leaving the spring conference at Independence was in Iowa, preaching until August 15th, and visiting Plum Hollow Camp Meeting. From there I went to the Nodaway district, Missouri, laboring in that district till September 17th, thence to Texas, stopping at Webb City, Missouri, a few days; and then down in the Indian Territory, passing over the field I labored in last fall a year ago and preaching. I have baptized five, confirmed eight. I think the gospel should be preached to the Indians; but as they are a remnant of Judah I look for the greatest work of conversion of that people about, or a little before, the coming of Christ. My age and lameness prevent me from volunteering to take any mission from conference. I see plenty of work to be done in the district that I have moved into and shall labor all I can under the authority of the same.

Elder *Andrew Barr* writes:

I have labored in Northern Michigan, and have been much blessed in teaching the law of tithes and offerings, for which I feel thankful. Many of the Saints throughout this district are conforming to the law of tithes and offerings. The cause we love is onward and I feel much encouraged. I also have been called on to administer to the sick some fifty-four times, and our Father was pleased to give the desired blessing almost every time. To him be all the glory. I also blessed twenty children, ordained one deacon, married one couple and labored in several new places; which in the near future I believe will bring forth fruit. I am still at your disposal.

Elder *J. R. Evans* writes from Samaria, Idaho:

I left Cleveland, Iowa, my home, June 26th, 1888, for the Rocky Mountain mission; arriving at Brigham City June 29th. Did all I could in the interest of the cause while there, but being unable to secure a place to preach in, I left for the Malad district and labored there until called to Salt Lake City to look after the work there until the return of Bro. Anthony from the east. Since then I have travelled and preached continually. Was at Provo and Spanish Fork twice, and Salem once; at Union Fort twice; west Jordan and Murray in November, also in Salt Lake City. Since November 30th I have labored in the Malad district. The prospects are good in southern Idaho at present and the work ought to be vigorously prosecuted in this part. I think the time has come for the Reorganization to do all they can for the work here. The effects of the bad counsel given last fall by the Utah church authorities to its members prior to the election has plunged those who heeded it into worse difficulties than they were before. The tendency now is to infidelity with a large number of the people. Some have hope in the Reorganization. Bro. Anthony ought to be well supported in Utah and church government be better understood. I am at the disposal of the conference. I have baptized four.

Elder *Thomas Wellington* writes:

Since my appointment last spring I went to Illinois, and in company with Elder S. J. Salisbury commenced work. I spoke 35 times, and from there went to Missouri, spoke 40 times; thence to Iowa in company with Bro. Martin Turpen in different places. Spoke 49 times, making in all one hundred and twenty-four times and baptized 3.

Elder *James Brown* writes:

At the last General Conference I was appointed to the Pittsburg and Kirtland district. I can report improvement in zeal and conduct of the Saints in some localities, but the reverse in others. The openings for preaching are increasing, and it is hoped that there will be considerable of it done this coming season. The few who contribute of their means to the Bishop's agent do all that can be expected. Some fail to give at all, but are liberal otherwise, while some do nothing; some from inability, and some from non-disposition to give.

I have tried to labor in harmony with the authorities of the district and the president of the mission. In the world I could generally gain the ears of the people, and the general expression was that it is true if there is any truth in the Bible. On leaving I have been generally requested to return and preach to them. I was treated kindly by all and in every case kindly invited and urged to return. My faith is in the latter day work and I am willing to labor to build up the cause. Hope that I may be sustained in my present field. I have been blessed with the Spirit while proclaiming the gospel of Christ. Have also been blessed with good health. To God be all the glory.

Elder *A. Haws*, of California, writes:

Appointed to the Northern district of California, I commenced immediately and have labored all the time with the exception of a few days arranging for my mission. I have preached over one hundred times. I have traveled and preached in San Joaquin, Sacramento, Butte, San Francisco, Alameda, Contra Costa and Humboldt counties. Have been blessed with good liberty with few exceptions. A great amount of my labor has been from house to house, as the people would not come to hear; so I went to them as circumstances permitted. I have not baptized any as my health will not permit; especially when other able bodied elders are to be had. I have confirmed two, blessed one child, administered to the sick with satisfactory results with few exceptions. Have sold about forty dollars worth of books and publications for the Herald Office. I am ready to go wherever sent, but would prefer a mission with some able representative to the Sandwich Islands, on account of my health; because there are thousands of old Saints there. I can stay for a term of years as the church may direct and the Lord provide. I have written four long articles for the three principal papers of this county. These articles were in defence of our position. They have had good effect, as we have heard from them and felt the effects. My advice to all elders is to reach the secular papers as much as possible.

Elder *F. M. Cooper* writes.

During the past conference year I have been engaged to the best of my ability in the interests of the church, laboring in the field assigned me. My missionary work has been abridged by having local charge as president of the Northern Illinois district, the duties of which occupied most of my time and attention. While laboring in that sphere I have felt painfully sensitive of the delicate and complex character of the work believing that hasty and premature action means certain defeat of the ends aimed at; and that intelligent action, inspired by the spirit of the gospel, and a clear explanation and understanding of the law of God are essential to the permanent growth and normal life of the church. To say that I am satisfied with my own efforts, as a whole, would be untrue; but the duties hardest to perform, and most adverse to my personal choice, are those through which I have learned the most, and when I have felt the presence of Him who has promised to give us wisdom if we ask. The labors of the past year have deepened my love for the truth and for the people of God. The evidences of His providence and love mark the progress of the church, and bear witness of its ultimate triumph, if true unto itself and unto God. I would do violence to my own feelings if I did not say that the church is represented in the Northern Illinois and Southern Wisconsin district by a people who love the work, and whose upright love and loving faith bear witness of their fellowship with Christ. The complications of the past as active issues—at least—have passed away, and so far as I know, peace prevails throughout the church, and we have just reasons for looking upon the future with hope and joy. I record with pleasure my associations with Brn. Short, Pender and Foss, whose labors in the district were not only timely but appreciated. I have not kept an itemized account of sermons preached or labor done, but I have been busy in thought and act, according to my limited ability. Five, I believe, were all I baptized. I care nothing for office or official dignity as applying to myself; but I love this work for the work's sake; for the good it is capable of doing, and for the characters and souls of humankind. God speed the gospel's glorious work!

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Elder *Samuel Brown* writes:

Since last conference I have labored in the Canada mission under the direction of Bro. J. H. Lake. About April 25th I went to the London district; remained there till about the middle of November, during which time I visited most of the branches, setting before them the law of tithes and offerings. About six weeks of that time I was obliged to remain at home repairing and fixing my house, and doing work for others, by which means I was able to purchase a suit of clothes and sustain my family.

About November 15th, by request of the president of the mission, I came to the Kent and Elgin district. Have remained here till the present, doing what I could for the advancement of truth.

I have held 172 meetings, baptized 11, confirmed 7, blessed several children, administered to many sick with good results; also preached two funeral sermons, solemnized one marriage, and performed other duties which pertain to a traveling elder.

I have been greatly blessed by God's Spirit, and I find the revelation of 1887 to be of great help mentally and physically.

I desire to still labor on. The outlook for preaching in Canada is good.

Elder *Levi Phelps* writes:

I have labored in the following counties of Northern Michigan: Huron, Sanilac, Tuscola and Lapeer, to the best of my ability, and have been greatly blessed by the Spirit at many times. I have witnessed the power of God in a remakable degree in healing the sick. I have baptized twenty-six.

I am willing to continue in the field, and am at your disposal.

Elder *E. Delong* writes:

My labor has been in Northern Michigan, more especially in Bay City. I have baptized eighteen, assisted in organizing the Bay City branch, ordained two priests and one deacon. If it is your desire to place me in the field I am willing by the help of God to assist in rolling on this great latter day work.

Elder *D. L Shinn* writes from Clarksburg, West Virginia:

By an arrangement with the Bishop, I took the field about December 1st, and have given my whole time to the work. I have traveled principally in Ritchie and Calhoun counties. I have spoken fifty-nine times including a discussion of eight sessions of two hours each with Elder Archibald, of the "Disciple" order, at the close of which the large audience voted unanimously in my favor, and thus truth was triumphant again.

I have blessed sixteen children in the rounds and administered to the sick in three cases.

I reorganized, or rather aided in completing an organization already commenced of the Fairview branch, Calhoun county. I baptized seven; one in Ritchie, and six in Calhoun counties. I am willing to continue traveling. I have reason to rejoice and be glad in the work, because the Lord has so abundantly blessed with spiritual strength and liberty in preaching. The prospects are good; prejudice is giving away; truth is taking root, and ere long will bear fruit.

Communications.

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

WHO IS TO BLAME?

THE condition of our finances is, I suppose, owing to a failure upon the part of some to do their duty; for it is reasonable to suppose that ample provisions are made in the law for all necessities. Is it to be supposed that this failure is altogether upon the part of those whose duty it is to give? May it not be possible that there is a non-performance of duty upon the part of those who receive, as well as the givers? and that the present condition of our treasury is a warning to the ministry to be more diligent? I notice that the blame seems to be laid at the doors of the givers, or those who it is supposed should give; all articles on this question being addressed to them, as though they alone were to blame.

To some extent, they are; but it is seldom, if ever, that the few are at fault and the pulpit free.

Let us look this matter fairly in the face, and when we ask more diligence of the laity be willing to render more ourselves, lest when the Lord speaks we may be reproved, and possibly be punished. It is a serious thing to use the Lord's money unlawfully.

I do not mean to cast discredit upon the Bishopric, by claiming unwise expenditures which they could have avoided, for a man acting under an appointment can remain at home idling away his time, if he is so disposed,—especially if he is one high in authority—and it is hard indeed for the financial authorities to prevent such. This is true of all officers of the church. She is obliged to trust her servants, which trust they can betray, but woe unto those who do so. For one I am determined to be more careful.

HIRAM L. HOLT.

ALILA, Cal., March 22d.

Conference Minutes.

CENTRAL MISSOURI.

Conference met with the Alma branch, March 9th at ten a. m., J. B Belcher president, M. A. Trotter secretary. Minutes of last conference were read and approved. Elders Reports: Ware, Belcher, Carter and Trotter. Priest: W. Nuccol. Teacher: R. Hockings. Deacon: T. Curtis. Branch reports: Alma 31, 1 died, 1 received. A motion prevailed that the president of the district be authorized and requested to assist the authorities of the different branches in the district to set them in order; and when no branch authorities are to be found in charge of the branches, the president of the district shall take charge of the same. A motion carried that the chair appoint a committee of two to consider the advisability of holding a camp meeting in the district, the time and place to be considered in the report; committee to report at next conference. Brn. R. L. Ware and J. B. Belcher were appointed delegates to General Conference April 6th, 1889, at St. Joseph, Missouri. Bro. R. L. Ware was chosen president of the district for the next quarter and M. A. Trotter secretary. Conference adjourned to meet with the Alma branch on Saturday before the second Sunday in June, 1889, at ten o'clock, a. m.

CENTRAL CALIFORNIA.

Conference convened with the Deer Creek branch, Tulare county, March 15th, 16th, 17th and 18th, president J. B. Carmichael in the chair, J. A. Lawn secretary. An invitation was extended to all visiting members to take part in the conference. Elders reported: J. B. Carmichael, D. Brown, J. H. Lawn (baptized 20), E. S. Burton, H. Green, E. Holt and H. L. Holt. Priest, W. N. Dawson; Teacher, M. Clark; Deacon, A. Page. Bishop's agent's report: Received since last report $361.47, paid out $300.85, balance $60.62. Branch reports: Deer Creek 17; 9 baptized, 1 died. Jefferson 21; 1 baptized, 1 ordination. San Benito 32; no changes. Lone 18; 6 baptized, 1 received, 1 died. J. B. Carmichael and J. A. Lawn were selected president and secretary respectively, for the next six months, D. Brown assistant president. Resolutions were adopted asking the General Conference to appoint J H. Lawn and E. S. Burton to labor in this district. Upon vote of the conference T. J. Lawn was ordained to the office of priest. Two were baptized during the conference by J. H. Lawn and confirmed by D. Brown, E. S. Burton and E. Holt. Preaching by E. S. Burton, H. L. Holt, J. H. Lawn and E. Holt. Adjourned to meet with the San Benito branch, at Mulberry, on the 4th, 5th and 6th of October.

ST. LOUIS.

District conference convened in the Saints' meeting house, No. 2518 Elliott Avenue, St. Louis, Mo, Saturday March 30th. On motion Elder R. Etzenhouser was chosen to preside, and John S. Parrish was chosen clerk. Branches: Cheltenham 28, 2 removed; St. Louis 188, no changes. The other branches in the district failed to report. Elders J. Whitehead, W. O. Thomas, W. Smith, John Beaird, W. H. Jemmett and R. Etzenhouser reported. On motion elders R. Etzenhouser, W. O. Thomas and J. W. Gillen were chosen delegates to the General Conference. N. N. Cook, Bishop's agent's report for two months ending March 1st: balance due church Dec. 31st, 1888 $33 45; receivad since $274 50; total $307.95; paid out $153 55; balance $154.40. Three auditors examined the above report and found it correct. These reports were also approved by the conference. Adjourned to meet at St. Louis, Mo., Saturday evening, July 6th at 7 o'clock for business, and on the following Sunday for worship. Preaching by elders James Whitehead and R. Etzenhouser.

FORSTER.

A conference of the above district convened at Forster, New South Wales, on Saturday, February 16th, Elders J. W. Wight and John Wright presiding, C. S. McLaren and R. McLaughlin secretaries. Minutes of previous conference read and approved. Branch reports: Wallsend 38; no change. Hamilton and Newcastle 16; 1 removal, 3 ordinations. Forster 56; 5 baptized, 1 died, 6 ordinations. Nambucca 42; 2 ordinations. Spiritual condition good generally. Officials present and reporting: Elders: J. W. Wight of the Seventy, (baptized 4). John Wright, Alfred Loving. Priests: Laurity Anderson, Charles Avery, W. Ballard. Teachers: A. Mills, John Flood. Deacon: W. Taylor. Bishop's agent, (John Wright), acknowledged the receipt of his credentials from Bishop Blakeslee. and reported: Receipts £164 4s 9d; paid out £136 16s; balance in hand £27 8s 9d, which report was duly accepted. The resignation (by letter) of George Ballard as president was accepted, and on motion Elder Alfred Loving was unanimously elected to fill the vacancy. District officers A. Dickinson,

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assistant president, George Lewis and C. McLaren, secretaries, were sustained. In response to an appeal by Bro. Wight to the ministry present, Bro. Loving proffered to devote three months of the year to the "field," after which it was resolved that the branch should duly request said brother to do so. Resolved that our next conference should convene in February, 1890, to be annual and during each successive February. During the session of conference Bro. J. W. Wight preached on three occasions, and Bro. Loving one, with much liberty. A young sister was baptized. A confirmation and fellowship meeting was held Sunday Afternoon. Adjourned to meet at call of president or missionary of district.

SOUTHERN CALIFORNIA.

Conference convened at San Bernardino, March 15th. The president and secretary being absent Elder Heman C. Smith was elected to preside, S. Wright and E. J. French secretaries. The following branches reported: San Bernardino, Newport, Laguna and Los Angeles. Elders reporting: Joseph Smith, H. C. Smith, J. F. Burton, D. L. Harris, W. M. Gibson, E. J. French. Priests: A. E. Jones, W. Pickering, S. Wright, J. A. Anthony, C. S. Hendrickson, and Teacher J. Baldwin. 24 baptisms were reported. The Bishop's agent reported. The signification of the word jurisdiction in a resolution passed by last conference was, by Bro. Burton, stated in a resolution to be that the Sunday School Association was under the supervision of the officers of the church. The officers of the church, mission and district were sustained by the conference. Bro. H. C. Smith was voted as delegate to General Conference. The afternoon session was taken up by the Sunday School Association. A very encouraging letter from Bro. W. W. Blair of past success and bright prospect for the future was read. Letters of condolence were authorized by conference to be written to the family of the late Bro. J. R. Badham; also to the *Herald*. It was voted by conference that the delegate to General Conference be authorized to vote as he saw fit. Adjourned to meet at San Bernardino, October 4th, at 10 a. m.

DECATUR.

Conference was held at Lamoni, Iowa, March 9th and 10th, 1889, H. A. Stebbins presiding, S. D. Shippy clerk. Branch reports: Lamoni 619; 7 baptized, 3 received, 2 removed, 4 died, 3 marriages. Davis City 82; 17 baptized. Greenville 39; 4 baptized. Pleasanton 114, 5 baptized, 7 removed, 2 died, 1 marriage. Lucas 200; 4 baptized, 3 died, 1 ordination, 1 marriage. Centerville 21; 3 baptized. Lone Rock 63; 3 baptized, 1 expelled. Allendale 62; 1 baptized, 4 received. Branch presidents reported. W. N. Abbott, Davis City; J. McDiffit, Greenville; W. Anderson, Pleasanton; A. S. Cochran, Lamoni; J. Johnson, Lone Rock; R. Archibald, Centerville; J. Watkins reported Lucas branch by letter. L. W. Powell spoke of the condition of the work there and J. W. Johnson stated how it was prospering at Allendale. Elders W. W. Blair, J. R. Lambert, J. Landers, M. H. Forscutt, D. Campbell, M. M. Turpen, C. H. Jones, R. S. Salyards, O. B. Thomas, J. A. Snively, H. N. Snively, J. Johnston, J. W. Johnson, S. V. Bailey, T. Wellington, S. Ackerly, H. Bartlett, C. J. Anderson, O. J. Bailey, H. Church, E. Lovell, J. Boswell, and Priests Shippy, Powell, Lovell, Wahlstrom, T. W. Williams and Joseph Brown reported in person, and Elders Elvin, Morgan, Baggerly and Izatt by letter. The president appointed L. W. Powell, V. White and H. R. Harder as committee on report and books of Bishop's agent, D. Dancer. They subsequently resported as follows: Balance last report $1,134 79. collected in the district $1.490 65, received from Bishop $745.05, total $3.370.49. Paid the ministry $3,010 05, to the poor $153.88; balance $206.56. The committe appointed at last conference to consider the advisability of having a district Sunday School organization reported having decided in favor of having one, and that they were proceeding with the effort to organize, and were to meet again Monday morning; T. W. Williams, M. Walker, H. Birchell committee. Concerning the camp meeting that is proposed to be held at Davis City the coming summer or fall it was resolved that Brn. H. A. Stebbins, W. Anderson and O. J. Bailey be a committee to carry out the designs, and that they be authorized to choose two others to assist them. The following were chosen as delegates to General Conference, and they were instructed to work and vote for the session of 1890 to be held at Lamoni: L. W. Powell, R. Johnston, M. M. Turpen, W. Anderson, W. Hudson. Alternates: C. H. Jones, J. Johnston, J. Hammer, T. W. Williams and R. Archibald. On Saturday evening there waa preaching by H. R. Harder, assisted by J. W. Johnston; on Sunday morning by L. W. Powell, assisted by T. W. Williams; on Sunday evening by C. H. Jones, assisted by O. B. Thomas. The afternoon prayer meetng was a time of rejoicing in the Spirit of God. The president of the district had charge. Adjourned to meet at Allendale, Missouri, June 8th, 1889.

Miscellaneous.

CONFERENCE NOTICES.

The Southern Michigan and Northern Indiana district conference will be held at Galien, Michigan, June 8th & 9th, 1889. The missionaries in the district, Willard Smith and Columbus and Leonard Scott will be there; also Bro. E. C. Briggs or Bro. Gomer T. Griffiths, perhaps both. We announce it early, so that each and all may be without excuse, but get a good ready and attend. The other missionaries in the state are specially invited to be present.

HIRAM RATHBUN, *Dist. Pres.*

MARRIED.

MOLER.—JEFFERS.—At the residence of the bride's parents near Vale's Mills, Vinton county, Ohio, on March 6th, 1889. Bro. Hyrum E. Moler, of Limerick, and Sister Myrta Jeffers. Elder Thomas Matthews officiating.

DIED.

HOPKINS.—Joseph Allen Hopkins was born near Washington Corners, Alameda county, California, August 22d, 1860, and was baptized and confirmed in that vicinity, June 25th, 1871, by Elder W. W. Blair. In the spring of 1872 he, with his parents located in the vicinity of Lamoni, and on the 4th of March, 1880. he was united in marriage with Miss Fannie L. Smith, who now, with their two children, survives him. In 1882 his health failed seriously, and in 1886 he, with his family, went to Oregon, hoping for its restoration, and recovered so far as to be able to engage in active business at Glendale.

Last November, for two nights he watched with and waited upon a sick man who, it was afterwards found, had the small-pox. Bro. Hopkins soon after was takan sick and had the symptoms of that disease, only that eruptions did not come out. The disease seemed to spread inwardly, and he rapidly failed and wasted, till death seemed near. His sufferings for near three months were great and constant. At length he was strongly impressed with faith that the Lord would bless him with divine aid if the elders would administer to him the ordinance of anointing with oil and laying on of hands with prayer. Bro. Henry C. Smith was called, and immediate relief came. In answer to the ministrations the pain left his head. The hopes and joys of returning health and vigor continued till the 24th of March when himself and family took train for Lamoni. On the way here, they were detained at Grand Island, Nebraska, for twelve hours. There he contracted a severe cold which laid the foundation for the sickness that terminated in his death at about nine o'clock on the eveping of Wednesday, the 17th of April, 1889 Death came to him in the fondly loved home of his parents, surrounded by his constant, affectionate wife, his little children, his devoted brothers and kindred and numerous kind and cherished friends and neighbors. This his soul had prayerfully desired when far away on his sick bed in Oregon. Heaven favored him and granted this desire and prayer of himself and his family and friends. A few days after his return, when talking with his father, who was then at his bedside waiting upon him, he said; "My happiness is now complete!"

During his lifetime he suffered much through accidents which occurred to him, and at one time he was sorely afflicted with inflammatory rheumatism, and was healed of it finally by the administration of the elders. He also was healed when crushed in the wheels of a Gang Plow. At these times he exhibited great faith and complete confidence in God.

He was of generous heart and kindly disposition, and made and retained many friends.

A large concourse of relatives and sympathizing friends and neighbors attended the funeral services at the Saints' Church, Friday, the 19th. He was buried in Rose Hill Cemetery. The funeral sermon was preached by Elder W. W. Blair, assisted by Elder J. W. Gillen.

LAMON.—At Frankford, Philadelphia, March 30th, 1889, Sr. Edith Lamon, widow of the late Elder Lamon, aged 81 years. She was buried April 3rd at Washington Square burying ground, Philadelphia. Sister and Elder Lamon were members of the old church for a number of years. Elder Lamon died out of the Reorganized church but Sr. Lamon was a strong adherent to it, and believed that Bro. Joseph was the successor to his father. She died in the faith of the gospel of Christ with a glorious hope of the resurrection and reign on the earth. Funeral services by the minister of the Church of the Beloved Apostles.

WEAVER.—At Kay's Creek, Utah, April 6th, 1889, our dear sister, and beloved wife of Bro. John Weaver, aged 67 years. She obeyed the gospel as taught by the Utah elders in her native land—England—in the year 1849. But after emigrating to Utah, the promised Zion, she met with the same disappointment that thousands have met with, but with a glad heart she, in 1871, (May 9th) heard and received the message of salvation as taught by the Reorganized church, receiving baptism at the hands of Elder E. C. Brand. Every elder that has traveled in this mission can testify of the goodness and faithfulness of this noble Saint. And the host of sympathizing friends that followed her to the silent city of the tombs is a witness of the high esteem in which she was held. She leaves a grief-stricken husband and several grown children to mourn the loss of a kind mother, a gentle wife and a noble Saint. May the great Physician pour in the healing oil! Funeral services by J. C. Clapp.

STREETER.—Of old age, near Magnolia, Harrison county, Iowa, February 22d, 1889, Sister Lucinda Streeter, aged 80 years and about 4 months; having outlived her husband, Caleb Streeter, one year, one month and one week. She was born October 16th, 1808. She had long been in the Church of Christ, having united with the old church in Vermont. She was truly a Saint, and died in full faith. She had been nearly blind for many years.

Gone to that land where the Saints are at rest—
The next, better world, where assemble the blest;
To sing with the ransomed the heavenly hymns,
Where truth is triumphant and light never dims;
Where music that far beyond earthly compare
Rejoices the soul on its entrance there;
Where no strong delusion of devils or men
Can enter to tempt into pathways of sin;
Where the flowers that bloom and the zephyrs that blow
Are fairer and sweeter than mortals can know.
Her faith never faltered nor strayed from the light,
And firmly she stood by the truth and the right.

CHAS. W. LAMB.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 11, 1889

"COME UP HIGHER."

A BROTHER in writing to the HERALD states, among other excellent things, that he "has many things to learn."

Such is true of the wisest man living and of all of us. It suggests not only present but continual self-examination and that, too, not of a careless but of a rigid character, with a determination to be impartial with one's self, and a view to the elimination of all unrighteousness, selfishness, bad temper and habits, and self conceit.

When persons are satisfied with their present status of attainment, (which is one phase of being "at ease in Zion"), they are in a decidedly dangerous condition. Such a state is strongly suggestive of self-righteousness which not only exposes to the enemy's attack, but also grieves, repels and drives away, rather than invites, the presence of the Holy Spirit, so necessary to growth and development.

It is probable that every Saint is, and for a long time to come will be, far enough below "a perfect man;" "the measure of the stature of the fulness of Christ;" "a lamb without spot and without blemish," to justify the folly and absurdity of discontinuing prayerful and earnest efforts to "rule" their spirits and "have salt" in themselves.

As we think of the purposes and objects of the work of Christ, we feel to urge upon all the workers, male and female, that they continually remember that the gospel is designed to bring humanity up to the standard of godliness as revealed in the life and character of Jesus Christ. Let us not forget that the best type and example of mankind is not our true ideal; that such at best is incomparably below Jesus Christ, the perfect and glorified One.

With the object of becoming like him we should not, in the remotest sense, hold any man's person in admiration. Nor should we flatter men or unduly praise their efforts. Men working for the good of humanity and the glory of God deserve a proper amount of encouragement when they have the hard, common sense to receive it simply as such; but the individual who labors for God and Christ will not seek, nor should he be given that which contains the least semblance of adulation. —"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3.

"Watch and pray;" "take heed to yourselves;" "be ye perfect even as your Father in heaven is perfect," were the injunctions of the Great Teacher when personally present with his people.

Recognizing our comparatively slow progress, his loving kindness, while pointing to the teachings of his word, bids us through the voice of his Spirit to "Come up higher," and be daily more like him by being transformed into his image.

It is folly to deceive ourselves; we can not hide from God the intents and purposes of our hearts, because he *searches* them —his Spirit is a discerner of the thoughts and intents of the heart; and the faithful and discerning of God's people will also be able to recognize hypocrisy, and deception, and improper motives, wherever exhibited.

We shall do well to rise above every ignoble, unworthy and unmanly act. If God is perfect he must despise meanness in every shape and form. Rugged honesty and genuine sincerity are what he calls for, and without them we shall not—can not—be accepted of him. His commendation of Nathaniel was that he was without guile,—there was no deception or sham in his character.

The observance of the golden rule and the additional command of Christ "Let your conversation be yea, yea, and nay, nay"—or in other words, Say just what you mean, and mean just what you say—nothing more or less, are indispensable requisites to, and integral parts of, godliness and true manliness in character.—"For not he that commendeth himself is approved, but whom the Lord commendeth." —2d Cor. 10:18.

PERSECUTION IN WALLACEBURG.

BRETHREN Leverton and Tyrrell who have of late been preaching in Wallaceburg, Ontario, are met by sectarian hate, and the villification of foul-mouthed bigots who pervert not only the intent, but the very language of the public records and published documents of the Reorganized church so as to make it appear that the church, its presiding officer and others, advocate and apologize for polygamy and its like! Such shameless audacity and foul dealing are enough to provoke bitter retaliation and kindle the fires of wrath. Base and false and vile, an outrage upon common decency and fair dealing, it is not surprising that our brethren reply to their enemies with strong, hot words, as well as with conclusive proofs and irrefutable arguments.

And yet, the only proper means to use on such an occasion is the "two-edged sword" of truth, wielded in the spirit of wisdom and love, thereby teaching and exemplifying the truth as it is in Christ and his work.

The excellency of the work committed to the Saints is never seen so clearly and felt so powerfully as when, assaulted by all the craft and cunning and bitterness of its enemies, the Saints—ministers and members—reply in the Spirit of the Master, rendering good for evil, refuting error with truth, blessing those who persecute, and in love seeking the good of those who would do harm. Under these conditions the moral superiority of Christ's truth and Christ's disciples is manifest with telling effect. Then it is that, amidst appaling midnight darkness, the beauty and worth of the "city set on a hill" is seen in the goodness and splendor of its gladening, saving light. Brethren, sisters, "let your light so shine before men that they, seeing your *good* works, may glorify your Father which is in heaven;" and bear in mind that the greater men's darkness, the more they need the light of Christ through you and in you.

INAUGURATION CENTENNIAL.

THE celebration of the inauguration of Washington April 30th, 1789, was a pleasant and instructive affair in Lamoni, and, all things considered, was generally attended from town and country. The speeches of Prof. Gunsolley, Rev. E. H. Gurley and Elders J. W. Gillen and H. A. Stebbins were well chosen and entertaining. The choir and band did well, and the school children's parade was excellent and cheering. The best of order prevailed.

The times when men were governed without their expressed consent, but at the will of dictators and despots and arrogant priests, were displayed in a manner to "stir a fever of indignation" in the souls of lovers of liberty and equal rights. The golden worth of those who saw and suffered the wrongs of official usurpation and tyranny until, impelled by a mighty, innate sense of inborn right they resisted the evil,

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and lifted government to its proper plane, was portrayed in patriotic words of cheer and promise. All felt proud of America and her heaven-born institutions, and the day and its exercises served to arouse and intensify the love of God and man and country in both old and young.

Parents, puplic spirited people, and those having in charge the education and training of the young, will find no better occasion than the one just past, with which to impress favorably and forcefully the rising generation with noble aspirations and worthy purposes. Men and women who have no heart and give no help in this direction are to be pitied—but not trusted—for they live far beneath the privileges and duties of patriotic citizens.

"Great God! we thank thee for this home,
This bounteous birthland of the free;
Where wanderers from afar may come,
And breathe the air of liberty!

"Still may her flowers spring,
Her harvests wave, her cities rise;
And yet, till time shall fold his wing,
Remain earth's loveliest Paradise."

THE CATTLE KING OF THE FUTURE.

"The 'cattle king' of the future will be found 'at home' on the ranch, in a commodious, comfortable house, surrounded by beautiful lawns, shrubs and flowers, and a thrifty orchard near by. His carriage horses will have a comfortable barn and there will be well built and commodious stables and sheds for the breeding stock. Also within reach will be fields in which will be found growing all the necessary fodder and other 'truck.' The pastures will be well fenced and the stock will be improved breeds."—*Texas Live Stock Journal.*

Whoever considers how rapidly the available public lands of North America are being settled, can readily see that raising stock upon the western plains, after the manner of the past, must presently come to a halt, and that the manner indicated in the above clipping will take its place. The "ranges" on the plains are rapidly "giving out," for the reason that most of the feed obtained on them results from annual seeding, and that the excessive feeding so common of late years prevents such seeding.

The loss in this direction will be more than compensated by the better and more humane methods of rearing and feeding stock on farms where they can be watered and fed and housed in a kindly way.

"The merciful man is merciful to his beast," is sometimes quoted as scripture—which it is not in letter, yet is thoroughly so in sentiment—but the scriptures do say that "A righteous man regardeth the life of his beast," and this implies equally as much.

In the "Holy Scriptures," translated by Joseph Smith, the seer, we have these beautiful, humane sayings, in which man is held to be accountable for the manner in which he treats both man and beast:

"And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man."—Gen. 9: 8–13.

By this it is clearly seen that the Lord requires of man kind treatment toward all he is made steward over. Many times the sufferings of stock raised on the plains is simply barbarous for want of food, water, and shelter from bitter cold, driving winds, and extreme storms of snow and rain. It will be a better day for man and beast when the latter are wisely cared for on the farm. This done, the morals of man and the comfort of his stock will be largely increased, and the solid wealth and well being of the land be greatly enhanced.

Stock raising, wisely conducted, has ever been the safest, pleasantest part of human life, and usually yields ample returns; and so it is, that those who give to their stock the best treatment secure the best returns. Good treatment and kind dealing blesses both receiver and giver even toward the lower orders of creation.

AT the closing of the conference of the Mormon Church, George Q. Cannon read statistics of the church which has nine apostles, 75 patriarchs, 3,719 high priests, 11,805 elders, 2,065 priests, 2,282 teachers, 11,610 deacons, 81,889 famlies, 115,915 officers and members, and 49,902 children under eight years of age, a Mormon population, old and young, of 153,711. The number of marriages in the six months ended April 6th was 530; the number of births, 2,754.; new members baptized, 488; excommunications, 113.

In closing his address Cannon said that he was sorry to hear of young men going away from Utah to take up lands. The Saints had been called together here to build up Zion, and this scattering must be stopped.—*Idaho World.*

THE following clipping from a California paper reached us some time ago, but its publication was overlooked:

TERRIFIC HURRICANE.

AUCKLAND, April 4th.–The hurricane of March 15th swept the Tahiti Island with terrible, disastrous effects. The capital city was totally submerged. The loss of life is enormous. Thousands of natives were swept away and drowned. One hundred houses in Papeite were carried away, and the public buildings ruined. Devastation spread everywhere. Some people managed to reach the high lands and escaped the flood, but the number who perished is beyond present calculation. The crops are destroyed, and the people who escaped the flood are confronted by the danger of a famine. Great havoc on Tonga Island is reported, and thirty lives have been lost.

EDITORIAL ITEMS.

IN this issue will be found a letter from "Herald Reader" in which he takes to task the *Juvenile Instructor*, edited by George Q. Cannon, and exposes what appears to be a pitiful fraud or an inexcusable oversight on the part of the publishers of that paper. Charity requires that we think it the latter, though "it looks very like a whale!"

President Joseph Smith wrote us from San Bernardino, California, the 18th ult. He is doing well, moving forward in the Master's work, and will soon visit localities farther north and east.

Mr. Louis Leist writes from Morris, Grundy county, Illinois, that he has been blessed in the investigation of the faith of the Latter Day Saints, and rejoices in the light it has brought to him. He is fifteen miles from the branch at Braidwood, Illinois, and desires the address of the president of that branch that he may arrange for baptism.

Bro. W. W. Hodge of Beaver Falls, Pa., writes as follows: "I was requested to send word to the HERALD for the Saints to pray for Sr. May's daughter who is afflicted."

"Joseph the Seer." We regret the delay in publishing the revised and enlarged edition of this work. Many have already ordered it, and we can only say to them and others that it will be forthcoming as soon as can be, and when published due notice will be given.

Brn. M. H. Bond, F. M. Sheehy and H. O. Smith, after spending a few days in Lamoni, have gone on to their respective fields of labor. May heaven prosper them greatly.

Sisters Betsey Pierce and Adelia M. Clark, mother and daughter, of Rehoboth, Mass., the former aged eighty-five years, send funds for the missionary field. Sr. Clark askes prayers in behalf of her aged mother who has been confined to her bed since September 1st, 1886. They have manifested their faith and interest in the cause by their works. We trust the request will not escape attention.

Sr. Minnie Lemon, now of Bennett, Nebraska, desires us to announce her change of address, having lately removed to that place from Sioux City, Iowa.

Sr. Mrs. Ella Myers of Fairbury, Nebraska, writes, making mention of a scurrilous reference to the faith in a public lecture in the M. E. Church at that place. There was no opportunity to correct the statements made, but she feels impressed that such will be brought about in its proper time.

Pres. Joseph Smith wrote from San Bernardino, April 23d, as follows: "I now think of going to Santa Ana next week for a few days; thence to Los Angeles, San Francisco and Utah. Have not heard from the 'tent' yet. Suppose it is going at Santa Ana this week."

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Six have been baptized of late at Lucas, Iowa, by Bro. Lorenzo Powell, and the branch at that place is prosperous.

Sr. N. V. Pearson writes from Haman, Gonzales county, Texas, that some of the Christians (Disciples) with their minister desire Elder J. A. Currie, Jr. to go and preach to them. They promise him their meeting house and a home as long as he will remain. Sr. Pearson desires Elder Currie to write her concerning the matter and she will then arrange it in detail.

The following from a card dated Otsego, Michigan, April 10th will be of interest to those whose orders for "Seventh Day Adventism Renounced" have not yet been filled. We expect to supply all orders later on: "Your order for books will have to wait until my husband gets home. * * * Mr. C. will return in three or four weeks and attend to his book business. Mrs. D. M. Canright."

A Mr. W. E. Rush, of New Freeport, Greene county, Pennsylvania, sends for church publications, and he desires the names and addresses of some of the active elders in that region. Brethren Griffiths and Briggs can aommunicate with him.

Bro. N. A. Boyd of Hill City, Kansas, states in a late letter that he desires an elder to go and preach there. One is ready for baptism and others would doubtless obey, as many are anxious to hear the word.

Bro. D. M. Rudd thus writes from Auburn, Iowa, the 30th ult.: "Have been doing what I conld since appointment by conference. Baptized two last Saturday at this place."

"One Wife, or Many," our new 16 page tract, is now ready to mail. Price 25 cents per dozen, or $1.75 per hundred. Every body should have it. Send in your orders at once.

Bro. G. A. Blakeslee of Galien, Michigan, writes under date of the 1st inst. that the elders resident at and passing through Galien have been doing a good work there of late. Eight have been baptized and the interest is increasing.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Leave God to order all thy ways.
And hope in him what e'er betide;
Thou'lt find him in the evil days
An all-sufficient strenth and guide;
Who trusts in God's unchanging love
Builds on a rock that naught can move."

ONE AND ONE ARE MORE THAN TWO.

Even in cold, hard mathematics, a unit gives or gains added power beyond its intrinsic value by its position with reference to another unit. One and one put together become not two but eleven. And if it be the fact that in the realm of this exact science a unit tenfolds the value of another unit, and adds its own value to it besides, simply by its juxtaposition with that other unit, who will question that, in the sphere of being and doing, one person and one person brought into right relations to each other are more by far than two persons; or that their aggregate power is more than doubled?

"Two are better than one," says the Preacher; and then he gives us a reason for this gain: "For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, and hath not another to lift him up." There certainly can be no question that one live man and another live man are worth at least eleven times the practical value of one dead man. And it is obvions that the life of either of two men may depend on the helping hand of another man in the hour of peculiar need. Moreover, while they live, and are not in special danger, two men may gain tenfold power from one another by means of the sympathy and counsel and life quickening assistance which they render each to the other. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," says the Wise Man. An iron instrument sharpened is fully ten times as effective for its instrumental purposes as it could be with a dulled edge; and since no iron instrument can sharpen itself all by itself, one iron instrument and another iron instrument, sharpening one another by their clashing and mutual rubbings, ten fold each other's value through being together. And as it is with iron and iron, so it is with friend and friend.

It is hard to stand all by one's self, battling a host without a human fellow to speak a word of stimulus or cheer. Not every man is capable of being an Athanasius, to go against the whole world when the whole world goes against God. But when one true man finds another true man by his side, the two may be a host in themselves; they may, in fact, be all the world to each other. Each is no longer one, nor are the two merely two. Each is more than one, and the two are many times more than two. This thought it is that gives point to the inspired suggestion, that in the Lord's service, in battling with the world, "one" believer shall "chase a thousand, and two" shall "put ten thousand to flight;" two having tenfold the power of one.

This truth is not a mere sentiment; it has a practical basis in the necessities of the case. No man can be at his own best, all by himself. He needs the stimulus and cheer of another to bring his own best into action. His powers can be at their full only in and through their expression, and they can have expression only when expression to another is called for. Take, for example, a physician, with the case of a very sick patient to tax his sense of responsibility. He is doing as well as he knows how, when the friends of the patient desire him to call in another physician in consultation. At once a new pressure is brought to bear upon him. He must be ready to state the case of his patient to his brother practitioner, with a sense of professional responsibility in that statement. His powers of observation are quicked accordingly. He scrutinizes the case with keener perceptions than before. He is more of a physician, through this added pressure, than would be possible without such pressure. The one is already more than one. A similar process goes on in the mind of the practitioner called in from without. His powers also are aroused by the appeal to his professional skill, and to his professional responsibility. He is more of a physician for this case, under this peculiar pressure, than he could be for the same case if it were left to him alone. Then the two, who are already more than two, test each other, and examine their common charge together. Every effort that either makes to state the facts as he sees them, or to formulate his opinion as that opinion must be formulated, enlarges his capabilities as a physician in charge of the case. Meanwhile each fresh suggestion made by either is a quickener to the thought of the other. There is no longer one standpoint of observation for both, but there are two standpoints of observation for each. Either becomes more than twice the man he was before, and the two together are more than twice two. Where either might have failed by himself, the two may prove a success. And as it is with the physician, so it is with the lawyer; so, indeed, it is with every thinker or doer in his realm of though or of action: one may be many times more than two.

No man can study to so good advantage all by himself, as with the help of another. In elementary branches, a man studies best with the help of a teacher; but if it be that he is above needing a teacher's help, he still has need of a fellow student or of a pupil. He needs another to whom he can express himself, in order to secure the gain of expression. By himself he can never be more than a unit. With another, he and his fellow can be more than two units. This it is that makes the best Sunday-school teachers value most the Sunday-school teachers'-meeting; and that makes those who attend the teachers'-meeting the best teachers; for one and one are more than two—in a teacher's meeting as elsewhere.

Independence of character, and independence of thought, and independence of action, are admirable and praiseworthy attainments; but no man can be independent without another man to help him. It takes at least two to enable one to be independent. A man can shut himself up within himself all by himself; but in order to express himself, he must have some one to express himself to; and unless a man gives expression to himself, one part of his nature, and the most important part at that, is not brought into play. There must be both centrifugal and centripetal forces at work to enable an orb to keep moving on in its own circuit, in the mental or in the moral, as well as in the natural world; and only as a man opens himself outward toward an object of attraction, while still holding himself in toward his own truest inner self, can he be his best self, or be himself at his best. Thus it is that, in order for a man to be more than one, he must have another one with whom he stands in such relations that one and one are as eleven, rather than as two.

And so we find that we are dependent on others to enable us to be ourselves, and that others are dependent on us in order to be themselves. Others need us, and we need others. Each one of us is only one, but one and one in right relations make ten and one; each one being, in that association, tenfolded without the loss of its unit power. Here, as elsewhere, out-giving is intaking; and he who is one with another is more than one in himself.

EXTRACTS FROM LETTERS.

Sr. Ada Brooks, Juniata, Michigan, writes:—"I know not how to properly express my thankfulness to God for the light of the gospel. I am young in the work, having been in the church about eighteen months; but I earnestly desire to do all in my power to forward it. Of a large family, I am the only one yet in the "Ark of safety." I have three children, and earnestly desire

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grace to do all things right with reference to them.

We have a branch of about forty members in this place, and a Prayer Union of five members. I earnestly desire the prayers of the Saints."

Sr. Lizzie Wight, North Forster, Australia, writes:—"I am young, but I feel desirous to improve upon the talent that I have, in order that more may be given, and I be of use to my fellow beings. It rejoices my heart to see such an interest manifested in the work of God as the news in our papers indicate.

How satisfying to a mother it must be to see her children growing into noble manhood or womanhood! It is religion which makes men and women. I ask myself the true meaning of the term "Saint." What does it imply? More, I fear, than some of us are aware of.

The life of a Saint should indeed be one of purity and love in order that those by whom we are surrounded may see by our walk and conversation that we are trying to serve God and trying to live as becometh Saints.

When we see so many falling short of the blessings of God, we feel to take them by the hand and lead them; but how few will heed the call! The pleasures of this world seem to have all attraction for them, and they have no time for anything else. We have known mothers who have considered it a trouble to instruct their little ones in the things pertaining to the kingdom of God. If they could realize the trouble they were bringing on themselves and their children by so doing, they would willingly take time to teach them.

Things learned in childhood are never forgotten, and though they may grow up and seemingly become careless, still the early training remains. Some were asking a while ago in the Column, "If boys needed as much training as girls?" To our mind one needs as much as the other. Their temptations are perhaps of a different nature, still they all need training, and that thoroughly.

Being with children a few years has taught me that they have strange ways and dispositions, therefore one needs to be careful in teaching them. I hope that all mothers will see the necessity of looking to their little ones; and that God will bless them in their efforts to do good is the prayer of your sister in Christ,"

Sr. Emma Payne, Kanona, Kansas, writes:—"When I am weary, and when I feel tried and tempted, I often receive comfort and gain strength by reading the Home Column. I have three little girls and one little boy given into my care, and realize that some time I have to give an account for the way in which I have trained their young minds. It is my earnest desire that as they grow up they will love and serve God. Though sometimes hindered, I am trying to keep the hour of prayer with the sisters of the Prayer Union."

"Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost."

"There can be no peace in human life without the contempt of all events. He who troubles his head with drawing-room consequences from mere contingencies will never be at rest."

BATTLES OF THE HEART.

Tell me not with hesitation
That the bravest battles fought
Were the battles of our nation—
Battles of our heroes wrought.

They were battles of another—
Fought without a fall or dart;
Battles of each noble mother—
Fought within the troubled heart.

Battles, not of wicked violence—
Fought in fields of gory red;
Battles sought in sorrow, silence,
Conquered aye, when life had fled.

Yea! the spot I long have cherished,
Is this battle-field of old,
Where the bravest warriors perished,
And the cause was never told.

—*The Current.*

HOME COLUMN MISSIONARY FUND.

Sr. B. A. Gipson, Macon City, Mo	$1 00
Sr. Kate Cunningham, Osawatamie, Kan	50
Sr. Julia A. Smith, Port Sanilac, Mich	1 25
Sr. John Thronton, Leverton, Mo	1 00
Sr. M. A. Farley, Wisner, Neb	1 25
A Brother, Dow City, Iowa	50
Sr. Maria Lovell, Davis City, Iowa	50
Sr. S. R. Barnes, Hunter, O	40
Sr. Adelia Clark & Mother, Rehoboth, Mass	2 75
Sr. H. O. Fogg, Plano, Ill	25
Sr. Christina Johnson, Plano, Ill	55
Sr. Susie Mader, Lamoni, Iowa	1 00
Sr. Minnie Mader, Lamoni, Iowa	1 00
Sr. Sarah Hedrick, Pixley, Cal	50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, May 3rd.

Correspondence.

SAN FRANCISCO, Cal., April 24th.

Bro. Blair:—We are beginning to make a little show in our city for the good labor of past years. Our spiritual condition is improving, we are having our numbers increased, and we hope good working material is being added to the church. Our meetings are quite well attended and a good spirit prevails. I had the pleasure of baptizing one man on March 24th, another on April 21st and to-day I added five more to the church by baptism—Mr. and Mrs. John E. White, formerly members of the Utah church, and Mr. G. J. Waller, of Oakland, also a daughter of Sr. Jane Knight. This gives us seven baptized within a month. The last five were confirmed to-day by the help of H. P. Brown and C. A. Parkin.

My mother is now lying at the point of death. She has been unconscious for forty-eight hours. She has lived, and will die, strong in the faith.

GEO. S. LINCOLN.

LANSING, Mich., April 19th.

Bro. Blair:—The next day after conference closed I went from St. Joseph to Kansas City, Kansas, and stayed there until the 17th inst. Preached twice while there; heard Brn. Williard Smith and J. J. Cornish once each, and Bro. Cornish was to preach the evening that Br. Smith and myself came away. While in Kansas City I stopped with Brn. Stratton, (the priest of the branch), and Milotte, (a teacher.) I formed a very agreeable acquaintance with many of the brethren and sisters. I administered to three sick persons while there, and on the whole had a most excellent visit there.

I arrived home on the evening of the 18th and found my family usually well and cheerful.

Yours in the truth, HIRAM RATHBUN.

SACRAMENTO, April 15th.

W. W. Blair:—I will have to leave the field for a time which I regret very much. The Lord is working among the people, preparing their minds and hearts to receive the gospel. The harvest is great but the laborers are few. I hope to be able to return in three or four months to the field again. I am receiving letters to come back again; that the people want me to return. I received a letter from Modoc county, California, stating that Br. Pack, a layman of our church had been preaching to the people at that place, and that there was fourteen converted and anxiously waiting an elder to come and baptize them. Bro. J. R. Cook, of Sacramento, started yesterday to baptize them, and to labor in that county. There was a slanderous article published in a paper of that place and republished in the Sacramento *Bee*, which I am glad to hear is false. Bro. Pack never claimed to be an elder, or anything but a member. He has been preaching the gospel to the people, warning them, and God has worked with him to the converting of fourteen souls. May God bless him, and may he continue to spread the glad tidings of great joy. Paul may plant and Apollos water, but it is God that gives the increase. I shall be at Grizzly Flat, ElDorado county, California, for a while—that will be my address. Any one wishing to correspond with me will please take notice.

ELDER THOMAS DALEY,
President of Northern District of California.

BOSTON, Mass., April 26th.

Bro. Blair:—I left Nova Scotia last Monday, arriving here on Wednesday and met with the Saints at their prayer meeting. The presence of the Spirit made it pleasant and encouraging. Of my labors with Bro. Parsons during the past year, I can truly say we have done the best we could. What the future will develop for the Saints there depends upon their faith and works. The prospects are not flattering, but I am sure that God will look after his children. Expect to go to Dennisport next week and labor till the district conference the 11th and 12th of May, and then go on to my present field of labor if my wife's health will permit. Expect to stop at different points by the way. My address will be Independence, Missouri, till further notice.

As ever in gospel bonds,
H. H. ROBINSON.

INDEPENDENCE, Mo., March 25.

Bro. Blair:—Yesterday I had the pleasure of leading two noble souls into the waters of baptism. Bro. A. B. Siy, an aged man who has been fighting the church for twenty years, was one of them. He states that in all those years he has never prospered in anything to which he put his hands, and fully realized that he was fighting against God. He now dons the gospel sword to fight for the truth. May light and prosperity attend his future, driving out the adversities of the past. The other is a young man, Br. James McComas, who belonged to the Catholic church, never hearing the gospel until coming to Independence. He has been working with me for the past six months, during which time I succeeded in thorougly arousing him to a conception of the dangerous ground occupied by the "old mother," and pointed him to the better light, which he readily saw, accepted, and now rejoices in the

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marvelous truth of the latter days. He will be heard of in the future.

The church here is in splendid condition, and many of the world are becoming interested in the sledge hammer sermons of Bro. Luff. Prejudice and ignorance concerning Mormons is fast fading away, and as our large and beautiful church edifice nears completion, people are realizing the fact that we are here to stay.

Yours in hope,

T. W. CHATBURN.

DAWSON, Iowa, April 23d.

Dear Herald:—I once more forward my mite that you may still continue your weekly visits to our little hamlet, for many times feeling somewhat downcast with my small trials, I see in your columns how some brother or sister have been succored by your wise and timely admonitions. My wife dreamed that she was attending a Methodist meeting in this place, (which we sometimes did, until by their persistent persecution of the Saints in lying and falsifying in many ways, in spite of the reasoning of Brn. Brand, Thompson, Bozarth and Shimmel,) she dreamed they had been slandering the Saints, and that she came out feeling downcast, and that she started home alone, and by the side of the road there was a bunch of four or five roots sprouting up, and every one that passed by would kick them. But she saw our Savior digging and fixing round the roots, and he said unto her, "See, after all their kicking, those roots are yet solid; they can not hurt them."

Dear saints, we are on a solid foundation, and after all the opposition we have to meet we will come off more than conqueror through Him who said, "He who heareth these sayings of mine and doeth them, I will liken him to a wise man, who built his house upon a rock."

I remain yours,

WM. JOHNSON.

MAGNOLIA, Iowa, April 25th.

Dear Herald:—Your pages are perused with eagerness to learn how the old ship Zion prospers, and how goes the times with all her passengers. If all receive the enjoyment and satisfaction in so doing that I do, your mission is a soul-cheering one. None who peruse your pages but have some spiritual acquaintance with some one who has taken passage on Zion's ship, and of whom they would desire to hear, and to hear that with them all is well. It gives enjoyment, and while this is the case there are none on board but what some others would enjoy hearing how goes the hour with them, and often peruse your pages in vain for weeks and sometimes months with no tidings.

How often I have been caused rejoicing when my eye would catch the name of some one of Zion's children who had become especially endeared to me through some spiritual experience with them, and how eagerly has my eye passed from word to word to learn it all was well. It is encouraging to read of one of the Saints, known in the body or not, who has passed through some tempestuous gale unharmed, and spiritually benefitted. Thus are you the harbinger of good to the people of God.

My voyage on the sea of life has been quiet. The vision of the land at which we shall find a peaceful anchorage grows brighter, and at times I seem to see the grandeur of the scenery of Beulah land, as if by mirage, appearing above the horizon of my natural sight. I am satisfied with the voyage appointed to be made by God's people. I am satisfied with the ship to carry us safely, and with the crew with which the ship is manned. I am satisfied with the labor assigned me in assisting to make the trip to the promised haven of safety; also that the experiences through which I have passed while on this voyage has or will all result for good, and I desire to continue on until I have done my work to assist Zion on her way. When I am called to cease labor, I hope I shall be satisfied to commit my station to another, and rest with the Captain—Christ Jesus. I am not satisfied that I have done as much as others, neither am I satisfied that I shall ever be able to. I am not satisfied that I shall be able to complete the voyage safely, as some severe gale through which the ship may have to pass may cause me to jump overboard, and be drowned in my former sins; but my faith is fixed, and by the grace of God I hope to stem the tide and "anchor bye and bye." I am not satisfied to sit down and see others doing the work assigned me and I be idle; to permit one error seen by me to pass unreproved or unrebuked. I am not satisfied to see man-made organizations attached to the church, and espoused by any of the household of faith as of primal importance, and they devote more time and attention to them than the direct commands of God, or the order of the church; I am not satisfied that one can be idle in the church in respect to the duties assigned them of God and be safe, and I am not satisfied with anything less than the gospel of Jesus Christ, so far as I understand it, and hope I shall never be satisfied unless I am doing the will of Heaven.

The faith of the Saints here is firm so far as faith in the first principles of the gospel is concerned, and I know of none but whom God has satisfied that this is his work. But many are not contending for that faith once delivered to the Saints by which God was with them in mighty power as described in Hebrews 11th chapter. It seems that many are satisfied with the past evidences of the work of God, and are willing to trust the present and future on past evidences without seeking for and having ever present with them that abiding witness, for when this is with them it is shown by an active and ever existent manifestation of faith by work, by which their faith is made alive unto God.

We are much in need of the prayers of the righteous, that we may be delivered from the present gloomy prospects and from a lack of present spiritual power to lead souls to Christ by which the present barriers may be removed, some of which are known and many no doubt unseen; that the known ones may be dealt with as the law of God directs, and the unseen removed or brought to light so they can be dealt with and thus removed.

I know of none but what would desire to be saved, but some do not realize the need of keeping in the straight and narrow way which leadeth unto life, and feel as though the yoke was galling when their attention is called to the straightness of the way as revealed to God's people in all ages; but what rejoicing when once seen, how necessary to bear the cross and endure the shame, when feeling the evidences of God's satisfaction with them.

I still desire to labor and pray for Zion, for only when doing this do I have perfect peace. I beg an interest in the prayers of the righteous that I may be able to finish the work God has given me to do, and be blessed with them when I step upon the shores of eternity in singing the song of the redeemed forever more.

Your well wisher,

J. F. MINTUN.

ALPENA, Mich., April 24th.

Brn. Smith and Blair:—I look forward from week to week for the regular visits of the *Herald*. O, how I love to read the letters of dear brethren and sisters of like faith. I rejoice when I read cheering news of elders having been blessed with sheaves as a reward for their labor. I also feel sad when I read of valiant laborers having to remain from the field on account of lack of means. May God open up a way (which I feel he will) for the future promotion of his cause. With sadness and also with joy I read of the departure of valiant soldiers of the cross—with sadness on account of the bereavement of those who are dear to us; with joy in knowing that they have fought the good fight of faith and entered into the paradise of God.

I wish to add my testimony to this gospel which I have for over four years embraced. I tried for fourteen years the faith and opinions of various churches, but during the four years of my embracing the Latter Day Saints doctrine I have obtained more truths without husks or chaff than during my previous lifetime.

Your brother,

ISRAEL P. TITUS.

EUREKA, Cal., March 30th.

Editors Herald:—Since the 25th of December there have been eleven persons baptized into this branch—nine adults and two children. These additions are the result of the labors of Bros. Hawes and Daley, mostly, together with the assistance of Br. Robinson and the writer. Included in the number mentioned above, are Bro. and Sr. Corthell and their only son, Earle, twenty years of age, who came to this place from the State of Illinois, formerly from Maine about a year ago. Some two months ago Earle, by accident, made the acquaintance of our son Milton and they soon became much attached to each other. About two weeks later he learned that Milton was a member of the Latter Day Saints. Earle and his mother were members of the Presbyterian church. As soon as he learned what Milton's belief was, he quietly and sorrowfully wended his way home, and with saddened countenance and voice said: "Mother, can you believe it, that young friend of mine tells me that he is a Mormon?" It seems, however, that he was given sufficient strength to withstand the shock, and he immediately commenced an investigation of our claims, and only a few days elapsed, when he asked his mothers's consent to his joining the church. After expressing her surprise at his request, she refused to grant it.

Bro. Corthell had a private talk with Bro. Haws, and afterward attended a few of our meetings and stated that his views were in harmony with ours, and that he received the same witness of the Spirit as in 1842.

Sister Corthell says that ever since she became acquainted with her husband he has been regarded as a skeptic or infidel, for the reason that he had held himself aloof from all religious bodies;

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but sister Corthell, although a Presbyterian, says she has often remarked, "I wish I was as good a christian as my husband."

A few days after Earle failed to get his mother's consent, and Bro. Corthell came to my house and had a talk with Br. Haws, and then went home and informed his wife that he himself was a "Mormon," having united with the church in 1842. Well, perhaps you can imagine her surprise. But, she says, that after a few moment's reflection the Spirit bore witness to her of the truth of the work, and immediately her sorrow was turned into joy, and she began to praise God. The next day the father, mother and son were all buried with Christ in baptism, and the following day I heard her say, under the influence of the Spirit, "I now know that I am in the kingdom of God." She says she never had such peace and joy in all her life before. We have lately received the divine approval of our acceptance with the Master by the outpouring of the Holy Spirit in several of our meetings. There are several others, apparently, near the water.

Bro. Haws has succeeded in getting the doctrines and positions of the church concerning polygamy, etc., before the world through four of the leading papers of this county. These papers appear to be quite liberal. Elders in other fields might do more through the press, but possibly they are doing all they can through this medium.

Yours for the cause,

WALTER BOHALL.

LOOKOUT, Cal.,

I am still strong in the faith. I think there is a good opening here. Bro. Pack and I have been holding meetings every Sabbath since Christmas, and we have a good congregation. We have about twelve ready for baptism, and are awaiting for an elder to come and finish our work. We have more calls than we can fill. Hoping that we will have help soon, we close, trusting in God. Yours in Christ,

LOUIS TURNBULL.

LAMONI, Iowa, April 24th.

Editors Herald:—The last issue of the *Juvenile Instructor*, dated April 15th, 1889, published at Salt Lake City, Utah; and, according to its own statement, "designed expressly for the education and elevation of the young," lately reached me.

On page 182 is a wood cut denominated "A Hindoo God," and on the following page a descriptive article concerning said image in which the following passage occurs: "It is a god of the heathens who live in southern Asia—an immense image of stone which millions of human beings have worshiped and do adore even in this day. This immense figure was carved with the utmost skill of the benighted people who pay respect to it, and cost an incalculable amount of means and a great period of time to construct. * * * But even these poor Hindoos will yet receive gospel favors," etc.

As I looked at the engraving of the idol my heart was touched; not exactly with awe and reverence, but with a sense of the ludicrous, and afterwards with indignation; for in it I recognized an old book acquaintance. The cut referred to is nothing more or less than a duplicate of an idol taken from the frontispiece of "Travels in Central America, Chiapas and Yucatan, vol. 1, by J. L. Stephens." A close comparison shows it to be a well executed copy of said engraving, a description of which is given on page 136 of the work referred to, as a statue found in the ruins of the city of Copan, in the state of Honduras, Central America.

But the *Juvenile Instructor* palms it off as a "Hindoo Idol," and states that it is worshiped by millions of people at the present time; and the additional statement is made that these poor Hindoos will yet receive gospel favors.

We have just this to say: If such methods are resorted to and designed to expressly educate and elevate the young in Utah, the young people there will receive anything but benefit from such misrepresentations, and the heathen, should they hear of it, will likely exclaim, "From such favors, and violations of the Bible commandment 'Thou shalt not bear false witness,'—Good Lord deliver us."

HERALD READER.

DERBY, Ind., April 8th.

Dear Herald:—I write you concerning the work that is done in southern Indiana. The discussion is closed between Mr. Terry, of the Christian church, and Br. V. D. Baggerly. I had the pleasure of acting as one of the moderators in the discussion. I heard all the arguments produced on both sides, and I think we lost nothing. The Saints and most of the world's people think we have victory on the side of the saints. Bro. Baggerly thinks the powers of darkness are giving way in this district. Since the district conference we all have had good liberty in preaching the word. The time was divided at nights. I used their church, and their preacher did so once. Left them in a friendly and christian manner, and I think made many warm friends in the Christian church, also in the world. The saints are greatly encouraged. May God bless this grand latter day work, is my prayer.

I am, yours in love of truth,

LEONARD F. DANIEL.

EDMONDS, Kansas, April 24th.

Br. Blair:—On the 13th of March I left my home to fill some appointments in the district, and attend the Northwest Kansas district conference, also the annual conference. Arriving at Gaylord, appointed a meeting, and preached Saturday night to a good congregation. On Sunday it rained all day and our meeting was hindered, but the people were made glad indeed because of the long needed rain. On Monday I went to Osborn and continued until the 25th, preached and baptized two precious souls, thence to my old home at Blue Rapids, where I met with Brn. Beebe and E. C. Brand, and I spent a few of the happiest days of my life in preaching the word and administering the ordinances of God's house. Not the least of our joy was to have Bro. and Sr. John Landers again to share in the blessing of the Lord in our conference.

This was a time long to be remembered by many. Seven precious souls were baptized into Christ, and more will be ere long if those in charge of this branch will only follow up the work with diligence.

I continued in Blue Rapids, laboring in company with Bro. C. Duncan until April 5th, when I went on to the annual conference where I spent one week, returning from St. Joe on the 14th to Osborn City I preached three times, baptized one, married one couple, and then went to Bro. Coops, near Downs, and preached three times, where I found Br. and Sr. Landers visiting their grandson, Wm. Landers, and enjoying good health. From here I went to Gaylord, where I met with a good number of friends and preached three times. I am in hopes to revive some of the saints, and baptize some others who are believing, though the enemy is doing all he can against us through the other denominations to keep people away from our meetings. O, when will the saints learn to avoid the vanity and folly of sectarian mock-resurrections, grab bags, post offices, neck-tie parties, &c., which are gotten up only to fleece the flock. Many of the saints are not able to buy the church books, take the *Herald*, or provide a place for the elders to preach in, but they can always find time and money to go to fun-making, fun-seeing and worldly entertainments. O, that God would give us wisdom! He will if we contend for it by forsaking our follies.

I have opened a new place for preaching here, by the request of a brother, T. Greer, and others, with very good prospects. Expect to continue over Sunday, then return home where I want to stay and preach for ten days. I will then be ready to go where I am the most needed. My address will be Kanona, Decatur Co., Kansas. I shall be happy to hear from all parties in regard to the work in Northwest Kansas; especially from the elders. Tithing may be sent to me by postoffice order on Norcatur P. O., which is the nearest order office to me.

GEORGE W. CHUTE.

XENIA, Illinois, April 29th.

Bro. Blair:—I have just returned from Macoupin county where I have been attending a discussion between Bro. Hilliard and one Mr. Laman, a Christian (?) minister. The proposition was: "Joseph Smith was a true prophet of God, and the Book of Mormon of divine origin." The discussion lasted four days. Bro. Hilliard brought up the prophecies of Joseph Smith, and the work he did in the restoration of the gospel, the organization of the church, and the teaching of the original gospel as evidences of the first part of the proposition. The latter part he proved by the prophecies of the Bible, scientific discoveries, and the blessing of God upon the Jews and their land.

The evidences were barely touched by the negative. He disposed of the prophecy on the rebelion by saying that any one could have prophesied of it, and by trying to make it appear that Joseph went to Washington and there tried to keep his own prophecy from coming true. He objected to the doctrine Joseph taught being used as evidence, and intimated that he would appeal to the moderators to have it ruled out, that it was entirely foreign to the subject.

He disposed of all the prophecies relating to the coming forth of the Book of Mormon at one sweep by saying: "They have no more reference to that than an old wagon has to a state house." He tried to gain sympathy by claiming that Wesley, Calvin, Luther and Campbell only claimed to be reformers trying to get the people back to the gospel, while Joseph Smith claimed to restore the gospel. But when Bro. H. turned to page 7 of their "Christian System" and showed that Campbell claimed to restore the gospel, Mr. Laman came up with the plea that Mr. Campbell "meant" so and so!

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Is'nt it a pity that the reformers, and even Christ and the apostles, didn't have some of the wiseacres of the nineteenth century to tell them just what they "meant" at the time they were speaking and writing?

Whether Mr. Laman is a descendant of Laman the son of Lehi or not, I shall not say; but I feel sure that he is of the same spirit, and has as little regard for the truth. His mind, however, was not as fruitful as Braden's, for he had only two of the manuscript found, and the one from which the Book of Mormon was taken stolen in 1822 or 1823, by Rigdon. This of course left him in bad plight when Bro. H. brought in the one we have and it testified to by his own witnesses as the writings of Spaulding, and then showed from one of Braden's witnesses, George Clark, that the one at his father's in 1834 was the one like the Book of Mormon according to the statement of Mrs. Davidson, and hence could not have been stolen in 1822 or 1823.

Yes, they need at least three or four manuscripts to make the story hold together at all.

Yours for truth,

ISAAC M. SMITH.

FLUSHING, N. Y., April 19th.

Br. Blair:—I left my home and family in San Benito, California, March 27th, and started on a visit to my native land, Nova Scotia, which I have not seen for twenty-five years next November. Left the Oakland pier March 29th, at half past nine in the evening, by the Sante Fe route, arriving in New York city April 5th, at half past ten in the evening. I saw many strange and wonderful sights, both of nature and art. Among the former, the celebrated Niagara Falls; the latter, the Niagara bridge. The morning of the 6th I came to Flushing and found my dear friend of youthful days, who is afflicted by deafness; a Methodist who lived her religion as she understood it. But in the last few years she has read some of our publications, also *Autumn Leaves*, thereby getting an understanding of the restored gospel. And last Sunday we went to Brooklyn, (also her husband's sister.) We were met at the train by Elder George Potts, who conducted us to the home of Bro. and Sr. Squires, where we were indeed made welcome by those most noble saints.

A goodly number of those "of like precious faith" were there, and we spent a short but profitable season in singing, prayer and exhortation; and then my very soul was made to rejoice when my friend, for whom I have prayed many years, was buried wtih Christ in baptism; also a boy, a son of Br. and Sr. Moore, by Elder G. Potts, in a font in Bro. Squires' yard. After dinner we repaired to "their own hired hall" to attend their usual two o'clock prayer and testimony meeting, and confirmed the newly baptized into the church of Jesus Christ. My sister, although she heard not a word, with closed eyes saw a light shining when they were confirming her, and afterward by her request she was administered to, that she might regain her hearing. There was no promise, but a strong belief that she will be blessed. Her strong desire is to hear them pray. I can testify that the same Spirit that met with us in my California home was here on this side of the continent to bless and encourage us. Yes, it has the same ring, the same pure gold, "One Lord, one faith, one baptism." In a few days I bid farewell to the saints here, and go to see my relatives, but not saints; and how will they receive me? I expect my feelings will be wounded many times, but my daily prayer is that my heavenly Father will give me strength, patience and wisdom to live my religion, and that I may be instrumental in removing some prejudice; for I believe there are honest hearts among them. My address will be Amherst, Cumberland County, Nova Scotia. Yours in gospel bonds,

MRS. ALBERT PAGE.

KILMANAGH, Mich., Apr. 22d.

Dear Herald:—The work is still moving on in Bay Port, and round about. I baptized one more on the fourteenth.

I am still preaching and letting the light shine to the world wherever there is an opportunity afforded. The most of the Saints are rejoicing in this great latter day work, and are running manfully the race set before them.

F. C. SMITH.

Official.

GENERAL CONFERENCE.

(Concluded.)

Elder *U. W. Greene* writes:

During the past year I have labored at Plainville, Attleboro and Boston, in Massachusetts; Jonesport, Jonesboro, Mason's Bay, Kennebec, Addison, Indian River, Hancock, Lamoine, West Ellsworth, Surrey, Sedgwick, Brooksville, Bray's Mts., Stinson's Neck, Green's Landing, Tenant's Harbor, Martinsville, Clark's Isle, Long Cove, New Harbor and Pemiquict Harbor, in Maine. Have baptized seven, assisted in confirming several others, solemnized one marriage, blessed a number of children, administered to the sick when called upon, and preached when practicable.

Maine presents a large and promising field, with openings on every hand where some desire to hear the word of life. More laborers should be in this state, which would result in many accepting the work.

Have been blessed with a good degree of the Spirit the past year. I am willing to labor in any capacity if the conference decides to appoint me.

Elder *J. A. McIntosh* writes:

Since last conference I have preached 166 times, baptized 15, confirmed 26, ordained 3, blessed 20, administered to 39. Have held 4 sacramental meetings, 18 prayer meetings, made 1 new opening, held 5 business meetings and 2 debates. Have preached at Irondale, Monmouth, Cameron, Garafraxa, Masonville, Amaranth, Riverview, Egremont, Proton, St. Mary's, Chatham, London, Louisville, St. Thomas, Zone, Blenheim and Pardoes.

Elder *Leonard Scott* writes:

I heve endeavored to honor the appointment given, since July 12th 1888. The time intervening was occupied in the Michigan and Indiana mission, because of an understanding that provisions of such nature were included in the appointment to Ohio and Western Pennsylvania. I have occupied new ground about one-third of the time in said mission. Have labored to the best of my ability to uphold the principles of the great latter day work. Have been marvelously blessed in the public administration of God's word. Have engaged in one discussion in Allegheny City with Rev. Russell (Millennial Dawnist) on the Spirit Conscious question. Baptized seven, and administered to sick ones with good results. My health is poorly just now. If worthy to be continued, would prefer Southern Michigan and Indiana.

Elder *S. Maloney* writes:

I have labored to the best of my ability among the Cherokee and Shawnee Indians. I have had regular appointments the past summer and winter. Traveled with my team and wagon over two thousand miles, going back and forth to fill appointments at different points from sixteen to seventy miles apart. I can, and am glad to say, that in performing my duty the Spririt of the Lord has been my help and instructor. I have met with considerable opposition, not from the citizens of the Territory, but from non-citizens called preachers. Wherever we have been we have made friends for the cause of our Master, removed the bitter prejudice that exists on account of Utahism, distributed all the tracts sent me from the office, also many copies Voice of Warning, and other books, *Autumn Leaves* and *Hopes*, at our own expense.

This is a very peculiar mission, a peculiar people, and an extensive field. There is a great work to be done, and the Spirit of the Lord is doing it, preparing the minds of the people; for once in private converation with a full-blood who could not talk, the Spirit rested upon me in power so he understood and was glad of what I told him. They are slow to understand, only in private talk; slow to act, but firm when convinced, and honorable in all their transactions.

There are many believing, and six told me they were ready for the water when the weather moderated. I baptized two. I expect to do what I can for the Master the coming year.

Elder *J. S. Goodrich* writes:

Having been appointed at last Conference to a mission in Kentucky, and having entered the field on the first of June following, I was called home by the sickness of my wife, after four week's labor in the field. Said sickness continued for such a period (and for two months her life was despaired of,) that I was unable to return until last February, when I wrote Bro. Blakeslee about it, as I had no means to travel without aid. His reply was that probably, on account of the low condition of the treasury, and the near approach of General Confernce, I had better remain until that time, and leave the matter with them. I therefore make the following report: No. of sermons preached 26, administered to the sick, baptized 1. I have also preached about seven times near home and at Limerick Ohio.

I would like to continue in the Kentucky

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mission or in North West Ohio. I believe that North East Kentucky is a good field, having opened up five places for preaching in the month I spent there, with good interest, and calls for preaching in every direction. I have received three letters since leaving there, reminding me of my promise to return or send an elder there.

Elder *E. Curtis* writes:

Immediately after conference I commenced labor in the Independence district, and in June I traded my property for a farm in Cass county, Missouri, and moved my family on it. Here I found a few members who had been baptized by Bro. H. H. Robinson and left isolated from any branch. I have labored to the best of my ability. I held one discussion at Virgil City, Vernon county, with Elder Smith, of the Christian Church. It lasted five nights. The Lord greatly blessed me.

The work in this district is prospering On the 15th of February I was called home, my barn and seven head of mules and horses having been burned. I lost about $1,000. This was a severe trial to me, but I set about at once and bought seven head more and started out again. I have made arrangements with my boys, turning the farm over to them for a term of seven years, so I could be loose for the ministry.

I have preached one hundred and seventy-eight times, baptized twenty-six, confirmed fifteen, ordained two elders, and blessed eleven children. I feel well in the work, and still desire to continue in the field.

Elder *G. E. Deuel* writes:

I have preached over a hundred times, baptized two and confirmed them, blessed three children administered to the sick a number of times, and the Lord blessed and healed them. Have traveled by rail 875 miles, by wagon 680, and on foot 420 miles, paid car-fare, hall rent, posters, board and buggy, $23.75. By cash from all sources $4.75.

Elder *V. D. Baggerly* writes:

I have labored in Jefferson, Harrison, Crawford, Perry, Dubois and Floyd counties; baptized and confirmed 15, solemnized 3 marriages, blessed 12 children, administered to the sick, etc., and held one joint-meeting with a Christian minister. I rejoice in the work and can truly say that God has abundantly blessed me in my labor. I have spoke about two hundred times. The work is decidedly onward here, but we have every kind of opposition to encounter. Am willing to labor in this district or elsewhere.

Elder *J. A. Wedlock* writes:

Since I received an appointment I have preached in Crawford, Cherokee, Plymouth, Buena Vista, Palo Alto and Pocahontas counties. Have not preached all the time, but have done what I could. There is a large field in the northern part of our district, and Saints are scattered all over the country that have not had church privileges, and who want their neighbors to hear. That is where I have labored. I have not been in branches at all, as Bro. Whiting wanted me to travel and preach where not much had been done. It has been a happy year for me. The Lord has wonderfully blessed me in presenting His truth. I am at the disposal of the conference and should like to be continued in the same field.

Elder *James Thomas* writes:

Since last report I have labored in the ministry continually to the best of my ability in the Nodaway district. There have been some baptized and the work is in a fair condition. Some local labor has been done by the following Elders: Ole Madison, W. Woodhead, W. Powell, Joseph Flory and R. K. Ross in their several localities with good effect. The outlook in our district appears to be good. I hope to continue in the field.

Elder *Thomas Whiting* writes:

Since last General Conference I have labored as follows: In the state of Maine at Surry, Orland, Winterport, Sedgewick, Green's Landing, East Blue Hill; meeting success, opposition, etc., but with encouraging prospects all along the line. After this I returned to the Massachusetts district where I labored until the latter part of October, visiting and preaching at Boston, Brockton, Providence, Fall River, Douglas, Attleboro, Plymouth, Dennisport, East Dennis, New Bedford, Little Compton; preaching 109 times. Have baptized two. About the last of October through a misunderstanding and serious sickness in my family I returned from the field, since which time I have visited and preached occasionally as best I could. I am ready to take the field again if it should please you to so appoint.

Elder *J. A. Currie, Jr.*, writes:

I have preached but eighty-two times since last conference, and have held two discussions; spoke twelve times in first, sixteen times in second. Since my appointment last August to labor under our beloved brother I. N. Roberts, I have been greatly blessed. Many dark clouds often gather in my pathway now, but all works for the best bye and bye. Have been in the field continually since last August, also acting as district president since June last. Have performed such labor as pertains to an Elder's office. Baptized eighteen and have enjoyed the gift of the Spirit to guide, cheer and strengthen.

We have some good local help now—Brn. L. L. Wight, T. J. Sheppard, J. P. Neal, R. Currey, A. Kuykendall, Andrew Kuykendall and Father and Bro. Crofield Jackson. Zion's cause moves forward.

Mr. Zadock Brooks is opposing us now at Stockdale. He has held debates with our elders at DeKalb, Illinois, and other places several years ago. He denies ever belonging to the church of Latter Day Saints, and also denies writing the "Introductory" to one edition of the Book of Mormon. (He says his name is Brooks.) We discuss in July. I have reviewed his arguments as far as he has gone and God's Spirit was with me; think much good was done. Bro. L. L. Wight released me, by being called over Medina City branch, of that responsibility, and I hope God will call some one to take charge of the district soon; nevertheless His will be done.

Father and I are now in Gonzales county about one hundred and ten miles from Bandera, trying to open up the work; the furthest I've been. I try to labor as systematically and substantially as I can. Brethren, I have much to learn; feel weak, but God is blessing my labors and I am ready at the call to go anywhere the church says, or stay at home. "Any little corner, Lord." But I hope you will continue my appointment to labor some place.

Elder *J. W. Johnson*, writes:

I have preached in the Decatur district as my circumstances would permit since the first of November, 1888. Have opened up the work near Redding, Ringgold county, Iowa. Have preached fourteen times there and I consider that a good work can be done there. Will continue to preach there and elsewhere as best I can by your permission. I pray God to bless all his Elders and the work that is entrusted to their care. My health is poor and I wish the prayers of the Saints in my behalf. Have blessed two children.

Elder *E. E. Wheeler*, present, reports:

I arrived in southeastern Dakota early in June; did not reach Minnesota at all. The field given me was so large and new that I thought it best to confine my labors to as narrow limits as possible. Found the field almost entirely a new one. In a few places a little labor has been done, but no continuous effort has ever been put forth, unless it was at Richland in Union county. Bro. Wight did some good work at Springfield but was not there very long. Have done nearly all my labor in Mc Cook, Hutchinson and Bon Homme counties, with a little additional work in Miner and Charles Mix counties. Have great hopes of the permanent success of the work at points in McCook, Miner and Bon Homme counties. Have preached ninety times and have been blessed with the Spirit of the Master to a good degree. Have done considerable visiting among the people of the world and scattered a great many tracts which were furnished me by the church. Held one discussion of eight sessions and God was with me in power; good must surely be the result. Have performed general duties. My field is not a good one for a young man to make rapid improvement in, still if it is the will of the Father that I should go there next year am willing to go. I hope another elder will be sent with me, then it will not be so hard. Am more and more confirmed in the truth of the latter day work and hope to continue faithful. Am desirous of improving and advancing in the work and thus make myself a useful instrument in God's hands for the upbuilding of His cause.

Elder *J. McKiernan*, of the Seventy, present, reports:

I have labored diligently in the mission with the exception of two months—September and October. I have held meettings at Bevier, Hannibal, Bucklin, Renick,

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Elliott, Huntsville and Salt River branch in Missouri, holding meetings at each place as long as the interest or circumstances would justify; baptized one. I have labored at various times at Jeff Davis school house and Rock Creek in Illinois; at Burlington, Montrose, Keokuk, Sand Prairie, Allen school house, Croton and Farmington, Iowa. I have performed two marriages, conducted six funeral services and otherwise administered in gospel oadinances as occasion required.

Elder *A. J. Cato* writes:

I have labored to the best of my ability to get the doctrine of the Reorganized Church before the people of Arkansas—the mission in which I was assigned. I have preached in five counties in Arkansas, viz., Sevier, Howard, Pike, Craighead and Benton, and left a host of friends; many of them being favorable. Some expressed themselves as being satisfied, but wanted to wait awhile before obeying. The work in the counties named above ought to be looked after and continued; also in Johnson and Faulkner counties. I feel justified in saying that the church will lose nothing, and many souls will be added to the church by a vigorous prosecution of the work in that field. Some things have been done which in a measure militated against the work in some localities, but not to any considerable extent. I am willing to continue in the present field, or do anything else that you may think best for the cause of Christ.

Elder *E. C. Briggs*, of the Twelve, present, reports:

Since last conference I have labored in the field assigned me to the best of my ability.

Communications.

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

"THE ONE BAPTISM" AND THE "DOCTRINE OF BAPTISMS."

Is there but "one baptism" and at the same time more than one? How can Paul in Ephesians 4:5 be harmonized with Paul in Hebrews 6:2?

Easily, for the truth is stated in both cases; there is but one baptism, but it requires two separate and distinct actions to constitute the one baptism. It requires the use or employment of two elements to constitute the "one baptism," namely, water and the Spirit. Baptism, *ie* the "one baptism" is very properly, very aptly illustrated by the Savior in John 3:3-8 as a birth, a new birth. The child in natural birth is born of or through the agency and operation of the blood and of the air, typifying the water and the Spirit. Paul tells us of an inward and an outward man, yet the inward man or the spirit man, and the outward or body man; or the spiritual man and the physical man are not two men, but both make one man. In the spiritual birth, or the new birth, the water baptism or birth, precedes the birth of the spirit, as the birth of blood precedes that of the air. It would be just as unnatural or contrary to law for a person to be born of the Spirit before being born of the water as it would be for a child to be born of the air before it had been born of the blood. The same God who gave or established the natural law or the law of nature in the physical birth, also created and established the spiritual law in the new or spiritual birth, and the order of that law is, the water first and the Spirit next, or afterward. The Son of God, the author of the law (under the Father) became subject to its operations, as far as the order is concerned; for he was first baptized in the water, and with the Spirit afterward; and it was not until the order was fully observed and demonstrated that the recognition and approval of the act of the Son by the Father were given. (See Matt. 3:13-17.) John taught that order when he said concerning his work and that of Christ: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Jesus endorsed that statement and said: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Peter taught the order of heaven on the day of Pentecost, putting the baptism of water before that of the Spirit as was proper. Paul taught the same order by first baptizing the Ephesians and laying on his hands for the gift of the Holy Spirit; so did Peter and John in regard to those who had been baptized by Philip. Paul puts the case to Titus thus: "The washing of regeneration and the renewing of the Holy Ghost." So we find John the Baptist, Jesus the Christ, Peter, John and Paul, chief among the apostles of Christ, teaching in harmony the "one baptism," *ie* of "water and the Spirit." That these are distinct baptisms is seen from the remarks of Paul to the Galatians and to the Corinthians. To the former he writes: "For as many of you as have been baptized into Christ have put on Christ." To the latter church he writes: "For by one Spirit are we all baptized into one body." That is, baptized into the head of the church by water and into the church by the Holy Spirit. This idea or truth is taught very clearly in John 3:5, for as "the kingdom of God" is unquestionably the Church of Christ, it is here positively declared that "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." This is equivalent to saying that a man is not in the church until he is baptized of the Holy Spirit. That is to say, that a man is not baptized into the church by the baptism of water only, but by water and the Spirit. A man might not receive the laying on of hands for days and even weeks after being baptized with or in water, as in the case of a priest baptizing where there was no elder at hand, and as in the case of those whom Philip had baptized. And as until the laying on of hands is performed the baptism of the Holy Spirit does not follow; and as by the Spirit we are baptized into the church, so I hold that a person is not in the church until he or she receives the Holy Spirit, whether that be one hour or a week or a month or a year after he or she has been baptized in water.

Such a person has not experienced the "one baptism," and has not been "born again." And this is particularly true of those who deny the baptism of the Holy Spirit, or the operations, manifestations and gifts of the Holy Ghost, except as revealed in and through the written word. Not being born of the Spirit, not baptized by the Spirit, they are not in the kingdom of God, they are not in, and of course not members of, much less officers of, the Church of Christ. And of course the church to which they belong, or which they form the various parts of, is not and can not be the kingdom of God, or the "one body," or Church of Christ. They may say that they have received the Spirit through the word or the "words of the Spirit." But this will not do for two good reasons. First, As they have received the Spirit in this way before baptism in water; that is contrary to the order of heaven. Second, The word of the Spirit, *ie*, the gospel, is not the birth but the "seed" by which we are begotten. No one was ever born who was not first begotten. Conception first and birth afterward. "Of his own will begat he us with the word of truth," said James.

But suppose we allow the claim of another class, those who say they have been born of the Spirit, but it was before they were baptized, either with or in water. They say that the church is the the sheepfold, and that baptism is the door into the fold. But by claiming to be baptized by the Spirit, they must, of course, (if their claim be good,) be already in the church, for by "one Spirit we are all baptized into one body," says Paul. And being in the church by the action of the Spirit's baptism, what is the effect of their passing through the door of baptism by water? It is not the act of going into the church, for they must be already in—if baptized by the Spirit—so if they go through the door of water baptism at all, they must go out of the church. What is the one baptism? The baptism of water and the Holy Spirit, two acts in the one drama, so to speak. "Ye must be born again," not "born again and again," or two distinct, separate and independent births, one of water and the other of the Spirit, one birth, but of two distinct elements, the effect of the operation of two distinct agencies.

The construction the Romanists put upon the "one baptism" is this, that a person having been once baptized can never be baptized again, he can not be cut off from the church, and therefore being baptized into it once, he forever remains in it, and therefore can not be baptized into it again. But if they understood the passage of Scripture they are so fond of quoting, namely, the power of the ministry to bind on earth what will be bound in heaven, and to loose on earth what will be loosed in heaven, they would see that it conveys the idea of cutting off, or expelling members as well as adding them to the Church of Christ. The man who being duly la-

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bored with and refuses to hear the church, is to be considered as a heathen or a publican, or in other words as an outsider, or one who is no longer in the church. If a person has been legally dealt with for actual transgression, and refused to repent of his sins and to confess the same, and is cut off from the church according to due form and order of the church, he must come into the church by the same mode of procedure as before, unless indeed, such an one can not again be accepted of God as a child of his; and should such be the case, how very careful should the church be in proceeding in the case, and to use the knife only when the honor, well-being and integrity of the church positively demands it.

Is every person who is immersed in the water by an elder or priest of the church, and upon whose head the elders afterward lay their hands, truly baptized of the water and of the Holy Ghost? Not unless these conditions are observed, *viz.*, 1st. A belief of the gospel of Jesus Christ in its fulness, from the heart; 2d. A truly honest and sincere repentance of sin, which includes of course confession and forsaking of sin; 3d. Baptism by immersion for remission of sin, in the name, or authority of the Father, Son and Holy Spirit; 4th. The laying on of hands of the elders of the church, to be followed by an upright life, and earnest seeking for the Spirit.

A person who does not believe the gospel from the heart, after he has heard it sufficiently explained, could not be a proper subject for baptism. Or a person who did not truly repent of sin would not be baptized to divine acceptance. Or a person not baptized by one having authority from God; or being only partially immersed by one having authority, or by some unauthorized form by one having authority to baptize lawfully. Such persons would not be baptized, and if not baptized, the objects for which baptism is designed would not be realized, namely, the remission of sins, and the putting on of Christ, and the gift of the Holy Spirit. The Spirit would not be given such persons, and the baptism by water being invalid, they would not be partakers of the "one baptism;" would not be born again, and would not be in Christ, nor in his church or body.

The mere fact of a man having authority received through valid ordination would not make the baptism of an unbeliever, or an impenitent person a vallid baptism, nor would the immersion of infants incapable of either faith or repentance be valid in the sight of God. In order to be not found building with untemed mortar, the writer has made it a rule ever since receiving ordination to the office of an elder under the hands of Bro. Jason W. Briggs, to not call for candidates for baptism, until at least seven or eight discourses had been preached on the first principles of the gospel.

And for all that, I have no doubt that some have offered themselves who did not understand the gospel as they ought to, and some were baptized just because some relative or friend was, and some few that I had reason to believe afterward, had not truly repented of their sins. Upon these grounds the answer could be found to the question raised by some, "Why have I not received the Holy Spirit according to promise?" The fault could not have been with the administrator, for this reason, *viz.*, Others baptized and confirmed at the same time, received in unmistakable measure and manner the gift of the Holy Spirit, and God is no respecter of persons, and he never fails to keep his promises when the conditions upon which they are promised are complied with. The failure to receive the Holy Spirit therefore must rest upon the parties immersed, if they have been immersed by one having authority, and properly immersed at the same time.

What, then, is the "one baptism," the one only true and saving baptism? The immersion of the entire person in water for the remission of sins on the part of those who have heard, understood and believed the gospel of Jesus Christ, and who have truly repented of sins; and being immersed by one having received authority from the Lord Jesus Christ, in the name of the Father, and the Son, and the Holy Spirit. If this be true, then sprinkling or pouring is not baptism. Immersion as an outward *sign* of an inward work of grace, or as a *sign* that the person is in Christ, or Christian, is not baptism. The immersion for remission of sins, of infants, or unbelieving, or unrepentant adults is not baptism, even if performed by those having authority to baptize. And the immersion of believing penitents, if performed by one not having authority from Jesus Christ, is not baptism.

There is emphatically but one true God, and but one true Lord—even Jesus Christ; and but one true Divine Spirit—the Holy Spirit; and but one true faith—the intelligent faith in the gospel of the kingdom of God; and but one true repentance—a genuine sorrow for, confession of, and forsaking of sins; and but one true baptism—the baptism by immersion of true penitent believers in the gospel of the kingdom, by those sent of God; and but one true hope—eternal salvation in the kingdom of the Father, through Jesus Christ; and but one true calling—to be Saints of the Most High in deed and in truth, and members of the one true body, the Church of Jesus Christ.

Have we been legally baptized? If so, then we are in Christ. Have we received the Holy Spirit? If so, then we are in the Church of Christ, or in the kingdom of God. There is but "one baptism," that of water and the Holy Ghost; two yet one, as the Father and the Son are one. The husband and the wife are "one flesh"—two yet one.

Should we admit sprinkling to be baptism? it is of necessity an entirely distinct thing both in form and purpose to that of scripture baptism. It bears no shadow of resemblance to a birth; it is not for remission of sins, nor is it performed to put on Christ, for its recipients are supposed to be freed from sin already by their faith in the blood of Christ, and are already new creatures in Christ Jesus. It is, therefore, another and an entirely different baptism to that taught by John, and Jesus, and Peter, and Paul, both in mode and object and is, therefore, no part of the "one baptism." "But," says one, "pouring is all right, for in the baptism of the Holy Spirit, as recorded in Acts 11, the Spirit was *poured out*." True, but *how much* was "poured out"? A cuptul? Nay, it "filled the whole house," and not only that, but it "filled" the disciples, too. So keep on pouring till the house and the people are full and we will accept the baptism, providing every body is not drowned, as they surely would be. But as there is but "one baptism," we will hold to that and follow Christ.

THOMAS W. SMITH.

MATAHOA, Anaa, Nov. 20th, 1886.

THE "SEALED BOOK."—No. VII.

BY ELDER R. M. ELVIN.

WHOEVER reads the wonderful narrative contained in the Book of Mormon, and how the God of the whole earth condescended to smile upon the ancient people of this continent, guiding them by the revelations of His grace; those who examine the claims for an early civilization as described in the said Book of Mormon, where impartiality prevails, truth shines into their minds; but when blinding prejudice, distorting bias, fanatical bigotry can not see good and truth manifested, all discoveries to them are of little interest, while those accepting the statements made, and proven by scientific research can read the tangled web of American tradition and mythology as in the blaze of the sun at noon-day.

Mr. James Adair, a trader with the Indians and resident with them for over forty years says: "The Israelites were divided into tribes and had chiefs over them; so the Indians divide themselves, each tribe forming a little community within the nation. And as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. If we go from nation to nation among them we shall not find one individual that doth not distinguish himself by his family name. Every town has a State House or synedrion, the same as the Jewish sanhedrin, where almost every night the head men meet to discuss public business. The Hebrew nation was ordered to worship Jehovah, the true and living God, who by the Indians is styled Yohewah. The ancient heathens, it is well known, worshipped a plurality of gods; but these American Indians pay their religious devotions to Loak Ishtohoollo Aba, The Great, Beneficent, Supreme, Holy Spirit of Fire. They do not pay the least perceptible adoration to images. They in their religious worship accord more nearly with the Mosaic institutions, which could not be if they were of Heathen descent.

The American Indians affirm that there is a certain fixed place and time, when and where every one must die, without the possibility of averting it; such was the belief also of the ancient Greeks and Romans, who were much addicted to copying the rites and customs of the Jews. Their

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opinion that God chose them out of all the rest of mankind as his peculiar and beloved people, fills both the white Jew and the red American with that steady hatred against all the world, which renders them hated and despised by all. We have abundant evidence of the Jews believing in the ministration of angels. During the Old Testament dispensation, their frequent appearances and their services on the earth, are recorded in the oracles which the Jews themselves receive as given by divine inspiration; and St. Paul in his epistle addressed to the Hebrews speaks of it as their general opinion 'that angels are ministering spirits to the good and righteous on earth.' The Indian sentiments and traditions are the same. They believe the higher regions to be inhabited by good spirits, relations to the Great Holy One, and that these spirits attend and favor the virtuous. The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatic, sonorous and bold, and often both in letters and signification, synonymous with the Hebrew language. They count time after the manner of the Hebrews, reckoning years by lunar months like the Israelites who counted by moons. The religious ceremonies of the American Indians are in conformity with those of the Jews, they having their prophets, High Priests, and others of religious order. As the Jews had a sanctum sactorum or most holy place, so have all the Indian Nations. The dress also of the High Priests is similar in character to that of the Hebrews. The festivals, feasts, and religious rites of the Indian Americans have also a great resemblance to those of the Hebrews. The Indian imitates the Israelites in his religious offerings. The Hebrews had various ablutions and anointings according to the Mosaic ritual—and all the Indian nations constantly observe similar customs from religious motives. Their frequent bathing, or dipping themselves and their children in rivers, even in the severest weather, seems to be as truly Jewish as the other rites and ceremonies which have been mentioned. The Indian laws of uncleanness and purification, and also the abstaining from things deemed unclean, are the same as those of the Hebrews. The Indian marriages, divorces and punishments of adultery still retain a strong likeness to the Jewish laws on those points. Many of the Indian punishments resemble those of the Jews. Whoever attentively views the features of the Indian, and his eye, and reflects on his fickle, obstinate, and cruel disposition, will naturally think of the Jews. The ceremonies performed by the Indians before going to war, such as purification, and fasting are similar to those of the Hebrew nation. The Israelites were fond of wearing beads and other ornaments even as early as the patriarchal age, and in resemblance to these customs, the Indian females continually wear the same, believing it to be a preventive against many evils.

The Indian manner of curing the sick is very similar to that of the Jews. Like the Hebrews, they firmly believe that diseases and wounds are occasioned by divine anger, in proportion to some violation of the old beloved speech. The Hebrews carefully buried their dead, so on any accident they carefully gathered their bones, and laid them in the tombs of their forefathers. Thus all the numerous nations of the Indians perform the like friendly office to every deceased person of their respective tribe. The Jewish records tell us that the women mourned for the loss of their deceased husbands and were reckoned vile by the civil law if they married in the space of at least ten months after their death. In the same manner all the Indian widows, by an established penal law, mourn for the loss of their deceased husbands; and among some tribes for the space of three or four years. The surviving brother by the Mosaic law was to raise seed to a deceased brother, who left a widow childless, to perpetuate his name and family. The American law enforces the same rule. When the Israelites gave names to their children or others, they chose such appellatives as suited best their circumstances and times. This custom is a standing rule with the Indians."

The above is from Mr. Adair's American Indian. I make this note for the reason that I have quoted from another book bearing the same title.

Brasseur de Bourbourg, although he rejects Kingsborough's theory, thinks that some Jews may have reached America. He recognizes a Jewish type on certain ruins, and calls attention to the perfectly Jewish dress of the women at Palin and on the shores of Lake Amatitlan."—History Nat. Civ., vol. 1, p. 17.

Testimony from one, contrary to his own conviction or interests, is the very strongest we can have. Giordiau says: 'Customs and relics seems to show that the Americans are of Hebrew descent."—Tehuantepec, p. 57.

Rossi says: "On the northwest coast there are many beliefs and rites which resemble the Jewish; circumcision obtains in Central America and women wear Jewish costumes."—Souvenirs, p. 276.

Here is one man that seems fixed in his convictions wherein Mr. Jones says, "I will not yield to any man in the firm belief that the aborigines of North America and the Ancient Israelites are identical."—History of Ancient America, pp. 2, 11, 26, 188–90.

Meyer finds many reasons for regarding the wild tribes of the north as Jews; such as the physical peculiarities; numerous customs; the number of languages pointing to a Babylonish confusion of tongues. Most Indians have high priests' temples, altars, and a sacred ark which they carry with them on their wanderings. They count by four seasons, celebrate new moon and arbor festivals, and offer first fruits. In September when the sun enters the scales they hold their feast of atonement. They work with one hand and carry their weapons in the other.—Nach Dem Sacramento, p. 241–5.

Schoolcraft says, "The Navajo tradition that they came out of the water a long way to the north; their peaceful, pastoral manner of life; their aversion to hog's flesh; their belief that they will return to the water from whence they came, instead of going to hunting grounds like other tribes; their prophets who prophesy and receive revelations; their strict fast days and keenness in trade; their comparatively good treatment of women, are Jewish similarities stronger than any tribe can present. The most striking custom of apparently Hebraic origin, is the periodical separation of females, and the strong and universal idea of uncleanness connected therewith."—Schoolcraft's Archaeology, vol. 3, p. 60–62.

I forbear formulating an argument upon proofs cited, that I may gain space for additional proof.

Juarros says, "According to various manuscripts the Toltecs are of Jewish descent."—History of Guatemala, vol. 2, p. 7–8.

Leon de Cordova is of the same opinion as Juarros.—See Municipalidad de Leon, p. 10.

Em de Moraez says, "Nothing but circumcision is wanting to form a perfect resemblance between the Jews and Brazilians."—Carver's Travels p. 188–9.

Melgar gives a list of the Chiapanec calendar names, and finds that fourteen agree with suitable Jewish names.—Mex. Geog., vol 3, p. 108.

Joseph Merrick, Esq. a highly respectable character in the church, at Pittsfield gave the following account: That in 1815 he was leveling some ground under and near an old woodshed standing on a place of his, situated on Indian Hill. He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place he discovered near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one and one-half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end, a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again conveyed it to the box. After some time he thought he would examine it; but in attempting to cut it, found it as hard as bone; he succeeded, however, in getting it open, and found it was formed of two pieces of thick raw hide, sewed and made water tight with the sinews of some animal and gummed over; and in the fold was contained four folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbors coming in to see the strange discovery, tore one of the pieces to atoms in the true Hun and Vandal style. The other three pieces Mr. Merrick saved and sent them to Cambridge, where they were examined and discovered to have been written by a pen in Hebrew, plain and legible. The writing on the three remaining pieces of parchment was quotations from the Old Testament.—American Antiquities, p. 68–70.

Mr. A. A. Bancroft thus describes an-

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other Hebrew inscription: "About eight miles southeast of Newark there was formerly a large mound composed of masses of free-stone, which had been brought from some distance and thrown into a heap without much placing or care." Describing an excavation in this he says: "Before long he was rewarded by finding in the center and near the surface a bed of the tough clay known as pipe clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings suitable for bracelets or anklets. These being removed, they dug down deeper and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely water tight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edge and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman, of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew."—Antiquities of Licking County, Ohio, Manuscript.

Copy of a pamphlet entitled, "A representation of the two stones with the characters inscribed upon them, that were found by D. Wyrick, during the summer of 1860, near Newark, Ohio."

PREFACE.

"The following is a representation of the four sides of the supposed key stone that was found on the 29th day of June, 1860, in a sink or depression commonly denominated well holes, whilst looking for human bones that said well holes were said to contain. The object of looking for human bones was to ascertain the truth of such assertion. This stone is in the shape and size represented by the cuts, and has upon each of the four sides a Hebrew inscription in the Hebrew character, which when translated reads, 'The King of the Earth,' 'The word of the Lord,' 'The laws of Jehovah,' 'The Holy of Holies.'"

BODY OF THE WORK.

"The following four cuts are those of the four sides of a very singular stone found encased in a stone box buried some twenty feet in the earth, or in the earth of a tremendous stone mound. This stone was found on the first day of November, 1851, in company with five others while examining the condition and character of a bed of fire clay that was found to be beneath a portion of this great stone mound after it had been mostly removed for protection purposes to banks of the canal and reservoir. In the first place, in removing this stone pile which was said to have been from forty to fifty feet high, rising from a base whose diameter is a hundred and eighty-two feet, some of the rock hands came to a mound of pure clay, of which they say there was or is quite a number situated just within the periphery of this stone base entirely around it and all covered up from view by this enormous stone stack. But in this one while digging out some very suitable flat stone for protection, and that seemed to be imbedded in this clay, they found something like the shell of an old log on which lay seven copper rings with the appearance of some extremely coarse cloth. This was shown to several and talked of for some days, when another person was induced by curiosity to make some further examinations. He removed this old shell, and in doing so found that it appeared to be the cover of another piece of timber resembling a large wooden trough. In this he also found some of the apparent coarse cloth. Indeed he says that it appeared to him as though the whole interior of the trough had been lined with this material, but it was so rotten as to utterly prevent his securing a piece as large as his thumb nail. He also found within this trough or log a parcel of human bones, a locket of very fine black hair about six or eight inches long, and ten of those copper rings identical with those found upon the covering or lid. He then covered it all over again, taking with him, however, the rings as probably auriferous, and saying but little about the matter. The place remained at rest for several years, when in July last, [1860], I happened to see a piece of the wooden structure and four of the rings, and learning that the pieces of timber in which they were found were still in the earth, under the prospects of procuring an ancient sarcophagus, not Egyptian nor Phoenician, but American, I repaired to the place with some work-hands and sacreligiously took it up. From the appearance of the place I stated that it had been laid in a concave basin made of impervious clay purposely to receive it. This was thought by some to be rather doubtful from the cursory examination I had made, and that a more thorough examination would show otherwise. Determined, therefore, to know the true condition of the place, I resolved to make the examination satisfactory the very first time I should be at the place with men and tools sufficient to do so. Time rolled away from July until the first day of November before I met with an opportunity to put my threat into execution. The place had become all filled up again by the natural tumbling down of the loose stone and the running over it by the cattle, etc., so that it took three of us working hard from early in the morning till nearly three o'clock in the afternoon to reach the clay bed with a sufficient removal of the detritus to effect the examination required. When the matter in controversy had been settled by finding things as I had represented, one of the party, [Dr. Nicol], proposed ascertaining the thickness of the clay strata, and accordingly dug a hole into it. This showed it to be a bed of very tough fire clay of the color of putty, that had, from all appearances, never been disturbed from the day it was put there. It appeared to be a strata of about two feet in thickness, and from near the under surface, imbedded in this clay, was taken the stone box, a representation of which as to size and shape is given on the last page of this pamphlet. Whilst digging in the hole thus made in the clay, in which was encased an inscribed stone of a black color, and as is shown by the following four cuts of four sides of it with the characters on each side, the English of which appears to be abridgment of the Ten Commandments. The translation as given by Rev. J. W. McCarty: MOSES, [this word appears above the head of the image], who brought thee out of the land of Egypt and out of the house of servants. I am Jehovah thy God. There shall not be to thee gods other than me before me. Thou shalt not make for thyself a graven image. Thou shalt not bow down to them or worship them. Thou shalt not take the name of Jehovah, thy God, in vain. Remember the Sabbath day to sanctify it. The six of day thou shalt do all thy work. Honor thy father and thy mother. Thou shalt not murder, thou shalt not commit adultery. Thou shalt steal, thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

This find is a good witness favoring the theory that the American aboriginees are the offspring of Jewish stock.

Speaking of one of the series of mounds which he explored in Wisconsin, which was found to be in the form of a huge serpent with its body entwined round a monumental structure, William Pidgeon says: "I have never regarded with much favor the views of those who regard the primitive inhabitants of North America as the descendants of the lost tribes of the children of Israel. But I confess that this curious earth-work thus raised on high, on the very summit of the loftiest hill in that region of country, and in full view of several extensive groups of residential mounds scattered along the shores of the Mississippi, does indeed forcibly remind the observer of the brazen serpent raised up in the wilderness." . . . "This beautiful prairie, (in the vicinity of Gottenburg), surrounded by mountain scenery of the most romantic description, presents a very extensive group of ancient monuments, among which we recognize the forms of two large serpents traced by a series of tumuli."—Traditions of Dee-Coo-Dah, p. 116–17.

Speaking of the Indians Priest says: "Their Jewish customs are too many to be enumerated in this work."—American Antiquities, p. 56.

Mr. George Catlin in his work published in 1856, gives the following twelve reasons for believing that the American Indians are descended in some way from the Israelites: "1. The Jews had their sanctum sanctorum, and so it may be said the Indians have, in their council or medicine houses, which are always held as

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sacred places.. 2. As the Jews had, they have their High Priests and prophets. 3. Among the Indians as among the ancient Hebrews, the women are not allowed to worship with the men, and in all cases also, they eat separately. 4. The Indians everywhere believe that they are certainly like those ancient people, persecuted, as every man's hand seems raised against them. 5. In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents, and in many tribes, very closely resemble them in other forms and ceremonies of their marriages. 6. In their preparation for war, and in peace-making they are strikingly similar. 7. In their treatment of the sick, burial of the dead and mourning, they are also similar. 8. In their bathing and ablutions at all seasons of the year, as a part of their religious observances having separate places for men and women to perform these immersions they resemble again. 9. The custom among the women of absenting themselves during the lunar influence, is exactly consonant to the Mosaic law. 10. After this season of separation, purification in running water and anointing, precisely in accordance with the Jewish command, is required before she can enter the family lodge. 11. Many of them have a feast closely resembling the annual feasts of the Jewish Passover, and amongst others an occasion much like the Israelitish feast of the Tabernacle, which lasted eight days, [when history tells us they carried bundles of willow boughs, and fasted several days and nights), making sacrifices of the first fruits and best of everything, closely resembling the sin offering and peace offering of the Hebrews. (See this history in vol. 1, pps. 159 and 170 of Religious Ceremonies of Mandans.) 12. Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremoemonial code, and which are so peculiar in their forms that it would seem quite improbable and almost impossible that two different peoples should have hit upon them alike, without some knowledge of each other. These I consider go further than anything else as evidence, and carry in my mind conclusive proof that these people are tinctured with Jewish blood."—North American Indians, vol. 2, p. 231.

Priest says: "Hebrew words are found among the American Indians in considerable variety."—American Antiquities, p. 63.

We credit to Boudinot the statement: "Their language in its roots, idiom and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable, and well worthy of serious attention, has most of the peculiarities of the language, especially those in which it differs from most other languages."

Speaking of the traditions concerning the fall of man and kindred topics, Delafied says: "So remarkable were the traditions of several of these facts among the inhabitants of America at the time of the Spanish conquest, that the priests who accompanied the army were induced to suppose that Christianity, or at least Judaism, had been inculcated among them at some very distant period."—Page 8.

Prescott says: "When the Indians make their feasts they remove all fire from the lodge, and rekindle it before tbe food is put on to cook, so as to be sure and not have anything unclean about the feast. For my part I am forced to believe these feasts have been handed down from the children of Israel."—p. 241.

Perhaps in time to come untold thousands will be like Mr. Prescott, "forced" to confess the truth.

In building the sacred fire a branch of poplar, willow, or white oak is cut from the tree. A hole is bored partly through it; and, with another piece sharpened for the purpose, friction is made by revolving this within the hole, by which fire is gathered. This is cherished with fine chips and fanned with the wing of a white swan. An earthen vessel, consecrated for the purpose, receives the burning mass, and the priest then carries the fire to the altar which is overhung with green boughs, and places it therein. Then fruits are brought, which have been carefully anointed with bear's oil, and laid upon the fire."—Ibid, p. 264.

Baptism is taught in the Book of Mormon and it was practiced by the Mexicans.—Builders of Babel, p. 78.

"Palacio relates that at Azori, in Honduras, the natives circumcised boys before an idol called Icelca."—Carta, p. 84.

Lord Kingsborough informs us that the Central Americans used the same rite; and McKenzie says he saw the ceremony performed by the Chippeways.

What I have cited to identify a Jewish origin for the ancient people of America, should be all-sufficient to sustain the correctness and the divine character of the Book of Mormon. However, kind reader, I have yet much that I wish you to patiently and carefully investigate. As the wheel of time rolls, and new discoveries are made, the volume of proof to establish the "Sealed Book" is on the increase, and the time will come when it will be a shame for the average American to be ignorant of the antiquities of his country. For one I hail with joy the rising tide of knowledge relative to the civilization of the ancient inhabitants of America.

To be continued.

Selections.

CARDINAL MANNING AND THE PUBLIC SCHOOLS.

Cardinal Manning cites from one of his authorities, (Mr. Montgomery), statistics which are thought to demonstrate the baleful effect of common schools on the virtue of society. The group of six New Englang States is compared with six of the Southern States. One of them had common schools, the other had not. The results are spread before us. "Massachusetts and her five sisters, out of her native population of a little more than two and a half millions, had, on the 1st of June, 1860, just 2459 criminals in prison," while the six Southern States, "Her comparatively unlettered companions, with a native white population of over three millions, had but 477 in prison." Before inquiring into the accuracy of the statistical data, it may be well to notice briefly the flimsy character of this logic. It is a good specimen of the confounding of consequent with effect. Darkness precedes light; *ergo*, darkness creates light. Negro slavery existed in the one group of states, where there are but fewer offences against the law; it did not exist in the other; therefore the existence of Negro slavery tends to lessen the number of crimes, the absence of it to increase them. Dueling has been a custom in one of the groups; it has not been a custom in the other; therefore, if you would raise the tone of morality, introduce dueling. Before assuming an identity of conditions between the two gronps, it is remarkable that the cardinal did not remember that in the New England group there are great manufacturing centers, large cities, a vast number of recently arrived immigrants—all of these being conditions not belonging to the group with which New England is compared. But these are only a few of the glaring fallacies in this argument against common schools to which Cardinal Manning lends his sanction.

—The Forum for April.

CHRISTIAN SCIENCE AS A THEOLOGY.

DISCUSSION PRECLUDED—THE MORAL PERIL OF DENIAL OF SIN.

CHRISTIAN Science is not only a system of physical healing, it is a system of philosophy and theology. Its philosophy, of course, underlies its theology, which is developed from the postulate of Berklein idealism. A rapid survey of some of the theological positions of Christian Science is all that will be attempted in this article.

"God is the Infinite and Immortal mind," says Mrs. Mary Baker Glover Eddy, the discoverer and high priestess of Christian Science. Time and again she denies the personality of God. Rev. H. M. Tenny, author of the discriminating treatise, "Christian Science: its Truths and Errors," wrote Mrs. Eddy inquiring whether she denied the personality of God. Her reply was: "It is the material or corporeal personality of God that I deny. God is an individual Being 'self-conscious and self-determined,' all-knowing, all-doing, all-power, presence, all-science, omniscience, Omniscience." The present writer, supposing that application to Mrs. Eddy would elicit nothing more than this, consulted a gentleman who had had the benefit of Mrs. Eddey's personal instruction in the arcana of Christian Science (were his name given he would be recognized by most of the readers of The Christian at Work as a gifted man, a leader in his profession). I asked him in what sense he understood Mrs. Eddy to deny the personality of God. He replied, "She believes that personality implies limitation, and therefore denies that God is a person."

This, doubtless, is a true representation of Mrs. Eddy's teaching. In denying the personality of God she is simply misled by

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her theory that personality implies physical limitation. Atheists and Pantheists rally under her banner upon which is inscribed "God is Divine Principle, not a Person," and some Christian theists when they discover her defective conception of personality assent to her legend. This statement of the doctrine of God resembles a modern political platform; with suitable explanations all parties can agree to it.

It will be found that the vagueness, intentional or unintentional, which marks the expression of this doctrine, characterizes most of the theological conceptions of the system. This vagueness affords a common shibboleth to those who would find that they had fallen into queer company, if exact definition were to be attempted. There are atheistic, panthestic, agnostic, and theistic Christian sciences.

The principle by which Christian Science interprets the Scriptures reminds one of Swedenborg. It is the allegorical. We commend the expositions given in the Christian Science Monthly for the help of Sunday School teachers, to those who wish to find examples of the extremes to which the allegorizing interpretation of the Scriptures can be carried. Origen would have modified his doctrine of the four-fold sense of Scripture if he could have seen a page of Swedenborg or of the Christian Science Monthly.

Of course one can find anything in the Bible he sets out to find, if he is at liberty to attach his own typical meaning to its words. Interpretation is not a question of exegesis, it is a question of what one wants to make the Scriptures teach.

When Mrs. Eddy is met by the objection that her interpretations of the Scriptures are forced and unnatural, she replies that her personal inspiration is the same in kind as that which produced the Scriptures, that she has the true clue to their meaning, and can not be mistaken. One can not argue with an infallible Pope.

The assertion is often made that Christian Science exalts the person and character of Christ. Certainly the rhetoric of Christian Science authors becomes florid when Christ is referred to, but a somewhat careful study of what has been written on this subject leads me to the inevitable conclusion that Christian Science recognizes a difference in degree of life, not in kind of life, between our Lord and men. Christ is man at his climax. Every man has in himself the potentialities of a Christ. Our Lord's miracles were not in any strict sense supernatural. He had mastered the secret which of late Mrs. Eddy has rediscovered. He was the first Christian Scientist. His works may be paralleled by the achievements of modern Christian scientists. At bottom this view of Christ's relation to men does not differ essentially from the position of advanced modern Unitarians. But in its views of sin and sickness Christian Science to a good degree parts with its vagueness. Here we touch the vitals of the system. All the rest of its doctrines have been formulated with reference to their bearing upon the doctrine of sin and sickness.

"Man is a reflection of immortal mind;" he holds the relation to God that the reflection of an object in a mirror holds to the object itself. But man sets up his own thoughts instead of thinking the thoughts of God. He thinks that the material world is a reality, and involves himself in the penalties of false belief, in sin and sickness. How, if man is only a reflection of God, and as Mrs. Eddy asserts, has no power of self-determination, he can ever set up a thought of his own, instead of eternally corresponding to the thought of God, is a question which no Christian scientist has yet answered. It is at this point that the system needs remodeling. In this denial of the reality of sin is involved the greatest moral peril connected with the acceptance of Christian Science. The testimony of the universal human consciousness asserts that the fact of personal sin is the most tremendous reality in this universe, and the denial of the reality of sin, though delicately veiled in philosophical assumptions, is sure to ultimately weaken the sense of moral accountability, and when that is weakened disintegration of the moral life certainly follows.

The pernicious fruits of Christian Science may not be immediately seen in its adherents. They may continue to be excellent Christians after embracing Mrs. Eddy's theology, for in the human mind the lion and the lamb of opposing doctrines often lie down together. It is not difficult to understand why some should think that their Christian lives have been deepened, and their views of truth enlarged by embracing these doctrines, but as President Hopkins used to say, "Things ultimately follow their tendencies." The results produced in the second or third or tenth generation are a better test of a doctrine than the sentiment of its first disciples. The lion ultimately devours the lamb.—*Rev. G. E. Horr, Jr.*

Miscellaneous.

THE FORUM FOR MAY.

The political articles in *The Forum* for May are "The Republican Party and the Negro," by Mr. E. L. Godkin, editor of the New York *Evening Post*, who shows the impracticability of all plans to give special protection to the Negro vote in the South, except the plan of allowing the Southern people to solve the problem themselves, citing evidence to show that the South is doing this as fast as possible; "The Saloon as a Political Power," by Mr. Ernest H. Crosby, of the New York Legislature, who argues the necessity of destroying the political influence of the saloon before dividing public attention as to methods of temperance reform, and gives many striking instances of corrupt political work done by saloon keepers and brewers; and Prof. Emile de Laveleye, of the University of Liege, writes a political article (in the large sense) on "Perils of Democracy," reviewing the new dangers that beset free governments. Elizabeth Stuart Phelps shows the deep gulf between conventional Christianity and the teachings of Christ, giving Christian Society and the churches many evidences of their shortcomings. Another article that has a religious as well as scientific bearing is Prof. St. George Mivart's second essay on "Where Darwinism Fails," in which he points out the break in the Darwinian theory. Grant Allen, replying to a recent argument by Prof. Lester F. Ward, maintains that women are not the more important half of the human race, being the sex sacrificed by reproductive necessities. Mr. F. B. Hawley, of New York, criticising Mr. Edward Atkinson's recent articles in *The Forum*, maintains that Mr. Atkinson has made a capital error in his calculation to show that labor gets 95 per cent. and capital gets only 5 per cent. of the total product, and he argues that such a statement misleads and does great harm. President William De W. Hyde, of Bowdoin College, shows the ill effects of school examinations as they are usually conducted and points out the proper part for examinations to play in rational education. Mrs. Oliphant analyzes the elements of success in novel-writing; Prof. James M. Hoppin, of Yale, shows the value of art in popular education; and James Payn, the English novelist, writes an essay on his memory of pleasant conversation, and on what it consists, under the title of "The Closing of the Doors," which refers to his own deafness. *The Forum Publishing Co., New York. —50 cents a copy; $5 a year.*

GROVE MEETING.

At the March session of the Decatur District Conference it was provided that a camp-meeting be held at Davis City, seven miles east of Lamoni, during the summer or fall. Brethren H. A. Stebbins, O. J. Bailey and William Anderson were chosen a committee, and they have secured the use of the grounds for services to begin on Friday August 2d, with the expectation that the meeting will continue till Sunday the 11th. It is a fine site for the purpose, an extensive grove on the river bank, yet elevated above it. Wood and hay will also be plenty and cheap. A tent to hold the meetings in has been spoken for. The Saints of the Decatur District hope that their brethren and sisters in the Nodaway, Far West, Fremont, Pottawattamie, Des Moines and other districts will join with them in making the meeting a success. All who have tents or wagon covers, or who can prepare them, will, we feel sure, enjoy the camping privileges at Davis City, and the meetings. Furtuer notice will be given as to conveniences and prices of fuel and food.

H. A. STEBBINS,
Chairman of Committee.

APPEAL.

Dear Brethren and Sisters of Kent and Elgin district:—In order that the ministry be kept in the field and their families sustained, it will be necessary that we, as Saints, do our duty in contributing our tithes and offerings.

We claim to love the cause and are glad to hear of its progress; therefore we should all do our part and leave the result with our heavenly Father. It is useless for us to pray to God to spread this work unless we contribute of our substance as God has blessed us, to sustain the families of those who go to preach the gospel. We all have our part to do in this great work, and my prayer to God is that we may all learn our duty and perform it with an eye single to His glory.

Your brother in the gospel,
RICHARD COBURN,
Bishop's Agent of the Kent and Elgin District.
BLENHEIM, Ontario, April 18th.

CONFERENCE NOTICES.

The conference of the Northern Minnesota district will be held at Lake Eunice, Becker county, Minnesota, June 1st and 2d. Come one and all, and invite your friends to come. Come praying that God may give us of his Spirit, and that peace and harmony may prevail and a good work be done for the Master.

THOMAS J. MARTIN, *Dist. Pres.*

DECATUR.

The June conference of the above district will convene at ten o'clock on Saturday, June 8th, 1889. Not only is it expected that each branch will send a report, but also the attention of the Sunday schools is called to the necessity of sending delegates for the purpose of perfecting the proposed organization of the Sunday school interests in the district. The Saints at Allendale

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desire to see a large attendance from other branches. Many can drive down on Friday or Saturday as well as not. Those who must go by train will find Bro. E. Keeler, liveryman, at Grant City, seven miles from Allendale. Please let him know before the time.

H. A. STEBBINS,
Presiding Elder in Charge.

NOTICE.

Notice is hereby given to the scattered members of the Lindsley branch of the Kent and Elgin district of the Reorganized Church of Jesus Christ of Latter Day Saints, to-wit: Henry Herendeen, Bertha Herendeen, Eliza Booth, Annie Maitland. As their whereabouts are not known, we request that they report to Bro. Asa Vickery, presiding officer of the Lindsley branch, before June the first, or their names will be dropped and reported as scattered members of said branch.

EMMA JULIA GREEN, *Clerk.*

MARRIED.

FRANCE.—DERRY.—William A. France and Ada L. Derry, both of Lamoni, Decatur county, Iowa, were united in the holy bonds of matrimony at the residence of the bride's father, Lamoni, Iowa, on the 21st of April, 1889, Elder Charles Derry officiating.

Ada, thou hast done thy duty;
God and men thy works approve.
Filial love, thy crowning beauty—
Pure, unselfish, child-like love.

Go to him whom thou hast chosen;
Make his heart thy earthly throne;
Reign as queen, forever loving,
Keep yourselves for each alone.

Take a father's blessing with thee—
Thy mother smiles upon her child
From her heights of Eden-glory,
With a love that's undefiled.

William, Ada, God be with you
Through the changing scenes of life;
May his love and peace continue
With fond husband, loving wife.

DIED.

WHITEHOUSE.—At Lucas, Iowa, March 11th, 1889, Alice Whitehouse was burned accidentally, and after great suffering she died, March 28th. She was the daughter of Bro. John and Sr. Harriet James, of Flagler, Iowa, and was born in Des Moines, Polk county, February 8th, 1860. She was married to Benjamin Whitehouse, September, 1879. Funeral services were conducted by John Watkins, sen., at the house of doctor C. E. Eaton; funeral discourse by G. T. Griffiths, at the Saints' Church, March 31st, to a large audience.

TAPLIN.—At Friberg, Ottertail county, Minnesota, April 17th, 1889, Bro. Lorenzo D. Taplin, by bursting a blood-vessel. Bro. Taplin was born March 20th, 1869, at Weston, Dunn county, Wisconsin; baptized October 17th, 1886, at Friberg, by Bro. J. C Foss. Funeral services by Bro. B. B. Mossier, assisted by Elder Barnhard, April 18th, 1889. Bro. Lorenzo was a true Saint, full of zeal and good works, a faithful son, a kind and loving brother. We believe he is gone to the paradise of God.

JOHNSON.—Near Mission, LaSalle county, Illinos, January 13th, 1889, Sr. Maggie, daughter of Bro. and Sr. Henry Johnson, aged 19 years, 4 months and 2 days. The sad event took place at her home while surrounded by her heart-stricken parents, brothers and sisters. The elders were called during her sickness and administered to her, and each time she received instant relief, then gradually relapsed into her former condition. About one hour before her death the elders were again summoned; but alas! they came about four minutes too late. She had breathed a short prayer, asking God to forgive and be merciful unto her; then the angel came and relieved her.

Among her last words she admonished her father, mother, brothers and sisters, saying, "Be kind to each other, and do right, and you surely will be blessed." The funeral was held at the Latter Day Saints' Church on the 15th, Elder Thomas Hougas officiating. A large concourse attended, there being over one hundred carriages in the procession from the church to her last resting place. She was much loved and admired by all who knew her, and the various papers of this vicinity expressed deep sympathy.

A precious one from earth has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God in his wisdom has recalled,
The boon his love had given;
And though the body moulders here,
The soul is safe in heaven.

VREDENBURGH.—Almena Vredenburgh died August 30th, 1889, at the home of her son, William Vredenburgh, in Soldier Valley, Iowa, and was buried September 1st. Funeral service was held at the house, Elder Putney officiating.

Sr. Vredenburgh was born February 3d, 1808, in Queensbury, Washington county, New York, and was married to Henry Vredenburgh in 1825. She was the mother of eleven children, seven girls and four boys; the eldest and two youngest have passed away; two have their homes in Illinois, three in Iowa, one in Nebraska, one in Colorado and one in Oregon. Mrs. Vredenburgh moved with her family from New York into Illinois in 1843, and from Illinois into Iowa in 1862, and has since been a resident of Little Sioux, Iowa, until her death.

She joined the Latter Day Saints' Church in 1835, and the Reorganization of the same in 1861. She was first baptized by Hyrum Stratton, and second by Zenos Gurley, Sen. Sr. Vredenburg was known as a quiet, worthy and religious member of society. She had been a widow some twenty years. She died strong in the faith.

SHAW.—At Fall River, Massachusetts, April 21st, 1889, Alma D., the only child of brother and sister Daniel and Alice Shaw, aged 3 years, 3 months and 27 days. Funeral April 24th, conducted by Elder John Smith.

This tender bud so young and fair,
Called hence by early doom;
Just came to show how sweet a flower,
In paradise should bloom.
To you the child was only lent,
While mortal he was yours;
But now to glory he is sent,
To join the heavenly powers.
'Tis in the Savior's bosom laid,
And feels no sorrow there;
'Tis by a heavenly parent fed
And needs no more your care.

OSBORN.—Elmer Ray, son of Mr. A. J. and Mrs. Martha C. Osborn, died in Grove Township, Shelby county, Iowa, March 31st, 1889, aged 8 weeks and 1 day. The funeral was in charge of Elder A. Jackson; and the sermon was preached by Elder C. E. Butterworth April 28th 1889, in the Saint's Chapel, Galland's Grove, Iowa, to a large congregation of relatives and Saints. Text: "I shall be satisfied, when I awake, with thy likeness."—Psalms 17: 15.

DAVIES.—At Rock Island, Illinois, April 15th, 1889, of quick consumption, James T. Davies, born at Kewanee, Illinois, October 14th, 1869. He was the only son of Mr. W. C. and Mrs. Annie Davies, and was a bright, intelligent, promising young man. He first heard the gospel in February last, and he fully decided to be baptized as soon as it was possible to comply. But it was God's will he should not recover. He manifested firm faith in the ordinances of the gospel, and called for the elders of the church and received great consolation through the prayer of faith and anointing with oil in the name of the Lord. He enjoyed the company of the Saints, and before his departure he implored his mother to obey the gospel and become one with the Saints. Funeral sermon by Elder J. Ruby, of Buffalo, Iowa.

NIELSEN.—At his residence in Nebraska City, Nebraska, Monday evening at 8:30, April 1st, 1889, Br. Niels Nielsen, beloved husband of Sr. Anna Nielsen, aged 43 years, 10 months and 1 day. He was born in Aalborg, Denmark, in 1845; came to Nebraska City June, 1869; was married to Miss Anna Dahl, December 1st, 1870, who now deeply mourns him. He was baptized April 21st, 1872, at Nebraska City, and was faithful to the end. Three years ago his health began failing, and three weeks ago he was confined to his home and bed, until when his tried meek spirit was released from the body. The elders came often and administered to him, and he remained perfectly calm and conscious to the last moment. He possessed a humble and quiet spirit, and served God and his cause both by his faith and means. He was faithful to our Sunday school until a year ago, when health declined, and had acted as assistant superintendent and treasurer, and was for several years the teacher of the Book of Mormon class. His face in death bespoke that pure life there is for the good and true, for it had a pleasant smile and profoundly peaceful expression. Thus "the Lord give his beloved sleep." His remains were brought to the Saints' church Thursday afternoon, April 4th, where funeral services were conducted by Eld. M. H. Forscutt. The church could not hold all who came—many stood outside. A large cortege followed him to his tomb, where he rests in peace to await the morn of the first resurrection. He left a pure record. Thus the Lord shows his power to his confiding saints. Death is robbed of its terrors, and they pass away peacefully.

ADDRESSES.

J. H. Lake, Kirtland, Lake co., Ohio.
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T. W. Smith, Papetee, Tahiti, via San Francisco.
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E. C. Briggs, box 323, Pittsburg, Pa.
Mads P. Hanson, box 512, Plymouth, Mass.
John T. Davies, 5 Park avenue, Llanelly, Carmarthen shire, Wales.
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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
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Lamoni, Iowa, May 18, 1889

CALLED OF GOD.

WE have received a series of questions from an esteemed brother which will be found below, to which we append answers:

Bro. Joseph Smith:—Please answer through the *Herald* the following:

The Epitome of Faith and Doctrine states: "We believe that a man must be called of God and ordained by the laying on of hands of those who are in authority to entitle him to preach the gospel and administer in the ordinances thereof."—Heb. 5:1, 5, 6, 8; Acts 1:24, 25; 14:23; Eph. 4:11; John 15:16.

Now Hebrews 5:4 says: "And no man taketh this honor unto himself but he that is called of God as was Aaron." It is stated in Acts 1:24: "And they prayed and said: Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." Ephesians 4:11 instructs us: "And he gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers." John 15:16 says: "Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit," etc.

I will also quote Exodus 28:1, which undoubtedly is the passage of Scripture referred to by Paul in Hebrews 5:4 given above, to-wit: "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office," etc. Now the information desired is this:

FIRST.—If a person is called to the office of deacon, teacher, priest, or elder under any one of the following circumstances, is it a call "from God" within the requirements laid down by the above quotations?

(1). By the Spirit of God manifested by prophecy, or unknown tongue through a brother, whether a lay member or of either priesthood, or even through a sister?

(2). By one of the Twelve or the Seventy who states that he feels by the Spirit that the call should be made?

(3). By the president of a district conference suggesting, or stating simply, that he feels that a certain one should be ordained, followed by motion and second which prevails by vote; and this either in a branch council or branch business meeting?

(4). By the president of a branch suggesting; same as in number three?

(5). By a brother of the lesser priesthood, (or a brother lay member), in a branch council, or a branch business meeting arising and simply making a motion followed by a second, that an ordination to one of these offices be made, without stating that he is so prompted by the Spirit?

SECONDLY.—Is it the province, or authority, of district or branch presidents any more than any other elder, or person holding a less office, or even lay member, to suggest, receive communications through the Spirit openly or in secret, or make simple motions that any of the ordinations referred to be made?

THIRDLY.—Is it the duty of a person when called by any of the five modes mentioned to one of these offices to accept ordination accordingly, whether he feels by the Spirit that he is called or not?

FOURTHLY.—When members of the priesthood are giving "a reason for the hope that is within them" and are asked by what authority they teach or if they are "called of God as was Aaron," what answer will they make if called by any one of the five preceding modes as such are above given? Yours in the gospel,

JOHN S. PARRISH.

In reply to the foregoing:

We are constrained to believe that the work in which the officers and members of the church are engaged is to be recognized as the "work of the Lord." Whatever is commanded of the Lord should be done; the commandment of God is man's authority.

1. Yes. The agents through whom God may speak by his Spirit are to be chosen by him—He may speak through whom he will.

2. Yes. For the reason that these men, being in the active discharge of their duties as spiritual authorities, are supposed to be directed in them by the Spirit; and it is not to be supposed that one of them would speak idly in the name of the Spirit. The form of their making known the teaching of the Spirit is not so essential as the fact of it. No specified formula of speech is given, used or understood.

3. Not necessarily. The action of a district conference by motion and vote, is the choosing of the person "called of God." But it is fair to presume that a district presiding elder is imbued with the spirit of his office, and being directed by it in conducting the affairs of his charge, he may, and probably will, speak by the "word of wisdom"—the "gift of the Spirit" to him—in so designating the one to be chosen. Branch councils and business meetings are the proper places for the presentation of such matters, as it is there such things may be considered and settled, as affairs of the church.

4. The answer is practically as given above in reply to number three.

5. Any person may be presented in the manner proposed in the question, the fact of proper call within the rule being subject to inquiry; the inquiry hinging upon the necessity for an ordination of the sort named in the branch, fitness of the person named for the office aside from the call, and the occasion of the meeting. If the occasion is not a proper one, the person named unfitted, or disqualified for the office, or there being no necessity for the officers named, no such ordination should be made.

Secondly. It is the province of presiding officer to receive information and instruction, manifestations and revelations concerning the affairs of the church comprised in their presidency, whether it be branch, district, conference, or mission. The "powers that be, in the church, are ordained (set, fixed, appointed) of God." It is to be presumed that whatever directions or instructions the Spirit may have to give to the church will be so given through those called of God, chosen and acknowledged, and set apart to preside, or have charge of them. Nor is it improper for the Saints to expect that the Lord will recognize the officers of the church in their respective places, and honor himself by respecting those who are placed in office by his appointment. All members of the church are privileged to attend any and all meetings of the branches to which they belong; all have equal voice and vote in the business meetings; each is at liberty to suggest, speak, make motions, and vote yes, or no, to any and all questions presented for action; but each is not privileged to preside, or to assume the powers of decision, rule, or presidency, for these are vested in some one, or more, chosen to so act; hence the propriety of considering those who may be presiding as being the proper ones through whom the communications, or suggestions, concerning the ordinations referred to ought to be made, in preference to others. "Order is heaven's first law." If the principle of order is held to be observed in heaven, it should also be in the church; for the church is to stand to us as the government of the kingdom of heaven upon earth until the "Son of the Highest" rules on the "Throne of David," to whose "dominion there shall be no end."

Thirdly. No. No one should accept

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an ordination in the church, coming within the scope of the saying "called of God, as was Aaron;" unless he is satisfied that he is so called, or is sufficiently confident in the integrity of his brethren as to accept their declaration in the case. No one need hesitate to decline to accept ordinaition, until he is justified in himself that he is "called of God." If he accepts, he should approve himself in his office; if he declines he must not expect to escape condemnation if he declines improperly. It is better not to accept, than to accept and dishonor the calling.

Fourthly. We do not know. Each must answer for himself according to the light he has received, and his understanding of the written word. The Savior charged his disciples that they were not to take thought what they should say when they should be brought before rulers, for that it should be given them in the hour of their need. Paul, however, charged that one should be ready to give to "every man a reason for the hope" that was in him. Both injunctions are good, and are in keeping, one with the other. The first was given to men who were liable to be brought into positions in which they could not by previous thought have provided themselves with their defense, as they could not determine by any means in their power when, or how, or under what circumstances they would be called to answer. The second was given to men who were likely to be asked why they had hope in Christ; and for this they could by "study," and careful thought upon what was written, guided by the Spirit which should bear witness to the fact that Jesus is the Christ, be well and ably prepared. Let us be prepared for either condition by the counsel given in each.

THE HOPE.

THE issue of the HOPE for May 4th was, to us, full of good things. We read with much pleasure the "Letter to Sunday School Teachers" by Bessie Bright—an original contribution from some talented and earnest worker in the good cause of educating the children.

Some time ago in requesting that all sustain the HOPE, we predicted that it would become more und more useful, entertaining and instructive.

We hope that subscriptions of means and contributions of talent will still be forwarded to "Sustain the HOPE." Its present size and make up are but prophecies of what the editor and the workers will make it if sustained as it ought to be. Dont neglect the HOPE in its financial and literary interests.

THE Reed City, Michigan, *Weekly Clarion* of May 1st contains the following friendly notice:

"We are in receipt of a copy for exchange of the Saint's Herald, published at Lamoni, Iowa. The Herald is the official organ of the church of Jesus Christ of Latter Day Saints, erroneously called Mormons. It contains a full and complete report of the fifty-first annual conference of their church at St. Joseph, Mo., April 6th. Joseph Smith is editor, and W. W. Blair associate editor. The Herald is a 16-page quarto, nicely printed, and filled to overflowing with good sound christian reading. This portion of Michigan was represented in the conference by elder J. J. Cornish."

JOSIAH QUINCY ON JOSEPH SMITH.

WE give herewith copious extracts from a book entitled "Figures of the Past," a work written by Josiah Quincy, and published in Boston, Massachusetts, in 1884, by Roberts Brothers. Mr. Quincy intends to deal fairly with his subject, and has done so largely, yet at times there is apparent a measure of bias in his statements, which arises, no doubt, from the strong prejudices so common in the past and present against the name and claims and doings of Joseph Smith. But faulty as his work is, he nevertheless has performed a good service to society, to the church of God, and to the character of Joseph Smith, by the candor and justness and independence with which he writes.

Testimony of this kind, coming from this eminent, honorable, strong-minded public man, one who had not a shadow of connection with Joseph Smith and the Latter Day Saints, one whose religious sentiments were largely moulded by the popular religions of his times, can not be charged with the least personal favor, religiously or politically, toward Mr. Smith and the work he founded and was advocating. Mr. Quincy was thoroughly free from and unmoved by any personal interest whatever in behalf of the "extraordinary man" and the strange and marvellous work he represented. Here is something of what he says:

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious common-place to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. Is there any remedy heroic enough to meet the case, yet in accordance with our national doctrines of liberty and toleration, which can be applied to the demoralizing doctrines now advanced by the sect which he created? The possibilities of the Mormon system are unfathomable. Polygamy may be followed by still darker "revelations." Here is a society resting upon foundations which may at any moment be made subversive of every duty which we claim from the citizen. Must it be reached by that last argument which quenched the evil fanaticisms of Mulhausen and Munster? A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him: "I am going like a lamb to the slaughter," he is reported to have said; "but I am calm as a summer's morning. I have a conscience void of offence and shall die innocent." I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him. At some future time they may be found to have some bearing upon the theories of others who are more competent to make them. Ten closely written pages of my journal describe my impressions of Nauvoo, and of its prophet, mayor, general, and judge; but details, necessarily omitted in the diary, went into letters addressed to friends at home, and I shall use both these sources to make my narrative as complete as possible. I happened to visit Joseph Smith in company with a distinguished gentleman, who, if rumor may be trusted, has been as conscientious a journal-writer as was his father. It is not impossible that my record may one day be supplemented by that of my fellow traveller, the Hon. Charles Francis Adams.

It was on the 25th of April, 1844, that Mr. Adams and myself left Boston for the journey to the West which we had had for some time in contemplation. I omit all account of our adventures—and a very full account of them is before me—until the 14th of May, when we are ascending the clear, sparkling waters of the Upper Missippi in the little steamboat "Amaranth." With one exception we find our fellow-passengers uninteresting. The exception is Dr. Goforth. A chivalric, yet simple personage is this same doctor, who has served under General Jackson at the battle of New Orleans and is now going to Nauvoo, to promote the election of the just nominated Henry Clay. It is to this gentleman we owe our sight of the City of the Saints, which, strangely enough, we had not intended to visit. Though far from being a Mormon himself, Dr. Goforth told us much that was good and interesting about this strange people. He urged us to see for ourselves the result of the singular political system which had been fastened upon Christianity, and to make the acquaintance of his friend, General Smith, the religious and civil autocrat of the community. "We agreed to stop at Nauvoo," says my journal, "provided some conveyance should be found at the landing which would take us up to General Smith's tavern, and prepared our baggage for this contingency. . . . It was a three story frame house, set back from the street and surrounded by a white fence, that we had reached after about two miles of the muddiest driving.

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Pre-eminent among the stragglers by the door stood a man of commanding appearance, clad in the costume of a journeyman carpenter when about his work. He was a hearty, athletic fellow, with blue eyes standing prominently out upon his light complexion, a long nose, and a retreating forehead. He wore striped pantaloons, a linen jacket, which had not lately seen the wash-tub, and a beard of some three days' growth. This was the founder of the religion which had been preached in every quarter of the earth. As Dr. Goforth introduced us to the prophet, he mentioned the parentage of my companion. "God bless *you*, to begin with!" said Joseph Smith, raising his hands in the air and letting them descend upon the shoulders of Mr. Adams. The benediction, though evidently sincere, had an odd savor of what may be called official familiarity, such as a crowned head might adopt on receiving the heir presumptive of a friendly court. The greeting to me was cordial—with that sort of cordiality with which the president of a college might welcome a deserving janitor—and a blessing formed no part of it. "And now come, both of you, into the house!" said our host, as, suiting the action to the word, he ushered us across the threshhold of his tavern.

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. This it is just to say with emphasis; for the reader will find so much that is puerile and even shocking in my report of the prophet's conversation that he might never suspect the impression of rugged power that was given by the man.

On the right hand, as we entered the house, was a small and very comfortless-looking bar-room; all the more comfortless, perchance, from its being a dry bar-room, as no spirituous liquors were permitted at Nauvoo. . . .

Smith then began to talk about himself and his people, as of course we encouraged him to do. He addressed his words to Mr. Adams oftener than to me, evidently thinking that this gentleman had or was likely to have political influence, which it was desirable to conciliate. Whether by subtle tact or happy accident, he introduced us to Mormonism as a secular institution before stating its monstrous claims as a religious system. Polygamy, it must be remembered, formed no part of the alleged revelations upon which the social life at Nauvoo was based; indeed, the recorded precepts of its prophet were utterly opposed to such a practice, and it is, at least, doubtful whether this barbarism was in any way sanctioned by Smith, Let a man who has so much to answer for be allowed the full benefit of the doubt; and Mormonism, minus the spiritual wife system, had, as it has to-day, much that was interesting in its secular aspects. Its founder told us what he had accomplished and the terrible persecutions through which he had brought his people. He spoke with bitterness of outrages to which they had been subjected in Missouri, and implied that the wanton barbarities of his lawless enemies must one day be atoned for. He spoke of the industrial results of his autocracy in the holy city we were visiting, and of the extraordinary powers of its charter, obtained through his friend, Governor Ford. . . .

At this point breakfast was announced, and a substantial meal was served in a long back kitchen. We sat down with about thirty persons, some of them being in their shirt sleeves, as if just come from work. There was no going out, as the rain still fell in torrents; and so, when we had finished breakfast, the prophet, (who had exchanged his working dress for a broadcloth suit while we lingered at the table), proposed to return to the chamber we had quitted, where he would give us his views of theology. The bed had been made during our absence and the fire plentifully replenished. Our party was now increased by the presence of the patriarch, Hyrum Smith; Dr. Richards, of Philadelphia, who seemed to be a very modest and respectable Mormon; Dr. Goforth; and a Methodist minister whose name I have not preserved. No sooner were we seated than there entered some half dozen leaders of the sect, among whom, I think, were Rigdon and Young; but of their presence I can not be positive. These men constituted a sort of silent chorus during the expositions of their chief. They fixed a searching, yet furtive gaze upon Mr. Adams and myself, as if eager to discover how we were impressed by what we heard. Of the wild talk that we listened to I have preserved but a few fragments. Smith was well versed in the letter of the Scriptures, though he had little comprehension of their spirit. He began by denying the doctrine of the Trinity, and supported his views by the glib recitation of a number of texts. From this he passed to his own claims to special inspiration; quoting with great emphasiz the eleventh and twelfth verses of the fourth chapter of Ephesians, which, in his eyes, adumbrated the whole Mormon hierarchy. . . .

"And now come with me," said the prophet, and I will show you the curiosities." So saying, he led the way to a lower room, where sat a venerable and respectable-looking lady. "This is my mother, gentlemen. The curiosities we shall see belong to her. They were purchased with her own money, at a cost of six thousand dollars;" and then, with deep feeling, were added the words, "And that woman was turned out upon the prairie in the dead of night by a mob." There were some pine presses fixed against the wall of the room. These receptacles Smith opened, and disclosed four human bodies, shrunken and black with age. "These are mummies," said the exhibitor. "I want you to look at that little runt of a fellow over there. He was a great man in his day. Why, that was Pharaoh Necho, King of Egypt!" Some parchments inscribed with hieroglyphics were then offered us. They were preserved under glass and handled with great respect. "That is the handwriting of Abraham, the Father of the Faithful," said the prophet. "This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the creation, from which Moses composed the First Book of Genesis." The parchment last referred to showed a rude drawing of a man and woman, and a serpent walking upon a pair of legs. . . .

It is well known that Joseph Smith was accustomed to make his revelations point to those sturdy business habits which lead to prosperity in this present life. He had little enough of that unmixed spiritual power which flashed out from the spare, neurasthenic body of Andrew Jackson. The prophet's hold upon you seemed to come from the balance and harmony of temperament which reposes upon a large physical basis. No association with the sacred phrases of Scripture could keep the inspirations of this man from getting down upon the hard pan of practical affairs. "Verily I say unto you, let my servant, Sidney Gilbert, plant himself in this place and establish a store." So had run one of his revelations, in which no holier spirit than that of commerce is discernible. The exhibition of these august relics concluded with a similar descent into the hard modern world of fact. . . .

The clouds had parted when we emerged from the chamber of curiosities, and there was time to see the temple before dinner. General Smith ordered a capacious carriage, and we drove to that beautiful eminence, bounded on three sides by the Mississippi, which was covered by the holy city of Nauvoo. The curve in the river enclosed a position lovely enough to furnish a site for the Utopian communities of Plato or Sir Thomas More; and here was an orderly city, magnificently laid out, and teeming with activity and enterprise. And all the diligent workers, who had reared these handsome stores and comfortable dwellings, bowed in subjection to the man to whose unexampled absurdities we had listened that morning. Not quite unexampled either. For many years I held a trusteeship which required me to be a frequent visitor at the McLean Asylum for the Insane. I had talked with some of its unhappy inmates, victims of the sad but not uncommon delusion that each had received the appointment of vicegerent of the Deity upon earth. It is well known that such unfortunates, if asked to explain their confinement, have a ready reply: "I am sane. The rest of the world is mad, and the majority is against me." It was like a dream to find one's self moving through a prosperous community, where the repulsive claim of one of these pretenders was respectfully acknowledged. It was said that Prince Hamlet had no need to recover his wits when he was despatched to England, for the demented denizens of that Island would never detect his infirmity. If the blasphemous assumptions of Smith seemed like the ravings of a lunatic, he had, at least, brought them to a market where "all the people were as mad as he." Near the entrance to the Temple we passed a workman who was laboring upon a huge sun, which he had chiselled from the solid rock. The countenance was of the negro type, and it was surrounded by the conventional rays.

"General Smith," said the man, looking up from his task, "is this like the face you saw in vision?"

"Very near it," answered the prophet, "except" (this was added with an air of careful connoisseurship that was quite overpowering)—"except that the nose is just a thought too broad."

The Mormon Temple was not fully completed.

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It was a wonderful structure, altogether indescribable by me. Being, presumably, like something Smith had seen in vision, it certainly can not be compared to any ecclesiastical building which may be discerned by the natural eyesight. It was built of limestone, and was partially supported by huge monolithic pillars, each costing, said the prophet, three thousand dollars. Then in the basement was the Baptistery, which centred in a mighty tank, surrounded by twelve wooden oxen of colossal size. These animals, we were assured, were temporary. They were to be replaced by stone oxen as fast as they could be made. The Temple, odd and striking as it was, produced no effect that was commensurate with its cost. Perhaps it would have required a genius to have designed anything worthy of that noble site. The city of Nauvoo, with its wide streets sloping gracefully to the farms enclosed on the prairie, seemed to be a better temple to Him who prospers the work of industrious hands than the grotesque structure on the hill, with all its queer carvings of moons and suns. This, however, was by no means the opinion of the man whose fiat had reared the building. In a tone half-way between jest and earnest, and which might have been taken for either at the option of the hearer, the prophet put this inquiry: "Is not here one greater than Solomon, who built a temple with the treasures of his father David and with the assistance of Huram, King of Tyre? Joseph Smith has built his temple with no one to aid him in the work."

On returning to the tavern, dinner was served in the kitchen where we had breakfasted. The prophet carved at one end of the board, while some twenty persons, Mormons or travelers, (the former mostly coatless), were scattered along its sides. At the close of a substantial meal a message was brought to the effect that the United States marshal had arrived and wished to speak to Mr. Adams. This officer, as it turned out, wanted my companion's advice about the capture of some criminal, for whom he had a warrant. The matter was one of some difficulty, for the prophet being absolute in Nauvoo, no man could be arrested or held without his permission. I do not remember what was the outcome of this interview, which was so protracted that it caused Mr. Adams to miss one of the most notable exhibitions of the day.

"General Smith," said Dr. Goforth, when we had adjourned to the green in front of the tavern, "I think Mr. Quincy would like to hear you preach." "Then I shall be happy to do so," was the obliging reply; and, mounting the broad step which led from the house, the prophet promptly addressed a sermon to the little group about him. Our numbers were constantly increased from the passers in the street, and a most attentive audience of more than a hundred persons soon hung upon every word of the speaker. The text was Mark 16: 15, and the comments, though rambling and disconnected, were delivered with the fluency and fervor of a camp meeting orator. The discourse was interrupted several times by the Methodist minister before referred to, who thought it incumbent upon him to question the soundness of certain theological positions maintained by the speaker. One specimen of the sparring which ensued I thought worth setting down. The prophet is asserting that baptism for the remission of sins is essential for salvation. *Minister.* Stop! What do you say to the case of the penitent thief? *Prophet.* What do you mean by that? *Minister.* You know our Savior said to the thief, "this day shalt thou be with me in paradise," which shows he could not have been baptized before his admission. *Prophet.* How do you know he wasn't baptized before he became a thief? At this retort the sort of laugh that is provoked by an unexpected hit ran through the audience; but this demonstration of sympathy was rebuked by a severe look from Smith, who went on to say: "But that is not the true answer. In the original Greek, as this gentleman [turning to me] will inform you, the word that has been translated paradise means simply a place of departed spirits. To that place the penitent thief was conveyed, and there, doubtless, he received the baptism necessary for his admission to the heavenly kingdom." The other objections of his antagonist were parried with a similar adroitness, and in about fifteen minutes the prophet concluded a sermon which it was evident that his disciples had heard with the heartiest satisfaction.

In the afternoon we drove to visit the farms upon the prairie which this enterprising people had enclosed and were cultivating with every appearance of success. On returning, we stopped in a beautiful grove, where there were seats and a platform for speaking. "When the weather permits," said Smith, "we hold our services in this place; but shall cease to do so when the Temple is finished." "I suppose none but Mormon preachers are allowed in Nauvoo," said the Methodist minister, who had accompanied our expedition. "On the contrary," replied the prophet, "I shall be very happy to have you address my people next Sunday, and I will insure you a most attentive congregation." "What! do you mean that I may say anything I please and that you will make no reply?" "You may certainly say anything you please; but I must reserve the right of adding a word or two, if I judge best. I promise to speak of you in the most respectful manner." As we rode back, there was more dispute between the minister and Smith. "Come," said the latter, suddenly slapping his antagonist on the knee, to emphasize the production of a triumphant text, if you can't argue better than that, you shall say all you want to say to my people, and I will promise to hold my tongue, for there's not a Mormon among them who would need my assistance to answer you." Some back-thrust was evidently required to pay for this; and the minister, soon after, having occasion to allude to some erroneous doctrine which I forget, suddenly exclaimed, "Why, I told my congregation the other Sunday that they might as well believe Joe Smith as such theology as that." "Did you say Joe Smith in a sermon?" inquired the person to whom the title had been applied. Of course I did, Why not.?" The prophet's reply was given with a quiet superiority that was overwhelming: "Considering only the day and the place, it would have been more respectful to have said Lieutenant-General Joseph Smith." Clearly, the worthy minister was no match for the head of the Mormon church.

I have before me some relics of my visit to Nauvoo. Here is the Book of Mormon, bearing the autograph which its alleged discoverer and translator wrote, at my request; and here are some letters addressed to the same personage which I came by strangely enough. I took them from a public basket of waste-paper, which was placed for the service of the inmates of the tavern. Three of these abandoned epistles I asked leave to keep as memorials of my visit, and no objection was made to my doing so. The most interesting of these letters is dated "Manchester, August 29, 1842," and comes from an English convert to Mormonism. The man writes four pages of gilt-edged paper to his "beloved brother in the Lord," and sends him by the favor of Elder Snider the following presents: "A hat, a black satin stock, with front, and a brooch." He would fain join the prophet in Nauvoo; but the way is blocked by that not-unheard-of obstacle, a mother-in-law, and until this excellent lady "falls asleep" the disciple must deny his eyes the sight of the master's face. The account of himself given by this correspondent shows with what pathetic sincerity the divine commission of Smith was accepted by a class of men which would seem to be intellectually superior to so miserable a delusion. Suppressing the name of the writer, I shall give a portion of this letter, as it furnishes food for reflection, and shows that the secret of the Mormon prophet is not to be fathomed at a glance:—

"I take the liberty of writing a few lines, being assured that you are a man of God and a prophet of the Most High, not only from testimony given by the brethren, but the Spirit itself beareth witness. It is true that mine eyes have not seen and mine ears heard you; but the testimony I have received shows plainly that God does reveal by his Spirit things that the natural man has not seen by his natural eyes. You may perhaps wonder who the individual is that has written this letter. I will tell you, in a few words: My father died about twenty-four years since, leaving my mother a widow with seven children. . . I remember her teachings well, which were these: Fear God, be strictly honest, and speak the truth. I remember, when about three or four years old, being with her in a shop. I saw a pin on the floor. I picked it up and gave it to her. She told me to give it to the shopman, with a sharp reprimand, showing me that it was a sin to take even a pin. The remembrance of this slight circumstance has followed me from that time to the present. [An account of the writer's conversion to Mormonism follows, after which he goes on thus.] Previously to joining this church, I was a singer in the Church of England, had eight pounds a year, and a good situation in the week time at a retail hat shop. My wife's brother told me I was robbing my children of their bread in giving up the eight pounds. I told him I was not dependent on that for bread, and said unto him the Lord could make up the difference. He laughed at me; but, beloved brother, in about one month from the time I left the Church of England my master raised my wages four shillings a week, (which was about one shilling per week more than that just sacrificed), and this has continued on ever since, which is now two years this month, for which I thank the Lord, together with many other mercies."

I have quoted enough to show what really good material Smith managed to draw into his net. Were such fish to be caught with Spaulding's tedious romance and a puerile fable of undecipherable gold plates and gigantic spectacles? Not these cheap and wretched properties, but some mastering force of the man who handled

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them, inspired the devoted missionaries who worked such wonders. The remaining letters, both written a year previous to my visit, came from a certain Chicago attorney, who seems to have been the personal friend as well as the legal adviser of the prophet. With the legal advice come warnings of plots which enemies are preparing, and of the probability that a seizure of his person by secret ambush is contemplated. "They hate you," writes this friendly writer, "because they have done evil unto you. . . . My advice to you is not to sleep in your own house, but to have some place to sleep strongly guarded by your own friends, so that you can resist any sudden attempt that might be made to kidnap you in the night. When the Missourians come on this side and burn houses, depend upon it they will not hesitate to make the attempt to carry you away by force. Let me again caution you to be every moment upon your guard." The man to whom this letter was addressed had long been familiar with perils. For fourteen years he was surrounded by vindictive enemies, who lost no opportunity to harass him. He was in danger even when we saw him at the summit of his prosperity, and he was soon to seal his testimony —or, if you will, to expiate his imposture—by death at the hands of dastardly assassins. If these letters go little way toward interpreting the man, they suggest that any hasty interpretation of him is inadequate. . . .

We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. "Congress," he said, "should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and foment insurrection." It may be worth while to remark that Smith's plan was publicly advocated eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesmen. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Navoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay had told his people to go to the wilds of Oregon and set up a government of their own. Oh yes, the Saints might go into the wilderness and obtain justice of the Indians, which imbecile, time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the Lower House of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member to every half million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out,—a weakness which cost thousands of valuable lives and millions of treasure; but the man mingled Utopian fallacies with his shrewd suggestions. He talked as from a strong mind utterly unenlightened by the teachings of history. Finally, he told us what he would do, were he President of the United States, and he went on to mention that he might one day so hold the balance between parties as to render his election to that office by no means unlikely.

Who can wonder that the chair of the National Executive had its place among the visions of this self-reliant man. He had already traversed the roughest part of the way to that coveted position. Born in the lowest ranks of poverty, without book-learning and with the homliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, from Adam down, (Adam of the "Wealth of Nations," I mean), none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent to-day, and the end is not yet.

I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle.

We take the following from the *South Manchester* (Eng.) *Chronicle* of April 26th:

"Conference of Latter Day Saints.—The elders of the Reorganized Church of Jesus Christ of Latter Day Saints (Manchester district) held their annual conference in the "Saints' Chapel," Clarendon street, Great Jackson street, Hulme, on the 19th, 20th and 22d inst. The report for the year ending 31st December, 1888, showed four branches, (churches) composed as follows: 22 elders, 18 priests, 7 teachers, 4 deacons, 188 members, total 239; died, 4, baptized 22. The Sunday Schools and Bands of Hope in connection with the district were reported to be in a prosperous condition. The burial society report showed: 114 members; expended in funeral claims, etc., during the year, £9 10s. 1d., leaving a balance of £55 14s. 7d. The president reported 22 members baptized in the district since the opening of the present year.

Sunday, the 21st, the three services were held in the vestry hall at the Hulme Town Hall. The morning service opened at 10:30 A. M. After the usual prelimiaries, short addresses were given by two of the elders, who spoke encouragingly of the future prospects of the work in the district. The afternoon meeting was devoted to the membership, many of whom related their experiences since their connection with the movement. At the evening service a large and respectable congregation assembled to hear the tenets of the Saints explained by Elders C. H. Caton and Thomas Taylor, the secretary and president of the mission, who were in excellent form, and received a sympathetic hearing. The whole of the meetings were well attended."

EXTRACTS FROM LETTERS.

Bro. Joseph Flanders, of Horton, Kansas, wrote us under date of the 1st inst., as follows:

"The Strangites of Horton, except three families, do not recognize L. D. Hickey as our representative, neither does he represent us in any way. We consider the brethren of the Reorganization devout, sincere people. We have no bad feelings for them, but many good desires. I shall investigate their principles more fully than ever before."

Sr. Maria Empey, of Dundas, Rice county, Minnesota, says:

"I wish an Elder to come to Dundas. I am one of the old members. We are forty miles south of St. Paul."

EDITORIAL ITEMS.

Another of our office employes has forsaken the perilous ways of the unmarried and found refuge and safety with the rapidly increasing army of the benedicts. Mr. Joseph T. Silver is now a married man, and a well married man, too, for we have known his good wife from the time she was a little girl, and have ever highly esteemed her for her many virtues. We have also known Joseph since his childhood, and have ever felt and now feel deeply interested in his welfare. All the office employes hold this newly married couple in high esteem, and we all bid them goodspeed and a long, prosperous, and very happy life.

We are pleased to note that orders accompanied by funds are beginning to come in for the Saints' Harmony. It will be published just as soon as we can complete the printing and binding, and we trust that orders and money will be liberally sent in sufficient to promptly exhaust the edition.

Bro. J. H. Lawn wrote May 1st, from Watsonville, California, that he had "baptized three sons and two daughters of Bro. and Sr. Andrew, and Margarets, and who live up in the Red Woods, and left them all rejoicing."

Sr. C. Rush writes (omitting address) sending funds for the Home Column. She hopes the Prayer Union will remember herself and family that they may obey the truth, also that a branch may be raised up where she resides.

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Sr. Louise Scott of New Providence, Indiana, writes mentioning the encouragement which she derives from reading the news of the progress of the great work of God. She wishes to inform the sisters that if she is not enrolled as a member, she desires the success and keeps the appointments of the Prayer Union. She relates a dream which indicates the coming time when the Saints must be pure.

Sr. Ella Barnes of Independence, Missouri, writes, speaking well of the labors of Brn. Cornish and Evans who visited that place and Armstrong, Kansas, (the former also visiting Knob Noster, Missouri). Bro. Cornish baptized a number while at those points.

Bro. A. Haws writes requesting that his brother, Bro. A. P. Haws of Napa county, California, be prayed for. He is very sick.

Bro. and Sr. J. F. and N. M. Patten of Olivet, Dakota, write in earnest spirit regretting that the temporal law is not more fully complied with that more elders may be sent into the field. Reading a story of a "missionary potato" they resolve to plant a certain amount of that vegetable and remit proceeds to the Bishop, as the best they can do at present in that direction. They hope to hear of others following suit.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lillies bud and blow.
The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!"

THE UNSEEN BATTLE FIELD.

There is an unseen battle field
In every human breast
Where two opposing forces meet,
And where they seldom rest.

The field is veiled from mortal sight
'Tis only seen by One
Who knows alone where victory lies
When each day's fight is done.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder cloud,
His voice the bursting storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force
Is but a little band,
Yet there with an unyielding front,
These warriors firmly stand.

Their leader is a godlike form,
Of countenance serene;
And glowing on his naked breast,
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to the wond'rous sign,
And gazing at it, all receive
Strength from a power divine.

They feel it speaks a glorious truth,—
A truth as great as sure,—
That, to be victors, they must learn
To love, confide, endure.

That faith sublime, in widest strife
Imparts a holy calm;
In every deadly blow a shield,
For every wound a balm.

And, when they win that battle field,
Past toil is quite forgot;
The plain where carnage once had reigned,
Becomes a hallowed spot—

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise
On every breeze—to God.

GOING FOR FASHION.

The sermon of Rev. Nels Eagle on "Dress" has produced so much talk, that we print the following synopsis, furnished by one there. It is worth reading:

All extravagant and fashionable dressing has its origin in a vain and foolish heart. The person ought to beautify the clothes, and not the reverse. A good man or woman is good, no matter how he or she is dressed. Are the people more extravagant dow-a-days in dress than our forefathers used to be? The preacher said that he thought that we are not, and gave a number of illustrations on this point.

In regard to how a person ought to dress, he said: A person should always get the best goods that he can afford, because it is the cheapest in the course of time, for they wear so much longer. He should have them made in the best and nicest way, so they will look neat and good. But no one should wear clothes that he has not paid for with honest money, because that is dishonesty; and yet there are hundreds and thousands who do it every year.

No one should wear clothes that are detrimental or hurtful to the development of the body, because that is a sin against yourself. If a person is so foolish that he would like to do it, still he ought to fear the God who has said, "Do thyself no harm." How many there be who in order to have small feet buy too small shoes, and the consequence is that after a while their feet are so sore and tender that they can hardly walk. Ah, my friend, there is room enough on America's free soil for a twelve inch shoe if you need it, rather than to hurt yourself. To lace tight is wrong, and especially so for young women; it hinders the circulation of the blood and causes sickness of many kinds. There is not a doctor but what, if he wants to tell the truth, would say that it ought not to be done.

Again we think that when you find a pattern that is pretty and comfortable that ought to be kept. But here is where the trouble comes in. You have to follow all the changes of the fashion plate and there is where the vanity of the heart rules. A thing is handsome and pretty because it is the fashion; so then that which was so stylish last summer will as a matter of course be very ugly next summer. Now to think for a moment that church members and professed Christians should in everything go hand in hand with the world is a sad thing.

Again, how people dress their hair! To have the hair cut and wear bangs! well, it looks good 'n a horse, but not in a young lady! Others paint their faces and use powder. Now I wish that all that do such things would think of the fact that God has an eye on them and that they actually spoil that which he has made beautiful. God made both man and woman right but they seek many inventions. To be natural is the prettiest, so far as complexion is concerned at least.

Of bustles I have nothing to say just now, only this: When a woman comes to church and takes the hymn book and places it between her back and the back of the seat in order to avoid damage to the bustle, then it goes a little too far—and still I have seen it done; not here, but in some other place. How about the men? Well, they are just as bad. Just look at these "dudes" with their hair parted in the middle, and all the nip and tuck that their foolish heart can think of—and then how utterly worthless they are after all. God help us all from being slaves to fashion or anything else.

Sr. S. A. Hodge (formerly Rose) requests us to say to her many friends that her present address is Beaver, Beaver county, Pennsylvania.

ERRATA.—In the Home Column of last issue the article entitled, "One and One are More Than Two," should have been credited to "Sunday School Times editorial."

PRAYER UNION.

MEMORY TEXTS FOR JUNE.

1st Thursday: Acts 20: 35; Rom. 15: 1, 2; 1 Thes. 5: 12–15.

2d Thursday: Joel 1: 3; Psa. 78: 6, 7.

3d Thursday: Rom. 10: 15; Zeph. 3: 12.

4th Thursday: Isa. 26: 15; ch. 62: 1.

SPECIAL REQUESTS FOR PRAYER.

Sr. Kate Curry of Senior, Texas, asks your faith and prayers in behalf of her afflicted child, whom the Lord has promised to heal.

Sr. White of Webb City, Missouri, who is almost blind, desires your prayers in her behalf, that her sight may be restored.

Mrs. John Thornton, Leverton, Missouri, also desires your prayers that her affliction may be removed.

Also Bro. Hodge of Beaver, Pennsylvania, wishes to have his little boy remembered by the Union.

A sister who is suffering with a broken limb requests your prayers. For wise reasons her name is not published.

Sr. Headrick of Pixley, California, requests your prayers for her sister, Mrs. Yates, who is greatly afflicted.

Sr. Melissa Kearns, Dunlap, Iowa, wishes your prayers in her behalf, that her eyes may be healed and sight restored.

ALLENDALE, Mo., April 25th.

Sister Frances:—I write to inform you that the sisters of this branch are endeavoring to serve the Lord and keep his commandments. We met last November and organized a Sisters' Prayer Meeting with five members present; but the Lord has surely blessed us and our numbers have been increased beyond our expectations. We meet Thursday afternoons at two o'clock. At our meeting last Thursday there was a hymn sung in an unknown tongue and interpreted by a sister. It was truly encouraging to us. The import of it was encouragment to the sisters to go on in faith for their prayers were heard, even the weakest one, and to be faithful for there were great blessings in store for the faithful ones. The officers chosen were Sr. Helen Ackley, pres-

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ident; Sr. Minerva Hammer, treasurer; Sr. Eliza Ann Cochran, secretary.

We have also organized a society called the "Sisters' Mite Society." The following regulations were adopted: That each member should pay ten cents for membership and five cents monthly dues, and if any can not pay membership or dues and wish their names enrolled and desire to help work for the good of the cause they will be cordially received and entitled to all the privliges of the society. We meet every two weeks on Thursday afternoon, when the weather will permit. Your sister in Christ,

HELEN ACKLEY.

KANSAS CITY, Mo., April 30th.

Dear Sister Frances:—In this branch we have a Prayer Union and a Sewing Society. We pay five cents each per month. We do all kinds of sewing and I think the formation of the Prayer Union is one of the best things that ever happened this branch. The prayers of the faithful avail much. Then, sisters, let us one and all watch, lest we fall into temptation. I have a great desire to do my heavenly Father's will and hope and pray that I may never be a stumbling-block to any one. There are some of our officers who go about four miles south-east of Kansas City to preach twice each month, and think good will result. We ask the prayers of the Saints that our branch may be more thoroughly organized and its members become as fruitful vines.

In bonds of peace, your sister,

AGNES EDWARDS.

KANSAS CITY, Mo., April 30th.

Sister Frances:—The sisters of the first Kansas City branch met to organize a Prayer Union in connection with their Sewing Society. Lydia A. Schmitz was chosen to act as president, Agnes Edwards secretary and Lydia Tankard treasurer. AGNES EDWARDS, Sec.

A PLEA FOR THE ERRING.

Many articles have been written about boys who have been led astray, and in nearly all, the better boys and girls have been advised to leave such ones entirely alone, fearing contamination. But has it ever occured to these writers that boys, even the worst ones, have sensitive feelings as well as others; and that there might possibly be a better way to deal with them than this?

Young girls have been exhorted never to look with tolerance upon a young man who drinks, no matter if he has been led away from truth; no matter what may have been the cause of his downfall, he must be left entirely alone.

Doubtless a more Christ-like way is to try by influence and sympathy to see whether the hearts of these young men are entirely hardened to every pure thought.

One who has erred is much more likely to yield to good example and kindly sympathy, than to long sermons or indifference. To meet friends whose faces once brightened at the meeting, and now see them turn away with a steely coldness, hardens the heart, and he who was perhaps even then contemplating his error, and was listening to the better thoughts which were crowding his heart, throws these thoughts to the wind saying, "As well the game as the name." The good seed planted but a moment before by some wiser friend, who, with smiles and sympathy inpressed the erring one with his earnestness and good wishes, has been utterly destroyed, shriveled by the frosts of unkindness.

We can not realize with how much the poor, struggling boy has to contend. All know that the past generation hardly began to apprciate the virtue of temperance. It has only been a short time since the glass and decanter were upon every table; to drink was gentlemanly.

Now, many boys have to fight against an inherited love for drink, the strength of which we can not comprehend.

How many times we may have, though unconsciously, pushed a struggling fellow-being down, farther down the hill of shame! How many times he has, perhaps, climbed wearily up a few steps, when he has been violently thrown back by the coldness and unfriendliness with which we have met him, not deigning him in our superiority and goodness(?) one glance of sympathy or human fellowship! May God forgive us if ever when the sin-sick soul cried out "Oh, for one glance of kindness, one act of love," we have thrown him a stone!

A kind word is an untold influence for good; indifference, an infinite power for evil. May we use all the power for good we possess, as Christ would do, not being sparing of its abundance.

MAY JUNE.

We gladly welcome "May June" to the sacred precincts of the Column and we commend the thonghts of our young sister to the careful consideration of those who are older, and who having been longer engaged in the service of the Master should be wiser. Ah, when will we learn this one grand lesson, "I came not to call the righteous, but sinners to repentance!" When will we learn to separate the sinner from the sin, and while we pity the first, reserve all our condemnation for the last.

"Son, give me thy heart!" How gentle and tender the voice of pleading. It was taught and inculcated by every act of Jesus, which had a bearing on this point. Plain, pointed, most direct and scathing were his denunciations of the Scribes and Pharisees, who, sitting in Moses' seat, taught the people to be very careful to observe the law, and who made a man an offender for a word; while they themselves were hypocrites, doing constantly those things which were contrary to the law; but his tender pity ever hovered around the poor, mistaken sinner, whom he had come to rescue.

This pity is always found dwelling most richly and fully in the hearts of those who are most like him. It is the love which stoops, not to become like the erring one, but to lift him up by every power of persuasion one human being may exercise over another, into a purer atmosphere, a nobler life. (ED.)

HOME COLUMN MISSIONARY FUND.

Sr. Hannah Moor, Calihan, O	$1 00
Bro T. W. Beurse, Pleasant Lake, Mass	2 00
Sr. C. Rush, Heppner, Oregon	5 00
Sr. Carrie Lewis, Stuart, Iowa	2 50
Sr. Ann Cotton, Newton, Iowa	1 00
Sr. Elizabeth Ainley, Newton, Iowa	1 00
Sr. Ellen Johnson, Norway, Ill	1 00
Sr. Elizabeth Hartnell, Junita, Mich	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, May 9th.

ADDRESSES.

John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales.

Correspondence.

NEW PROVIDENCE, Ind., Apr. 30th.

Bro. Joseph:—I preach in four school districts in Lawrence county, with great liberty and large congregations and good attention—sometimes one and two hundred in attendance. I preached in the town of Lawrenceport on White river with crowded houses and good attention; also in the Lee school house, not far from the line of Jackson county. I preached at this place for one week and I think a branch will be organized there in the near future. I preached at the Plate school house, also the Shuff school house, and in the town of Mitchell. The work through this part of the district is getting to be pretty well understood. There was a publication through the Mitchell *Herald*, concerning our faith, the best I have ever seen. It has done great good in that part. It was handed to me by a Campbellite lady asking if I endorsed it. I said that I did. The publication was the result of my preaching there. There is a great field of labor there.

The harvest truly is great, but the laborers are few; pray, therefore, that the Lord of the harvest may send more laborers into the field. There are good people there, and they treated me with great respect. I shall remember them with due respect.

I shall ever praise the Lord for his mercy exercised over us; for he truly is glorious in holiness, fearful in praises; doing wonders. May the Lord add peace and mercy to the entire membership of the body. JAMES G. SCOTT.

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42 Lakefield Road, LLANELLY, Wales,
April 24th.

Brn. Joseph and William:—My health is not the best in this country. I like America a great deal better. Sr. Davis is getting rather better health here. We could put up with most anything better than the low condition of the work here, and the obstacles in the way of reaching the people. The same terrible death-like feeling and influence opposes the work here as you and your fellow laborers witnessed for many years in "the waste places of Zion," all shut up through the errors committed by Brigham Young, etc. It is going to be a steady pull here for many years, and I think it important that missionaries be sustained here all the time, if we will maintain what we have and gain any more. We have lost in the past by neglecting having missionaries here all the time to travel. The Brighamites have full complement in the field—about fifteen—and they intend to swell the number to one hundred this summer they tell me. Poor fellows, they have to make terrible sacrifices, both in means and feelings. They do no good, for they are "trodden under the feet of men" everywhere.

I realize the good of my going up to Utah before I came here. The Utah elders do not get it all their own way. They carry on their work under false colors, for they carry in their hands the Epitome of the faith of the church under Joseph the Martyr, but in their hearts a different kind of belief altogether. There is a hidden "mystery" underneath their missionary business. The most of them are run aways from the officers of the law. We have such here now. They are sent out to gather "generalities" for

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work in their temples, etc, and they succeed in it, some thirty, and some forty, and some a hundred fold—and when these "names" are returned they bring at least a dollar a head in the temple, which you can see at a glance will make those buildings as productive of gain as any railroad system in the United States—thats the way it appears to me. Pity the deceived ones!

I have the "Reply to L. O. Littlefield" in course of translation and aim to get it out through the Welsh and English papers, and also have them in leaflet form for distribution. I consider the "Reply" the best matter of its kind we have. We have no word from conference yet.

I am very glad the Lord is carrying forth his work by raising up the young, and am encouraged by the good reports of the elders nearly everywhere. Hope Bro. Joseph's health has improved. Nothing does me so much good as to hear of the prosperity of the great work.

J. T. DAVIS.

ANTONITO, Col., May 1st.

Dear Herald:—One more was added at Manassa, Colorado, the 21st ultimo, and four at the above place on the 27th, which gives us seven members here and six in Manassa, with fully twenty others in both places who believe and admit the validity of our position and a continuance of the great work begun in 1827 by Joseph the Seer. Duty calls me to move from this point. Bro. F. B. Moyers will take the oversight of the work here and at Manassa. It seems proper to defer organization in both places for the time being, but stated meetings will be held, with efforts to establish Sabbath Schools, etc.

That the Saints might not be deprived of church privliges it was thought best to confer the eldership on Bro. S. W. Payne. Our members and those in sympathy with us do not design to make Manassa their abiding place forever, hence may float off any day to more congenial climes. With sadness I take leave of the Saints in the above places and highly appreciate their kindness, and for their final salvation will ever pray. It affords me more than ordinary satisfaction to know that I can commend them to God and to the word of His grace which is able to build them up and give them an inheritance among all them which are sanctified. And nothing tends to so effectually convince of the validity of thus commending as the splendid confirmation meetings held. It matters not if a poor, trembling Paul plants and an Apollos who evinces fallibility waters, if the Lord but give the increase; and without that the planting of Paul and the watering of Apollos will indeed be vain.

The news of the improvement of Pres. Joseph Smith's health is most gratifying. I sincerely hope he will find it practicable to visit this part on his retnrn, as under God's guidance he would do a vast amount of good; for many are ready to duly honor those whom God calls. I learn since I left New Mexico that a very pious representative of one branch of the Methodists assumed an antagonistic attitude; said Joe Smith got a revelation, went to New Nork, hired a lawyer to fit up the Spaulding romance, hence the Book of Mormon and the displacing of the Old Bible; that they became so corrupt the people drove them out and they made their headquarters at Salt Lake City; that all the members have to go to Salt Lake once a year to venerate Brigham Young's grave. Doubtless that stalwart, far-seeing Methodist divine thought he had struck the death-blow to what he was pleased to call Mormonism. Were the Latter Day Saints to exhibit such profound ignorance as to the rise and the validity—or non-validity—of Methodism, there would be a howling among the self-styled reverends about Mormon illiteracy, etc. But ignorance from one in their ranks of the rise of the Church of Latter Day Saints with a corresponding amount of sectarian bigotry is heartily endorsed—though there may be some honorable exceptions. I addressed a respectful note to the reverned gentleman with an Epitome of our faith, and the Spaulding romance, that if he desires he may read and learn.

In gospel bonds,

JAMES CAFFALL.

SAN BERNARDINO, Cal., May 2d.

Bro. Blair:—I have been in Valley Center, San Diego county, and have a good opening there. I preached in three school houses and had a good hearing. Baptized six good souls into the kingdom, all heads of families, five from the Methodist Church. The M. E. minister spoke very hard against our faith. He would not come out to debate when he was invited to. I have many friends there, and good will result. I shall go back in a few weeks and have hopes of more coming into the kingdom of Christ. It is a new place. Bro. Pickering went with me and was a good help to me. I trust the Lord will bless and prosper his work.

Yours in truth,

WM. M. GIBSON.

MONMOUTH, Ill., Agr. 29th.

Bro. Blair:—I send you $5.00 to be credited on my three church papers—*Herald, Zion's Hope* and *Autumn Leaves*, none of which I can get along without. I have no children, and yet the *Hope* is as sweet to me as if I was a little boy; for one reason, and that is, I do not believe a man or a woman can be a true Christian or follower of Christ, without loving little children; for the reason that Christ said, "Except ye become as these little ones, ye can in no wise enter the kingdom of heaven."

Therefore I never expect to let the little children drop out of my notice.

Yours in the love of Christ,

L. M. SOLLENERGER.

DOW CITY, Iowa, May 3d.

Dear Bro. Blair:—I enclose an obituary notice of Grandma Hunt. She was perfectly conscious to within a few hours of her departure, and passed away apparently without the least pain, but with a pleasant smile on her countenance. Truly the death of the righteous is "sweet unto them." It always gave her much pleasure to talk of Elder Blair's pleasant visits away back in early days.

"Uncle Billy Jordan" is dead and was buried to-day. I had not heard anything about him for some time. But he was old and quite feeble, and liable to pass away any time. Am thankful that, in these cases, we are mourners of hope.

Uncle Jno. A. McIntosh met with quite a severe accident a little over two weeks ago. He and wife were returning from a visit to Bro. John Hunt's, and starting on the way home the horses ran down a short and steep pitch on the road, and Uncle John was thrown or fell out of the buggy and was very much shaken up, and bruised on his left side. On Sunday last he was able to be up and walk a little out of doors. He felt a little impatient and fretful—a sure sign of convalescence it is said. * * * Bro. I. Hansen has been sick for some time. Brn. Butterworth and Jackson administered to him last Sunday, and later on in the day Brn. Jenkins, John Hunt and myself called on and prayed for him also, and all felt encouraged.

We are having good meetings, and from what I hear the Saints in other places near are also.

In gospel bonds,

JOHN PETT.

ONAWA, Iowa, April 23d.

Dear Brothers and Sisters:—We have no meetings here and there is only one sister within several miles. I have felt impressed to bear my testimony to the mercies of God toward my family; especially how I was healed and raised from sore affliction.

In 1875 I was taken down with lung fever, and when my babe died the typhoid fever set in and I was very sick. A doctor was sent for at the start but I became worse, and one day as I lay thinking, knowing that I had done wrong in employing a doctor instead of doing as we are commanded in case of sickness, I was wondering if God would forgive me when I knew so well what to do. I heard a voice say to me plainly, "Your sins are already forgiven you, and if you put your trust in God you shall live; but if you trust in a doctor you will die." And O, how I rejoiced! I felt that it was a voice from heaven. Feeling to put a great deal of confidence in my father I desired to talk with him on the subject. He came and I talked with him, then we dismissed the doctor and threw the medicine away, for my heart was all in God then. I grew worse very rapidly, and a fast and prayer meeting was called and I was administered to. They had the promise that if they were faithful and put their faith in God I should be raised to health, but I was so sick then that I did not realize hardly anything; still, whenever I was in my right mind I would beg of my father to not let any one give me medicine—I felt to trust in God. The most of the time I was out of my mind and at times was very wild, but still God sent his angels to visit me. At one time when I was rational I heard such sweet music and singing. I remember the last line of each verse was, "To reign on earth with Christ a thousand years;" and at one time I thought I was dying. I called my husband and two little children to my bed. I kissed them, bade them good bye, begged them not to cry for me, for if they knew how happy I would be they would not mourn for me, and begged my husband to stick to the latter day work and teach our little ones the right way. I plead with my uncle to investigate the work and join the church, for I knew it was the true Church of Christ, and I was willing to die by it for I could see such happiness in it, even in the hour of death. At another time I saw, as it is called, hell; a place of everlasting punishment. It seemed like a place of darkness where the wicked would go; a dark pit where no one would ever know of their sorrow and torment. I would lay in spasms for five hours at a time and sink away until my friends thought I was gone—only those that looked forward with faith in the prom-

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ise given them were all that had any faith. Then I was administered to by Brn. John H. Lake and John Lambert; and through faith and prayers and trust in God I was healed, for which I am thankful to-day. And if I am not permitted to bear my testimony again, I will say now that I know that this is the true gospel of Christ, as he taught it when on earth and sent his disciples to teach to every nation, kindred, tongue and people. I love the latter day work. I have many trials the same as the rest of you; but I know if we prove faithful until death we shall receive a glorious rest, free from all trials and pain. Please pray for me and my family that we may be prepared to meet Christ in peace at his coming.

I love the *Herald;* it brings me good news and cheers me in my loneliness, so far from the Saints whom I love to be with. I often shed tears of joy when reading it. I almost feel as though I had been talking with the sisters face to face after reading their letters. I feel that the Spirit is in the words written to cheer and strengthen each other.

I ask an interest in the prayers of all, and of the sisters of the Prayer Union that I may be spared through my affliction and live to see my companion and my family all rejoicing in the gospel of Christ. Your sister,

M. L. CAMERON.

BROWN CITY, Michigan, April 28th.

Editors Herald:—Since last October I have been detained at home most of the time. My wife and my mother were both taken sick and February 20th mother passed over to the other side, dying strong in the faith of the latter day work. I have awakened a good interest in several places around home. The work in this part seems to be on the move. I baptized yesterday two promising young men. I expect to enter my field of labor as soon as possible. I hope that in two or three weeks my wife will be so well that I can return to my field. Many calls from all directions to come and preach.

Yours in gospel bonds,

J. A. CARPENTER.

WELLMANVILLE, Kansas, April 29th.

Bro. W. W. Blair:—On the 14th of this month I organized a Union Sunday School. I had thought and it was understood by me and our Swiss friend that I would organize a Saints' school, but they could not stand the pressure; but more and more I realize that man's extremities are God's opportunities. I built the M. E. sod church. It was declared that the Mormons would never get to preach in it. I was asked to preach in a school three miles south of here and as only six came out I was not asked to preach again; but next Sunday the M. E. class leader and superintendent of Sunday School came to me and asked me if I would give them a short sermon or an essay. I said I would and took for my text "Seek ye first the kingdom," and for the lesson I read part of Matt. sixth and dwelt a little on the thirteenth verse. It was sometime before they got reconciled. Some of them came to me and said, "It is all right, but to think that we have read that all our lives and could not see it until a Mormon should clear it up for us."

In our Literary last winter we had a question: "Resolved that the wicked dead have no resurrection." I took the negative and it was decided in favor of the negative. Next Saturday evening we debate probation after death. Some of my friends are afraid they are going to do me up. I tell them to come up and see them do it and bring as many as they can.

Yours in a cause that is true,

E. H. EBERT.

PERSIA, Iowa, May 2d.

Dear Herald:—It is almost two years since I united with the Saints. I have had strong proof of my acceptance with God, a satisfaction I never before felt, although I was a member of the Presbyterian church for twenty years. We have been blessed through the administration of the elders which has caused us to rejoice and praise God, giving Him all the glory. I have been trying to do all I can in my feeble way to show others the way. I have a dear mother and four sisters. I so earnestly pray that I may be the instrument in God's hand to bring them to the light. Could I but find words to express the joy and the hope I have in this latter day work! I have a number of tracts to distribute. Pray for me.

Your sister,

FRANCES M. CHAPMAN.

CANBORO, Michigan, April 28th.

Brother Blair:—I am alone where I am, but I have the Spirit of the Master with me to help me. When I look around out on the world and see how blind they are to the true faith, it makes my heart sorrow for them. But I hope the time is not far off when there shall be an opening made here so the people can see the true light and be made to rejoice the same as I have.

I remain your brother,

CURTIS C. LAMBKIN.

Communications.

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

QUESTIONS AND ANSWERS BY THE BISHOPRIC.

Question 1.—Is there any law in the church exempting all or any of the traveling ministry, or any other who is giving the whole of his time to the ministry, from paying tithing? or is their work regarded as a set off to their tithing?

Answer.—We know of no such law. On the other hand the law relating to tithes and offerings is a general one, and we are furnished with no exceptions to the same in the Scriptures. It embraces within its scope the Patriarch, Abraham, rich in this world's goods and a preacher of the gospel, and the widow who can dispense with but a single "mite." The law itself is a spiritual one, although relating to temporal things, and calculated to better those complying with the same, similar to the law of baptism. This is a law pertaining to an outward ordinance: yet the law is spiritual and proves a benefit to all who comply with the same as provided in the Scriptures.

To the second part of the question we say, no; an elder is not supposed in any sense to pay his tithing—or to fulfill this law—by preaching. Just as well conclude that it would do in place of the "laying on of hands," to be baptized a second time; not to say anything about what a poor preacher it must be to require all his time in the ministry to offset a one-tenth part of his chattels.

Jesus taught his disciples to comply with this law, from the basis that benefits accrued from the proper keeping of it.—Mat. 6:1–4; Luke 11:41, 42; 16:9–13. Jesus does not give the people a new law in his instructions as to almsgiving, but tells them how to keep the law which they had received through the "fathers;"—this was the law of "tithes and offerings;" and the object in all cases the same as that referred to by the apostle when he urges the Saints to comply: "Not because I desire a gift; but I desire fruit that may abound to your account."—Phil. 4:17.

In the Book of Doctrine and Covenants the instruction is very plain and positive and in entire harmony with the Scriptures. —See par. 1, sec. 72.

"It is required of the Lord, at the hand of every steward, to render an account of his stewardship both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, *the elders* of the church in this part of my vineyard shall render an account of their stewardship unto the Bishop which shall be appointed of me in this part of my vineyard."

Ques. 2.—If one of the traveling ministry sells a piece of land upon which he has paid no tithe, would the law of the church require that he pay tithing on the proceeds?

Ans.—The law of the church would apply to such minister just the same as any other member; being a minister, he ought to be careful to comply at once and be an "ensample [example] to the flock."

Ques. 3.—Suppose an elder who owns $1,000 be appointed a mission; his tithing would be $100, (if he paid at all) and the tenth of his increase about $9 annually; but as the church appointed him to travel it would be bound to keep his wife and family and their expenses would be about $400 per annum. The elder prefers to keep his wife and family to paying tithing. What would the law be in that case?

Ans.—The law would not—could not—change. The man could take his own course, but it would be contrary to the law and he would be able to run but a short time. Why should the elder wish to do his own way, and yet seek to be a teacher of the law of God? He would tell the people that he was a proper administrator of the law of God, and they must obey, and that according to the terms of the law; while at the same time he admitted that the Bishop and his assistants were the only proper administrators of the law relating to temporal things, and yet he claimed that he could do as he pleased about it. His own teaching would condemn him before an all-wise judge.

Ques. 4.—Has any of the traveling ministry the right to go to a Bishop's agent and demand to know how much money he has on hand?

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Ans.—No. He may properly inquire as to whether he has sufficient funds to meet demands upon the treasury and whether the Saints are complying with the law which is for the replenishing of the treasury; and it is the duty of the agent to treat all with proper courtesy, but not permit the books to go out of his possession except so directed by the Bishop, or when necessary to place in the hands of a committee duly appointed by a district conference for examination, and it is the duty of the agent to have his books present at all quarterly conferences so that they may be properly examined and audited so that no mistakes may occur.

If the traveling ministry, or the local ministry, or members, fail to receive that courtesy extended that is proper from agents, they should not have any words or ill feeling with the agent, but report the facts of discourtesy to the Bishop, who will make proper corrections; further it would be wise for all agents to strictly follow all instructions given by the Bishopric. By so doing, conflictions will have no occasion to rise.

G. A. BLAKESLEE,
Presiding Bishop.

A FULL SALVATION.

Dear Herald:—It is on account of the interest I have in this work, and the spirit that impresses me, that I carefully peruse the three books. Fearing that I may, through weakness misapply their teachings, I ask the Father in the name of Christ that He may give me wisdom that I may make no misapplication. He has promised to give to all men liberally and not upbraid.

Thus far, I have found nothing in the three books that conflicts, but have found them in perfect unity, and I firmly believe that by obeying the laws contained therein that I will not only be saved from sin, but from death, and also receive a temporal salvation.

I want to call attention to what I understand to be saved from sin: Mark 16:15, 16; Matthew 28:12, 20; Acts 2:38, 39; 1 Peter 3:20, 21; Hebrews 6:1, 2; Titus 3:5; Acts 12:17; 19:5, 6; called by James the perfect law of liberty; James 1:25; the psalmist the law of the Lord; Psalms 19:7; and by the apostle the law of the Spirit; Romans 8:1, 2. See also Book of Mormon, Nephi 3:7; 10:5; 8:9; 2:3; 12:3, 4; Mormon 3:4, 7; and Doctrine and Covenants 49:1, 2; 55:1; 106:11. This is sufficient for any candid thinking person; this is to be saved from sin.

I now call your attention to temporal salvation. Consider the days of Noah when he was preaching righteousness, and bear in mind the gospel. He was saved by temporal means—the ark which he constructed after the pattern that the Almighty had given. Think of righteous Lot and his two daughters escaping from Sodom and Gomorah and fleeing to the land of Zoar. (Gen. 19:22–30.) Mark you, as it was in those days so it will be of the coming of the Son of Man. (Matt. 24:37–39.) I also call your attention to Moses, how he escaped by temporal means by going through the Red Sea; and Joshua by passing through the River Jordan. (Joshua 3:13–17.)

We will now pass over the rest of the prophets and come to the days of Christ. When he was warning his disciples of the destruction of Jerusalem, "When you see Jerusalem compassed with armies, then know the desolation thereof is nigh," and he told them to flee into Judea. I ask, Why? To be saved from the destruction that was coming upon it. And right here he tells them of his second appearing, when "there shall be signs in the sun and in the moon and in the stars; men's hearts failing them for fear; looking after those things that are coming on the earth. For the power of heaven shall be shaken." (Luke 21:20–26; D. and C., 28:2, 7; 36; B. of M., 2 Nephi 2:2, 3, 5; 5:9, 12; 1:4; Nephi 19:8, 12.)

The judgments of God are to be upon the earth, as John saw in vision (Rev. 14:6, 7; Isa. 26:9.) Now if our Creator is unchangeable, will he not have a place prepared in this the eleventh hour? If you will turn with me to Joel 2:32, 33; Psalms 48:50, 51; 17:18 and 132 you will find that he has prepared a gathering place, and I believe the field of the woods to be on this continent, in the land of Missouri. (Sections 57, 58 and 59 D. and C.)

Concerning salvation from death, please read the following: Job 19:23–26; Isaiah 26:19; Ezekiel 37:1–10; Daniel 12:2, 3; John 5:25–29; Acts 24:14, 15; Romans 1:4; Revelations 20:4, 15; 2 Nephi 6:4, 6; Jacob 3:3; Mosiah 8:6; Alma 9:2, 5; Mormon 3:4, 6; D. and C. 63:5, 13; 76; 85:4, 6; 108:9.

I am sure this is sufficient for any thinking man, to prove that these books are in perfect unity with each other. I know, with a blessed assurance, that if I walk in perfect harmony with these three books I will be found spotless before the pleasing bar of God.

I can bear my testimony that Joseph the Martyr was a prophet of God, and that his son is his successor in this day; the honor and glory be to God and the Lamb!

Your brother,
N. R. NICKERSON.

THE "SEALED BOOK."—No. VIII.

BY ELDER R. M. ELVIN.

MONUMENTAL ARCHÆOLOGY.

AGE, location and derivation of aboriginal civilization being now before us, we are prepared to enquire into the nature of that civilization; and for the special benefit of those who may not have access to the Book of Mormon, and may take an interest in reading this paper, I transcribe the more important accounts of the work done by the early inhabitants which indicate their civilization and clear away all the uncertainty surrounding the antiquities of America.

"And it came to pass that I, Nephi, did guide the ship, that we sailed again toward the promised land. And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land; and we went forth upon the land, and did pitch our tents, and we did call it the promised land. And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all of our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance."—1 Nephi 5:43–4.

This is a brief statement of the Lehi migration, their landing upon the American continent, and their first efforts in husbandry, which is the basis of all civilization. After the wants of the family are provided for, a very important factor in civilization is a well organized government, and a God-appointed institution of worship, all of which necessitates the erection of buildings.

"And it came to pass, that the Lord did warn me, that I, Nephi, should depart from them, and flee into the wilderness, and all those who would go with me. Wherefore it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and revelations of God; wherefore they did hearken unto my words. And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi. And all those that were with me, did take upon them to call themselves the people of Nephi. And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses. And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks and herds and animals of every kind. And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father, by the hand of the Lord, according to that which is written. And it came to pass that we began to prosper exceedingly, and to multiply in the land.

"And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us; for I knew their hatred towards me and my children, and those who were called my people. And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious

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things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."—2 Nephi 4: 2–3.

In the above we are informed of the establishment of both government and church, and the separation of the people into two parties or nations. Sometimes the warfare of nations is a fruitful agency in developing knowledge of lasting benefit, and of erecting monuments that outlive the people who brought them into being: "And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses, and the Sabbath day holy unto the Lord; and they profaned not; neither did they blaspheme. And the laws of the land were exceeding strict. And they were scattered upon much of the face of the land; and the Lamanites also. And they were exceeding more numerous than were they of the Nephites; and they loved murder, and would drink the blood of beasts. And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites, and swept them away, out of our lands, and began to fortify our cities, or whatsoever place of our inheritance. And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold and in silver, and in precious things, and in fine workmanship of wood, and in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war; thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying, That inasmuch as ye will keep my commandments, ye shall prosper in the land."—Jarom 1: 3, 4.

The foregoing indicates quite an advanced state of civilization.

"And it came to pass that we did inherit the land of our fathers, for many years; yea, for the space of twenty and two years. And I did cause that the men should till the ground, and raise all manner of grain, and all manner of fruit, of every kind. And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land."—Mosiah 6: 7.

There came into power and authority an unrighteous ruler over the Nephites, however, who spent some of the unlawful tax in erecting monumental evidence of that ancient people: "And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things of gold, and of silver, and of iron, and of brass, and of ziff, and of copper, and he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood, and was ornamented with gold, and silver, and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper and of brass; and the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold; and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon, while they should speak lying and vain words to his people. And it came to pass that he built a tower near the temple: yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites, and he could even look over all the land round about. And it came to pass that he caused many buildings to be built in the land Shilom: and he caused a great tower to built on the hill north of the land Shilom, which had been a resort for the children of Nephi, at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people."—Ibid 7: 2–4.

The wicked are often profligate, and very extravagant in fine painting and costly buildings, all of which become important witnesses relative to the antiquities of ancient America. However trouble and distress came upon the Nephites when the ungodly ruled, but prosperity and peace when they loved and obeyed God.

"And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth; yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land."—Ibid 11: 18.

Here is a description of the social condition of those ancient people: "And now because of the steadiness of the church, they began to be exceeding rich: having abundance of all things whatsoever they stood in need: an abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth."—Alma 1: 6.

Wealth sometimes turns the mind from the simple principles of charity to man and love for God, to the sordid things of the world: "And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold, and their silver, and all manner of precious things which they had obtained by their industry; and in all these things they were lifted up in the pride of their eyes, for they began to wear costly apparel."—Ibid 2: 3.

A relapse from duty in moral and religious work, was usually followed by an attempt to revive and reclaim the people: "And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews."—Ibid 11: 6.

This is a very important item in considering the question of the civilization of this land of wonders. Here is an account of some of these cities of Yucatan and vicinity: "And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites. And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city or the land, Nephihah. And they also began in the same year to build many cities on the north; one in a paraticular manner which they called Lehi, which was in the north, by the borders of the sea-shore."—Ibid 22: 3.

Forty years later another writer describes the condition of this people: "And it came to pass that thev became exceeding rich, both the Lamanites and Nephites; and they did have exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south, and in the land north. . . . And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich. They did raise grain in abundance, both in the north and in the south, and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceeding strong in the land. And they did raise many flocks aud herds, yea, many fatlings. Behold, their women did toil and spin, and did make all manner of cloth, of fine twined linen, and cloth of every kind, to clothe their nakedness."—Helaman 2: 27.

Immediately after the events referred to, the Lamanites prevailed against the Nephites, so that after sixteen years this account is given: "And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east."—Ibid 4: 4.

Those writers and readers of antiquities who have puzzled themselves over the evidences of more than one ancient civilization, can find a solution in the following: "And it came to pass that there were many cities built anew, and there were many old cities repaired, and there were many highways cast up, and many roads made which led from city to city, and from land to land, and from place to place."—Nephi 3: 2.

Here are some extracts relative to the

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first or Jaredite civilization: "And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer, and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms; all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms."—Ether 4:3.

"And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land."—Ibid, 4:4.

Again: "And it came to pass that Morianton built up many cities, and the people became exceeding rich under his reign, both in buildings, and in gold, and in silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them."—Ibid, 4:6.

My last extract from the Book of Mormon for the present is this: "And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants; and they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship."—Ibid, 4:7.

It will be observed from what is claimed by the Nephite writers that they had a knowledge of agriculture, architecture, mechanism, engineering and mining, as also some acquaintance with the fine arts. It would not, however, be fair or honest for the critic to compare and contrast these acquirements with the advanced achievements of the present century, but with that which the history of other nations shows was possessed by them from the time of the tower of Babel till four or five hundred years after Christ.

Of the importance of monumental archaeology, Bancroft says: "Monumental archaeology, as distinguished from written and traditional archaeology, owes its interest largely to its reality and tangibility. The teachings of material relics, so far as they go, are irrefutable. Real in themselves, they impart an air of reality to the study of the past. They stand before us as the actual work of human hands, affording no foothold for skepticism; they are the balance-wheels of tradition, resting places for the mind wearied with the study of aboriginal fable; stepping-stones on which to cross the miry sloughs of mythic history. The ruins of a great city represent and recall vividly its original state, and the populace that once thronged its streets; the towering mound, or pyramid brings before the observer's mind toiling bands of slaves driven to their unwelcome task by strong progressive masters; temples and idols are but remnants of religious systems, native fear, superstition and faith; sculpture, the existence of art, kingly palaces are the result of a strong government, wars, and conquest; sepulchral deposits reveal thoughts of another life; and hieroglyphic inscriptions, even if their key be lost, imply events deemed worthy of record, and a degree of progress towards letters."—Native Races, vol. 4, p. 5.

The same author says again: "The study of ancient monuments, in addition to its high degree of interest, is moreover of great practical value in the development of historical science, as a source of positive information, as a corroboration of annals otherwise recorded, and as an incentive to continued research. It contributes to actual knowledge by indicating the various arts that flourished among the peoples of antiquity, the germs of the corresponding arts of modern times. The monuments show not alone the precise degree of excellence on architecture and sculpture attained by the particular people whose work they are, but by an examination of their differences they throw much light on the origin and growth of these and other arts, while by comparison with the works of other peoples better known they serve to establish more or less clearly national affinities. And not only do they illustrate the state of the fine and useful arts, but also to a great extent public institutions and private customs. Temples, idols and altars reveal much of religious rites and priestly power; weapons of warfare, implements of household habits, ornaments of dress, tombs and sepulchral relics of burial ceremonies, regard for the dead and ideas respecting another life. When in addition to their indirect teachings respecting the arts and institutions of their builders, antique monuments bear also inscriptions in written or legible hieroglyphic characters, their value is of course greatly increased; indeed, under such circumstances they are the very highest historic authority. It is, however, in connection with the other branches of the science, written and traditional, that material relics accomplish their most satisfactory results, their corroborative evidence being even more valuable than the positive information they convey. For instance, tradition relates wondrous tales of the wealth, power and mighty deeds of a people that long ago occupied what is now a barren desert or a dense forest. These tales are classed with other aboriginal fables, interesting but comparatively valueless; but some wandering explorer by chance, or as the result of an apparently absurd and profitless research, discovers in the shade of the tangled thicket or lays bare under the drifting desert sands, the ruins of a great city with magnificent palace and temple; at once the mythic fable is transformed into authentic history, especially if the traditional statements of that people's arts and institutions are confirmed by their relics. Again, the written record of Biblical tradition, unsatisfactory to some when not supported by corroborative evidence, narrates with minute detail the history of an ancient city including its conquest at a certain date by a foreign king. The discovery in another land of the monarch's statue or triumphal arch, inscribed with his name, title and a list of his deeds confirms or invalidates the Scriptural account not only of that particular event, but indirectly of other details of the city's annals not recorded in stone. In America material relics acquire increased importance as corroborative and corrective witnesses in comparison with those of the old world, from the absence of contemporary written annals. Besides, constituting the only tangible supports of the more ancient triumphs of American civilization, they are the illustrations of comparatively modern stages of art whose products have disappeared, and by no means superfluous of Spanish chroniclers in later times, very many, or perhaps most of whose statements repecting the wonderful phenomena of the New World culture, as I have remarked in a previous volume, without this incontrovertible material proof, would find few believers among the sceptical students of the present day."—Ibid, pps. 7, 8, 9.

Prescott says: "But the surest test of the civilization of a people—at least, as sure as any—afforded by mechanical art, is to be found in their architecture, which presents so noble a field for the display of the grand and the beautiful, and which, at the same time, is so intimately connected with the essential comforts of life."—Conquest of Peru, vol. 1, p. 155.

Something like a year ago I was called upon to meet the Rev. M. T. Lamb, Baptist missionary to Utah, at Malad City, Idaho, upon the authenticity of the Book of Mormon. He had printed a book upon the subject and was going from place to place lecturing and selling such publication against the Book of Mormon. In his lectures in the Court House at Malad City, he made free use of the name of Prof. Le Plongeon, on whom he had called, and the audience was given to understand that if they could only see and talk with Prof. Le Plongeon, and his most excellent lady, they would not believe in the Book of Mormon for a moment. I was not distressed in mind, or

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my confidence destroyed because it was represented by the Rev. Lamb that Prof. Le Plongeon possessed such wonderful and strong evidence against said book. Only a short time ago a friend kindly permitted me to read a letter from the said Prof. Le Plongeon, and I comfess a high degree of satisfaction at the gratuitious account which Mr. Le Plongeon gives of Rev. Lamb's visit, which reads: "This calls to my mind the visit of a certain Rev. Mr. Lamb, who introduced himself to me by stating that he resided at Salt Lake City, and was there combatting the Mormon doctrine and showing that their pretended revelations were all humbug. He presented me with a book published by him in which he pretended to show many absurdities contained in the Book of Mormon. He finished by telling me that he had called upon me in order to obtain my opinion on what is said in the book relatively to the animals such as the horse, the pig, the cattle and sheep that lived anciently on the Western Continent, which he contended proves that the whole book is an absurd fabrication; and hoped that I would help him with my knowledge in showing it to be such. The man evidently either had been misinformed concerning me, or had not taken the trouble to enquire. When he ceased speaking, I asked him if he was a Christian, to which he emphatically answered, 'Yes!' and I as emphatically replied no! because he did not follow the doctrine of Jesus—'do not do to others what you do not wish others to do to you.' I informed him that I did not care a straw if the Book of Mormon was a revelation or a fabrication. That I considered every man had an absolute right to worship Deity as best he thought. That on the other hand I could not join him in disproving the Book of Mormon in the part in which the animals mentioned are said to have lived on the American continent, because I was not in the habit of making a fool of myself if I could help it. Then I informed him that seventeen species of fossil horses had been discovered in America, that the buffaloes were cattle, that the mountain sheep still lived in the Rocky Mountains, and that peccaries or wild pigs roamed yet in large numbers in the forests of Central America. After that I gave him a piece of my mind and bowed him out of the house."—Exit Lamb!

The man who would misrepresent the Book of Mormon would also misrepresent Le Plongeon or any other man. I have yet to find the opposers to the Book of Mormon who will not resort to untruth in their warfare against said book.

It should be borne in mind that the archaeological evidence introduced is corroborative only. If one agreement between the Book of Mormon and discoveries made since its publication is shown, that is evidence of its divinity, and is equivalent to a fulfillment of prophecy; for the power to reveal that which is unknown in regard to the past is equal to that required to make known the future. If two such agreements are found, the evidence becomes important. If twenty are found, the evidence is almost conclusive. But if upon all vital points there is agreement, and upon no points absolute disagreement, the evidence is overwhelming and conclusive. This latter we claim to be the case between the Book of Mormon add scientific discoveries made since its publication.

To be continued.

Selections.

CATHOLOCISM AND THE PUBLIC SCHOOLS.

We find Cardinal Manning objecting to our school system as an invasion of family rights. "The law of nature," he asserts, "has invested parents with these responsibilities" of teaching and training children; "parents have a right to control the education of their children." What the Cardinal and his adherents are really contending for is not the rights of the family and of the parent, but the moral right of the clergy to prescribe to the parent and family how much and what sort of instruction the children shall receive. Elsewhere His Eminence teaches that the Church—meaning the Roman hierarchy—is the authoritative guide of conscience in all its relations, "not only of the child to the parent, but of the parent to the child." He teaches that God gave to St. Peter and his successors "the direction of families, of households, of all the collective forms of natural society;" that the Supreme Pontiff "is father in all things, both spiritual and temporal." The priesthood are to organize the schools, superintend them, appoint the teachers, choose the text-books. It is notorious that all the pressure that the laity will endure has been brought to bear upon them to move them to withdraw their children from the public schools. Take one example. On January 3d, 1880, Bishop McCloskey of Louisville, Kentucky, issued a decree in which it is said:

"Now it is our will and command that where there is a Catholic school in the parish, parents and guardians in such places should send their children or wards, who are under nine years of age, to such Catholic school; and we hereby direct that this obligation be enforced under the pain of refusal of absolution in the sacrament of penance."

It is a thousand pities that a contest of this nature should arise. What may be termed the traditional and unintelligent hostility to the Roman Catholic religion has been passing away from the minds of educated people in this country. There has been a growing tendency to appreciate what the Church of Rome has done, and is doing in behalf of our common Christianity and of all the interests of society which good men have at heart. But if the battle for our free, secular schools must come, it is a consolation to reflect that the contest is one in which all civilized nations, Roman Catholic or Protestant, have a share. Our allies are in all enlightened lands. It is an additional comfort to know that there is no real danger of defeat. The only hope of the adversary must lie in the desire of politicians to catch votes; and these will soon learn, if they do not know by instinct, that in taking wrong ground in this vital question they will lose vastly more votes than they can hope to win.—*Prof. George P. Fisher, in the April Forum.*

CONFIDENCE.

Many a man has been lost to the world on account of his lack of self-confidence, and the world has been deprived of the benefits which it would otherwise have derived from him had he not been so unfortunately handicapped by the absence of this most essential faculty.

Many a young man has labored faithfully in an effort to secure a professional training, and then failed because he lacked the confidence or faith in his own abilities which is required of all of us if we ever achieve true greatness in any trade or calling of life.

We have seen other young men, who have not enjoyed the benefits of an elaborate or even common education, make a most remarkable success of themselves, simply by having that innate feeling of confidence in their own powess, which has almost unconsciously drawn them on toward the goal of success.

There's a remarkable significance in the word "success." It speaks volumes to the thinking mind. It tells of a grand final consummation of a life work of which men must say it was well done; the victor has earned the spoils; the world has gained much by his having lived in it.

How desirable it is to leave such a record. It should be the chief aim of every person to live this life in such a manner, and to do the duties of this life in such a manner that when we leave our survivors will say, his life has left its impress on the times in which he lived, he has done good to his generation.

To the young who are just starting the journey of life we would say, try to make this life of yours a grand success. Let everything you do be done with a will. Believe yourself capable of doing good work, and impress that belief upon others. Don't find fault with everything you do, and tell others of the fault you have found; hide the defects as much as you can and try to correct them. If you are a lawyer, and come to the conclusion that you can't make as good a plea or write as ably on questions of law as some of the older and more distinguished men in your profession don't think yourself a failure, and make yourself miserable regretting the fact that you ever entered the profession; throw off this lack of confidence, and learn to appreciate your own work. No man ever made a success of life by condemning his own efforts.—*Sel.*

J. H. Lake, Kirtland, Lake co., Ohio.
Willard J. Smith, Box 153, Buchanan, Mich.
J. W. Wight, Queensferry, Victoria, Australia.
T. W. Smith, Papetee, Tahiti, via San Francisco.
J. A. Currie, Jr., Bandera, Bandera co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
Joseph F. Burton, Santa Ana, California.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.
E. C. Briggs, box 323, Pittsburg, Pa.
John T. Davies, 5 Park avenue, Llanelly, Carmarthen shire, Wales.
J. H. Peters, Coleman, Midland Co., Michigan.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

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Conference Minutes.

NEBRASKA.

Cenference convened at the Saints' Church at Wilber, April 22d, Pres. J. W. Waldsmith in the chair, C. H. Porter secretary. Minutes of the previous meeting read. Moved to amend by striking out the report of T. Nutt from the record. Carried. Minutes approved as amended. Branches reported: Platte River present 21; 3 removed, 9 reported as scattered members. Blue River 139; 7 baptized. Nebraska City 136; 1 died. Palmyra 61. Reports: High Priest R. C. Elvin, Elders J. D. Bennett, J. Armstrong, J. W. Waldsmith, R. M. Elvin (baptized 6), L. Anthony, C. H. Porter (baptized 1) Teacher: Daniel Brolliar. Bishop's agent's report: Balance due church January 1st, 1889, $23.76. Received during the quarter $545. Expended $211.50. Balance due church April 1st $357.26. The district president and secretary also reported. On motion the district officers were sustained. Adjourned to meet August 11th, 1889, with the Platte River branch. Official members present: 2 seventies, 4 elders, 2 priests, 1 teacher, 1 deacon. Preaching by I. N. Roberts, R. J. Anthony and C. H. Porter.

Miscellaneous.

LAMONI COLLEGE.

The Church of Jesus Christ of Latter Day Saints has a membership throughout the length and breadth of our land, from Maine to California, in the Canadas, Australia, the Islands of the Sea, and in Europe.

The church has not to-day a single educational institution under its direct patronage or influence, or under the influence, to any considerable extent, of its membership.

Moving in every sphere of society, the members of the church need the opportunity of the highest culture in some institution, which shall be so adapted to their various wants that each and every one so inclined may avail themselves of its privileges in that direction which, to them, shall be calculated to work the greatest development, and this in some location where church associations and influences may have the greatest effect for good in moulding the moral and spiritual character of the student, and, it may be, of the future teacher.

In its organization and operation, this institution, when established, should show such breadth and liberality of sentiment as shall be in harmony with the declaration of the martyr, Joseph Smith, "OUR CREED IS ALL TRUTH."

No sectarian lines are admissable, and only such men should be called to positions in connection with the institution as Trustees, Professors, or Teachers, as are broad and tolerant in their views and without respect to church affiliation. Such an institution can not fail to commend itself and its supporters to the world at large. "*A city set on a hill cannot be hid.*"

Lamoni has been regarded as an eminently proper place in which to establish a college of the character stated.:—

First.—As being the present headquarters of our church organization.

Second.—Because the community is an exceptionally moral one, and the influences surrounding it of the very best.

Third.—It is removed from the many demoralizing influences and attractions adverse to study in larger places, yet has sufficient of interest to the young and growing as well as matured mind to prevent dullness.

It need scarcely be stated that Lamoni is not recommended because of any individual business interests involved, but simply and only because, in our opinion, it more fully supplies *all requirements* than any other place within our knowledge.

The general outlines for articles of association were suggested in an articie published in the *Saint's Herald* in issue of last January 12th, but these necessarily are subject to such modifications as in the judgment of the subscribers may be advisable and necessary at the meeting to be held at the *Herald* office, Lamoni, Saturday, May 25th, when it is hoped that sufficient shares of stock may have been subscribed, and such an interest shown as will warrant the formal adoption of articles, and that legal steps be taken to secure an organization at once.

Every member of the church is interested in this matter. Will each and every one who reads this kindly assist. Send in your subscriptions. Work to secure others likewise, and report to some member of our committee, or to D. F. Nicholson, Lamoni, Iowa, by or before May 25th, *but don't cease working then.* The cause is worthy of every generous effort which may be made on its behalf.

Every subscriber who can possibly be present should attend the meeting on May 25th, so that the movement may have the benefit of the best judgment of all. If those who cannot be present will kindly send in their suggestions, or such information as they can furnish regarding such institutions, the committee will greatly appreciate it and will see that such communications shall receive due consideration.

Let all work promptly and heartily in this good cause, and success is assured.

ROBERT WINNING.

St. Joseph, Mo., May 3, 1889.

P. S.—The committee appointed April 18th last to solicit stock, arrange and devise to put in operation the plan of the college consists of David Dancer, Lamoni, Iowa; E. L. Kelly, Kirtland, Ohio; and Robert Winning, St. Joseph, Mo.

R. W.

NOTICES.

There will be a Two-Days' Meeting held by the Saints of the Maple Valley branch at Brown City, Sanilac county, Michigan, May 25th and 26th, 1889. All are cordially invited. We shall expect Bro. J. J. Cornish, president of the district, and all other ministers that can come.

J. A. CARPENTER, *Branch Pres.*

Will the party who enclosed us 15 cts. in stamps to replace a March number of *Autumn Leaves*, lost by loaning when on the way to conference, please send their address to Bro. Dancer? We can not find the letter containing it.

Bro. David S. Kelley is requested to report to the president of North Plymouth branch in one month from the date of this notice or he will be counted among the scattered members. When last heard from he was in New York City.

WILLIAM B. LELAND, *President.*

PASTORAL LETTER.

To the Saints in the Rocky Mountain Mission, greeting:

As it has fallen to my lot to labor for and with you another year, I feel to thank you for your hearty co-operation in the years that we have labored together, and I pray the Master to bless and prosper you in all your affairs for good, and that the blessings of health and of peace and prosperity may be granted unto you in all days to come.

We have long been expecting a visit to this field from our beloved brother and president of the Church, Joseph Smith, but because of ill health he has not been able to reach us. I have now arranged to meet him in Salt Lake City as early in June as will be practicable. I request your special prayers for him that the Lord may greatly bless him with health and spiritual power and wisdom that all may be blessed with his wise counsel and ministrations. Let us greet him as true soldiers for Christ, when he comes; and let us hope that the just and true may be greatly strengthened, while the troubled and distressed may be comforted and directed in the better way. I know you have labored long under adverse circumstances and strange surroundings, with but little signs of great results. Let us not now grow weary. The Lord is directing his work in all the world and especially in the "goodly land." Surely the morning of a brighter and a better day will dawn upon your long and constant effort in the valleys of the mountains. Let us maintain the cause, then, until all people shall see and know that we have lived and labored for the right, and God will give us the victory in His own good time.

Let all who possibiy can lay up in store to aid the work when Joseph comes so he can visit and speak when and where wisdom may direct, and all who can send tithes and offerings to me; direct to Box 1123, Salt Lake City, Utah, and God bless you all.

R. J. ANTHONY.

To official and non-official members of the church in Nebraska, Colorado, Wyoming and New Mexico, Greeting: May peace and an increased understanding, with a full realization of your responsibilities be with you and abound.

Desiring, as per action of the recent Annual Conference to be striving to travel on in duty's path in the above mentioned missionary field during the present conference year, may be a sufficient apology for essaying to address you through the church organ. Our exultation for past success and inspiring prospects for the future should cause us to evince a new zeal; for much yet remains to be done. I had no sanguine expectation for a large increase of our ministerial force, but would have been pleased to have had the same force we were blessed with last year continued, but doubtless for some potent reason tbis has been denied us; so let us be thankful for what we have, and hope for more. To advantageously use this force is the important question, as a proper utilization of time and means at our command is most imperative.

For the present, Brn. R. M. Elvin and C. H. Porter will labor in the Southern Nebraska district, and Bro. W. M. Rumel in the North and Central Nebraska districts, with the hope that so far as practicable, they will penetrate into new localities. Should the future develop the propriety of a change with any or all of these co-laborers, I will take the liberty to suggest it.

Legitimate activity with branch officials is just as urgent, or more so, than ever. As a result of this activity the law guarantees success to every department of God's spiritual government. And both members and officials should feel, in a measure, that the success of the branch depends upon their faithfulness and perseverance. And officials should never lose sight of the fact that their law-imposed labors are to prevent trouble, as well as to adjudicate, when it shall exist. And I believe with continued and well directed efforts to prevent trouble, church trials would diminish. The active, judicious teacher, by timely interference can indeed become a peace preserver, and, "Blessed are the peace makers!"

There must be a sharp discrimination between official, diligent labor which the law reveals and imposes, and official officiousness. "For there is no power in the church but of God; the powers that be are ordained of God, whoso resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves punishment."—I. T., Rom. 13:1, 2. For a duly appointed official to be unduly officious, would be a digression from a gospel-imposed medium. "He that heareth you heareth me," refers to a legitimately appointed teacher as to the president of the church. There is no necessity for branch officials to direct their labors as to make themselves obnoxious to the members and thus forfeit confidence and respect. Nor may they expect, however judicious, to please everybody. The laying down of a trust but coming from a human source might find a justification, but it were difficult, I think, to justify the laying down of a trust legitimately tendered and accepted in the Church of God, for its acceptation must be tantamount to making a covenant with God, imposing a diligence ultimating in the performance of duties belonging to the accepted position. And the violation of a covenant thus made must be a grave matter. And the belief of justification in an official laying down his trust because of kind or unkind criticism, etc., is, as I view it, illy founded.

Efforts to attain proficiency by dint of study, etc., are imperative on all officials from the deacon to the president. Our church articles reflect official labor consisting in visitation to teach

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the Saints duties, etc., and I am not aware that the lapse of time decreases the necessity of any official labor imposed in the inception, or at the beginning of the work. Yet it seems possible for our duties to become monotonous because of their sameness; this certainly ought not to be. The zeal evinced by Christ at the beginning of his labor on earth, diminished not; and so he finished his work.

If permitted space in the *Herald* I would answer according to my knowledge and understanding a question propounded during the past conference year, namely: "Whose duty is it to suggest or name suitable ones for branch officials?" I understand a legitimately organized branch to possess, by virtue of their relation with the body, power to regulate its own affairs without interference from other departments; that a presiding power carries with it the right to suggest and admonish, teach, expound, and, when necessary, to render an authoritative decision. I therefore believe that a wise, zealous presiding elder of a branch, with proper counsel, and advising with his fellow officials, the proper one to provide officials—when a necessity exists for calling or selection — which necessity will exist in a branch through death, removals, expulsions, etc., on the hypothesis that every official is mighty in his sphere. I believe that faithful, God fearing, active officers of a branch are the most competent to attend to, regulate and order the affairs of the branch over which they are called to preside.

The practice of branches petitioning a district conference for the privilege of ordaining necessary officials that are indispensable to prosecute branch labor, if obtaining, is by custom, and not by any provisions made in law, that I have found. But if it does exist, I would be glad to examime, and will do so on its production.

Branches, to all intents and purposes, are primary organizations, and can not legally be shorn of law-guaranteed rights by subsequent helps or organization brought into being, to aid, or more extensively spread the gospel. Between a godly jealousy Paul refers to in Corinthians, and a settled mistrust and suspicion, there is a material difference; the former is of of God and leads to godly deeds evincing a proper care to defend and advocate God-guaranteed rights; the latter the very reverse of this; and much talk of a high moral rectitude or feignd piety wont hide the defectiveness of such a Godless procedure.

The Master bids us not to judge, but is just as definite in saying "Every tree is known by its fruits," and "By their fruits ye shall know them." There is a visible significance in both, and they are given for our profit. Time spent by A. B. to tell of his piety, goodness etc., as I think, is traveling outside of gospel imposed modesty and calculated to produce sensationalism.

Local officials are generally burdened with life's cares, hence the necessity of a proper division of branch labor, but this should not lead to a desire for a superabundace of officials; for wherever this has happened, or very frequently, evil has ensued. The right to confer power as necessity demands, for the general weal of the work does not warrant a lavishing of such power, without discretion or a due consideration of results.

Though impracticable to visit every part of the field I shall always be glad to hear suggestions—or, so far as possible, respond to questions in which the welfare of the work may be involved. But I wish to give due notice that the solution of mysteries below, on,or above the earth is not my forte. But think sometimes I feel elated through the inspirational exposition of law given by the Palmyra Seer and found in paragraphs 8, 9 and 10, sec. 85 of Doctrine and Covenants, and dare say I believe law to be the rule of action revealed by the superior to the inferior, which the latter must obey—and further respectfully say that I have no time to apologize for inserting the word must; though to the stalwart advocate of liberty the little word seems terrifying.

I, too, love liberty but for Latter Day Saints I know of none, teach none, expect none in time or eternity, but that guaranteed and regulated by God's revealed and unchangable law. The 46th section Doctrine and Covenants empowers some one to prohibit offenders taking the sacrament until a reconciliation is effected, which, with other proofs justifies the thought that officials are authorized, not to suppress, but to regulate or punish those guilty of crime and the beginning of this is law-imposed labor with the offender.

I see some of the precious time of the late conference was consumed in introducing a resolution on dancing—one (as generally practised) of the demoralizing practices of the age. And how many who have forfeited their honor and virtue attribute that sad event to the first step taken in the ball room! I never did, nor do I now, understand that branches have to wait or defer the law-imposed labor to regulate their members, etc., until a motion is made by a General Conference permitting them to move in the labor belonging to their official position. To my mind the resolution reflects nothing conflicting with the spirit or letter of the law, on the imposed labors of officials. And the indefinite action of conference is well calculated to encourage the defiant and render more complicated trouble likely to arise on, or through the vexed question.

The radicalism on Prohibition, and the sickly sentimentalism, wishy washy, milk and water legislation on dancing (which often leads to the use of the intoxicating cup,) present a perplexing contrast.

The missionary in charge is sometimes thought quite necessary in adjusting trouble that others wish to be clear of. Permit me to respectfully suggest that I wish to evade no duty, but wish a legitimate basis for action, and if you wish to make complaints to the missionary in charge against A. or B., be prepared to make your complaints legitimate. To move against a brother in a way that his reputation may be jeopardized on the Mother Grundy method is cruel, unjust and wicked, whether done by angel, man or devil. The denouncing of one as a transgressor in Zion, is a culmination of a law-imposed, preparatory procedure—in which procedure the law-required amount of unimpeachable testimony is indispensable. All being innocent until proven guilty is founded in justice, and he who would raise a furore of excitement because of suspicion, and thus cramp the efforts, and curtail the influence of those suspicioned, is, in the eyes of the law, a transgressor and a disturber of the peace. Law is not to empower to please friends and worst foes, and thus evince our love or spleen.

None should overlook the struggles of the church and the necessity of rendering financial aid as far as practicable. All branches should have a fund to meet current expenses, etc., created by the mite offerings of its members from one to more cents per week.

A necessity exists for care and forethought in inducing elders to undertake long and expensive journeys to respond to calls.

Hoping our co-operation may be thorough, pleasant and profitable the present conference year, in gospel bonds, JAMES CAFFALL.

P. S. For the present, in view of almost continuous travel, my address will be 453 Park Ave., Council Bluffs, Iowa. J. C.

ANTONITO, Colorado, April 29th, 1889.

Dear Herald:—As you journey on your mission of peace, will you please carry with you a little budget of news?

To the Saints and to my co-laborers in the Canada mission, greeting: As it has been thought proper that I should return to this mission, I wish to do so under the Spirit of peace and good will to all. As we enter on the duties and labors of this mission-year, let us each examine ourselves and see that we are in the faith, then each put forth an effort in accordance with our several abilities and callings to help establish the same. Hoping the Saints are willing to make the sacrifice that is necessary to carry on the great work of the last days, considering their great privileges of being at home and with loved ones and the right of business to make money and enjoy life; while the elders have to leave home and all its endearments and deprive themselves of the right of business and its benefits, and be the servants of all. May the love of God, that charity which vaunteth not itself and seeketh not her own, and is not easily provoked, endureth all things, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth—dwell richly in our hearts to enable us to fight the good fight of faith.

We have great reason to be encouraged by the reports to conference of the increase in the last year. We were second, and the report of peace prevailing and the labors done by the local as well as the general ministry was good. May we unitedly put forth renewed efforts to increase our labors, that our reports at the end of the year may show the increased favor of God upon the same!

I wish all the laborers to work as best they can until the June conference, and we will then endeavor to more permanently locate them for the balance of the year. I hope all will endeavor to open up new places that the work may spread and the honest of heart may be gathered into the fold, and the word be preached to all as a witness, that the way may be prepared for the end to come. May the sick be cared for and the weak strengthened and all the officers of the branches be respected and properly instructed in their duties, that each may learn their duty that they may be under the approval of God!

I expect to be in the mission as soon as my circumstances will admit. We have bought us a little house at Kirtland, Ohio, and will have some little fixing up before we leave so that those left may have rest and can care for themselves without too much weariness of body and mind, which we feel to be our reasonable duty to do and not be worse than the infidel.

Hope to be remembered at the altar of prayer by all the Saints that I may be sustained unto the end when the last brave word and work is said and done, that I with you may have a right to the rest prepared for the people of God. My prayer shall be that the Spirit of God may be with us to be our sun and shield, our guide and protector, that we may all be one in Christ Jesus our Lord when he comes to number his jewels.

Your co-laborer,

JOHN H. LAKE.

BORN.

FROST.—At Tecumseh, Nebraska, September 25th, 1888, to Mr. Robert M. and Sister Ettie Frost, a daughter. Blessed at Davis City, Iowa, May 4th, 1889, by Elders Rob't. M. Elvin and Oliver J. Bailey, and named Cirreta Mary McCabe.

MARRIED.

SILVER.—MAYHEW.—At Lamoni, Iowa, May 5th, 1889, Bro. Joseph T. Silver and Sister Flora A. Mayhew. The ceremony was performed by Elder H. A. Stebbins.

DIED.

DEAN.—April 28th, 1889, the little daughter of Sr. Lizzie and Bro. Charles Dean, of Streator, Illinois, aged 7 months and 10 days. Funeral from the home of the bereaved May 2nd. Remarks by Elder F. M. Cooper. Bro. and Sr. Dean have buried their little Bertha, their first and only child. May God help them to look beyond the crumbling elements of time's inconstant realm to that life and world where all is substantial and eternal.

TRANTER.—At her home in Iowa City, April 4th, 1889, Mrs. Harriett Tranter, aged 96 years. Harriett Shinn was born in Worcestershire, England, in 1820, and in 1846 married John Tranter. Together they arrived in America in 1856, living in New York City a year and then moved to Iowa City. In 1861 they moved to Utah, but returned the following year. There were born to them eight children of which only three survive, two boys and one girl. Mrs. Tranter was a highly respected woman and leaves many friends to mourn her death. The funeral services were held on April 5th, conducted by Elder John X. Davis of Newton, Iowa.

"She's gone. Her work on earth is done.
Her battle's fought, her race is run.
Blest is the path she trod
For she espoused the glorious cause,
In prompt obedience to the laws
Of the Eternal God."

VANLEUVEN.—April 28th, 1889, at the residence of his son in Atchison county, Missouri, brother John Vanleuven; born August 10th, 1801, in Canada; was baptized in 1834 by Brigham

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Young and confirmed by B. Young and Orson Pratt; was received by vote in the Union branch at Hamburg, Iowa, December 20th, 1885, while living with his daughter—sister Emma Lazenby. Funeral by Rev. Mr. Shackleford of the M. E. church, at Tarkio City, Missouri. Bro. Vanleuven was well known by nearly all of the church in the days of the persecutions.

CHISNALL.—Sister Annie Chisnall was born February 20th, 1860, at Kewanee, Illinois. She departed this life April 24th, 1889, aged 29 years, 2 months, and 6 days. She was the daughter of Bro. Joseph Boswell, now of Davis City, Iowa. She was married to Thomas Chisnall December 11th, 1880, and was the mother of two children, one, only aged four years, surviving her. She united with the church at an early age, and, by her ever consistent life, gained the esteem of all, whether of like faith with her or not; and it may be said, "truly," that none knew her but to love her;—her gentle spirit always proving a ready passport to the confidence and affections of all.

For upwards of twelve months her relatives and friends have viewed with alarm the encroachments of an insiduous disease upon her already frail body, and have done all in their power to assist her in the unequal struggle with death. Possessed of strong maternal feelings, it was not unreasonable that she should desire to live, if only for the sake of her child; but becoming convinced that she was called to go, her deep religious convictions came to her help, by which she was enabled to say, "Thy will be done, O Lord, not mine." While on her sick bed she gained many beautiful testimonies that served to strengthen and make permanent her faith in the immortality of life. To those in attendance upon her she would frequently say, "I am ready to go," and expressed a strong desire to get beyond the dark valley of death to the beautiful land she had been permitted to view. And as the moment of dissolution drew nigh, with the last expiring breath she said to those around her, "Good by," "Good by."

As an instance, showing her retiring disposition in life, she expressed a wish that a simple funeral service at her home might suffice. And while we render this tribute of respect to her life and wishes, may God grant that as we lay her away in the silent tomb, the epistle of her gentle life may remain with us to our good.

Br. Robert Holt officiated in the funeral services.

HUNT.—At the residence of her son, Br. John B. Hunt, in Galland's Grove, Iowa, April 12th, 1889, sister Mary Hunt, in the 95th year of her age. She was born in Roan County, North Carolina, May 15th, 1795, was baptized in Kentucky in 1844, by Elder Daniel D. Hunt, moved to Nauvoo with her husband, Alexander Hunt, deceased, and family the same year; was there through all the persecutions of the Saints till 1846; resided in various places in Iowa till they moved to Galland's grove in 1855. She was among the first to accept of the Reorganization, being baptized by Elder Uriah Roundy in 1860. She will be remembered by some of the first elders of the church for her kindness and hospitality. For the last thirteen years she was totally blind, but bore with Christian patience the sad affliction, being assured of her acceptance with God, and was comforted by a glorious vision she had of the Lord Jesus Christ, and of his showing her that her name was written in "the Lamb's book of life."

Ever faithful and true, she sleeps the sleep of the just.

Funeral services at the Saints' church, Galland's Grove, by Elders John Pett and Ralph Jenkins. Many relatives and friends attended.

HARVEY.—Alma, second son of Bro. John and Sr. Annie Harvey, of Kansas City, Kansas, May 3rd, 1889, aged 8 years.

LEWIS.—At Deer Creek, Nebraska, April 20th, 1889, Bro. Arthur E. Lewis, aged 30 years, 6 months and 24 days. He leaves a wife and three children, a father, mother, brothers, sisters, and many friends to mourn his death. He was a member of the branch and a teacher in the church. Just before his death he expressed his faith in the gospel, and only regretted that he had not done more in the cause of truth. Funeral sermon by (Bro.) Elder John Rogerson at the M. E. Church, Tilden, April 21st. His remains were laid to rest in Hoyt's Cemetry, on Deer Creek. We mourn, but not as those without hope.

STREETER.—Of old age, near Magnolia, Harrison county, Iowa, January 15th, 1888, Caleb Streeter, aged 85 years, 3 months and 26 days. He died as he lived, in full faith in the restored gospel of Christ. He united with the old church in Vermont, in an early day and always bore a consistent and faithful testimony to the truth and the hope within him, both by words of exhortation and by daily walk; doing the good that he could and harming none.

Dear father, sleep, thou art at rest;
Thy cross was meekly borne.
We know thy spirit's with the blest,
Although thy loss we mourn.
But when the Savior comes, on high,
Lost Eden to restore,
We hope to meet you bye and bye
Where death can part no more.

L. N. STREETER.

GRIFFIN.—This is to inform all of the death of Elder James Griffin of Grand Manan Island, which took place March 27th, 1889, at the age of 76 years. Our brother was among the first who joined the church here. While conversing with him just before his death, he bore a strong testimony to the truth of the work. Elder Joseph Lakeman conducted the funeral services.

WOLVIN.—At her home in Goodland, Lapeer county, Michigan, Tuesday, April 30th, 1889, of consumption, Sr. Phebe M Wolvin. She was born in Port Huron, St. Clair county, September 14th, 1860; was baptized September 28th, 1876, in Burnsides, Michigan, by Elder John Baily and confirmed by Elders Robert Davis and John Bailey. Funeral services at the house on Thursday, at one o'clock, conducted by Elder James Carpenter assisted by Elder John Baily.

CONFERENCE NOTICES.

Notice is hereby given that the Western Wisconsin district conference will convene at Willow Creek, Richland county, Wisconsin, June 8th and 9th. We invite all to attend. We want branch and official's reports. Come with the Spirit of God.

A. L. WHITEAKER, *Dist. Pres't.*

The time of holding the quarterly conference of the Galland's Grove district is changed from the 7th to the 14th of June, it being desirable that the missionary in charge attend, which he could not do owing to the Little Sioux district conference being appointed to be held on the 7th.

By order of the district president.

JOHN PETT, *Secretary.*

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 25, 1889.

WILL HE FIND FAITH?

AT the close of one of the lessons which the Lord taught his disciples by parables, he urges upon them the thought that, notwithstanding the evils and wrongs which they were subjected to, the time would come when the Lord would avenge them; but, as if moved to mournfulness by the impression made upon him by the apparent want of confidence in him and his Father's word, he uses this expression: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

It is well that Latter Day Saints should satisfy themselves of what it was that the Lord called faith in the passage cited, and then to answer it in reference to their own condition—and the last days.

We may from negative texts in Scripture discover what faith is not. Of these that of Deuteronomy 32: 20 is, a striking instance: "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith."

From the reading of the context, it is discovered that the fault of the people of whom this was said, was either a careless forgetfulness of God, or such a want of trust and confidence in him that they disregarded the teaching of the better things so diligently brought to their notice. For in the beginning of the chapter the heavens and the earth are both called upon to hear the "words" of the "mouth" of God. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

These are the "words" of the mouth of the Lord to which these froward "children of no faith" had proved themselves to be perverse, of obedience to which they had become careless, in which they had either lost confidence, or had never trusted.

Of a similar nature is the conclusion of the charge of the Savior, found in Matthew sixth chapter, beginning at the 24th verse: "No man can serve two masters."

This was plain to them, and when he continued: "Wherefore, [for this reason], if God so clothe the grass of the field, which today is, and tomorow is cast into the oven, shall he not much more clothe you, oh ye of little faith?" he made a strong case against those whom he addressed, for their lack of trust for their daily bread, the things which perish, and over which he showed them God had an infinite and continuing charge, notwithstanding the things spoken of neither toiled, nor spun—that is, took no "thought for the morrow."

Further on in the ministrations of Christ, when traveling with his disciples, the wind tossed the sea into angry waves round the vessel on which they journeyed. The disciples, affrighted, brought their fear to him. He rebuked them for their want of confidence and assurance of safe-conduct in these words: "Why are ye fearful, O ye of little faith?"—Matt. 8: 26.

This rebuke was to the small body of those chosen by the Lord to be with him and so applied to each.. The occasion was one in which Master and disciples were alike in danger. His placid sleep itself should have been their guarantee of their own safety; but it was not. His unmoved demeanor in the midst of the warring elements should have stayed their manly courage, but it did not. The completeness of his trust should have been the support of their assurance, but it was not. In the face of the wind and the waves their courage failed, their trust forsook them, their confidence vanished. Where was their faith?

Another, and if one can be more convincing than another out of the many evidences from holy writ, a strong one is found in the Lord's exclamation to Peter, upon the occasion of the attempt of the latter to go to his Lord walking on the water. Peter started all right, was upborne upon the surface of the water and would have done what he essayed to do, had he paid heed to the command, "Come," and not to the "boisterous" wind. Beginning to sink, his pitiable plea, "Lord, save me," was met by the outstretched hand of the Lord in saving strength, and the reproof, "O thou of little faith, wherefore dids't thou doubt?"

Peter knew the power of Jesus, for he had witnessed it before; but when his own trust was to be put to the test his confidence failed him and he sank. This was Peter's personal lesson. The occasion was a notable one, and clearly shows that it was want of faith, trust and confidence that caused Peter to fail. He walked safely afterwards while holding to his Lord's hand. He walked by sight and not by faith.

Of positive proofs there are many; from among them the following may sustain the point sought to be presented:

"And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." —Luke 5: 20.

In this case the Lord was beset by a number of those who sought his aid; some could not come near to him because of the great crowd, so they approached him by going upon the housetop, taking up the tiled roof and letting their sick man down into the presence of Jesus in that way. The Lord saw their trust, their assurance, and ministered to their desires in his own way. It was as easy for him to say, "Arise, be thou healed and go thy way," as to say, "Thy sins are forgiven thee;" but his lesson this time was of other significance, and so he used language indicating the grander object upon which he was sent, the forgiving, the saving of his people from their sins. This made apparent, he graciously said to the palsied one; "Arise, and take up thy couch, and go into thine own house."

The confidence of those who brought their sick relative or friend to receive the ministration of the man, Jesus Christ, for relief from sickness, was so strong that they did not hesitate to use strong measures to reach the one they sought. This confidence Jesus saw and respected. To him it was the exhibition of a sublime reliance upon the power which they recognized as the power of God. One object to be attained by his coming was to inspire the covenant people of his Father's house with this trust, this confidence, this reliance upon the power of Him who had promised Israel that He would not forget him. As a consequence, Jesus, when he witnessed this reliance, would not, and did not fail to commend and confirm it.

Once on his journeyings the Lord in passing through a village was met by ten persons afflicted by leprosy. These, outcast and shunned, did not press closely upon him, but stood apart from him, long and sad experience in their distress having taught them that they were loathed among the living, and though they still lived, were accounted as dead. They appealed to him, and the language of that appeal was: "Jesus, Master, have mercy on us." In these terms there was expressed all that could be, in so few words. It was an appeal to the Lord, in the name Jesus, by which his humanity and affinity for his human kind was recognized. It was an appeal to him as Master, the one having

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the right to rule and command, and possesing the power to enforce his commands. It was an appeal in the interest of suffering and distress, without any urging of demands for recognition, any worth, or merit in themselves; "Have mercy on us."

This appeal evinced their trust. It does not matter how their trust had been created; whether by observing the acts by which others had been benefitted, or by hearing the preaching of Christ and his followers; it was in them an existent consciousness within themselves of power to heal in the Savior. This the Master recognized and healed them. The benefit received, the Savior commanded them to show themselves to the priests. One of them, finding himself healed, was moved by grateful remembrance of him through whom he had received the healing power, and returned to seek and thank him; the others, so helped, were careless, forgetful and possibly ungrateful, went about their daily affairs in enjoyment of the blessing conferred, unmindful of the source whence it came. Of the latter class there may be many when the end contemplated in the question "when the Son of man cometh?" shall be reached.

The boon sought by these lepers was bodily health, a physical blessing only. To give was easy for the Master, but in giving there was no promise, and no fulfillment of eternal life, the best and all-sufficient gift within the power of him who came to save.

In Luke, seventh chapter, there is a relation of an incident remarkable in its circumstances and containing a different element from any of the others; perhaps for the reason that one of the principal actors was a man of more character than some of those taking part in other instances cited. In the household of this Centurion was a valued servant, who was sick. The Centurion desiring that this servant should be made well, made application to the elders of the Jews, asking them to request Jesus to come and heal him. These Jewish elders, for reasons of their own, undertook the commission, and in urging their request, told Jesus that the Centurion was worthy of the service. Jesus started with them, and was met by those sent by the Centurion, who assured him that their employer did not feel himself to be worthy of receiving the Lord in his house. "I am not worthy that thou shouldst enter under my roof. Neither thought I myself worthy to come unto thee: but say in a word and my servant shall be healed."

There would have been nothing remarkable in this, if it had not been for the argument with which the Centurion enforced the statement of his belief in the power of Jesus to heal the sick man. "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." This evinced the fact that the Centurion had been cognizant of both the teaching and work of Jesus; and had given them much thought. The result of this had been that he had satisfied himself that Jesus was not only the expected Messiah, the one who was to come, but was the Lord (ruler, commander), of life; and that all things were subjected to his command; that if Jesus should so far interest himself in his behalf as to be willing to do him the serviee he asked of him, it would not be necessary for Jesus to go to his house, personally to lay hands upon the sick man, or to perform any rite, or observe any ordinance in the sick man's presence; but it would be sufficient for Jesus to "say the word;" that is, give command and from out the places where the forces of cure, strength and health were hidden from the search and power of man, there would come healing and balm to him who lay wrestling for life with disease and death. There was in the statement of the Centurion confident assurance of the powers of the Lord to perform what was desired, and in the argument with which he fortified his request there was shown such a comprehensiveness of the personality, character and mission of Jesus, that that personage himself was forcibly impressed by it. This is seen by the statement made by Jesus: "I say unto you, I have not found so great faith, no, not in Israel."

From a consideration of these texts, we discover that the faith to which the Lord must have had reference was not doubt, distrust, want of confidence, either in them who were of the fold, or out of it; and that it was trust, confidence and sublime assurance in the existence of God, His promises to man and absolute goodness and power to keep his promises and to fulfill them to the fullest extent.

Latter Day Saints, have you this sort of faith?

FOOD FOR REFLECTION.

THE Lamoni branch at its last annual business meeting re-elected its former corps of officers, placing Bro. Asa S. Cochran in charge for another year. It was refreshing to notice, that while the are upwards of thirty elders in the branch, there was not one aspirant for the presidency. This is as it should be, and is an encouraging and significant indication.

When men aspire to place and position in the church they furnish the best evidence of their unfitness and incapacity for such positions; for such actions are in direct opposition to the spirit of the gospel, and it is manifestly improper to place responsibility upon individuals who seek such for the purpose of gratifying their love of place and power.

Jesus declared "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This means simply that the man who, in a spirit of self-exaltation labors for and obtains position and prominence among the people, will in time be abased, and his folly and the thoughts and intents of his heart be made made manifest to all, (for Christ's predictions mean what they say); while the individual who pursues the opposite course will be recognized and his integrity and true worth, and the grandeur and uprightness of his character be made manifest to the good of the cause, and its permanent growth and establishment so far as the Lord calls such individual to labor, whether as a member, deacon, teacher, priest or elder. God recognizes the sincere efforts of the humblest of his children: "She hath done what she could" contains a world of meaning in this connection, and should give encouragement to all who are endeavoring so to do.—"Faith, hope, charity and love, *with an eye single to the glory of God*, qualifies him [or her] for the work."—Doc. & Cov. III.

Formerly, an opinion prevailed—at least to a great extent—(and we are not certain that it is not yet held by many) that an individual must hold some office in order to be useful. We have thanked God and taken renewed courage that in the revelation given at Kirtland, in 1887, the Lord gave proof of his impartiality by recognizing the efforts of all. "All are called according the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work *entrusted to all*."

It is necessary that some shall be entrusted with the various degreesof authority provided for in the law, but such is by no means true of all. If superior wisdom designs that men shall receive responsibilities, it is fair to presume that at a proper time such ordinations will be provided for, and that individuals need not become a law unto themselves and improperly seek for that of which we preach, that "no man taketh this honor unto himself but he that is called of God as was Aaron." Sec. 3, Doc. & Cov. must be considered in connection with *all* that is written on the subject of "calling."

Nor is the grave and important matter of calling a prerogative left to the exercise of every individual. While some may prophesy of or predict things that may be designed upon certain conditions, and thus aid in preparing and instrucing individuals concerning such matters, yet there is a designating and ordaining authority in the church whom God has gifted to discern the gifts and callings of men, and to set such apart at proper times.

In some respects we need to take heed to the injunction "Forgetting the things that are behind, . . . let us press toward the mark of the prize of our high calling of God in Christ Jesus." We need some new interpretations, but only such as are in entire harmony with the three books—and we anticipate that said books, correctly interpreted, will always point forward in the line of progress and intelligence, and for a long time to come be in advance of the people; at least until the church learns to "live by every word which proceedeth from the mouth of God."

If the people of God are to become that "glorious church, without spot or wrinkle, or any such thing;" and are to "come unto Mt. Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

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to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant," the Spirit has wisely enjoined us to "come up higher;" and we therefore present some features which to us appear necessary to consider in that respect in order to obey the Spirit's voice.

We are gratified to observe that serious branch troubles are becoming less frequent. Their absence indicates one form of healthful growth. We have often wondered why individuals were unable to understand the motives of men who have caused many of those difficulties. The exercise of ordinary perception and judgment ought to reveal the purposes and motives of most of those aspiring men, but such seem to "beguile unstable souls" now, as they also did in ancient times. We are thankful, however, that some, like Paul, "are not ignorant of" the enemy's "devices."

The minister who labors in the Spirit of Christ performs a noble duty; but we should not forget to also equally honor the wives, and mothers, and children who sacrifice many of the enjoyments and comforts which a father's society and labor provide. We sometimes wonder if the sacrifices of the families are not the greater. We know that the ministry will be gratified if we prefer to so regard it, and we believe that our conclusion is, in many respects at least, the correct one.

One thing more: Some men's labors appear more conspicuously than others, and on that acount we are apt to over-estimate them and fail to credit others whose labors are—apparently—not so meritorious. A great mistake is often made here. We like to hear of men baptizing large numbers, and we bid them God speed in that work; but we should remember that some men's callings require another kind of labor which is equally as important as baptizing, and imperatively necessary–that is, among other things, the confirming of the disciples.

We have known of men who have toiled, and labored, and fasted and prayed, while contending against the efforts of false brethren, and foes from without and within, in order to repel the enemy and feed the sheep; and who by reason of the extra strain and the demands thus made upon them have passed many anxious, sleepless nights; yet their work when summed up, would be slightingly spoken of beause they were not baptizing large numbers, but were engaged in a work of a more burdensome and difficult character, requiring greater wisdom, and care and discretion, than the unresisted preaching of the principles of the gospel.

It is also much more difficult to make converts in some sections of the country than in others. We accord all proper honor and appreciation to the energetic workers who baptize many converts, but let us look also beneath the surface of present results and fruits when we view the labors of others whose work may, for a time or as a general thing, be of another character.

Let us "live and learn," or rather, learn and live.

SAMUEL BRANNAN.

FROM among the many notices sent us of the death of Samuel Brannan we publish the following, as being nearer the truth in respect to what it says of the history of his life, which we take from the St. Louis *Globe-Democrat:*

SAN FRANCISCO, Cal., May 6.—Samuel Brannan, whose career reads like a romance, died last night at Escondido, San Diego County, of inflammation of the bowels. Brannan was the man whom Brigham Young selected to found a Mormon empire on this coast, but the discovery of gold led him to change his plans, and for ten years he was the richest man and leading citizen of California. Then he lost wealth, friends and health, and for twenty years has been trying to develop a great concession of land he secured from the Mexican Government. Brannan was a painter and came from Saco, Me. In 1846 he chartered the ship Brooklyn at New York and came round the Horn with a party of Mormon emigrants. He loaded the ship with everything he thought a colony would need, including types and press for a newspaper. Brannan had great trouble with his party, and was forced to put in to Honolulu to provision the ship. When he arrived here he secured a large body of land near Sutter Fort, on the Sacramento River, known ever since as Mormon Island. He himself preached every Sunday, and carried on a general merchandise store during the week. The colony was flourishing and was in constant communication with Brigham Young, until the gold discovery revolutionized everything in California. Brannan was among the first to learn of the gold nuggets found by Marshall in Sutter mill-race, and he was shrewd enough to foresee the great rush of prospectors which would follow as soon as the discovery was known. He hurried to San Francisco and invested his entire fortune and everything he could borrow in groceries and supplies that miners would need, while he sent to New York for picks, shovels and miners' pans. When the great rush of argonauts came Brannan was about the only one prepared for it, and he cleared an immense profit, making as much as $1000 per day. He abandoned the Mormon Church, went to San Francisco and plunged in to trade and real estate speculation. He was worth $1,000,000 by 1860, and was foremost in all public enterprises. It was due mainly to his energy and public spirit that the first vigilance committee was formed, and he was its first President. He established the first newspaper on this coast, called the *Star*, which he printed from the type he brought from New York. Brannan was a man of immense energy, but he lacked self-control, and his vices, of which drinking was the chief, soon made an inroad on his fortune. He rapidly lost his valuable real estate in this city, which to-day is worth more than $10,000,000, but to the end of his career he still showed great business shrewdness and unparalleled vigor. He gave more than any single man to the sanitary fund during the rebellion, and no old pioneer applied vainly to him for aid. He was one of the strongest Union men in the dark days, when Duke Gwin and other Southern leaders tried to deliver California over to the Confederates. In the struggle of Mexico with Maximilian, Brannan assisted patriotic parties with large sums of money, and in return obtained a grant of 2,000,000 acres in the Maya and Yaqui country, but he could do nothing with it because of the savage Indians. Then he obtained another grant in Sonora, which he was forced to give up to the company that paid the large expenses of surveying it. For many years Brannan lived at Guaymas, but recently he came back to this state and settled at Escondido, which is a large orange grove. Though broken in health, he was brave in spirit and always declared he should again become a millionaire. He belonged to the Masons and Odd Fellows, and no doubt a monument will be raised to his memory.

Not many years ago Mr. Brannan wrote President Joseph Smith at intervals seeking to get the latter, and the Church under his presidency, interested in the lands he secured from the Mexican Government in the vicinity of Guaymas. He evidently had not lost all interest in the work begun under the ministry of Joseph the Seer, but his head and heart were devoted first and last to worldly matters, until now he has gone to his account to receive according to his works.

He united with the church at Kirtland, Ohio, when but a boy, and afterward, in the city of New York, labored in the interests of the church till he went with the Brooklyn company to California. It has been currently reported that, on meeting Brigham Young afterwards in the Rocky mountains and becoming acquainted with the new methods of church government and the strange doctrines foisted upon the Saints by Brigham and his fellows, he refused and rejected that people and their doctrines and paid no more attention to matters of religion. He was about seventy years of age at his death.

THE following correspondence of the St. Louis *Globe-Democrat* is chiefly valuable as showing that the fates continue to revive the story of the brutal murder of Joseph and Hyrum Smith at Carthage, Illinois, June 27th 1844.

When this cruel, barbarous transaction forces itself into public notice so frequently as in the past, it demonstrates the fact that heaven wills that the horrid deed shall vex its perpetrators and abettors, teach the world the sinfulness of sectarian hate, the dangers of political trickery, and the vileness of religious persecution. And further, it reveals that, whatever the short comings of Joseph Smith the martyr, God holds his betrayers and murderers and their abettors and apologists responsible for the dastardly deed and will hold it up to the gaze of the world and to the quickened conscience of men till retributive justice is appeased or ample atonement made.

It teaches further, that Joseph Smith was and is of sufficient importance with Him who notes the fall of the sparrow, to move the heavens in vindication of his rights as a man, and as a citizen of this divinely founded government. The mists of darkness that enshrouded the history of Joseph Smith and the Saints are lifting and passing away, and the light of truth

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is revealing the facts of that history in their proper spirit and connections.

The Saints have need of patient endurance. The right will triumph at last, and this event is rapidly nearing. Don't be surprised at errors and exaggerations found in the article below. Wise Saints will gather out the wheat from the chaff—and there is "wheat" in the article. The people anciently "magnified" the Saints whom they before greatly persecuted (Acts 5: 13). And "the name of the Lord Jesus," whom they once despised and detested, "was magnified" by "Jews and Greeks." —Acts 19: 17.

Therefore it is no surprising thing that, in the very places stained "by the blood of Saints and prophets" men are rising up and exposing the wrongs and the barbarities heaped upon the people of God, and rebuking the erring ones who were guilty of such deeds. The Lord has said: "Vengence belongeth unto me, I will recompense, saith the Lord." He will bring it to pass in the right time and manner, and He will make no mistakes about it.

Here is the arcticle alluded to:

"PROPHET JOSEPH SMITH'S VISION."

CARTHAGE, Illinois, April 11th.—The remarkable vision at the execution of the Mormon prophet, Joseph Smith, which some people still in the land of the living claim to have witnessed at that grim spectacle, is among the singular "spook lore" of Hancock county, and is even recalled with terror forty-four years after. It is a matter of common history that Joseph Smith had gotten into serious trouble at Nauvoo with the civil authorities, for having ordered a newspaper office called the Nauvoo *Expositor* demolished, and the type and presses thrown into the river. For this act, Smith, his brother Hyrum, Dr. Taylor, recent president of the Mormon Church at Salt Lake, and a Mr. Richards, all Mormon dignitaries, were arrested and brought to Carthage on June 26th, 1844. They were accompanied by an armed posse under orders from Governor Ford, more for protection to the prisoners than through any fear that they would escape. While crossing the then trackless prairies to Carthage, Smith suddenly drew rein, and turning in his saddle, addressed his fellow-prisoners in substance as follows:

"Brothers, I have had a vision and I am sorely troubled. Governor Ford has promised us due protection in the Carthage jail and a fair trial; but alas, we are doomed. An angel has told me that my days and Hyrum's are numbered. We shall be murdered before sunset tomorrow. It is written."

He then turned toward Nauvoo and gazed with earnest longing in that direction for several minutes.

Then he exclaimed: "Zion, my love, my joy —my people—farewell!"

The prisoners arrived at Carthage that day and were placed in the debtor's room of the old stone jail, which now stands in good condition. On the next afternoon, June 27th, 1844, about 4 o'clock, a mob of armed men wearing hideous disguises, emerged from a strip of timber near the jail and made a furious assault upon the guards who fled in confusion. It was the work of but a few minutes to send a shower of bullets into the struggling bodies of the prisoners. Smith defended himself nobly, but finding himself overpowered, ran to the east window and attempted to jump out. His appearance was the signal for a volley of bullets from determined men in the yard below. With a heavy groan the prophet fell to the earth and expired. In the meantime the mob had fled, and most of the inhabitants of the town also.

A few who remained and went to the jail declare that as Smith's body lay, torn and bleeding, on the ground, a most beautiful vision appeared, which cast a dazzling light upon them, blinding their sight for a moment. Then, as they declare, the vision took a clearer form, it being that of an angel arrayed in spotless white. In one hand she carried a flaming sword, while in the other swung a basket of incense, the odors of which filled the air with strangely sweet perfume. The angel approached the prostrate form of the prophet. Then the light became more dazzling, when, amidst a cloud of great glory and beauty, the vision disappeared.

The bodies of the murdered Mormons were cared for by a citizen and taken the next day to Nauvoo. Here they were received with great sorrow and lamentations by the stricken people. Both bodies were secretly buried and their resting place is now unknown save to one or two.

At the trial of those supposed to have been connected with this murder, at least one witness for the prosecution swore that a great light descended from heaven when the attack was made. The testimony had little weight, however, with the jury, who acquitted the defendants after a short consultation.

There are a few persons living to-day who claim to have been eye-witnesses to this great tragedy. Some members of the old Carthage Grays who were there guarding the jail, yet live, as do one or two who resided near the jail at the time. So great was the terror of the people, fearing vengeance at the hands of the Mormons, that few remained to witness the beautiful vision, which, as some of the faithful believe, came to bear away the spirit of their prophet to its new Zion, where trouble cometh not.

"THE American Method," is the title of an article from an eastern paper which appears below. In it will be found a graphic picture of some of the religious transformation scenes peculiar to the age. It is true that old forms of religious belief are being broken away from, but it is also true that "the masses are not to be without religion," of some kind, for the old questions of what is man, what his destiny, and how shall he be able to intelligently approach and receive from Deity are still the agitated ones, and will continue to be discussed while man exists. We may well rejoice that the wants of our times have been anticipated and provided for, and that in these last times "God has spoken unto us by his Son," as provided for in the constitutional word, and again revealed that religion which responds to every human necessity and harmonizes with and takes strong hold upon "present life, its hopes, its trials," and blends it with the future state.

That the leaven of a progressive spirit is working in the world, and that it may, in a measure, enable men to properly interpret religious life in its constitutional form, we do not doubt; but it is both fitting and providential that heaven should behold the necessities of earth's children and furnish the supply.

The great latter day work comprehends and represents man's every want, and its scope is broader, and deeper, and higher than that which has entered into the heart of the natural man. "Out of Zion the perfection of beauty God hath shined." Would that men would come to the light that their deeds might be made manifest and their lives be made conformable to heavenly precepts and true earthly conditions!

"THE AMERICAN METHOD."

It is difficult to estimate the present strength of religious life among the people as a whole. In one section of the country the old forms of piety are triumphant; in another the beliefs of the people have broken away from the past, and they are in search of a better expression of religious truth. Wherever one goes, the two issues, the traditional faith and the modern belief, are in contention in the thoughts of our citizens. Never was there a greater demand for the interpretation of religion by the facts of character; never was the demand more earnest for a belief which is true to life; never before have social questions been closer pressed to a religious issue by thoughtful persons. It is plain to those who observe the religious trend of the day in its larger aspects that the American people are demanding more of the different organized churches than these bodies are willing to concede to them. The movement toward unity expresses this demand, and the purpose of individuals, especially those individuals who are fair representatives of the common thought, indicates its terms in the strongest way.

It is evident from these marks of leading that, at least in this country, we are working toward an American religious system. This has not anywhere, as yet, formal expression; it is hardly the informal expression of individual convictions; it expresses itself, on the one hand, in dissatisfaction with what exists, and, on the other, in the freer and the better statement of the truth contained in many dogmatic formularies. The masses of the people are not to be without religion, but whatever faith they have must take strong hold on their present life, its hopes, its trials, and comprehend what they are living for. Here the earnestness of the evangelical system atones somewhat for its recognized weakness. The difficulty with American religion comes from the dissatisfaction of thoughtful and often well educated people, who are familiar with religious truth, but do not give their full allegiance. These persons express themselves in a narrow individualism, and are seldom willing to move beyond their environment. The larger belief, which can reduce to coherence, and bring to a formal unity the widely divergent thought of the American people, as expressed in their religious convictions, has yet hardly come. The method by which what may be called the American statement of religious principles, into which shall be incorporated convictions that grow out of the intelligent life of our people, is in process of formation. You get glimpses of it in many directions, but no one has yet put it into a statement that fairly expresses the American idea. The statement of this method is to be reached by

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those Americans who have what may be called a genius for the interpretation of religious life in its institutional form; and this is the point to which the higher religious thinking in this country is now tending."

EDITORIAL ITEMS.

THE building committee of the Lamoni branch have lately taken action toward the finishing and furnishing of the large upper auditorium of the brick church, that all things may be prepared for the General Conference of 1890. It is estimated that its seating capacity is sufficient for one thousand persons or more.

A letter from Bro. T. W. Smith and wife, dated Papete, Tahiti, March 14th was received yesterday, (May 9th), indicating their safe arrival at that island from Australia. The Saints gladly welcomed them.

Bro. Simeon Townsend of Chicago, Illinois, writes that he could get many to go and hear the word if they had regular services conducted by an experienced Elder in Chicago.

Bro. Henry Kemp writes from Thurman, Iowa, that Bro. R. J. Anthony has aided the work there by delivering some excellent discourses.

A late letter from Bro. E. L. Page of Independence, Missouri, informs us that Bro. J. C. Foss is yet confined to his bed and is very feeble. He desires the prayers of the Saints.

Bro. R. Goreham, No 612, east Condit street, Decatur, Illinois, writes for tracts to acquaint his neighbors with the truth and inform them "that there is one Latter Day Saint in that place." He will welcome any of the elders who will call at the above address.

Bro. E. W. and Sr. Mary Anway of Dickens, Lincoln county, Nebraska, write, May 12th, desiring to be communicated with by the president of that district, or if not in any district, by those in charge of that field. They live twenty-five miles south of North Platte and will welcome any minister who can call upon them. Will those in charge please write them?

Can any one furnish us the address of Sr. Christine Ryon? A HERALD has been erroneously addressed to her at Knob Noster, Missouri, but we are informed that she does not reside there. We would like to have her correct address.

EXTRACTS FROM LETTERS.

President Joseph Smith was still in San Bernardino, California, the 10th inst. He says:

"I feel better than at any time since I left home. Yesterday it was dark, cold, rainy, and it thundered and stormed. There are thousands of tons of hay down and probably spoiled by the storm. . . . Bro. Wm. M. Gibson baptized seven lately in San Diego county."

Bro. M. J. Danielson of Danway, Illinois, writes:

"I feel happy to say that the interest is increasing in our Sabbath School cause here. The Saints at Mission are feeling pretty well spiritually. We had a genuine old time prayer and estimony meeting to-day, in which the gifts of he gospel were enjoyed; admonishing the Saints o diligence and duty, and warning of trials."

Bro. James Corhan of Stuttgart, Arkansas county, Arkansas, thus writes in a recent letter:

"We have no meeting of the Saints to go to here, and there is a good opening for a preacher of the Saints here. Can you send us one? If an elder will come we will take care of him as long as he will stay. There are nine of our family to be baptized."

Bro. George H. Hilliard wrote us of late:

"I am expecting to do considerable in the cause this year. Am glad we have the testimony of the truth of the latter day work from a higher power than man."

Bro. J. W. Brackenbury, Independence, Missouri, writes:

"All are well here at present. Church prospering. Church building still going up—at work on gables."

Bro. I. N. Roberts, Craig, Holt county, Missouri, writes:

"I am holding meetings here. The interest is good, house full every night, and many investigating. Please send an assortment of tracts to assist in keeping up the interest until Bro. A. J. Moore or some other brother can come to the rescue. I leave in a few days."

The Saints at Wilbur, Nebraska, are now occupying their new chapel. Bro. R. J. Anthony wrote us the 7th instant, saying:

"I had both the privilege and pleasure of preaching the first discourse in our little chapel. I feel to praise the Lord that we have been patient in trials and labor, and that we now see the fruits of the work done."

Bro. R. J. Anthony, writing from Plum Hollow, Iowa, the 15th inst. says:

"I have preached here four times to full houses. Next Monday I go to Nebraska City. Church interests here are pleasant and favorable."

Bro. Edward McGurk, of Somerville, Victoria, Australia, in a letter dated April 8th, says:

"I will be very much mistaken if Brn. Wight and Butterworth do not make a fine record. They are good men and well liked, being heart and soul in the work, planting wisely and well."

On the 12th inst. Pres. J. Smith wrote us:

"It is with much pleasure I can report my health much improved."

He intended to leave San Bernardino for Los Angeles and San Francisco the 14th or 15th inst.

QUESTIONS AND ANSWERS.

Ques.—What is the two horned beast spoken of in Revelation 13:11–18?

Ans.—We understand it to be Papal Rome, and that the "two horns like a lamb" represent respectively the spiritual and the temporal powers of that Kingdom.

Pagan Rome, which preceded Papal Rome, and out of which the latter was developed, is plainly described in its chief characteristics in the same chapter, from the first to the tenth verses. Pagan Rome had "seven heads" [seven different forms of government during its times, viz., kings, consuls, decemvirs, dictators, military tribunes, emperors of the laurel crown, and emperors of the diadem] and it had "ten horns" with "ten crowns," foreshowing the ten kingdoms into which it would be finally divided, which occurred between A. D. 356 and A. D. 526, viz., Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves and Alans, Burgundians, Herules and Rugians, Saxons, and the Longobards. This Pagan "beast" was to accomplish the complete overthrow of the church, for "it was given unto him to make war with the Saints, and to overthrow them."—verse 7. This Pagan power was succeeded about A. D. 606, by Papal Rome, which exercised "all the power of the first beast"—Pagan Rome—and it had and held similar dominion, and it blended church and state—ecclesiastical and political power—and hence it "had two horns like a lamb," though it retained the essential characteristics of "the first beast." This chapter, like chapter twelve, foreshows the entire apostacy of the first christian church, and the final means by which it would be accomplished, making it possible and needful that the pure gospel, and the true church of Christ, be restored and re-established as provided for in the following chapter—and this just prior to the downfall of Babylon and the second coming of our Lord.

Q.—How will the Lord's servants "compel" people to come in to the "great supper" mentioned in Luke 14: 16, 23?

A.—By the force of evidences furnished from various sources as, (1) prophecy and its fulfilment; (2) the perfect manner of preaching the gospel in its fulness; and, (3), by the special power of the Holy Spirit in which they will preach and minister (as in tongues, and prophecy, and revelation, and miracle), the Lord thus sealing and compelling conviction and effecting conversion. The parable should be read in connection with the following from Doc. and Cov. 58: 3, which reads: "For this cause have I sent you [Elders] that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a *supper* of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of *my power;* then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come." And in Doc. and Cov. 87: 3, 4, it is seen that the Frst Presidency are to organize and administer in "the school of the prophets" that "they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe;" that "the word my go forth unto the ends of the earth, unto the Gentiles first; and then, behold, and lo, they shall turn to the Jews; and *then* cometh the day when the arm of the Lord shall be revealed in *power* in *convincing* the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in *that* day, that every man shall hear the fulness of the gospel *in his own tongue* and in his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ." These latter passages are keys to explain and texts confirming Luke 14: 16–24, and should be read in close connection with each other. When this is done thoroughly there can be but one opinion in regard to their meaning and application.

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"TRUST IN GOD."

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right.

Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely, strong or weary,
Trust in God and do the right.

Perish policy and cunning;
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

Simple rule, and safest guiding,
Inward peace, and inward might;
Star upon our path abiding,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
Trust in God and do the right.

H. TABBINER

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"In spring, the seeds hid deep in earth's dark mold,
Push upward, striving still to find the light,
Till in full beauty they their buds unfold,
And, free from earth-soil, robed in purest white,
Bloom on through fair June days, with sunshine bright.

So thou, my soul, if striving e'er to rise
Through this dark mold of sin and doubt, shalt see
The Sun of Righteousness in God's fair skies;
And having seen it shall be given to thee
To live in light to all eternity."

WHITE HANDS.

It was the evening before commencement at Mt. Pleasant Seminary. Six young ladies of the graduating class were gathered around a window overlooking the pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited. "I shall help my mother," said quiet Louise. "O-o-oh, we all mean to do that, of course," said one, "but what plans have you? You can't mean just to stay at home in a poky way and not try to do anything?" "Girls," said Louise, "I do not mean to do just that; for the present, at least, my business shall be to help my mother in any way that it is possible for me to help her.

A glance at the puzzled faces around her, and she continued: "Shall I open my heart to you a bit and let you read a sad page from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton, a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be, but as I did not see who supplied all deficiencies I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton, ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if indeed any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said, 'See, Louise, at what a cost mine is so fair; and I have been vain of my white hands." She kissed the cold fingers again and again.

"One day I found Stella at her mother's worktable holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this and I really meant to; oh, why didn't I do it at once?'

"You can understand what an impression all this made upon me, and when a few days later, I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep. I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. To make the promise more binding and real we exchanged rings. Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing were done promptly under her direction, and we always silenced her by saying that we liked to do it. She seldom knows what is preparing for tea or breakfast; we beg her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I had passed through could I understand how she was able to accomplish so much. Once when I expressed something of this to her, her eyes filled with tears when she asked, 'Do you suppose *she* can see us—that she knows what I am trying to do? Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy because I know it is my duty."

As Louise finished speaking the retiring bell sounded. Not a word was spoken, but the kiss that each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—*Congregationalist.*

Inexhaustible good nature is indeed the most precious gift of heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equal in the roughest weather.

A FEW WORDS WITH OUR CORRESPONDENTS.

Perhaps it would have more nearly expressed our meaning had we said, "Those who should be our correspondents!" That there are many who could contribute interesting matter to sustain the Home Column, we believe, and that such ought to do so we feel very certain. Will you do it? is the question we come to ask you. You will never be able to help us in a time when such help will be more acceptable. The work is not ours in any broader sense than it is yours, and we hope the Spirit will whisper to you, "Help those who need help and be kind."

To the many, many friends who have sent us personal letters of sympathy and cheer, we wish to say, "Your words have been hid away in our heart." To each one we would have been glad to respond separately, but find it impossible so to do. We trust therefore that you will accept our grateful acknowledgment of your kindness and assurance of its full appreciation. May the Lord deal kindly with you as you have dealt with us.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Susannah Yocum, of Bellair, Ohio, asks your prayers in behalf of her husband, who was brought home badly injured, (cause not mentioned.)

Sr. Mollie S. Matthews, New Park, Pa., asks your prayers in behalf of her little boy, who is a sufferer trom spinal affection, and Br. M. O. Matthews also asks your prayers in behalf of his son, who is suffering from necrosis of the bone of his leg. Both have been afflicted about three years.

Sr. Mary A. Palmer of Avoca, Iowa, requests your prayers in behalf of a sister, afflicted with cancer, who has been pronounced incurable by the doctors.

HOME COLUMN MISSIONARY FUND.

Sr. Mary A. Simmons, Canton, Ill.	$1 00
Sr. Charity Bates, Fontanelle, Iowa	5 00
Sr. Mary C. Hart, Viola, Iowa	1 00
Sr. Lillie Bentley, Independence, Mo.	12
Sr. Eliza A. Shaw, Independence, Mo.	39
Sr. Mary J. Miller, Scammonville, Kan	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, May 16th.

EXTRACTS FROM LETTERS.

Sr. A. E. Sheppard, Medina, Texas, writes:—"To-day I feel like writing to you and asking an interest in the prayers of the Saints that I may be stronger in the faith and more worthy of God's blessing. My mother was sick, nearly four weeks, but was administered to and is now better. Brethren L. L. Wight and T. J. Sheppard are doing all they can to roll on the good work in this locality. Pray for them that God will bless and strengthen them."

Sr. Mollie S. Matthews, New Park, Pa., writes: "I am a young mother and feel great need of encouragement in raising my family. I think the Prayer Union a great help in the church. We have a little band of Saints here and though scattered, we meet once a week. I ask the prayers of all Saints, who read this, in behalf of my little son who is sorely afflicted."

Sr. Margaret A. Stewart, Santa Cruz, California, writes, "It has been a long time since I was called by the dear name of "Sister" by any of the

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Saints, and when recently a postal came from the editor of the *Patriot* thus addressing me, it caused me to rejoice to be so called. I can truthfully say that this is the work of God; that God has many times heard my prayers and I am desiring to live more humble and faithful. Br. Joseph Clapp, of Deer Lodge, Montana, sends me the *Herald*, for which I am so thankful, and do not know how I have done without it so long. May the blessing of God be with his people.

ARE WE DECEIVING OURSELVES.

This is a question I will first ask myself. I call myself a Saint. Have I a right to the name? I always want to do good, when it is consistent, and I try to live at peace with all. Do I have faith? I try to be faithful. When I went down into the waters of baptism, was it not in the covenant with the Good Father that henceforth I would serve him faithfully; that I would renounce the vanities and follies that draw us away from God and unite us with evil? (and evil is the only name I can find to give a master who is not God-like.) When I find myself very anxious to appear as finely dressed as my neighbors, and using money for decorating my clothing that I am sure should have been used for helping the Lord's work onward, why, I must plead guilty to the charge of a broken covenant with God, and acknowledge that I am not serving Him. Well, says the foolish friend, if your heart is right towards God, it don't make any difference how nice you dress; but this doubtful balm does not make me feel the less guilty, for I can not forget the fact that I have broken a very sacred promise.

And how about the repentance? Of course if I have done any wrong I am very sorry, and I will keep watch over myself. But is that all? Have I ever, by unkind remarks, caused any heart sadness? I hope not, but am very sorry if I have, and truly I repent, but how? I will go to that person and own that I have wronged them, by word or deed, and ask their forgiveness, and that is the only proof that I can give of my repentance. Do I serve the good Father in my daily life in all little things? Am I careful to set a good example before my children, that they may also become Saints, or am I surly and cross in my home? Do I try to make my family happy by being kind and loving? Do I try to make those about me happy by being cheerful and considerate? I conclude that little things rather than big ones, after all, go to make up the sum of good or evil in the lives we live: and when I bear my testimony to the truth of God's work, how can I bear a testimony that I am true to the promise I made to serve him all the days of my life? Henceforth I will watch myself closely lest I find myself being drawn away from God by love of worldly things. I will not serve the evil one by taking up a reproach against any one; for I believe a true Saint will rather cover than expose the faults of even the least one among us. I will watch myself very closely lest my children, (those sure detectives), shall see in my words or works anything that does not agree with the profession I make. I pray the Lord my soul to keep that I may be a Saint indeed.

ANTIONETTE.

Foresee and prepare everything. Trust nothing to chance. "The chapter of accidents is found only in the Bible of fools."

Correspondence.

MAGNOLIA, Iowa, May 10th.

Editors Herald:—After a pleasant visit with my brother and a few of my old friends at Lamoni I returned home via St. Joseph, Missouri, where I enjoyed the hospitality of Bro. and Sr. Burlington.

On the 28th ultimo I preached twice in the Saints' Church in Council Bluffs, the church being then reopened after being enlarged and improved every way. And now owing to the enterprise of the Saints there and the untiring zeal of Brn. Beebe and Peeling they have a commodious little church in which to worship God and invite their neighbors in order that they may learn the ways of truth. There was good attendance at the reopening services and the best of attention to the word spoken. Inasmuch as the Saints there do their duty, it seems there must be a good work done in the town.

After reaching home I was summoned away to preach two funeral sermons; one for Bro. W. H. Jordan of Deloit, and the other for Bro. Abner Martin near Woodbine. At the former there was a large attendance, and good liberty was given to the speaker. The attendance at the latter was not so large, but the interest was good.

I feel greatly the weight of the charge placed upon me to preach the gospel and watch over the interests of the work in this part of the vineyard; and I know that without the aid of God's Spirit I shall be found wanting. I realize that I am called upon to "preach the word," not for filthy lucre, nor yet as a time-server, neither as a man-pleaser, but with an eye single to the glory of God. In order to do this I must understand that word and abide in and by that word. And after more than forty years' experience, I feel that within the limits (if I may use the word) of the gospel, I find ample scope for all my powers of mind, and abundant food to feed every hungry soul without having to go outside of that gospel. "What is the chaff to the wheat, saith the Lord God."

I thank you for sending me the tract, "One Wife or Many." It will make a splendid campaign document, and is so clear, concise and emphatic, that it will, with God's blessing, sweep the cob-webs from every eye that can not clearly discern the difference between a doctrine and practice that originated in lust, and is sustained by lust, and the order ordained of God for the peopling of the world and the establishing and accomplishment of his eternal purpose. May God's blessing attend it everywhere.

C. DERRY.

RUSHVILLE, Neb., Mar. 10th.

Brn. Blair and Smith:—We are trying to tell the gospel story. Opposition is great, but for all that I had the pleasure of leading two into the waters of baptism—two noble sisters, both adults. I baptized them March 24th. There is no branch here, but there are ten members of the church, and we do praise the Lord for the blessings he bestows upon us.

I live eight miles north of Rushville, and would like to have the brethren in charge of this mission call and labor awhile for us. We desire the prayers of the church that God will raise up a branch here.

I am trying in my weak way to live and set an example worthy the name I bear. The desire of my heart is to go into the field of labor and there remain in the service of my Lord and Master, and I do pray that the time will come when I can do more in the field. But oh, how I do rejoice when I hear of the good work that is being done by others! May God bless the noble efforts of all his servants.

P. W. PRIMO.

LONE ROCK, Missouri, May 1st.

Bro. Blair:—I am trying in my weakness to let the light shine which has dawned upon us in this the latter day. I realize that each and every one has a work to do and I trust to King Emanuel that I may work a work of righteousness and be saved in the celestial kingdom of God. My salvation does not depend upon others; for the apostle Paul said, "Let us work out our own salvation with fear and trembling." How can we fight the battle of life without some assistance from God and asking him for divine aid and assistance. God commands us to pray that we may not be led into temptation. This is part of the work which we have to do. Prayer is the outpouring of the soul to God and he will bless us in our prayers if we bow before him in faith. O, that I may so live and so act and conduct myself through life that I may not bring any reproach upon the glorious church and Kingdom of God!

We were made glad on the 27th of last month by the presence of Bro. John Shippy in our branch and his preaching of three discourses for us. With glad hearts we received his noble counsel and teachings. Truly he is a servant of God, and we say, Come again, Bro. Shippy, you are welcome.

My faith in this latter day work grows stronger and stronger day by day.

Your brother,

E. E. MARSHALL.

BYRNVILLE, Indiana, May 8th.

Bro. W. W. Blair:—I am at the famous town of Byrnville where the white caps, or rather sectarianism under the name of white caps, tried to hinder the progress of the work. But I am sure it has come to stay. I spoke here last night and am to speak again to-night. I am billed for Nevin, near Corydon, the county seat of this county, for Saturday night. This is a new point where our faith has not been introduced. Of course we expect to meet opposition, as at other new fields, but trust God will be our sufficiency. Pray for us and send some tracts if there is any for distribution, as there are many calls for them. There are more calls for preaching than can be responded to at present. Have not heard from Bro. Gillen since conference.

Yours in bonds,

M. R. SCOTT.

Editors Herald:—I have traveled over the land of the Saints a great deal and feel like giving a few of my likes and dislikes of things practiced among the Saints: I like a good Sunday School, but do not like to see those running one stand out and contend against the whole branch when that body wishes the Sunday School to give away at the suggestion of the presiding officer, that the time may be occupied by a traveling elder in dispensing the word.

I do not like to see a Sunday School crowd out or take the precedence over a prayer meeting,

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thereby occupying the best part of the day, namely, the afternoon. I don't like to see the key turned in the door on account of a little church difficulty and the congregation turned away hungry for the word at eleven o'clock and at one o'clock the door to be opened for Sunday School. I have nothing against Sunday Schools in their place, but they should always occnpy their place and not be boosted up on the top shelf. I do not like to attend religious services of any kind, especially prayer meeting, and wait from fifteen to forty-five minutes, and sometimes one hour after the appointed time before the presiding officer or one in charge takes the stand. This is all wrong. It is just as easy to open on time as it is to wait. If the presiding officer is prompt and opens regardless of absent ones they will soon be found on time. Nothing will kill a prayer meeting quicker than for those in charge to be dilatory in opening services at the appointed time. It grieves the Spirit as well as tires the congregation; especially if preaching services follow.

I do not like to see petty quarrels among Saints after services of any kind, or any kind of business done on the Lord's day. I love to see the Saints honest, upright citizens, having charity one towards another, for charity preventeth a multitude of sins. I love the Saints and love to see the kingdom roll onward until the little stone shall fill the whole earth. I love to see the Saints pay God his just recompense which they owe Him for His goodness towards them. I do not wish to be considered a fault finder but state facts as they appear to a casual observer, and facts are facts whether found among Saints or sinners.

WANDERER.

DENVER, Col., May 10th.

Bro. Blair:—We have been made glad by the presence and teachings of Bro. Caffall. He spoke twice in the school house in Valverde on Sunday last, but the attendance was small. We tried to advertise his appointment so that all should be without excuse, but many do not care for the words of life in any form; others are so prejudiced and creed-bound that they will not listen to anything foreign to their preconceived notions.

It seems so strange that people will be so narrow-minded that they will not even listen, but such is the spirit of Babylon, or the sectarian world. For they only show by their works that they are the daughters of the harlot and will not hear for fear of their craft, for it is surely in danger when the light of truth is brought to bear upon it. But as the gospel is to judge every man in the last days they will have to stand or fall for themselves. Bro. Caffall also preached at my house and at sister Platt's. The Saints were encouraged at least, and we hope the seed sown was beneficial to others. We took his advice as stated in his letter to the *Herald* some time ago, and have organized regular meetings, and the Spirit of the Master has been with us. There are about twenty members in the city, most of them located permanetly, but somewhat scattered; yet we try to get together once a week and are blessed in so doing. Bro. Caffall is undoubtedly the proper one for this mission. Though his congregations are small he does not neglect to declare the whole counsel of God and in such plainness that his hearers are left without excuse. This is a hard mission and would discourage many, but he moves right along the same as if large congregations greeted him and many converts were made. The better acquainted we get with him the more we think him a chosen servant of God to declare this marvelous work and a wonder. That God may bless him in this life with many souls such as shall be saved, and in the great beyond with life eternal is our prayer.

Remember us in this mission that every one of us that have named the name of Christ may let our light shine as a city set upon a hill whose light can not be hid.

That the gospel may spread from the rivers to the ends of the earth, and all the honest in heart be saved is my prayer.

We were much pleased with the showing of the church for the past year both as to numbers and finances.

With love to all the Saints, your Bro. and Sr. in the gospel, E. F. and E. C. SHUPE.

LAMONI, Iowa, May 6th.

Bro. W. W. Blair:—On the evening of the 1st ultimo Elder Larson of the Seventh Day Adventists made an attack upon our faith in general, and upon the character of Joseph Smith, the Inspired Translation, Book of Mormon and Doctrine and Covenants in particular, while he was preaching at Davis City; and upon my return from the General Conference I was requested to make a reply, which I did on the evenings of the 22d and 23d ultimos, and subsequently spoke upon the abrogation of the decalogue; also upon man as a pre-existing being and conscious entity between death and the resurrection. The elder was present and took notes of these two sermons, and on the 28th ultimo he used the Saints' Church at 2:30 p. m., and made a wild, scattering attempt to review what I said. He flaunted the red flag with so much braggadocio and impudence that I felt privileged in challenging him to a public discussion. I offered to furnish a free house, each church to bear the expense equally, and the debate to be printed; we to debate two or more propositions that should effect each church equally. He accepted the challenge and demanded that we meet in public to perfect the necessary arrangements for the debate, stating that he would not agree to any proposition in private, but wanted the people to come out and see who would do the squirming and wiggling. We met at the Saints Church on Monday at 10 p. m. Larson came late, but all fixed up with propositions for both sides. The first squirm was on furnishing his half of the all needful to meet the expense. His propositions were very unfair and not up to agreement, as he utterly failed to affirm anything defensive for his church, while I agreed to affirm the following:

Resolved, 1.—That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament, in doctrine, practice and organization.

2.—That man as a conscious being pre-existed, and that between death and the resurrection he exists as an intelligent entity.

3.—That the Book of Mormon is of divine origin.

4.—That Joseph Smith was a prophet of God.

Please be kind enough to publish this, as Larson and his people are busy in circulating a report that I was the one to crawfish; but let it be understood that I still hold myself responsible to stand in defense of those propositions. Larson is the most complete religious acrobat I have ever met.

Our work at Davis City was blest of the Father, two were added by letter, and three by baptism, and our nineteen meetings were well attended, and quite a number of the best people of the place gave us kind and cheerful words. The outlook for the cause there promises favorably.

On the 3d instant the good Saints gave to the undersigned and his better half a dinner at the residence of Bro. W. N. Abbott, for which we return thanks. But best of all was the blessings and words of comfort by the gifts of the Holy Spirit. Truly, it is good to be a Saint, and have a religion that stands the test every time, and shines brighter when put in contrast with the man-made theories that have but an empty form.

In bonds,

R. M. ELVIN.

ESTILL SPRINGS, Tenn., May 6th.

Dear Herald:—I have often thought of bearing my testimony through the columns of the *Herald* of this great latter day work which I believe to be of God. Although I have not had as great testimony as some of the Saints, yet I have had enough to convince me that this is the true church of Christ. I have been a member for ten years. Was baptized by Elder C. Scott at Clear Lake, Indiana, and I have never for one moment regreted the step taken. I have not heard a Latter Day Saint sermon preached for over three years. There are no Saints here except myself, father, mother and two sisters. I wish some of the elders passing by this way would stop at Estill Springs. They would be gladly welcomed. It seems that good might be done here as elsewhere. Your sister,

NANCY A. GROSS.

BLENHEIM, Ontario, May 5th.

Editor Herald:—This beautiful Sabbath morning my heart is made glad while reading the *Herald* of the progress this glorious cause is making in the world, especially in some places where the elders and Saints have been persecuted and misrepresented, but where they are now honored and respected. My mind is carried back some twenty-seven years to January, 1862, when the work was commenced in this vicinity, or about five miles from here, by Br. John Shippy, and of what was said of the Saints at that time as they were going to and from their meetings, which was that Br. "Joseph Shippy's oxen would be able to haul all the Mormons there would ever be in Canada." But their prophecies have utterly failed, for it would take a large number of ox teams to haul all the Saints in the province of Ontario alone.

Our branch here is not very large, as quite a number have moved from here to other places. The people of our town are very much creed-bound, and do not come out much to hear Latter Day Saint doctrine; still, as a church, the Saints here are esteemed as an honest and upright people by the business men of the town.

I think the work is in a fair condition in this district. In some places branches need some labor which it is hoped will be looked after by the proper ones in their time. We hope the Saints will make an extra effort to help the cause in this mission this year by supplying the means necessary to keep the families of those appointed to labor in the mission. The sum required is about

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one thousand dollars—just about enough to keep one ordinary man on a small circuit in other denominations, and only amounts to about one dollar from each member; and, surely we ought to make that much sacrifice for the cause we all profess to love. May God speed the good work.

Your brother, RICHARD COBURN.

BUCHANAN, Michigan, May 13th.

Bro. W. W. Blair:—To-day I send to Bro. Dancer for one more copy of the *Saints' Herald*. It does me much good to be in the post-office and see the package of *Heralds* opened. Thank God he is helping us to increase the number. We can look back eight years, when the *Herald* first made its appearance, one in number, in Buchanan, but to-day six are taken. Two more precious souls were added May 5th, Bro. and Sr. Bolster, (mother and son) and there will be more of the same family. They are investigating. Brn. W. J. Smith and R. C. Evans, through the help of the heavenly Father, have brought the people of Buchanan to thinking so that the work is looking upward and onward. Many are near the kingdom. Your brother,

JOHN SHOOK.

GRAND BLANC, Mich., Apr. 28th.

Brothers and Sisters:—I am not a member of any church, but have read several of your papers that one of your brethren, Asel Armstrong, gave me to read while he has been staying at our house. He is a poor man in this world's goods, but is rich in the faith of the hereafter, and I can sincerely say if you all live up to what you profess as strictly as he does, I should have a good deal of faith in your religion. He has given up the habit of smoking, which habit he has indulged in very much, and he seems interested in nothing but the Bible and the *Saints' Herald*.

MRS. C. REED.

RANDALL, Kansas, May 11th.

Bro. Blair:—We have lived in Kansas two years, and during that time have not heard one gospel sermon nor seen a Saint, except a sister who visited us from Missouri last Autumn. Imagine our joy then, when, on the evening of April 30th, Bro. C. R. Duncan came to our place, and after making himself known, declared his intention to try to gain an opening and preach the truth here. Accordingly he visited Randall and obtained the use of the Christian church there, in which he delivered three discourses to crowded houses and at the close of one of his sermons distributed some tracts.

The Spirit of God was with him, and the gospel, set forth in clearness and simplicity, had its effect upon the audience. Some said they had never heard such principles preached from the pulpit before; others asked numerous questions concerning our faith and where they might obtain the Book of Mormon and other church publications. Bro. Duncan also preached one discourse at the Vicksburg school-house, two miles east of Randall.

We believe there is a great work to be accomplished here, as the people seem thoroughly aroused by the hearing of this "strange doctrine," and all are filled with the spirit of inquiry. We will be pleased to have any of the Elders who may be passing through here, call upon us. We live three miles northeast of Randall. Bro. Duncan promises to return at his earliest opportunity and preach to us again, and we await his coming with some impatience, for the gospel is "manna" to our hungry souls.

Your sister in Christ,

ELMA COOK.

Communications.

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

A VOICE OF WARNING.

IT has been made known to me of late that I should write, or cause to be written, this word of exhortation and warning to my dear brethren and sisters in the Lord. For within the last two months the voice of God from the heavens has said to me, "Write, or cause to be written," &c. Bro. J. H. Lawn was then appointed as my scribe, as my age and feebleness unfit me to do that work myself, and he at that time being on a mission in Tulare county, two hundred miles east of here.

Now, let it be understood by all who love the blessed Lord and his glorious cause, that this is not intended or offered as a new revelation to guide the church, but as a word or voice of warning to the Saints to pay heed and be obedient to that which is already written. I am one of the few who, by the grace of God our Father, are still permitted to tarry on earth and occasionally have the blessed privilege of bearing our testimony to our dear brethren and sisters who have espoused the same precious faith as we.

Some who see this will remember reading my "Experience and Testimony," in *Herald* of October 22d, 1887. It will there be seen that I was well acquainted with the martyred prophet, Joseph Smith. I have heard him from time to time, when preaching to the Saints, exhort them to "diligence in keeping the commandments of the Lord, for therein is the promise of salvation." I was present at several meetings after work on the Nauvoo Temple had been begun and to all outward appearences was progressing and moving on according to the mind and will of the Lord. But Brother Joseph, inspired by the Spirit of his Master, could see the inward working of things as they actually existed in the minds and hearts of some who stood in the first ranks, and hence the revelation which says, "But I command you, all ye my Saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected *as a church* with your dead, saith the Lord your God."—Doc. & Cov. 107: 10, 11.

Well, did they, "as a church," *a whole*, go to work and build that house according to the commandment and thus obey the the voice of inspiration, the voice they so strongly professed to believe? or did they not—the majority of them—reject the counsel of God and but few of them who professed faith in the message continue faithful to the end? Then let me ask, Were they not "as a church" at the end of the appointed time rejected with their dead?

I was present when the corner stone of the Nauvoo Temple was laid and saw placed therein a copy of the Holy Scriptures—King James translation—a copy of the Book of Mormon, and a copy of the Book of Doctrine and Covenants, also a hymn book, together with other church publications.

That building, when almost completed by skillful hands, by much sacrifice on the the part of some, a few even denying themselves two out of three meals allowed by others per day, and bestowing the value of the other two toward the building of that house, whose work was not bestowed in vain, that building which was looked upon by thousands of longing eyes and upturned faces as the holy and sanctified place where they should in the near future from that time be permitted to meet as often as they would and feast upon luxuries, not of earth, but of heavenly origin; that house whose every stone and every timber in it, was laid in hope and cemented in prayer, and the stroke of its busy workmen's hammers as they plied rapidly upon that holy edifice made music to the ears of thousands that was sweeter to them by far than all other earthly music combined; that house, although it was the Lord's house, *was desecrated;* and because of wickedness and abominations on the part of some of the leaders, it was permitted to be destroyed, and was, by the enemies of God and his holy work, burned to utter destruction. For after Bro. Joseph's death, Brigham Young, Heber C. Kimball, and others, turned it into "a den of thieves" by stealing men's wives and daughters and leading them into transgression.

This should be a warning to all Saints, everywhere, that the commandments of God should be kept sacred and fulfilled.

And the voice said unto me, "It may do to trifle with man, but not so with God, for his commandments are yea and amen to his people." And now, you and I are expecting, if spared a few more years, to be permitted to assist in the building of another Temple, the one which is to be built at Independence, Missouri. But because of this hope are we exempt from the law of tithing? I answer, No; no more than the person who says he *believes* what we preach is exempt from the ordinance of baptism; for after he believes, the next step in the gospel ladder is repentance, and the next, baptism. So also of each member of this church of Jesus Christ of Latter Day Saints; after obedience to the "first principles," then we should "go on unto perfection"; and inasmuch as our Savior perfected his work through suffering—and "the servant is no greater than his Lord"—we, in order to be made perfect like him, must be willing to suffer and make all needful sacrifice for the spread of his truth. Hear ye the cry of the hun-

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gering millions to be fed with the "bread of life" pure and unadulterated! O, let me, dear Saints, admonish you to pay your tithing into the hands of the Bishop or his appointed agents. Do not suffer that the laborers shall be called in from the great harvest of souls, for the great day of the Lord is near at hand, and who may abide the day of his coming!

I am in my eighty-eighth year, and this may be my last testimony through the *Herald*. Heed this voice of warning. In hope of eternal life.

JEREMIAH ROOT.

MULBERRY, Cal., April 24th, 1889.

THE SIGNS OF CHRIST'S COMING.

I DO not see any reason for treating of these signs separately. In fact, in order to obtain a comprehensive view of the subject we must consider them collectively. And inasmuch as there has been some discussion of the subject of late in the *Herald*, I think it not out of place that I should give my opinion also.

I do not claim any authority to teach in regard to these things, except such authority as the truth always has when it is told, no matter by whom it is told. And the truth, to commend itself to our belief, should be intelligent. We read that "Whatsoever maketh manifest is light," and if we do not make the points manifest which we attempt to prove, we do not ask our readers to receive them.

We have said that the signs of Christ's coming ought to be considered collectively. We give this reason, in addition to what has already been said on the subject, for so considering them: The order of events in any line of prophecy, is an important feature in its fulfillment. For instance: If the brazen (or Grecian) age of the Image of Nebuchadnezzar had followed the golden, (or Babylonian) age, it would have been a serious defect in the fulfillment of Daniel's predictions concerning the empire. So, if we find the events given nearest the time of Christ's second coming occuring before those given earlier in the line of events to precede his coming, then we are at sea to determine our whereabouts in the stream of time, and will have to acknowledge that some of the predictions in regard to that event have failed. On the other hand, if we have each of these predictions fulfilled in their order, we not only have a confirmation of the prophecy itself, but we know that we are on the line of the fulfillment.

The first sign of Christ's coming is a great earthquake. Have we had anything which we may construe into a fulfillment of this prophecy? Certainly, and the one known as "the great earthquake," (that of Lisbon,) evidently meets all the requirements in the case. It came at the right time, before any of the other signs had been given; and it was of the right kind, "a great earthquake." No other specifications having been made in regard to this sign, we pass to the consideration of the next.

"The sun shall be darkened." If this sign has not been fulfilled, then none of those which follow it could have taken place, without the failure of some of the predictions of the Savior. But who does not know that the "waves" have been "roaring," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" These signs were not due until after the darkening of the sun and moon.

But to proceed. In the proper order, (after the earthquake at Lisbon,) came the darkening of the sun and moon, May 19th, 1780. This was of so striking a character that multitudes thought the day of judgment was right at hand. It can not be (and I don't know that it is) denied, that this is a sign of the coming of Christ; and if it is, then it certainly is the one designated as such in Matthew 24:30.

The falling of the stars comes next in order; and if the stars did not fall, then part of the prophecy has failed. But if we can find a case on record, in the proper order of fulfillment, which meets the specifications of the prophecy, then we may know we are treading on solid ground.

In 1833, the 13th day of November, the stars "fell from heaven as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

Now the last sign of the series remains to be given, and we are willing to make this sign a test of our system of interpretation. If this fails to come in its order, then possibly we are mistaken as to the application of the others; but if it comes in in its place, in the order of events to precede the second coming of the Son of man, then we may know that we have been following out the right line of interpretation, and that the event of which these things are signs, is near at hand, "even at the doors."

The shaking of the powers of the heavens is an event which has probably more to do with the people of this world than is generally supposed. With the rest of the signs it is already in the past; aud like them it is unnoticed by many, for the coming of the Son of man is as "a thief in the night." But Daniel says "The wise shall understand;" hence if we do not understand, we should pray for wisdom which God has promised to give liberally to those that ask it, and not upbraid them for asking.

In order to understand the last sign, it will be necessary for us to know, first, what the powers of the heavens are; and secondly, what their shaking signifies.

A power is something that controls; and the powers of the heavens are the things that control the heavens, or the heavenly bodies. Now it is an acknowledged principle of Natural Philosophy that "every body exerts (by virtue of the law of gravitation) an influence on every other body, which is in proportion to its size and the distance it is from the other body."

From this it will be seen that the heavenly bodies themselves are the powers of the heavens, and consequently it is them that are to be shaken. Has any shaking taken place among the heavenly planets since the event known as the falling of the stars? Most assuredly there has, and one of such magnitude as to require its enrollment among the signs of the coming of the Son of man, by those who are at all versed in such matters, when they become acquainted with the facts as they are recorded in history.

From 1881 to 1887 inclusive, occurred the perihelia of seven of the great planets of the solar system; *i. e.* during this period they reached their nearest point to the sun. And coming in conjunction as they did, these perihelias produced marvelous atmospheric disturbances, sun storms, etc., etc., which shook "not the earth only, but heaven also."

Upon the supposition that this perihelia was the shaking referred to in various places in the scriptures, this writer predicted, several years before it occcurred, the "great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great," in which "every island fled away and the mountains were not found."

"But," says the objector, "every island has not fled away."

No, not in the extreme literal sense of the word; neither do we expect they ever will. But as John beheld the scene of the Java earthquake, hundreds of years before it occurred, how natural for him to exclaim, "Every island fled away, and the mountains were not found!"

As the account was telegraphed to us over the wires it sounded very much like the prophecy of John repeated with the additional items of time and place.

When the dreadful news of that dire calamity reached this country, it was in language like the following: "Island after island disappeared beneath the foaming waters;" "Sixty-five miles of mountain range skirting the coast, went down beneath the waves of the ocean to be seen no more." These things are upon record.

What a striking fulfillment! The earthquake at Lisbon up to this date, (Aug. 26th, 1883,) had been known as "the great earthquake;" yet by it only about 50,000 people had lost their lives; but in this dreadful catastrophe between 75,000 and 100,000 human beings perished, besides 50 miles square of land going down bodily into the ocean.

Can it be possible that an event of such magnitude as the one we have briefly described above has no place in the signs of the times? Dull, indeed, must be the comprehension of one who would assume to take such a position. But if it has a place, it can have but one and that a well-defined one, in its regular order as a part of the shaking wherein "not the earth only, but heaven also" was to be shaken; which shaking signifieth "the removing of those things that are shaken, as of things that are made, that the things that can not be shaken may remain."

Now just a word or two in conclusion, in regard to the word of the Lord to Joseph Smith concerning the darkening of the sun and moon and the falling of the stars, beginning, "not many days hence," etc. This has been considered an insurmountable objection to the application of

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any of these signs at any time previous to the giving of this revelation.

We do not consider it any serious objection whatever; and should it prove to be, with the fulfillment so clearly before us, if we had to choose between the former day prophecy and its fulfillment as recorded on the pages of history, and the latter day prophecy and its uncertainty, (looking at it from this standpoint,) I should say decidedly, "The old is better." But properly understood there is no conflict in the case whatever. "Not many days hence the sun shall be darkened, and the moon shall not give her light, and the stars shall become exceeding angry," etc., does not necessarily signify that all of these signs were yet in the future when this prophecy was given. A part of the signs, the falling of the stars, etc., were still in the future, and in order to connect the whole series of events in one comprehensive view, he classes them all together; although some of them, the darkening of the sun and moon, were already in the past when this prophecy was given.

We do not consider that we are doing violence to the language of scripture when we make this application of the prophecy. The tense of prophetic declarations is not always to be determined according to the rules of grammar. For instance take the declaration: "Out of Egypt have I called my Son," uttered hundreds of years before that Son was born; and also, "Thou art my Son, this day have I begotten thee," uttered under precisely similar circumstances, are sufficient to prove the correctness of our position. But if any are still inclined to look forward to these signs as yet in the future, I am willing to depend the correctness of my position upon the fulfillment of another prophecy in the line, *i. e.* the plague of the hail following right after the great earthquake, (see Rev. 18.)

Upon the strength of prophecies already fulfilled, I venture to make the prediction that before the sun and moon shall be darkened, (if that ever occurs again) the plague of hail will be sent, and the Son of man will appear in the clouds of heaven. "Even so, come Lord Jesus."

A. J. Dennis.

CURE FOR CANCER.

Dear Herald:—I have often noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proven successful in my hands in every case that I have applied it to cancers. The remedy is this: Spread a plaster of common sticking plaster, cut a hole in the plaster a trifle larger than the cancer so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and this small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster composed of one part wheat flower, one part Blood Root (Sanguinaria) ground fine, one part Chloride of Zinc. Mix the Sanguinaria and flour with water, then the Chloride of Zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours according to the time the cancer has been standing. Then take off the cancer plaster and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.) Then heal with any good salve. Probably the best healing salve is the All healing or Black salve; it is the best for a cancer which I will furnish the receipt of to any one writing for it, enclosing a two cent postage stamp to pay postage.

Levi Cheney.

Kent, Illinois, March 8th, 1889.

THE "SEALED BOOK."—No. IX.

BY ELDER R. M. ELVIN.

EARTH WORKS.

As one of the elements of the civilization of the Mound Builders, I speak of their earth works. Jones says: "The ancient tumuli still extant within the geographical limits of Georgia, are frequently associated in groups, and at other times exist as isolated monuments erected upon or near localities possessing some natural advantages for observation, defense, or for the facile procurement of food. In form they are circular, elliptical, quadrangular and polygonal. Some are flat on the top, resembling truncated pyramids and truncated cones. The prevailing type, however, is that of the conical earth mound. There is every variety in size, from the large temple mound on the Etowah—more than sixty-five feet high, and with a summit diameter of over two hundred feet—to the small sepulchral tumulus whose existence can scarcely be recognized."—Antiquities of the Southern Indians, p. 130.

Mr. Jones' book was published in 1873.

While considering the mounds and enclosures of Georgia, he says: "The first we shall notice are located upon the right bank of the Etowah river, on the plantation of Colonel Lewis Tumlin, a few miles from Cartersville, in Barton county. Viewed as a whole, this group is the most remarkable within the confines of the state. These mounds are situated in the midst of a beautiful and fertile valley. They occupy a central position in an area of some fifty acres, bounded on the south and east by the Etowah river, and on the north and west by a large ditch or artificial canal, which, at its lower end communicates directly with the river. This moat at present varies in depth from five to twenty-five feet, and in width from twenty to seventy-five feet. No parapets or earth walls appear upon its edges. Along its line are two reservoirs of about an acre each, possessing on average depth of not less than twenty feet, and its upper end expands into an artificial pond, elliptical in form, and somewhat deeper than the excavations mentioned. Within the enclosure formed by this moat and the river are seven mounds. Three of them are pre-eminent in size, the one designated in the accompanying plan by the letter A far surpassing the others, both in its proportions, and in the degree of interest which attaches to it. To the eye of the observer when it first rests upon its towering form, it seems a monument of the past ages, venerable in its antiquity, solemn, silent and yet not voiceless, a remarkable exhibition of the power and industry of a former race. With its erection the modern hunter tribes, so far as our information extends, had naught to do."—Ibid pp. 136, 137.

"The central tumulus rises about sixty-five feet above the level of the valley. Summit admeasurements are as follows: Length of northward side, one hundred and fifty feet; length of eastern side, one hundred and sixty feet; length of south-eastern side, one hundred feet; length of southern side, ninety feet; and length of western side, one hundred feet. Measured east and west, its longest apex diameter is two hundred and twenty feet; measured north and south it falls a little short—being about two hundred and twenty feet. The established approach to the top is from the east. Its ascent was accomplished through the intervention of terraces rising one above the other—inclined planes leading from one to the other. These terraces are sixty-five feet in width, and extend from the mound toward the south east".—Ibid pp. 137, 138.

Pidgeon tells us that: "Near the junction with the Mississippi of a small stream called the Bad Axe, in the state of Wisconsin, there is a complicated group of earth works occupying a surface of nearly forty acres."—Traditions of Dee Coo Dah, p. 140.

Again: "Cut C. fig. 1, shows the forms and relative position of a range of national mounds extending in a continuous line along the Black river in Wisconsin, near its junction with the Mississippi. This line is composed of seven works that are from thirty to forty poles in length, eighteen feet in breadth, and two and a half in hight, and are distant from each other about sixty poles, occupying a straight line for nearly two miles. They appear isolated, or unconnected with other works."—Ibid p. 217.

A. S. Barnes says in general terms, in American Antiquities:—"In various parts of the continent, remains are found of the people who occupied this country in prehistoric times. Through the Mississippi valley, from the lake to the gulf, extends a succession of defensive earth works. The largest forest trees are often found growing upon them. The Indians have no tradition as to the origin of these structures. They generally crown steep hills, and consist of embankments, ditches, etc., indicating considerable acquaintance with military science. At Newark, Ohio, a fortification exists which covers an area more than two miles square, and has over two miles of embankment from two to twenty feet high. Mounds, seemingly constructed as great altars for religious purposes or as monuments, are also numerous. One opposite St. Louis covers eight acres of ground, and is ninety feet high. There are said to be ten thousand of these mounds in Ohio alone.

"A peculiar kind of earth work has the outline of gigantic men or animals. An embankment in Adams county, Ohio, rep-

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resents very accurately a serpent one thousand feet long. Its body winds with graceful curves, and in its wide-extended jaws lies a figure which the animal seems about to swallow. In Mexico and Peru, still more wonderful remains have been discovered. They consist not only of defensive work, altars and monuments, but also of idols, temples acqueducts and paved roads. The Mound Builders is the name given to the people who erected the mounds of North America. The old pits where the Mound Builders dug copper are still found in the mining region of Lake Superior. They seem, also, to have occupied Central America, and there to have developed a high civilization. They built cities, wove cotton, worked in gold, silver and copper, labored in the fields, and had regular governments.—"A Brief History of the United States, pp. 9, 10.

This is from a text book used extensively in our schools, and endorsed by many able educators.

Describing Fort Ancient, Pidgeon says: "This name has been given to an interesting and remarkable earth work erected upon a prominent neck of land upon the eastern bank of the Little Miami river, about thirty-five miles north east of Cincinnati. It is not only the most extensive and magnificent work of its class in the state of Ohio, but it bears the marks of higher antiquity than most others. The terrace upon which it stands presents precipitous declivities on all sides, except toward the north east, where a neck of land about forty poles in breadth, slopes eastward, gradually widening as it recedes, until lost in the common undulation of the surrounding country. From either side of this neck, or ridge of land, two deep ravines diverge north and south, through which flow two small streams, tributaries of the Little Miami. That river is separated from the higher embankment by a narrow terrace, and is about two hundred feet below the general level of the fort. Various conjectures have been advanced as to the origin and design of this work, all, however tending to the same conclusion—that it was designed for a military fortification and for purposes of defense. The situation and general outline of the embankments, similar to those of modern fortifications, would seem to render this view a very probable one, in the absence of all authentic history or reliable tradition."—Traditions of De Coo Dah, p. 74.

Speaking of the Holy City in Ross county, Ohio, he says: "The large circle is thirty-five hundred feet in diameter, with eleven exterior openings; and the small circle eight hundred feet in diameter, communicating with the large circle, but having no exterior entrance. The whole work, as will be perceived, comprises two circles, a semi-circle and a square. Within the semi-circle there is an embankment resembling in outline, a crescent, or a new moon; and there is a sacrificial altar appended to a national mound within the larger circular enclosure, and between it and the square."—Ibid p. 248.

Of the Celestial City in Ross county, Ohio, he says: "The square is twelve hundred feet in diameter. The oblong octagonal enclosure, which in this work is substituted for the larger circle, is twelve by eighteen hundred feet in diameter. The small circle appended to the octagon is six hundred feet in diameter."—Ibid, p. 251.

Again he says: "Another work in Ross county presents in outline two circles, a semi-circle and sqaure, differing from the Holy City in the manner in which the circles are connected together."—Ibid, p. 251.

Of the Prophet's Metropolis, he says: "This work is situated near Newark, Licking county, Ohio, and occupies an area of nearly two miles square. It consists of three principal divisions, connected by parallel walls and smaller works. The parallel walls and detached portions of the works generally, as well as the small circles, are very slight, rarely exceeding four feet in hight; but the embankments of the principal or regular portions of the work, are much heavier. Those of the larger circular work, are generally about twelve feet high, and fifty feet in thickness at the base, enclosing an interior ditch seven feet deep by thirty wide. At the gate-way or entrance of this large circle, however, the walls are much higher than at any other point, being not less than sixteen feet in perpendicular altitude, with a ditch of thirteen feet in depth, giving from the bottom of the ditch to the top of the embankment, an actual hight of thirty feet at this time. What a towering wall must this once have been!"—Ibid, p. 254.

Again: "The full extent of the lines of earthern walls or embankments that have been thrown up by the Mound Builders in the great valley of the Mississippi, apparently designed for covered pass-ways, will probably never be fully ascertained in consequence of the past and present demolition of them. Near the confluence of the Scioto and Ohio rivers, we have twenty-one miles of embankment of this description, twenty feet wide, and from three to six in altitude, connecting various works scattered along the Ohio river, and embracing a section of about eight miles. Works similar to these are found in great numbers throughout the Mississippi valley, and in the valleys of the Scioto and Miami's there are many of them, evidently disconnected and yet contiguous to each other; some connecting enclosures, some leading to watering places, and others insolated and unconnected with other works, extending many miles, and running on parallel lines. There is also a single line of embankment running in a northeast direction from a point near the Scioto near Lake Erie, that may be clearly traced seventeen miles in length unbroken except by water courses, yet in many places almost obliterated by the uprooting of large timber that formerly grew on the work."—Ibid, p. 265.

Concerning the great mound of Miamisburg, he says: "This grand colossal earthen structure is situated in the vicinity of Miamisburg, Montgomery county, Ohio, and is sixty-eight feet in perpendicular altitude, and about eight hundred and fifty in base circumference, containing three hundred and eleven thousand, three hundred and fifty three cubic feet of earth. Mounds of this form abound throughout this valley, and are of all sizes and dimensions, towering upward from the mole hill to the miniature mountain. At the junction of Grave Creek with the Ohio, in Virginia, we find another, seventy feet high, with a base circumference of more than a thousand feet. At Cahokia, in Illinois, there is another, towering to the hight of ninety feet, with a base circumference of over two thousand feet, and a level top, with an area of more than two acres. Near Salverstown, Mississippi, there is one that occupies an area of six acres. And yet there are many groups in the north arranged in circles, squares, triangles, and lines, together with others that present no apparent regular order of arrangement that would require for their construction the labor of a *thousand men many months*, aided with all the *modern* improvements in mechanical implements in their construction."—Ibid, p. 267–8.

Those who may incline to doubt or disbelieve the statements of the Book of Mormon, are requested to consider the closing words of this last extract from Mr. Pidgeon. Speaking of the Indian trail from Lake Michigan to the Mississippi river, he says: "In pursuing this trail, even the most indifferent traveler can not fail to observe and feel an interest in the mysterious ruins presented to view, in the greatest diversity of form, and by their numbers indicative of an industry and energy becoming the most *energetic and ambitious* nations of the earth."—Ibid p. 280.

Maclean says of the Mound Builders' earth-works: "These works are very irregularly distributed, being found principally along the river valleys. They are only occasionally met with in the hill or broken country, and when thus found are always of small size. Their number is very great; in Ohio alone there are not less than thirteen thousand including both mounds and enclosures. Within a radius of fifty miles from the mouth of the Illinois river, in the state of Illinois there are about five thousand mounds. All the mounds located in the territory occupied by the Mound Builders, do not belong to that ancient people, for many of them have been constructed by the Indians, and doubtless many in Ohio have been assigned to the epoch of the former, when in reality they belong to the latter. In the irregular distribution of the works, it is noticed that in certain localities the remains are very numerous, and from this fact it is easy to point out their principal seats, or where their population was dense. In Ohio this is found to be in the vicinity of Marietta, Athens, Portsmouth, Chillicothe, Circleville, Newark, Springfield, Alexandersville, Middleton, Eaton, Oxford, Hamilton, and Cincinnati. Smaller settlements are found throughout the different parts of the state."—Mound Builders, p. 15.

The same author defines or classifies those ancient earth-works: "The ancient remains composed of earth and stone, naturally divide themselves into two general classes, viz. Enclosures and Mounds."—Ibid, p. 15.

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And in describing the enclosures, he says: "The enclosures, to the general observer, form the most interesting class of these remains. They are massive, sometimes of great dimensions, and required great labor in their construction. Their number is great; Ohio alone containing over one thousand five hundred of them. They are composed of clay—sometimes of stone,—the walls having a hight ranging from three feet to thirty, and enclosing areas of from one acre to four hundred. Enclosures of from one to fifty acres are common; of two hundred acres not infrequent, and of greater extent only occasionally met with."—Ibid, p. 16. "A large proportion of the enclosures are *regular* in outline, being constructed in the form of the *square, circle, parallelogram, illipse, and polygon*,—the first two predominating. The regularly formed works occur on the level river terraces, and the irregular works, being used as places of defense, are made to conform to the nature of the brows of the hills upon which they are situated. The square and circle frequently occur in combination, and are either directly connected with each other, or else by avenues enclosed by parallel walls. Nearly all the embankments give evidence of having been fully completed. A few remain which were left in an unfinished state. The walls are usually accompanied by a ditch either interior or exterior to the embankment. From this ditch the earth was taken for the foundation of the walls."—Ibid, p. 16.

Strange that in many cases our own civilization made choice for their cities on the same sites on which the ancient civilization builded. "Attention was called years ago to the fact that nearly every town of importance in the valleys of the Ohio and the Mississippi and their tributaries is founded on the ruins of these ancient people. To the names of those already mentioned, other sites might be added, such as Norwalk, Dayton, Xenia, Frankfort, St. Louis, Chicago, Milwaukee, and so on almost indefinitely."—Ibid, p. 17.

On defensive enclosures he says: "Where such hills are in the vicinity of an extensive valley, the military works may be seen on the one best adapted for the purpose of defense. These show great labor and skill; the walls extend a little below the brow of the hill and vary in hight and solidity, as the declivity is more or less perpendicular. The side most exposed to attack and the approaches are protected by trenches and overlapping walls more or less numerous in different forts. The trench is usually on the exterior of the wall. The gateways in the walls, situated at the points most easy to approach, are guarded by overlapping walls, or a series of them, and in some cases accompanied by a mound rising above the rest of the works, probably designed for both observation and defense. Great engineering skill is invariably displayed in protecting the points most exposed to attack, and care has been exercised against any flanking movememt that might be made by an enemy."—Ibid, p. 19.

The evidence obtained indicates that the engineering and military skill of the ancient people of America was well up to, if not equal to that of our own time and people. Of Fort Ancient he says: "No work on the Mound Builders would be complete without a description of Fort Ancient, the most celebrated and the most generally known of all the fortifications of this people. It is situated on the east bank of the Little Miami River, in Warren county, Ohio, and about thirty-three miles north-east of Cincinnati. It has been frequently surveyed, and much has been written concerning it, so that in this place it will be necessary to give an extended notice of it. Reference to the engraving will assist the reader in forming a conception of the structure,—There are about five miles of wall, enclosing an area of a little more than one hundred acres. The embankment is composed of a tough, diluvial clay, ranging from five to twenty feet in height, and averaging between nine and ten feet, and contains six hundred and twenty-eight thousand eight hundred cubic yards of excavation, [the position is a strong one]—where the work is most exposed to an enemy it is of the greatest solidity and strength,—where the Chilicothe road enters from the west the wall is fourteen feet high, by sixty feet base. There are over seventy gateways in the embankment, having a width of from ten to fifteen feet. These could not have all been for places of ingress and egress. At numerous points are found large quantities of water-worn stone, which after an incredible amount of labor, have been carried from the river below."—Ibid, pps.20–23.

"In respect to the magnitude of the area enclosed, the largest fortification in the county is that near Bourneville, twelve miles west of Chillicothe. The hill upon which it is situated is about four hundred feet high, and remarkable for the general abruptness of its sides. It projects into the broad valley of Paint Creek —being washed on two sides by small creeks. Its summit is a broad and fertile plain with depressions, some of which contain water during the entire year, and one covering about two acres. The wall is carried around the hill a little below the brow, save where it rises to cut off the narrow spurs and to separate the hill from the land beyond. The fortification consists of a stone wall two miles and a quarter in length, and encloses an area of about one hundred and forty acres. The work contains five gateways, three of them being on the isthmus. At the gateways the amount of stone is four times as great as at any other point, and constitutes broad, mound-shaped heaps."—Ibid, pps. 23–4.

"Among the most important works of the defensive order is that situated in both Montgomery and Warren counties, about two miles west of Carlisle station, Ohio. On the west where the enclosure is most exposed, are discovered three walls. The entire length of the wall is three thousand six hundred and seventy-six feet, and encloses an area of from twelve to fifteen acres. The length of the wall on the twin bluff is eleven hundred and ten feet."—Ibid, pps. 25–26.

"The form and location of a very large number of earth-works render it evident that they were not erected for militiary purposes. They have been called sacred enclosures. In the careful examination of the works of defense it is discovered that they are adapted in every way to the natural features of well chosen hills, and their avenues guarded with consummate skill. On the other hand the sacred enclosures are situated on the level river bottoms, and seldom occur upon the table-lands, or where the surface is broken. Some of the reasons for ascribing a portion of the enclosures to a religious or superstitious origin are thus given: The small dimensions of most of the circles; the occurrence of the ditch interior of the embankment; the occurrence of altars within the enclosures; and the fact that many of the enclosures are completely commanded by the adjacent heights. The works are generally regular in their structure, and principally found in groups."—Ibid, p. 31.

"The most elaborate and complicated of all the works of the Mound Builders occur at the junction of the South and Raccoon forks of Licking River, near Newark. They are situated upon a plain elevated from thirty to fifty feet above the bottom land bordering on the stream. They consist of an extensive series of square, circular and polygonal enclosures, with mounds, ditches and connecting avenues, extending over about four square miles."—Ibid, p. 32.

"Five miles below Chillicothe, and on the right bank of the Scioto, the enclosures designated 'High Bank Works' occur. At this point the river has cut its way up to the third terrace, which in consequence presents a bold bank rising not less than seventy-five feet above the water. This terrace spreads out into a beautiful plain. The principal works located upon this terrace consist of an octagon and circle, and the former enclosing eighteen and the latter twenty acres. These two works are connected by a gateway. The wall of the circle is from four to five feet in height, and the walls of the octagon about eleven by fifty feet base. The octagon contains seven gateways, each covered upon by a mound."—Ibid, p. 36.

"Accompanying some of the enclosures is another class which has been denominated graded ways or avenues, the purposes of which are not clear. They sometimes ascend from one terrace to another, and occasionally descend towards the banks of the rivers. The most remarkable one [?] occurs near Piketon, Pike county. It consists of a graded ascent from the second to the third terrace, the level of the latter being seventeen feet above the former. The way is one thousand eighty feet long, by two hundred and fifteen feet at the lower and two hundred and three feet at the upper extremity."—Ibid, p. 37.

"On the site of the city of Marietta was once a remarkable group of works, a portion of which still remains. It has

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been frequently described, and several surveys of it have been made. The earthworks consist of two irregular squares, [the one in the foreground having an area of fifty acres, and the other twenty-seven], inclosing various mounds and connected with a graded way on the right, and a large mound in the distance. On the opposite side of the Muskingum, situated upon bold, precipitous bluffs, are quite a number of stone mounds, which command a very extensive view."—Ibid, p. 43.

A correspondent thus writes on some of the interesting sights of the Exposition: "In the mineral annexes to the Main Exhibition building there is an interesting display of the economic resources of the most progressive states, and of this a full description will soon be possible. But in the Ohio department there is now ready for inspection of the visitors a magnificent collection of implements of war, of the chase, and of the domestic life of the mysterious Mound Builders. This display is not favorably situated to attract attention, but good judges pronounce it, in point of interest, no mean competitor of the famous Smithsonian collection. A large archaeological map twelve by fifteen feet shows the location, etc., of some of the earth and stone works found in Ohio. From their magnitude and number it is easily seen that they were erected by a people with a well organized government, and far too numerous to subsist without a system of agriculture. The immense system of fortifications in the form of circles, squares, octagons, mounds, paralell walls, etc., at Newark, would to-day with the present tools of steel and steam machinery, require the labor of thousands of men for a long period of time to construct."—New York *Tribune*.

We leave the subject on this line of evidence and invite your candid and careful examination and attention to some additional material witnesses that help to establish the fact of a prehistoric civilization upon the American Continent as set forth in the sacred book of the Nephites.

To be continued.

Selections.

THE NERVOUS SYSTEM.

"'NOTHING in nature is more marvelous than the net-work of nerves which we call our nervous system. Each nerve is a telegraphic cord in itself. Each is a part of the whole complex and inimitable system of teleghraphy by which messages from the headquarters in the brain are sent to the minute stations in the extremities.'

"When we are glum and dismal and low-spirited it is, according to the writer already quoted, because the telegraphic apparatus is out of order and the nerve force demoralized. When nerves work wrong it is as when telegraphic poles are shaky or wires tangled or crossed or currents irregular or batteries confused.

"According to the irregularity of our nerves, so are our irregular moods. If all is right, we are happy and cheery and sunshiny. But let the batteries blunder, or the currents cross, or the wires become entangled, and we are irritable, sulky, ill-tempered or angry, as the case may be. In some of our distressful moods we pout and sulk, and misinterpret and misunderstand. We take offense where no offense is intended, and we impute to others motives which are never conceived by them.

"At times, when the moods are out of sorts, we think the whole world is persecuting us, and we, the afflicted objects of persecution, are, above all other human beings singled out for martyrdom. There are circumstances under which most of us can, without insuperable difficulty, rise from the moodiness which is brought about by letting the nerves have their own way. Mental and physical diet has much to do with it. Brooding over real sorrows and imaginary miseries will make the best of us moody and wretched. Nursing grief and affronts and telling the sad story of our woes has as depressing an effect as narcotic drugs.

Sleeping in unventilated rooms often produces chronic wretchedness, even if these rooms be furnished with the appliances of wealth and refinement. Good health, mental, spiritual and bodily, is worth working for and more easily attained than most folks suppose.—*Sel.*

THE CYNIC.

THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind in light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into only two classes—openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them, to send you away sour and morose.

If Mr. A. is pronounced a religious man, he will reply: "Yes, on Sundays."

Mr. B. has just joined the church: "Certainly, the elections are coming on."

Such a man is generous: "Of other men's money."

To him religion is hypocrisy, honesty a preparation for fraud, virtue only a want of opportunity.

A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl among men as a burnished adder, whose life is mischief, and whose errand is death.

He who hunts for flowers will find flowers, and he who loves weeds may find weeds. Reject, then, the morbid ambition of the cynic, or cease to call yourself a man.

The above quotation from the writings of Henry Ward Beecher is constantly brought to one's mind when reading the outpourings of venom from the down town organ of hate.

What should be the opinion other than that of pity and contempt when enterprises that are for the benefit of our city are ridiculed and belittled because they do not happen to be the outgrowth of a suggestion of the diseased mind of the cynic that presides over the destinies of the *Tribune*, for, "Let it be remembered that no man, who is not himself mortally diseased, will have a relish for disease in others."

We all rejoice in the erection of such buildings as the Scott-Auerbach structure, as they are a credit to our city, and also the advancement of any home institution.

The increasing of the capital of the Home Fire Insurance company from $100,000 to $200,000 is not worthy of mention in the colums of our very enterprising (?) unesteemed cotem. The *Herald* says success to every enterprise that will save money to the country and furnish employment to the people; and it never will be found wanting in giving full credit to Mormon, Jew or Gentile, who does anything for the good of our city or territory.—*Sel.*

TALKED OF MOSES' MISTAKES.

THE FIRST LAWGIVER THE SUBJECT OF DR. HASTINGS LECTURE AT THE BIBLE INSTITUTE.

DR. HASTINGS discussed the "Mistakes of Moses" at the twent-fourth day's session of the Bible institute. "It is curious," he said, "that Moses' mistakes are the only ones that are worth any money. We all make mistakes. Joe Smith made mistakes. Mohammed made mistakes, but there are no people who will pay $500 per night to listen to an account of those mistakes. Moses formed the first government for the people. It is claimed that the Pilgrim fathers had the first written constitution, but they were born several centuries too late to lay just claim to this honor. The law of Moses to the children of Israel was the first constitution upon earth. We find that the law of Moses was read through once in seven yeara, in the presence of all the people, and a portion of it was read every Sabbath morning in the synagogues. Was this one of the mistakes of Moses?

"If the people of our own country knew as much of the law as the children of Israel did, there would be less disobedience. Moses started the first total abstinence society, and a description of it with its iron-clad pledge, can be found in the sixth chapter of Numbers. Moses gave every workingman one day in seven for rest, and he gave each man a farm of his own. At fifty years of age, under the Mosaic dispensation, every man had won his homestead and according to the law he had no power to mortgage or sell his property. Moses forbade the taking of the widow's garment for debt, which can hardly be called a mistake.

"What are some of the mistakes of Moses? The infidels claim that according to the Mosaic law death was the penalty for hundreds oi offenses. Let us examine the the text of the book and see what it says concerning this. There are only four classes of capital offenses mentioned in the Mosaic law, and there are only seventeen class-

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es or cases under which death was the punishment inflicted. Infidels say they killed a man for picking up sticks on the holy Sabbath. This was for disobedience to the law, and the law only meted out its penalty. In our late war we find that men were shot down for stealing a chicken. Why? Because this was disobedience to the law, which said there should be no foraging.

Most people who find fault with the law of Moses know very little about it, and less of the laws of some countries. There have been more cruel laws enforced during the last century than any given in the Mosaic tablets. In the Mosaic law, there was no case in which death was inflicted as a punishment for anything relating to property. The only punishment was a small fine. Only murder and certain other offenses against the purity of the people were punishable by death. Moses laws were a deal more merciful than the laws of the United States are today.

"Moses said God made the world, but infidels say this was one of Moses mistakes. It is by faith we understand that worlds were framed by the word of God; and the infidel, having no faith, is unable to see this. God not only created the world, but stars and other planets. You can tell time by the stars more accurately than by any time piece made by man, because they are made and regulated by the hand that never makes mistakes. God made things on the best plan, but the people of today say they don't want any old-fogy notions. Where do you find these old fogies? In the church. You never find an old fogy in a saloon or rum shop, for the devil kills all of the perspectives in early life."—*Sel.*

Miscellaneous.

CONFERENCE NOTICES.

The Fremont district conference will convene at Farm Creek, in the school house, June 8th and 9th. President W. W. Blair is expected to be with us. Will the branch presidents and clerks please have their reports on hand? Let all attend that possibly can.

HENRY KEMP, *Dist. Pres.*

A conferenee of the Kent and Elgin district will convene in Blenheim, Ontario, Saturday, June 8th, at 10 a. m. Presidents and clerks of branches will please have their branches properly reported. Organists of the district who calculate to attend will please notify me and we will provide an organ for the services. As our church here needs some repairs, and our numbers are few, we wish the Saints of the district to come prepared to render us some assistance if possible

RICHARD COBURN, *Sec.*

Please say in the *Herald* that all parties coming on the Milwaukee rail road to attend the conference of the Galland's Grove district at Dow City, Iowa, June 14th, will be met at Arion with teams if they will write to the undersigned.

A. H. RUDD, Dow City, Iowa.

The String Prairie and Nauvoo district conference will convene Saturday, June 1st, at 10:30 a. m., in Montrose, Iowa. A full attendance is requested as it will be necessary to elect officers for the future.

JAMES MCKIERNAN, *Dist. Pres.*

TWO DAYS' MEETING.

A two days' meeting will be held at Wheeler's Grove, Pottawattamie district, commencing June 1st, at 10:30 a. m. Elder W. W. Blair will be with us, and the Saints' new church will be dedicated. H. N. HANSEN, *President of Dist.*

DIED.

JORDAN.—Elder William H. Jordan was born in Bedford county, Virginia, in the year 1802; was baptized into the Church of Jesus Christ of Latter Day Saints at Nauvoo, Hancock county, Illinois, during the first General Conference of the church ever held there; united with the Reorganized Church in an early day; was an ardent lover of the cause of truth, and died in full faith of the latter day work, having full confidence in Christ, and consequently a strong hope in the resurrection of the just. He and his companion had walked together in mutual love for fifty-seven years lacking twelve days. "Uncle Billy" was a friend to the friendless; his hand, heart and home were always open to the needy, and he was well respected by all who knew him. His obedience to the gospel enabled him to wait calmly and hopefully the great change, which occurred May 1st, 1889 at Deloit, Crawford county, Iowa, he being 87 years old. His wearied soul rests in peace. Funeral sermon by C. Derry.

MARTIN.—Abner Martin was born in Lafayette county, Missouri, in the year 1822; was baptized into the Church of Christ February 12th, 1865, by Elder Rasmus Campbell, Pottawattamie county, Iowa, and died April 30th, 1889, at his residence in Harrison county, Iowa. The hope given in obedience to the gospel was as an anchor to his soul, and he was enabled to welcome the great change, and was anxious to depart hence that he might be with Christ. He leaves a wife, 14 children and 39 grandchildren. His funeral sermon was preached in Woodbine, Iowa, on the 5th of May, 1889, by C. Derry.

JOHNSON.—At Independence, Missouri, February 20th, 1889, Sr. Amy C. Johnson. She was born in Jasper county, Missouri, June 27th, 1853. Was baptized at Independence, Missouri, September 4th, 1887, by Elder Clarence St. Clair. She passed from earth's scenes of great trial through all of which she manifested the endurance of faith and a character of saint-like integrity, worthy of emulation. As an upright, conscientious and pious woman, the example she afforded will not be forgotten while her weary and tired spirit is enjoying rest through an abundant entrance into the mansions of bliss prepared for the tried and true. Funeral sermon at Saints' Chapel by Elder Joseph Luff, who paid a just tribute to her worth.

BAKER.—At the residence of his son, William Baker, May 6th, 1889, Bro. Shelby Baker, of heart disease of several years standing. He was born in the state of Kentucky, June 7th, 1809. His age was 79 years, 10 months and 29 days. He married in Ohio and had fourteen children, eleven of whom with his companion in life survive him. He came to Iowa in 1851 and lived in the vicinity of Rhodes most of the time, and was much respected as a citizen and a christian by all who knew him. He was baptized by Elder G. E. Deuel, and ordained an elder by the same brother. Most of his children do not belong to this Church. About the last words he could be understood in he requested his daughter-in-law to read the sixth chapter of Hebrews for a testimony that he wished his children would honor God by obeying all the principles of the doctrine of Christ, that they might have both the Father and the Son.—3 John 9. Funeral sermon by Elder William C. Nirk.

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MANCHESTER DISTRICT.

CONFERENCE JOTTINGS.

Dear Herald:—We have just concluded a very successful conference which began with prayer and testimony meeting at 10:30 a. m. on Friday, the 19th inst. Our spiritual services were blessed of God and were productive of that holy peace so necessary for the calm consideration of every question affecting the temporal interest of the kingdom, be they local or general. Soon after 3 p. m. the business sessions of the conference were opened, the president of the district in the chair. Prayer was offered by Elder H. Greenwood, after which the secretary, Elder J. Baty, called the roll of the eldership, to which the following responded: J. Dewsnup, H. Greenwood, J. Baty, W. Armstrong, W. R. Armstrong, T. Hughes, T. Mills, J. Ramsey and John Austin, missionary Elder, Wm. Newton, also being present, while the lesser priesthood and members were sitting without the inner circle in considerable numbers.

The usual preliminaries were gone through and then the formal business of the conference was attacked and dispatched with efficiency and expedition, possible only to assemblies bound to each other by ties of love binding together in unity. At 7:45 p. m. business was adjourned, and shortly afterwards a fellowship meeting was opened, in charge of our esteemed brother Wm. Newton. The presence of the Holy Spirit during our services most surely attested the approbation by our heavenly Father of that which had been done.

Saturday's meeting was called to order at 3:30 p. m., Elders H. Hoole and J. Naylor being present. The Spirit of concord again took possession of our meeting making pleasant the otherwise dry and somewhat tedious proceedings of a business session. Shortly after opening we were joined by the worthy president of the mission, Elder Thomas Taylor, and his indefatigable secretary, Elder C. H. Caton. A set of revised rules for the government of the district were presented and unanimously adopted; after which the meeting was adjourned, in order to enable the committee on location to make provision for the visiting brethren and sisters who were now to the front in force. This accomplished we retired to our respective homes, giving praise to God "from whom all blessings flow," for the blessings we had received.

Nine a. m. the following day found us at the Saints' chapel, preparing to participate with our brethren and sisters in early prayer and praise, under the leadership of Elder Newton. We had a profitable meeting which prepared our minds for the services that followed. At 10:30 a. m. our general services commenced in the vestry hall of the Hulme town hall; elders J. Baty and H. Hoole being privileged to break the bread of life to the large congregation which had the reassembled. At 2:30 p. m. a meeting for testimony and prayer was held under the presidency of the writer. Many soul-stirring testimonies to the truth of this latter day work were given, and the Spirit of God was poured out upon his people, causing much rejoicing, insomuch as it proved our kinship to the God we call Our Father. At 6 p. m. our evening service commenced, and after the usual preliminaries, Elders Caton and Taylor dispensed the words of life to a large and deeply sympathetic congregation, and we trust that good was done.

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Each of the sessions were well attended and the behavior of those present left nothing to be desired on the score of order.

After the evening service a meeting of reconciliation took place, at which six elders were present. Difficulties of long standing were discussed and removed to the joy and satisfaction of those most concerned, and to the advantage of the church.

The adjourned business sessions of conference convened again on Monday morning the 22d inst., the additional elders present being Simon and William Spargo of the Farnworth branch. Again the Spirit of peace brooded over the assembly. Past sins were confessed, reconciliation effected and confidence fully restored. Several of the brethren whose licenses had been suspended had them restored; amongst others may be mentioned Elder C. H. Hassall, who manifested in a cheering manner a contrite heart and a humble spirit. May God bless him with spiritual grace continually.

The question of suspended licenses having been dealt with, a recommendation from the Leeds branch for the ordination of Bro. Job Daly to the office of priest was then considered. Considerable doubt seemed to exist as to the office to which the brother should be called. Testimony as to fitness were abundant, but no special manifestation had been received. While thus undecided the Holy Ghost began to move upon the elders and it was declared that the Lord was about to decide the question. The promise given was soon fulfilled, for the weakest amongst us—in his own estimation—stood and with strong emotions delivered the message: "Thus saith the Spirit unto you, the Elders of my church: It pleaseth me to call my servant to the office of elder, for I am well pleased with him, having observed his integrity. And I will fit and qualify him for the work to which he is called, if he remains faithful before me."

Other words of consolation were given but it sufficeth to say that every heart felt the power, and to God be the glory! The elders bowed to the command of God and gave their decision in harmony with his will. Shortly afterwards the business of the conference was concluded amid deep and heartfelt rejoicings on the part of all present.

In the evening a Tea party and entertainment was given by the brethren and sisters of the Manchester branch and was conducted to a successful issue by the indefatigable efforts of the brethren and sisters of the committee of management, assisted by our no less energetic brother, Elder Wm. Newton, who presided over the entertainment given after Tea. And thus was brought to a close the most spiritual and consequently the most successful conference yet held in the Manchester district in connection with the Reorganized Church.

During the Sunday services Teacher Owen Owens, resident at Fleetwood, late of Burlington branch, Iowa, was received by vote of the Manchester branch as in good standing.

Yours in faith and hope,

JOSEPH DEWSNUP, SEN.,

President of the Manchester district.

April 26th, 1889.

ADDRESSES.

C. R. Duncan, Box 70, Blue Rapids, Marshall Co., Kan.
J. H. Lake, Kirtland, Lake co., Ohio.
Willard J. Smith, Box 153, Buchanan, Mich.

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THE SAINTS' HERALD.

DIGITAL SCAN

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

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Lamoni, Iowa, June 1, 1889

"THE SIGNS OF CHRIST'S COMING."

IN the last issue was an article entitled "The Signs of Christ's Coming" which we think in some of its parts erroneous and misleading, from the fact that it is, in our opinion, in direct conflict with the accepted word of God.

The writer assumes that "The first sign of Christ's coming is a great earthquake;" but the word of the Lord assures us that the restoration of the gospel by the ministration of an angel (Rev. 14: 6-8); and the preaching of this [same] gospel of the kingdom . . . for a *witness* unto all nations (Matt. 24: 14); the establishment of the church and kingdom of God in its militant state in the earth (Dan. 2: 34—45, with Matt. 13: 47-49 and 25: 1-13, etc.); the setting of the Lord's hand "the second time" to recover Israel and Judah, when he shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11: 11, 12); the sending "out of Sion (Zion) the deliverer"—the Lord's "covenant—[the gospel] unto them" (Rom. 11: 25-27); the existence of God's "saints and and prophets" in and among the nations (Rev. 16:6), the revelation from heaven to the Lord's people to gather out of "Mystery, Babylon the Great" (Rev. 17: 5, with 18: 4;) the establishment (in the earth) of God's "holy apostles and prophets" who shall suffer persecution at the hand of this same "Mystery, Babylon the Great" (Rev. 18: 20); the establisment of "the Lord's house" in "Judah and Jerusalem" (Isa. 2: 1-4); also the great latter day apostasy (2 Thes. 2: 2-12; 1 Tim. 4: 1-3; 2 Tim. 3: 1-9) and the latter day development of demon power and cunning, (2 Thess. 2: 7-11; 1 Tim. 4: 1; Rev. 16: 14; 13: 14; Matt. 24: 24, etc., etc.)—all these were to, and do first foretoken the last days and the coming of the Son of man, while the signs spoken of by the Savior in Matt. 24: 24-31; Mark 13: 21-26; Luke 21: 25-28, are manifestly those which more immediately precede Christ's glorious and public advent.

In no place that we are aware of does Christ or any of his prophets predict that "the first sign of Christ's coming is a great earthquake," but to the contrary, as may be seen on reading Matthew chapter 24; Mark, chapter 13; and Luke, chapter 21. While it is true that earthquakes are, and will be among the notable signs of the second advent, yet it is a fact that what is called "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great," (Rev. 16: 18), is located by revelation *after* a series of most notable events mentioned in Revelation, chapters 14 15 and 16 have occurred, prominent among them the restoration of the gospel by the angel (Rev. 14: 6-8), the taking of the incipient steps by the angels for the speedy downfall of Babylon (verses 8-13), the appearance of "a white cloud, and upon the cloud one . . . like unto the Son of man" (verse 14), the proclamation by angels that "the harvest of the earth"—the end of the world, Matt. 13: 39—"is ripe" (verse 15), the reign of our Lord and his "judgments" declared (chap. 15: 4), "the rivers and fountains of waters" become blood (chap. 16: 4), the great developement of demon power (verses 13 and 14), the immediate proclamation from heaven by Christ of his then sudden advent (verse 15)—all these, and much more, are to *precede* that "great earthquake," the finishing up of Babylon's destruction and the physical remodeling, restoring and beautifying of the earth to fit it for the inheritance of the all glorious Lord and his redeemed hosts who are then at hand coming in the clouds of heaven brighter than the noonday sun.

The "sign of the Son of man in heaven," of Matt. 24: 30, is doubtless "the clouds of heaven"—clouds radiant with the glory of Christ and all his glorified Saints (Zech. 14: 4, 5; 1 Thess. 4: 16, 17; Matt. 16: 27; Dan. 7: 13; Jude 14; Acts 1: 11; Rev. 14: 14-16; ch. 1: 7, and Matt. 24: 30). These glory clouds, the heavenly chariots of our coming Lord and all his ransomed hosts, brighter and more dazzling than the sun in its meridian splendor, may well cause "all the tribes of the earth" to "mourn," and "all kindreds of the earth" to "wail because of him" and call to the mountains and rocks to fall on them and hide them from the "face of him that sitteth on the throne, and from the wrath of the Lamb."—Matt. 24: 30; Rev. 1: 7; 6: 12-17, with ch. 14: 14-19.

These "clouds of heaven," brilliant with the light and glory of Christ and his shining myriads, these "clouds of heaven" freighted with the Son of Man and "all his holy angels," "all the Saints" including the resurrected and the changed, (1 Thess. 4: 16, 17)—these and those will constitute an awful array in point of numbers, and a display of glory and awful majesty well befitting the august coming of the Son of God to be enthroned and receive the sceptre of universal dominion and power and glory to reign forever as "King of kings, and Lord of lords." And well may this world-wide display be termed "the sign of the Son of Man in heaven." Well may the tribes and "all the nations" "mourn" and "wail" and desire to "hide" from the coming Lord whom they know not but have treated with indifference and wilful contempt and derision. For then will be heard by all the "midnight cry," made by the angels of God, and then will the "foolish virgins"—unfaithful Saints—find to their eternal contempt and dismay how foolish and dangerous are delays in getting fully "ready" to "meet the bridegroom" at his glorious and final coming. The teachings of the revelations given through Joseph the Seer all tend to harmonize the teachings of the Bible on the points involved in the second coming of Christ. And this may well be expected, for inasmuch as the first advent was not only indicated by the prophets and seers of former times, but also by angel ministrations and revelations given to God's servants as set forth in the first four chapters of Matthew, the first chapter of Mark, the first three chapters of Luke and the first chapter of John, so may we expect that the second advent would be heralded by angelic ministrations, the revelations of the Holy Ghost, and divers divine testimonies to living men and women in the "times and seasons" of that most important and decisive event.

Paul assures us that the worthy Saints living in the times of the second advent will not be ignorant in regard to the matter, and will make no blunders in respect to it, for he says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day."—1 Thess. 5: 4, 5. And the Lord, through duly authorized, regularly accredited and approved officers of his Church, publicly instructed and warned the Saints touching this and many other matters of general import to them and their successors in the visible church and kingdom of God, so that the people were not victims of doubt through conflicting interpretations of the prophets and the forced private constructions of men. And inasmuch as the Lord is always in harmony with his own chosen

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methods, the Saints may rest assured that his faithful ministers will, in the times of the second advent, be well instructed in "the times and seasons" in which they live and minister, and be skillful and intelligent in respect to the events that foretoken the coming of our Lord, also in the *order* of those events, so that they may properly answer the cry, "Watchman, what of the night?" and they and their people be not overtaken as by "a thief in the night." And of all God's servants in those times, who so likely to be well and *first* instructed in such matters? Certainly the chief servant of God, the presiding officer of his church, and after him every man in his station and calling, for the Lord has said, "Surely the Lord God will do nothing until he revealeth the secret unto his servants the prophets."—Amos 3: 7. This being true, we may always look for the Lord to honor himself and the order he has ordained, and reveal all matters of general import through such persons as possess the divine credentials and authority and stand approved of God by their works, and also by the special testimonies of the Holy Spirit.

Joseph Smith's ministerial works being fully in harmony with scriptural requirements, both in respect to time, place, order, nature and method; and they being confirmed by the Holy Ghost sent down from heaven to all who faithfully accept the the same, it follows that such ministerial works were and are ordained of God and that Joseph was the Lord's servant, chosen and authorized of him and was possessed of the proper credentials from heaven as the Lord's servant to introduce and open up the dispensation in which the second advent would occur, and that he was authorized to teach, preach, expound and explain the word and work of the Lord, and to receive and teach such revelations from God as relate to the founding, organizing, teaching and building up the church of God in all its departments, have full authority from God and be found "a wise master builder." The Lord made no mistake when he chose Joseph as his first and chief servant in these latter days, and no one, unless called directly by God, and that, too, in the most unmistakable manner, should attempt to rectify *supposed* errors in the teachings, interpretations and ministerial methods of that "choice seer" of whom the Lord says, "I will make him great in *mine* eyes," and of whom he also says, "And he shall be great like unto Moses."—2 Nephi 2: 2.

In view of all this, it becomes the Saints everywhere to observe the revelations of God in the authorized Doctrine and Covenants and rest assured that "the prophecies and promises which are in them shall all be fulfilled."—Doc. & Cov. 1: 7. When they do this, they will learn that the restoration of the gospel by the hands of an angel and the establishing of the visible church of Christ in this nineteenth century were the first of a series of heavenly harbingers of the second advent of our blessed Lord.

Having lengthened this paper beyond its intended limits, we now, in conclusion, refer our readers to the revelations given through the great Seer Joseph Smith and and found in Doctrine and Covenants, sections 28, 43, 45, 49, 85 and 108.

THE SAINTS' HARMONY.

As early as the April conference of 1871, the ministry began to agitate the matter of having a "Music Book" prepared which should be adapted to the peculiar character of the hymns and chants and songs of the Saints, and the fall conference following authorized its presiding officer, Pres. Joseph Smith, to appoint a committee of seven to compile one. The president therefore selected brethren M. H. Forscutt, Norman W. Smith, and David H. Smith, J. A. Scott, John T. Kinnaman, William Roberts and Phineas Cadwell as said committee, the first named to be its chairman. The committee, with its limited means, began at once its work of procuring and preparing suitable material.

By the authority of the spring conference of 1872, Bro. M. H. Forscutt was appointed to the European mission, from whence he reported to the conference of 1873 that, owing to the demands of the mission on his time and attention the committee had made but little progress in its work, and on his own request, the fall conference of the same year released him from further service on the committee. Bro. Norman W. Smith was then chosen its president and Bro. James McKiernan appointed a member in place of Bro. Forscutt. The fall conference of 1874 released Bro. McKiernan on his request, and Bro. J. V. Roberts was appointed to fill the vacancy, and the September conference of 1875 added Bro. Forscutt to the committee. This committee was released by the October conference of 1876, and Bro. M. H. Forscutt was appointed chairman of another in its stead with power to choose two assistants, and to the spring session the chairman reported he had selected as such brethren Norman W. Smith and John T. Kinnaman. "The Saints' Harmony" was then named as the title of the proposed music book, and it was provided that eight hundred pages be prepared and submitted to the Board of Publication, the latter to decide whether to publish and to give due notice through the HERALD. The spring conference of 1878 instructed that all matter in the hands of the committee be turned over to the Bishop, and the fall session appointed brethren D. H. Bays, T. W. Chatburn and C. M. Wilder a committee to examine what music had been collated and report to the Board of Publication. On their report and recommendation Bro. Sherman I. Smith was added to the committee on music, and conference ordered that the books and documents on music be retained in the hands of said committee. To the fall conference of 1879 the committee reported their work done and ready to be prepared for the printers; and to the April conference of 1888 the Board of Publication reported its readiness to proceed with the printing of the work when prepared for the press. Upon this the report of the Music Editor, Bro. M. H. Forscutt, was read, and on motion the chair appointed brethren G. A. Blakeslee, J. A. Robinson and J. T. Kinnaman a committee on said report, who in due time presented the following:

"We, your committee appointed by your honorable body on music, beg leave to report:

"Having examined some of the manuscript for the proposed "Saints' Harmony" and conferred with the editor, Bro. M. H. Forscutt, we find that he has expended for books and material about $200, which he asks the church to pay him, and further that he is now ready to enter upon the duties of preparing manuscript and of proof-reading of the work, from now until the work is completed, his salary to be $75 per month while the work is being done. It is estimated that it will take six months to complete the work to put the book on sale.

"We recommend that this matter be turned over to the Board of Publication, requesting it to prosecute this work at once to its completion, your committee being in possession of information that the Board of Publication is now ready to proceed with the work.

"And we further recommend that the $200 be paid to the brother, and that the Board of Publication procure his services and set about the work at once."

This report was, on motion, adopted by the conference.

The Board proceeded directly to comply with the above instruction, and the work is now ready for the press, and no effort is being spared to place it in the hands of subscribers at an early time.

A large amount of money has already been expended in procuring the plates and paper for the book, and the Board now urgently requests all who intend to have the book to send for it at once, for the money is needed to pay bills incurred in its publication.

It is a large work, well arranged, will be neatly printed and properly bound, and the price, $2.50 per copy, is as low as they can be afforded.

The Church ordered the book to be provided, instructed the Board to do the work, and the latter now asks that the Church and others interested in it come forward promptly and buy the book, so that the Board shall be reimbursed for moneys expended.

It is confidently expected that the Saints' Harmony will prove to be one of the best works of the kind ever issued, and that it will also do very much to unify, advance and elevate the song service of those who use it.

THE following is from the *Times-Index*, published at San Bernardino, California, in its issue for Friday, May 10th, 1889:

"A dozen boys have within a short time been committed to the Napa insane asylum, whose insanity has been caused by smoking cigarettes. The cigarette habit is producing a great deal of mental imbecility, idiocy and crime. In Oakland an ordinance against the habit has been passed and the police officers arrest any youngster they find smoking cigarettes on the street. Every city in the state should pass and enforce

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the same ordinance. Michigan has taken a stand on this question by passing a state law to the same effect, and all other states should do likewise."

The warning against the use of tobacco, given so early in the history of the church is being very forcibly confirmed by the experiences of society. Strong drink, hot drinks, tobacco, (chewed or smoked), spiced food, excess of meats are all provocative of derangements in the proper conditions of the body, by which diseases are invited to enter and occupy. "Wisdom is justified of her children," says the proverb, and it would seem as if governments are waking to the dangers which threaten the good of the state by practicers of improper habits.

WE take the editorial below from the *Deseret News* of the 14th ultimo and cheerfully give it place in our columns that our readers may see what the Utah Church organ asserts are now the teachings of that society. This is building upon the regularly authorized doctrines and covenants of the church, and is sound in principle, and safe in application if faithfully carried out. It will deeply interest many of our readers to learn that the Utah Church now publicly avows these as their governing principles. This is getting back to "the old paths." There is safety and blessing in it:

"CHURCH LAW AND CIVIL LAW.

"It is not true, as stated by a wilful perverter of 'Mormon' doctrine that: 'The theory of the creed is that if he [a 'Mormon' Apostle or High Priest] is ordained and after that pretends to be moved upon by the Holy Ghost his word can not be doubted by any of lesser authority.' There is nothing in the creed which teaches this, but much which teaches the opposite. It is very evident that the writer who pretends to explain what the 'Mormons' believe does not know anything about their creed, and in addition that he endeavors to falsify even that which he thinks he knows.

"In answer to the question, 'Can any man tell where the church leaves off and the civil law begins with Mormons,' we answer: Yes, every man with common brains who reads for information can tell. The dividing line is sharply drawn in the published doctrines of the church. It is clearly perceived by its members. There is no difficulty in comprehending it if any person desires to do so. The revelations contained in the Doctrine and Covenants, to which allusion has been made, are declared to be simply 'laws to govern the church.' And subjection to 'the powers that be,' embodied in the valid 'laws of the land' and in those who administer them, is enjoined until Christ comes 'whose right it is to reign.'

"The extent of the application of church rules is defined to relate to church fellowship, and the limit of church authority to be excommunication. Every soul is left free to think, believe and act for itself and none are to be 'in bondage one to another' neither is any power of priesthood to be exercised except by persuasion, in meekness, love and charity, by instruction and light to the convincing of the mind.

"The point where 'the church leaves off and the civil law begins with Mormons,' can not be better defined than in the following from the Doctrine and Covenants section 134 [112] 4, 6, 7:

"'We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"'We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man and to his Maker.

"'We believe that rulers, states and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy.'"

"BIG PAY PAY FOR PREACHERS."

THE above is the title of an editorial in a late issue of the Chicago *Times*, and among other good things in it we find the following:

"The example of the primitive Christians is often appealed to. They were humble, illiterate persons, incapable of giving a yearly fortune to the man who showed them the way and the life. Their goods were held in common and the granting of extraordinary fees to those among them who had the gift of exhortation and the authority of the priestly office never entered their simple minds as something necessary to be done.

"It would be well for the modern Christian, either of the pew or the pulpit, seriously to ask himself how much of a Christian he is, anyway. The spirit of the Christian is not lost by any means. When Father Damien devoted himself cheerfully to a living death that he might mitigate the sufferings of repulsive lepers and bring them to a knowledge or at least to the profession of Christ, he realized the Christian ideal. To teach was not his sole mission. Like the Nazarene himself, he worked at the carpenter's bench and he went about doing good. His bishop was not a frequent visitor at his mission. The question of his salary never came up. If he had had $10,000 a year the lepers would be the beneficiaries. Well, he's dead of leprosy—dead with the pale reflection upon his face swollen with a loathsome disease of the pity and the agony of the cross. His heroism will be repeated, but never by a $10,000-a-year man, never by men who are constantly quoting that the laborer is worthy of his hire and looking about for a call with an increase of pay.

"If a preacher persists in affirming himself a Christian, his concern about his salary and his parsonage, his coach and his horses, his wedding fees and his dinners, and his agreeable associates and all that, is strongly at variance with his profession. If, however, he will take formally the ground he takes substantially, that his elcquence, address, and leadership of a congregation of well-to-do people are worth to him all he can get for them, he comes in line with the great *worldly* law of supply and demand. His becomes, like the lawyer's or the doctor's, a secular profession, and he is entitled to make the most of it. But there oughtn't to be any humbuggery or hypocrisy about it."

This is a just rebuke to those who seek to make the ministry a system of "merchandise" in the name of Christ and his holy religion. Christianity, to be what its Author and Exemplar intended, must be builded and abide upon the foundations laid by its founder, as set forth in its authentic records. Christ ordained that his ministers, especiallly those connected with missionary work, should depend very largely for temporal aid upon the special providences promised of the Father, that thereby the Lord might prove the minister, the church, the world—all for whom the servant of Christ should minister—that the knowledge of God and the fact of His special interference in behalf of His servants and His work might be known; also that the servant of the Lord might have frequent special manifestations of the power and loving care of the Lord in providing for his temporal needs by the ministrations of the Saints, or those of the world, wherever that servant should faithfully labor. In this way faith is increased and confirmed; in this way the Lord's servant is kept under constant divine discipline; in this way the Saints and the world are being proved and tried and taught of the Lord; and in this way the world is having "a witness" of the knowledge and integrity and devotion and intelligent zeal of the servants of God and the eternal verity of the gospel of Christ that either seals to eternal life or to present and future condemnation. When a minister of Christ leaves home and its endearments, abandons remunerative business pursuits, seeks the present and future welfare of souls by sacrificing self in respect to ease and pleasure and worldly honor and gain, bears the frowns and contempt and prejudice and opposition of unbelievers, goes truthfully, faithfully forward relying upon and receiving spiritual and temporal help from the Lord, he is indeed "a witness" and a "sign" (Isa. 8:18) for God and his work. Such a minister, exhibiting such faith and such trust in God, is a "living epistle" for Christ and his blessed gospel; and his practical exhibition of his faith and the sustaining grace and providences of God wins souls to Christ and lifts them up into divine life, while at the same time his own soul is feasting and growing and joying in the goodness and power and wisdom of an

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ever present Lord and Master. Such ministers make converts for Christ, and the latter it can be truly said, are indeed Christ's converts, because converted in the manner and under the conditions which heaven has provided and decreed.

To those conversant with the New Testament, it needs no proof that the Lord proposes to sustain and guide and teach and provide for his active ministers in a special manner if needful, and that they were so helped according to His promises. And to those conversant with the sacred books of the Saints in these times there need be no argument that the Lord requires similarly of his ministry now as then. In a revelation to the elders given July, 1830, and found in Doctrine and Covenants 23:7, we find these commands and promises of the Lord: "And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in *the very hour* [if the minister is dutiful, of course] what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern. Amen"

In September, 1832, these words of command and promise were given to those called to travel and preach the gospel:

"And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithall ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that ye have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

"Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry), from this hour, take purse or script, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face; I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up.

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this ye may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me." * * *

"And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

"And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.

"And behold, the high priests shall travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—D. & C. 83:13—16, 18–22.

To this we add what the Lord says concerning those traveling ministers who have families to provide for:

"And, again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know His will concerning you; behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families and support of the church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south; let them ask and they shall receive, knock and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go.

"And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church except he repents and mends his ways."—D. C., sec. 75 pars. 4, 5.

When the traveling ministry move forward in the manner set forth in these texts, they can claim, and will enjoy the promises set forth therein; and when all this is had—obedience to God and the promised blessings—the ministry are indeed "the light of the world;" and that light will convince and convert sinners as no other means can, and when conversion occurs under such conditions, the faith of the converts as well as that of the ministry will stand "in the power of God," and not "in the wisdom of men."

The world needs such ministers and such ministrations. And wherever a faithful soul labors in keeping with these divine requirements, the Lord gives grace and power and good success. Outside these conditions, the ministry have no special promise of help and blessing.

Who is there that will take God at his word and prove him? Some will do it—have done it—and will continue to do it. If this were done by all who are called, there would be less tarrying and fault-finding, and better work and more of it would be done, and thus God and his work would be glorified and souls saved.

If these commands were faithfully carried out and the Lord and his people tested and proved, there would be less trusting in man and vastly more confidence had in the special care of God for his faithful laborers. The minister for Christ needs to live and labor in great nearness to God.

Diogenes said to Alexander the Great, who asked to know how he might show him favor: "Just stand out of my sunlight!" And that should be the sentiment of the active ministry—they should suffer no one to stand in their sunlight and hinder the special favor of God in their work.

EDITORIAL ITEMS.

Subscriptions for the Saints' Harmony are coming in quite freely, and we learn that lists are being made up in the branches for it. The Board of Publication have already expended quite a large sum on the Harmony; hence those who contemplate purchasing it should send in their subscriptions at as early a time as practicable. All interested in good music and a oneness of method—and that method the correct one—throughout the church, are requested to take notice.

Bro. W. J. Plain, of Elmwood, Indian Territory, writes desiring us to state that he had written to Brn. "John Hailey" and "Nunley," but had not received replies.

In a letter dated at Farnsworth, Sanborn county, Dakota, the 7th ult., Mr. S. V. Grey asks that some faithful elder

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call on them and labor, and he seems confident a good work can be done there. A number are now ready to unite with the church by baptism. Those having charge of that field should see to this call soon.

We clip the following from the Worth couty, (Mo.), *Times*, found in the Allendale correspondence: "Elder Stebbins, of Lamoni, Iowa, preached at the Saints' Chapel here last Saturday night and Sunday at 11 o'clock and at night. Mr. Stebbins is highly respected here, and never fails to have a crowded house to hear him preach.

We thank friends for sending us marked copies of leading papers containing valuable articles. Sometimes we use these articles in our columns when we think them available and suitable, and we are always glad to receive even such as we do not use.

In the Wallaceburg (Ontario) *Herald Record* of the 3d ult., there appears a lengthy vindication of the faith of the Saints by Bro. J. H. Tyrrell. The brethren will do best to keep harshness and recrimination in word or manner, entirely out of their work in defense or advocacy of the work Christ has committed to our trust.

EXTRACTS FROM LETTERS.

Bro. Heman C. Smith wrote from Valley Center, San Diego county, California, May 14th:

"Bro. Sydney Wright and I are on a gospel mission through this county. We have reason to believe we have done some good, and hope to do more."

Bro. Frank Lofty writes from Osage City, Kansas, May 20th:

"I have commenced preaching in the United Brethren church in this city, but can not tell how I may succeed until later on."

Bro. E. Day Bennett wrote May 19th, Santa Clara, Dakota:

"The work moves on slowly in this field. Sunday is about the only day one can secure a congregation. All is well."

THE WORST FORM OF IRRELIGION.

COSTLY as their education has been, not one man or woman in a hundred of the liesured classes has acquired, or seem likely to acquire, an insight into the conditions on which society is now held together. The men, perhaps, study politics, for they may belong by tradition to a party; and to politics some add what it is the fashion to call history—for the most part a magnified view of the same party interests. As for women, no one has ever instructed them that it is their duty "to see life steadily, and see it whole." But neither men nor women care for political economy. What the average man does not under- is making money. His aim is by some lucky stroke to become a silver king, railway or cattle king, master of a syndicate, or creator of a "corner." This it is that justifies Von Hartman's description of the nineteenth century as "the most irreligious that ever has been seen;" this, and not the assault upon dogma or the decline of the churces. There is a depth below atheism, below anti-religion, and into it the age has fallen. It is the indifference to every instinct which does not make for wealth.—*Rev. Dr. William Barry, in the April Forum.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The winds with hymns of praise are loud,
Or low with sobs of pain,—
The thunder-organ of the cloud,
The dropping tears of rain."

DISCERNING A CHILD'S SPECIAL NEED OF TRAINING.

In the wise training of children, it is of first importance to know their special need of training. There can be no good shooting until we have something to aim at. Until we know what the disease is, there is little use in trying to cure it.

No quality of a good physician is of more importance than skill in making a diagnosis of a patient's case. If a master-mind in this realm were to pass with positiveness on the disease of every patient, the treatment of that disease would be comparatively easy. A young graduate from a medical school, or a trained nurse, would in most cases be capable of knowing and doing that which was needful in the premises. But until the diagnosis is accurate, the best efforts of the ablest physician are liable to be misdirected, and so to be ineffective for good. As it is with the physician and his patient, so it is with the parent and his child. An accurate diagnosis is an essential pre-requisite to wise and efficient treatment. The diagnosis secured, the matter of treatment is comparatively an easy matter. A parent's diagnosis of his child's case is in the discerning of his child's faults, as preliminary to a process of training for their cure. Until that is secured, there is no hope of intelligent and well-directed treatment.

Yet it is not the easiest thing in the world to say what are a child's peculiar faults, and what is, therefore, that child's peculiar need of training. Many a parent is disturbed by a child's best traits, while he underestimates or overlooks that child's chief failings. And many another parent who knows that his child is full of faults can not say just what they are, or classify them according to their relative prominence, and their power for evil. "That boy's questions will worry my life out. He is always asking questions; and such questions. I can't stand it." This is said by a great many fathers and mothers whose children are full of promise, largely because they are full of questions. But if the boy has a bright mind and positive preferences, and is ready to study or to work untiringly in the line of his own tastes, and in no other line, it does not always occur to his parents that just here—in this reluctance to apply himself in the line of wise expediency rather than of personal fancy—there is a failing which, if not trained out of that boy, will stand as a barrier to his truest manhood, and will make him a second-rate man when he might be a first-rate one; a one-sided man instead of a well-proportioned man. Such a boy is quite likely to be looked upon as one who must be permitted to have his own way, since that way is evidently not a bad way, and he shows unusual power in its direction. So that boy may be left untrained in this particular until he is hopelessly past training, merely because his chief fault is unrecognized by those who could correct it, and who would gladly do so if they saw it in its due proportions.

Careful study and a wise discrimination are needed on a parent's part to ascertain a child's peculiar faults. Each parent would do well to ask himself, or herself, the questions, "What are the special faults of my child? Where is he weakest? In what direction is his greatest strength liable to lead him astray; or when is it most likely to fail him? Which of his faults is most prominent? Which of them is of chief importance for immediate correction?" Such questions as these should be considered at a time favorable to deliberate judgment, when there is least temptation to be influenced by personal feeling, either of preference or dissatisfaction. They should be pondered long and well.

The unfriendly criticisms of neighbors, and the kind suggestions of friends, are not to be despised by a parent in making up an estimate of his child's failings and faults. Rarely is a parent so discerning, so impartial, and so wise, that he can know his child through and through, and be able to weigh the several traits, and perceive the every imperfection and exaggeration of their characters, with unerring accuracy and absolute fairness. A judge is supposed to be disqualified for an impartial hearing of a case in which he has direct personal interest. A physician will not commonly make a disagnosis of his own disorders, lest his fears or hopes should bias his judgment. And even though the parent must decide for himself concerning the interests and the treatment of his own children, he ought to be glad to take into consideration what others think and say of them, while he is making up his mind concerning his duty in the premises. And what is written or said on this subject by competent educators is worthy of attention from every parent who would train his children understandingly. There is little danger that any parent will give too much study to his child's specific needs, or have too many helps to a wise conclusion on that point. There is a great deal of danger that the whole subject will be neglected or undervalued by a parent.

If a parent were explicitly to ask the question of a fair and plain-speaking friend, familiar with that parent's children, and competent to judge them, What do you think is the chief fault—or the most objectionable characteristic—of my son —or danghter? the frank answer to that question would in very many cases be an utter surprise to the parent; the fault or characteristic named not having been suspected by the parent. A child may be so much like the parent just here, that the parent's blindness to his or her own chief fault or lack may forbid the seeing of the child's similar deformity. Or, again, that child may be so totally unlike the parent, that the parent will be unable to appreciate, or even to apprehend, that peculiarity of the child which is apparent to every outside intelligent observer. A child's reticence from deep feeling has often been counted by an over-demonstrative parent as a sign of want of sensitiveness; and so *vice versa*. Parents need help from others, from personal friends whom they can trust to speak with impartiality and kindness, or from the teachers of

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their children, in the gaining of a proper estimate and understanding of their children's characteristics and needs. The parent who does not realize this truth, and act on it, will never do as well as might be done for his or her child. God has given the responsibility of the training of that child to the parent; but he has also laid on that parent the duty of learning, by the aid of all proper means, what are that child's requirements, and how to meet them. A child may be permanently dwarfed or distorted in mental and moral characteristics through his parent's neglect of this duty.—*Sunday School Times.*

SLEEP.

"So He giveth his beloved sleep."—Psa. cxxvii. 2.

He sees when their footsteps falter, when their heart grows weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures,
He giveth his loved ones sleep

Like weary and worn out children, that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose;
So he calls them in from their labors ere the shadows around them creep,
And silently watching o'er them,
He giveth his loved ones sleep.

He giveth it, oh, so gently, as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep;
For with many a soothing promise
He giveth his loved ones sleep.

He giveth it! friends the dearest, can never this boon bestow;
But he touches the drooping eyelids, and placid the features grow;
Their foes may gather about them, and storms may round them sweep,
But guarding them safe from danger,
He giveth his loved ones sleep.

All dread of the distant future, all fears that opprest today,
Like mists that clear in the sunlight, have noiselessly passed away;
Nor call nor clamor can rouse them from slumbers so pure and deep,
For only his voice can reach them
Who giveth his loved ones sleep.

Weep not that their toils are over, weep not that their race is run;
God grant we may rest as calmly when our work, like their, is done!
Till then we would yield with gladness our treasures to him to keep,
And rejoice in the sweet assurance,
He giveth his loved ones sleep.

—Golden Hours.

STEWARTSVILLE, Mo., May 11th.

Dear Sisters:—I felt it my duty to write once more and say that I am still firm in the faith, and have great reason to be thankful for the many blessings I daily receive. The longer I know this work, the more I love it and the more beauties I see in it; and I want to live as becometh a Saint and do all the good I can, and help in my weakness to spread the gospel. I have given away some tracts and one copy of the Voice of Warning, and they are at work. I don't feel that we could get along without the Home Column. I think the church papers are all good.

Ever praying for the welfare of the cause I I love, I remain your sister,

ANN SUMMERFIELD.

SIGEL, Michigan, Apr. 1889.

Dear Herald:—I am a little girl just twelve years old, and as I never sent a birth-day present to the "Column," I will now send a small one. I was baptized a year ago and have not regretted the step I have taken for it is good to be a Saint. If we live faithful we know our reward is sure. Pray for me, dear Saints, that I may have my lamp trimmed and ready for the coming of the Bridegroom. Your sister,

CELESTIA J. MORGAN.

TABERVILLE, Mo., May 10th.

Dear Sisters of the Home Column:—I have not yet subscribed for the *Herald*, but borrow them from the sisters of this branch, and I take such pleasure in reading the Home Column that I feel I should like to add a few lines to it, and tell how I love this work.

I was born and raised in Southern Ohio, where I lived until April, 1885, when we came to South-western Missouri, we bought a farm and located where we now are, and here I first heard the gospel preached by the Latter Day Saints. I was not long in making up my mind that it was the right church for me, and I soon enlisted in the cause.

I was baptized on the 12th day of February, 1888, by brother E. Curtis, and I thank our Heavenly Father that I have lived to see this glorious light shine. It has been to me the happiest part of my life since early childhood. I know this to be the true way to walk in the light of God; and if we will only prove faithful we shall receive all he has promised us. I have received many testimonies of the truth since I came into this work. Of course I have temptations and trials, but I know if we do not bear the cross, we can not wear the crown, for God will have a tried people.

My husband is also a member of the Beorganized Church. We have two pretty little black-eyed girls, smart and interesting, and the greatest desire of my heart is to be able to live a pure and true life, that our Heavenly Father will enable us to walk so as to let our light shine that we may be fit examples to guide these dear little ones in the way in which they should go, that may not depart from the faith when they grow up.

We have preaching here but once each month. Brn. I. N. White and —— Tucker preached for us last week. We had preaching on Sunday, also on Monday, Tuesday and Wednesday evenings, and one was baptized. We have prayer and testimony meetings every Sunday at the brethren and sisters' homes. This is a good neighborhood and we have many friends of our church.

May God bless and be with all who will try to investigate and love the truth, is my prayer in faith. Your sister in Christ,

LIZZIE M. HADLEY.

Preaching, praver and testimony meetings, Sr. Lizzie, but how about the little ones? Is there not material enough for a Sabbath School? Two black-eyed little girls with mother or father anxious for their salvation, the holy Sabbath day, with *Zion's Hope* and Sabbath School Question Books; are these not enough? Are there no others? Are the lambs of the flock being fed with the pure milk of the wordb We must train the child in the way he should go, if we would have him walk in it when old. Don't, we beseech you, suffer the golden days of youth to slip by unimproved, lest you have it to regret, where regrets avail nothing.—ED.

HOME COLUMN MISSIONARY FUND.

Sr. Celesta J. Morgan, Sigel, Mich.....	$ 10
Sr. M. Mansfield, Houlton, Me.....	1 00
Sr. Ann Summerfield, Stewartsville, Mo...	1 00
Sr. Janette Strauss, Portsmouth, Iowa.....	2 50
Sr Ella B. Hayer, Eagle Grove, Iowa.....	1 00
A Sister, Woodford's, Cal.....	50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, May 23rd.

Correspondence.

COAL HILL, Arkansas.

Dear Herald:—I do not agree with one Bro. Robinson—who inferred in his letter that people in Arkansas were not worth saving. I think that some of the smartest people that I ever met are here, and *vice versa*. But I think this would be the easiest field to preach in that can be found anywhere. The field is ripe already for the harvest. Tell the parties that have charge of this mission that they can find a welcome at my house whether they find me doing my duty or not. My place is one quarter mile north of Christian Church of this town. Would be glad to have any of the traveling elders write and call on me.

There are a few Saints at Rogers in Benton County. Among them are Sister Minnie Wickes and Bro. John Moore and wife. At Springdale, Washington county, there is a branch of thirteen. Bro. E. Wildermuth presides at this place, eight members. This is Johnson county, on the Little Rock and Ft. Smith Railroad. At Shark, Yell county, will be found Bro. Rich Worthington and wife. I believe this is all I can do toward helping the missionary till he does something. Pray for the cause. B. H. CASE.

WOODBINE, Iowa, May 21st.

Dear Herald:—Brethren Charles Derry and H. O. Smith have been preaching for us of late to increasing and attentive audiences, and I trust in the near future the Lord will give the increase, which I believe he will do if we live faithful in the discharge of every known duty. This is what I am laboring and praying daily for.

It is my true desire and prayer that each and all Latter Day Saints may strive to live up to their privileges, and then we will see the gospel win its way and many honest in heart be brought into the fold of Christ.

S. B. KIBLER.

BOZEMAN, Montana, May 13th.

Editors Herald:—I take this means of informing the readers of the *Herald* that we are still alive in this part of the world. We are pretty far north, but while it is cold without, there is yet a little of the good old fire within to give activity and life to the body. I feel so grateful to God for the blessings he has bestowed on me of late, that I want to tell my brethren and the world about it: I had a violent attack of inflammatory rheumatism lately. I suffered intense pain, at times almost beyond endurance. On the evening of the 5th I sent for Elder J. E. Reese to administer to me, and, thank God, I was there and then healed.

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I want to say to those that fancy there is no power in this work, that they are mistaken. If they receive no answer from heaven it is because they have no faith. I feel firmer than ever in this work, and hope soon to be able to devote my days to the Lord's service. Then my joy will be complete.

Yours in gospel bonds,

GOMER REESE.

WALLAMBA, N. S. W., April 9th.

Dear Herald:—I have just now laid down the *Herald* after a very pleasant perusal of its columns. It is indeed a spirit-strengthening paper, and one that no adult Saint can afford to do without.

When I read of the noble work being achieved by the elders, who, in the face of vile calumny, are so courageously and zealously battling against a hostile world, my admiration of them develops into ecstasy, particularly when I think of the cause they are advocating, and I feel as if I would like to join them in the battle field, for the harvest indeed is ripe and truly great, but the reapers are few. O, that I had the necessary qualifications to fit me for a faithful and profitable coworker with my brethren in the vineyard of the Lord!

It would certainly, I think, be a good thing if more missionaries could be sent from America into this far off sunny land. We like the Yankees; they can talk so! There are many noble people in the colonies who have never yet heard the glad tidings of the gospel, and who, after hearing must obey. There are many others again, and honest hearts too, many of them, who have been so poisoned against anything like the sound of Mormon, by the circulated slanders of the enemy, that they are now bound down in awful darkness by the cruel chains of prejudice and bigotry, and who in time would break those bands of error and rise triumphant above the cunning of the adversary, if truth were sufficiently promulgated.

Wouldn't the Saints here rejoice if we only heard of two such elders as Brn. Burton and Smith being sent out here to preach?

Brn. Wight and Butterworth are determined to use their talents in such a way as will gain for them the saying, "Well done." They are doing a lion's share, but would it not be grand if they were assisted by a brother such as T. W. Smith? I hope you will not think it selfish if I say that we would like to have Br. T. W. Smith back again. If such be the emanation of a selfish spirit, then I can vouch that many in the church and out of it participate in that selfishness. Br. and Sr. Smith have done a good work during their "too short stay" in Australia, which I trust, time will never efface and for which we have learned to love them.

The branch at Forster is being augmented by an occasional one obeying the gospel. There is quite a number in the district who are convinced, but are afraid of the finger of scorn; others are investigating with a desire to know the truth. And now my appeal to the Saints, not only of Forster, but everywhere, is to endeavor to live in such a manner as will render us strong factors in facilitating the coming into the kingdom of such people as above mentioned. Truly, one of the best persuasions and proofs of the truthfulness of the latter day work we can offer to seekers after Christ, is to show them by our lives that we are Saints in deed, as well as in theory. But how are we to arrive at that standard of perfection unless we assist each other by prayer, words of encouragement, and that brotherly love that should be characteristic of every servant of the Lord?

Br. Wight is now with us in Forster, but intends shortly to go out into a new field, after which he purposes visiting Nambuccra branch, and then we shall have to do without him for a time. However, we ought not to murmur, for we have had a good share of the preaching of the traveling elders, and we have a good staff of officers in the Forster branch.

It is now about nine months since I connected myself with the church, and feel considerably strengthened since then; but alas! too timid and weak yet by a long way in the service of the Lord. Trusting that I shall yet grow stronger in the faith and become a more useful instrument. I pray that the Lord will bless all the honest in heart who from time to time become initiated into the kingdom and open up a way unto all those who are convinced and desirous of obeying the truth; that he may enable us to feel that we must not nullify our teachings by our daily actions; and remember that the "Spirit of the Lord dwelleth not in unholy temples," and that without God's Spirit we are unable to cope with cunning craftiness and powerful attacks of the adversary.

I remain your brother,

R. H. LAUGHLIN.

COLEMAN, Michigan, May 15th.

Br. W. W. Blair:—After the general conference I went to Kansas City and Independence to visit my brethren, about thirty or forty of whom were formerly of Ontario, and chiefly the fruits of my labors in the gospel. We had quite a reunion. The old fire that was kindled thirteen years ago had not died out. Our rejoicing together was great. We felt a portion of that same Spirit we used to have when we were but babes in the church. Some of our brethren who have been a little backward in the past took a fresh start and declared their intentions to do better in the future.

By requst I went to Knob Knoster and preached a few times. Had fair liberty. Five were baptized during my stay, and about the same time I learned that some were baptized in Independence, and four were added to the branch at Kansas City, Kansas. All along the line people are coming into the church.

I arrived at home May 1st. Left everything looking bright in Missouri, the trees in blossom etc., and found the ground white with snow in Michigan. But I hope the people in Missouri will not think we have had winter ever since the snow fell last October. No, we have had good weather between these times, and all the difference I see in these scattering storms of snow early in the Fall and late in the Spring is, down there it is a miserable cold, wet rain and at night a man needs his overcoat, while here the snow that was on the ground on May 1st was all gone before night, and that evening was not so cold as would be in Missouri. But we are a month behind Missouri.

Well, I found my family all well. I remained a few days and planted some potatoes and corn and other garden stuff, then left for Coleman. Ten have been baptized in Coleman in the last three days and others are believing.

I receive many calls for preaching, more than I can fill. I hope the brethren will be patient, and we will be with them as often as we can.

I must say that for the first three days of conference I felt downcast; I thought—pay so much for this hall, just for the Saints to hold conference, and so few outsiders to attend! And Bro. Joseph not here, Oh, this is terrible! I began to think of the past when in some of our districts at conference or two days' meetings, What, is the president of the district not coming? Well, "we might just as well go home!" "We might just as well not have any conference," etc. But the "kingdom is ours," and we must all make up our minds to do our part in the same. And we must all learn to live, and perhaps die without having the prophet or elder by our side. I have returned from the conference with a determination upon my part to do the best I can in spreading the glorious gospel until I hear it said "Well done."

J. J. CORNISH.

INDEPENDENCE, Mo., May 8th.

Dear Herald:—I had the following vision May 4th, 1889, at Holden, Missouri, in the Saints' afternoon meeting during the district conference there. President Luff had appointed Bro. John A. Robinson in charge of the meeting. After the Saints had partaken of the sacrament, the brother in charge made some very appropriate remarks in regard to the duties of the Saints, the success of the meeting, and the blessings of God that we were privileged to enjoy. While he was thus speaking, there was a holy, joyful influence came over the congregation, and my heart was made glad and my soul did rejoice in God my Savior, to know that the restoration of the gospel was indeed a glorious reality. While in this happy condition there appeared before my spiritual vision as follows:

I saw before me a beautiful garden, lovely to behold. It was was nicely laid out and very tastefully arranged. It was filled with beautiful, growing plants, such as I had never before seen. I wondered what all this meant. There seemed to be a personage there (but invisible to me) for the purpose of giving me instruction. He informed me that this garden was mine, and was given to me by the Lord when I united with the church. As he thus spoke I was made to understand what all these plants were. This question came in my mind: What shall the harvest be? to which he answered, "It depends altogether upon you and how you care for the plants, cultivate the soil, and keep the weeds down. You may so neglect it that all will go to waste and the labor you have done be lost; or you may labor so that at harvest time you may reap thirty fold, or you can so labor and care for the plants that you may reap sixty fold; and it is in your power to reap an hundred fold." As he thus informed me of the privileges and agency that I possessed, I became intensely interested, and I walked through the garden with an anxious desire in my heart to reap to the utmost extent. I noticed some of the plants were not as thrifty as I wished they were, and on close observation I saw that the ground had not been worked as carefully as it should have been, and that consequently the ground was getting hard. And I also saw quite a number of stones lying in the garden, and these stones made me feel very sad, for they did not belong in the garden and ought

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not to be there. I could not see where they came from, and why they were there, for they accomplished no good in any wise, but they produced a very sad and grievous effect upon me. At once I found myself upon an elevated place, and I saw many gardens like mine. These gardens represented the souls of persons in the church; the plants represented the christian graces such as love, joy, peace, meekness, virtue, long suffering, brotherly kindness, godliness, etc., etc., and the weeds represented, envy, malice, strife, hatred, uncleanness, wrath, etc., etc. I could understand in regard to all except those stones that I saw lying in the garden, and again I was told to look, and I saw stones being thrown from almost in every direction and falling into all the gardens, and I was informed that these stones represented the evil speaking among God's people. F. C. WARNKY.

GARAFRAXA, Ont., May 20th.

Bro. Blair:—I have never been so much blessed as of late. The Spirit of the Master has indeed been "poured out" in rich spiritual blessings, causing love and union. The sick are being healed, even diseases of long standing being rebuked through the instruction of the Spirit. In connection with Bro. James McClean I have been visiting some of the neighboring branches in the district, and find a desire on the part of the Saints to comply with the law, both temporally and spiritually. Yesterday eve had the pleasure of burying in baptism two aged ladies who bid fair to become prominent in Israel.

JOHN SHIELDS.

KIRTLAND, Ohio, May 9th.

Editors Saints' Herald:—At the urgent request of Bro J. W. Gillen that I visit the Saints of St. Louis and those of Johnson county, Illinois, on my return to the east, and having an inclination so to do, on the evening following the closing of the general conference at St. Joseph I took the C. B. & Q. train via. Hannibal for St. Louis, where I arrived on Sunday morning, the 14th, safely. Nothing of a striking nature occurred on the way except a Missouri "bald knobber," presumably, was polite enough to relieve me of my hat as I quietly rested in a reclining chair under the influence of old Morpheus during the night—bade adieu—forgetting to leave another in its place. After the first impulse of disgust and contempt for such a mean fellow, upon reflection I was consoled in the thought that he left me my head, and as I was in Missouri this speaks volumes. It was just a little uncomfortable, however, to be compelled to appear in St. Louis on Sunday morning when all the stores should be closed, bare headed. The porter was clever enough to loan me a traveling cap, however, about two sizes too small and considerably worn which I donned and with valise in hand started in search of 3129 Caroline street. After a long ride, several enquiries and short walk I arrived at the aforesaid number to be kindly received by Bro. and Sr. Dawson and grandma, having attracted more than ordinary attention on the way. But all is well that ends well, and he is no soldier at all who is not ready to meet emergencies.

There is a warm atmosphere about Bro. Dawson's house for Latter Day Saint ministers which I at once appreciated. Home like! Exchanging cap for one of Bro. Dawson's hats, slightly more becoming, I attended services in the Saints new church in the afternoon and evening. Preached with fair liberty to an attractive and appreciative audience, empathizing especially against thieves. This being my first visit to St. Louis I would not be a competent judge as to the temper and success of the brethren; any way there are witnesses for the truth in St. Louis and evidences of earnestness and devotion to the cause. Excellent judgment has been exhibited in the building of their new chapel—"making haste to go slow"—keeping it in easy control of the branch financially. This is a good example. Bro. James W. Gillen and co-workers bear rather enviable reputations among the Saints and friends. Good.

On Monday Sr. Dawson accompanied me to the business portion of the city, pointed out some of its prominent attractions and directed me to a proper hat store. I purchased a hat. $3.50 out, besides one worth $4.00, and among the best I ever wore—conference hat—gone to adorn the head of a "bald knobber" or "hat grabber," and yet it is thought that ministers never have any ups and downs in the world. The dollar handed me the day previous by a good brother not letting his left hand know what his right hand did, whose name I did not get, and whose contributions the Bishop may never hear of, went into the new hat also. His kindness is duly appreciated. In the afternoon I was put in charge of Sr. Patience Cook for the remainder of the day and Tuesday, to make calls and see the attractions of the city. We called on a number of the brethren to be kindly received, and spent the time profitably and pleasantly. I failed to get the names down at the time and can not furnish them from memory, but their kindness is appreciated all the same.

On Tuesday Sr. Cook following her own tasts and inclinations as to the most delightful parts of the ciiy, girl like, led the way to the parks and flower gardens. The day was bright and beautiful and the scenery pleasing and attractive. Buds, flowers, birds, butterflies, toiling men and growing plants; trees and shrubs of various kinds and climate, long walks and green landscapes, with the large reservoir that supplies the city with water daily were among the attractive things seen and studied. This was our holiday. It is said, "The eye is not satisfied with seeing, nor the ear filled with hearing." But long walks and intense interest, however attractive and beautiful the view, bring weary limbs and a longing for a luncheon and a couch. St. Louis with all its magnificence has not that sleek appearance and business snap apparent in eastern cities. I was agreeably impressed with the good taste and sense of my young guide, as she only had pleasant words and compliments for her brothers and sisters in the faith, and expressed esteem for those who labor for them in word and doctrine. May her virtues continue to shine as the years go by.

Early on Wednesday the 17th, Bro. Dawson accompanied me to the Union Depot and I took the Cairo short line for Tunnel Hill, Illinois. The day was warm and beautiful. The fruit trees along the way were in full bloom, the forests green with foliage, variegated with redbud and dogwood blossoms as of yore, the meadows verdant and growing, the young clover struggling hard in places to hide the yellow clay from view, and the wheat fields presented a rich and luxuriant growth—said to be as fine as was ever seen in that country. This was my return to "Egypt" after a lapse of twenty-seven years. At noon we were at Carbondale in the coal fields recently developed. About 2 p. m. Marion was reached. Here is where I spent a term at school when a boy, at a time when it was thought to be nonprogressive for country and city boys to be on good terms. I belonged to the former class. The town boys with overwhelming numbers were frequently looking for me and a boy by the name of Caleb Cain and my two older brothers (for short, Frank and Jack) and they usually found us there. Hive Cunningham and Ben Mulkey were especially pugilistic, and we used to take a train almost daily, on the street or in the school room when the old fogy teacher's back was turned. The old town stands there yet looking precisely like itself, and no striking improvement save a rail way has been put through. What was worse the grown people would encourage those practices among the boys and hiss them on.

Night found me at Tunnel Hill. Stayed over with cousin Columbus Webb. Received some points as to the way and started out into the old neighborhood of birth and early life—five miles distant. Here and round about reside a large number of relatives and brethren too numerous to mention. At an early day the gospel found its way here and was received by my father, his brother, and others who became its defenders. It has had opposition all these years but the good seed remains and the leaven works. Uncle Andrew Kelley resides here, one of two of the surviving brothers of the old famity. He is known for his sterling manhood, industry and strict honesty. He has a large family of fine repute—all in the faith. Whatever course may be pursued by the younger generations they can point with pride to a worthy ancestry. Their word was as good as a bank account, but unfortunately were all poor. By the way, can a man begin at the stump of things and soon achieve a fortune by an honest course in an honest way? But this was a poor country to begin in.

The Saints have a church building and a large number of communicants here. Among the chief supporters are Elisha and Daniel Webb, old schoolmates, Thomas Kelley, Richard and Joseph Smith with a large number of relatives and friends. They hold their meetings regularly. I preached for them two Sabbaths and two Saturday evenings with fair liberty and encouraged by large audiences. What a world of young people! It is encouraging to be able to draw, but I incline to the opinion that it was my father's good record that brought out the crowd here. It is said that "A wise son makes a glad father," and it is equally true that a reputable father cheers the heart of a son. The good seed of the kingdom is firmly planted in the hearts of many in this community, both old and young, and under more favorable circumstances and surroundings would shine out to better advantage. May they hold on to the good, and with opportunity scatter into distant fields. Just a few miles from the Saints chapel at Evergreen, in a little log cabin on the hill, is the place where the writer began his career on the planet called Earth. Of course the little spot was viewed with interest by me as memories of the past crowded in upon the mind. Birth and death, the beginning and the end of man in this probation, become points of interest to every one. The house was gone but the ground on which it stood remains. No

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one could get away with that. The same tree stands by the wet weather spring from which we used water which coursed down the rocky way. Other marks of identity still remain. This was a good place to see how far back memory would go. I mentioned a circumstance to my cousin, older than myself, that I rembered very distinctly and which she also remembered, and on computing the time and distance back found that I was about two years old. I thought this was pretty good considering that I was born on the first day of April. The occurence was at corn planting. I had been cautioned not to touch the vessel containing the seed corn, and it was placed where it was thought to be out of my reach. When the parties who were planting had made their round that vessel was upside down and the corn on the ground. No one had been there but me and of course I was the main point of attack. Warm words and warmer applications placed on various parts in order to shape me up for the future made such an impression that I have never forgotten it. All of that ado just because I developed early a precocity to look into things. But I got a tremendous set back that day. A year later we moved a mile and a half distance. There stands the old house on the old homestead yet. When about four years old I was out in the "clearing" near the house with my father. He was felling trees and piling brush but chanced to lay the ax down and stepped away a short distance when an impulse seized me to try to be a man, and I raised the big sharp ax as high as I could and when it came down it took off the end of my left big toe. The blood streamed for twelve or fifteen inches. Father's attention was soon attracted and he came and carried me to the house. I was the center of attention and received general sympathy from all present untll I was easy and began to enjoy myself pretty well, when my two older brothers struck up:

"Joe cut off his big toe,
And hung it up to dry;
All the girls began to laugh,
But Joe began to cry."

This was too much, adding insult to injury, and I was ready to carry the war into Africa at once. These samples of interesting incidents in my early life will doubtless suffice for the present and I will await bids for a full and complete biography.

I made it my home at cousin E. Webb's and was kindly and pleasantly cared for by himself and his excellent wife and family. Indeed all of the relatives, neighbors and Saints showed me marked kindness and respect for which I return sincere thanks. May they continue to be worthy and commendable Saints, which is the highest attainment that can be reached by man, that I know anything about.

Monday the 29th I left Tunnel Hill for home. Arrived in Coldwater, Michigan, at two P. M. on the 30th, and found Brn. George Corless, E. Whaley and C. Scott in waiting for Brn. F. M. Sheehy, Richard Evans and W. J. Smith, who were expected on the same train. Meetings had been announced for those expected, but they did not come. I filled appointments on Tuesday and Wednesday evenings with good audiences in attendance.

It is like going home to call to see the Saints at Coldwater. Then it was pleasant to be in the presence of my old associate and co-laborer, Bro. C. Scott. May his shadow never grow less!

I was sorry to learn that a personal friend and a staunch supporter of the faith, Bro. William Lockerby was quite ill. I found him about, but his condition is critical. May he recover soon.

May the 5th I divided the time with Bro. M. H. Bond at Kirtland, Ohio, he preaching in the morning, and I in the evening, with good audiences in attendance. Home folks, Saints and people in community are well. Bright warm days have come, and buds, flowers, green grasses and singing birds indicate that spring is here.

Busily, W. H. KELLEY.

NORTH FORSTER, Australia, April 7th.

Editors Herald:—We are not slumbering in this part of the Lord's vineyard. Although we have not been communicating with the *Herald*, yet we feel a gratitude to our heavenly Master for the fulness of the gospel brought by Brn. J. F. Burton and T. W. Smith and others. May God be with them to the end. Our branch was organized in 1886, by Elder J. F. Burton. We then numbered twenty-six, but we can now count fifty, so you see, dear brethren, that the Lord is working with his people. Although we are young in the gospel of Christ, we can say that we know that it is of God, and that the signs follow the faithful. For, speaking of myself, I have seen some of God's love and power. I was called to administer to a brother Argent, of the Nambuccca branch, who was paralyzed in his limbs. I received a letter from him some time after, and this is what he says: "I feel a great deal better since you administered to me. I am able to walk and do a little work now, and I know it was by the power of God that I was healed, and I feel thankful."

We all felt the parting hour very much when Br. and Sr. Smith took their departure from Forster. But we feel to say, God's will be done, not ours; knowing that it was for the best to the work of the Lord. However, it was not long before we were again blessed by having Br. and Sr. Wight with us. They are doing a good work for the Lord. May His Spirit be with them, for we need good, faithful and spiritual men.

Australia is a large and hard field, and the harvest is ripe. So, dear Saints, remember us in your prayers that the Lord may fit and qualify the young ministry of Australia, that they may stand in their lot and fill their office and calling as faithful men of God. For the Lord demands faithful men—a sluggard will he not uphold. We need a good few just such men as Brn. T. W. Smth, Burton, Wight and all the rest that I have heard preach the latter day faith. The Lord is remembering Zion, for the set time for her favor has come. He is giving signs in all parts of the earth. In a letter received from Sweden, written by my father, it says that a great fire took place in that land recently, and burned many cities to the ground, and left thousands of people homeless; also in Australia we had a great hailstorm during last year, destroying the crops. So the Lord is leaving his testimony upon all the continents of the earth that the people may know the time is come. Let us be ready when the Lord shall call, that we may be saved with all the happy ones of Zion.

Your humble servant,

CHARLES A. LOVING.

ADDRESSES.

E. C. Briggs, Shenandoah, Iowa.

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Communications.

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THE WITNESS OF THE SPIRIT.

DEAR HERALD:—The Savior said, "Marvel not that I said unto thee, Ye must be born again." This saying has caused not only Nicodemus to marvel, but many others have queried in this age of the world, and doubtless in other ages where they had access to this declaration. "Ye must be born again," suggests to the mind, as shown by the question of Nicodemus, the first birth; and the natural man wonders how a second birth can take place. The interrogator of Jesus wondered, which Jesus perceving, informed him of the nature of the birth, and the mode of the same, that he had reference to. He says, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God. That which is born of flesh, is flesh, and that which is born of the Spirit, is spirit." Then comes this text, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one who is born of the Spirit."

It seems to the writer, by these scriptures, that the Savior wished to convey to the mind of Nicodemus that man was of a dual nature, and that both natures had to be born, one of water and the other of the Spirit. The spirit was to be born of the Spirit, and the body of water. The birth of water (or being brought forth out of the water) we can see performed before our eyes when a candidate is immersed, and comes out of the water, and knows from whence he came, and whither he tends, but the birth of the Spirit we can not see, neither do we know its origin, or destination. The sacred writer says, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32:8. Paul says, "For what man knoweth the things of a man, save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God." We perceive then that it is the spiritual part of man which has understanding, which knows, and this is proven by experience, that when the spirit leaves the body, the body is dead; as James says, "The body without the spirit is dead." The dead body has eyes, but sees not; it hath ears but it hears not; mouth but is dumb; brains but they have lost their power to act;—the living, thinking, acting, entity, is gone. The sacred writers, speaking of man, sometimes refer to the spirit in man, as man; sometimes to the body as man; as Paul speaks about the inner and the outward man, and Job speaks about man that is born of woman, and asks, "If [that] man die shall he live

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again?" (Job 14) but the whole man is spoken of in the text.

The writer can readily conceive why the birth of the Spirit should take place, viz.: that we should partake of the divine nature and thus become the children of God, but he has often queried why a person should be baptized, or born of water, but never came to the conclusion to reject it so long as he believed the scriptures; for it is there declared to be commanded of God, and he has always considered that God the Creator had the right to command the creature, and that all His commands are essential to salvation. In this inquisitiveness we perceive that we do not degenerate from our common parent, Adam, for it is written, (Inspired Translation): "And our father Adam spake unto the Lord and said, Why is it that men must repent and be baptized in water?" Here is the father of all the inhabitants of the earth asking a very pertinent question of the Lord that not only affected him and his immediate posterity, but all of his posterity to the end of time, for all are on a common level under the effects of the fall. The Lord condescends to answer him, and after first making known unto him that through the atonement made by the Son of God, the original sin was cancelled, making his children as well as himself free from blame in that transaction, he proceeds to answer the question, saying: "Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts and they taste the bitter, that they may know how to prize the good. And it is given them to know good from evil; wherefore they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that *all men every where* must repent or they can in no wise enter the kingdom of God. For no unclean thing can dwell in his presence; for in the language of Adam, Man of Holiness is his name; and the name of the Only Begotten is the Son of Man, even Jesus Christ, a righteous judge who shall come in the meridian of time. Therefore I give unto you a commandment to teach these things freely unto your children, saying that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit which I have made, and so became of dust a living soul; even so ye must be born again into the kingdom of heaven, of water and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. Therefore it is given to abide in you, the record of heaven, the Comforter, the peacable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment. And now behold I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time."

Reader, we have here the Lord's answer not only to Adam's question, but the plan of salvation is given in full, for the Lord declares, "This is the plan of salvation to all men," etc. He commands that these things shall be taught to Adam's posterity freely,—"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water and by blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and the Spirit and be cleansed by the blood of mine Only Begotten." etc.

From the foregoing the writer deducts the following: That inasmuch as the first birth was the result of the creative power of God, and that those born of that power were the children of God (all infants through the atonement of Christ are whole from the foundation of the world, and born also by that power, are entitled to be called the children of God; the Savior seemed to endorse the same in his language, "For of such is the kingdom of heaven") but through transgression died, or ceased to be the children of God, as all their children do when they grow up and allow sin to conceive in their hearts and lead them to sin or rebel against their Creator, even so there is a necessity of being born again, and by that same power, even of God, in order to be entitled to the relationship of children of God. The manner or mode that God hath appointed for this birth to take place, if executed according to his command, must accomplish the desired end. The Lord said unto our common parent, "Ye must be born again into the kingdom of heaven, of water and of the Spirit, and cleansed by the blood of mine Only Begotten." Jesus said he came not to do his own will, but the will of the Father who sent him, and he consequently declared the same as his Father did in the beginning, "Except a man be born of water and of the Spirit he can not enter the kingdom of heaven," and, "God so loved the world that he gave his Only Begotten Son that whosoever believeth on him should not perish but have everlasting life;" and thus the Father meant that this should be the plan of salvation to all men. To be born of God a second time, his power must be exercised. It matters not whether God acts immediately himself, or delegates that power to man to officiate in the premises, the result is the same. It is stated in the first chapter of Hebrews, second verse, that God delegated his power to his Son to create the worlds; by which we understand all pertaining to those worlds, which would include the creation of man. Christ delegated his power or authority to men: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and he declares that he received his authority from the Father, for the Father had sent him. So that when the disciples officiated in the birth of water, or baptism, it was just the same as though God himself performed the work. We perceive how strictly the Son teaches in the meridian of of time what his Father taught in the beginning. The Son says, "Go teach all nations;" the Father says, "Teach unto your children freely that they must repent." When the Savior commenced preaching he said, "Repent for the kingdom of heaven is at hand," and commanded his disciples to do the same. The prerogative to baptize with the Holy Ghost, according to John, belonged to Christ. He says, "I indeed baptize you with water . . . but he [Christ] shall baptize you with the Holy Ghost and with fire;" and yet according to the New Testament history, he would not perform his part of this birth until a certain rite or ordinance was attended to, viz., the laying on of hands by those authorized of him to act in the same. Witness when Philip had been preaching at Samaria and had baptized some by water, but they did not receive the Holy Ghost until Peter and John, sent from Jerusalem for the express purpose, had laid their hands on and prayed for them, (Acts 8th chapter). Also when Saul had been led to Damascus blind, Ananias being sent to him by Christ went, "And putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."—Acts 9th chapter. Also in the 19th chapter of Acts we have an account of certain disciples who, having been deceived by some one not having authority from God so that they were baptized by them, being undeceived by Paul, who taught them the way of God as it is in Christ Jesus, they were baptized in the name of the Lord Jesus; "And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Professing to be authorized of God by the revelation of his will to them, the Church of Jesus Christ of Latter Day Saints preach the same means of adoption into the kingdom of heaven in this the dispensation of the fulness of times, as did the Father in the beginning, and the Son in the meridian of time, We declare that, according to the Scriptures, and the revelations of God to us in these last days, there is no other way, that there is no other name given whereby they can be saved, but the name of Jesus Christ. Name, signifies authority to act, and no man can officiate in the ordinances of the house of God, except the Lord has authorized him to act; if he does, that which is performed maketh not a child of God, therefore is not entitled to the heirship of a son of God.

All doctrine that claims to come from God, can be tested by the rule that Jesus gave: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." How shall we know that we are the children of God, after performing all that you have been writing about? the reader may

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reasonably inquire. Paul answers this question directly in Romans 8: 15, 16: "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth with our spirits that we are the children of God." If the Spirit itself beareth witness, it is not received second hand, we receive it direct, and being that power which "Searcheth all things, yea, the deep things of God," as Paul declares in 1 Corinthians, 2d chapter, it knoweth that whereof it testifies, and being the great witness of God to testify of Him, and of His Son, Jesus Christ, whatsoever it testifies is the truth, for it is the "Spirit of truth." We have seen that the Father declared unto Adam that this Comforter, or Spirit of truth, quickeneth, maketh alive, and knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment. The Savior declared it would "teach all things," etc., and Paul says, as before quoted, "The things of God knoweth no man, but the Spirit of God," "for the Spirit searcheth all things, yea, the deep things of God."

We see by these Scriptures not only the fice work of the Spirit in its extensive capacity, but that it is the agency by, and through which we know the things of God. John in his 1st epistle, 5th chapter, speaking of this great witness says: "And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, the water and the blood, and these three agree in one." We see that the matchless "three" bear record in heaven, but one of the three bears witness on earth, with the water and the blood. What does it bear witness to? Paul says it bears witness with our spirits that we are the children of God. But without the witness of the water, and the blood, it could not witness to that fact, for, "By the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified" or made clean from sin; and this being the case, the Spirit beareth record in heaven. And there is a record kept there called the "Lamb's Book of Life," and in it are recorded the names of those who are born of God, accepted of both the Father and the Son, and this acceptance is made known unto those who are born of God, by that one of the three that beareth witness on earth.

John says: "If we receive the witness of men the witness of God is greater," etc. Truly is the witness of God greater than men, even as the heavens are higher than the earth, so are his ways above our ways, and his thoughts above our thoughts. If we do the will of God, we are entitled to know of the doctrine, not guess, not be contented with an undefinable impression, but a certain definite knowledge, and each child of God that receives this knowledge can not bestow it upon his fellow man; he can only bear testimony to him of its reception, for "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him, neither can he know them, because they are spiritually discerned."—1 Cor. 2: 14.

The Holy Spirit, according to the Scriptures, has several ways of making known unto God's children their acceptance with him. The apostle in the 12th chapter of 1st Corinthians enumerates these ways as follows: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ve were Gentiles, carried away unto these dumb idols, even as ye were led. [Were in an unregenerate state.] Wherefore, I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to anther prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles," etc., etc.

The apostle goes on and illustrates the body, or Church of Christ, by a perfect human body, and says that one member of that body can not say to another, "I have no need of thee," but reasons that all the members are necessary to accomplish the object of its creation, and says: "So also is the body of Christ;" so that we perceive that the apostle argues that the members of the body of Christ could not say one to another, "We have no need of thee," not even to the weakest, or most uncomely member, and winds up with saying, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

We see here that the apostle, in summing up his reasoning about the members of the body or Church of Christ, says that God who set the members of the human body in it as it hath pleased him, also set the members in the body of Christ as it pleased him, each one possessing the gifts that the Spirit divided to them as he would, to some the apostolic gift, some the prophetic, some to teach, some to work miracles, some the gifts of healing, etc., etc. If we ask Bro. Paul what God caused this organization to be established for, he will answer, as he did the Ephesians in the 4th chapter of his epistle to them: "'And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints, [body or people of God] for the work of the ministry, for the edifying of the body of Christ."

The saints were imperfect in those days, as is proven by the quotation under consideration, as well as by the Savior's exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and by the exhortation of Paul, on another occasion: "Let us go on unto perfection;" hence the body or church of Christ was necessary then.

The work of the ministry was necessary, for the gospel was to be preached in all the world. The edifying of the body of Christ, the building up, strengthening, encouraging and establishing the people of God, so liable to temptations and trials from the foes of God and man, was very necessary. "O yes," say our religious contemporaries, "they were necessary then, but not so now."

If that church organization is not necessary now, then the condition of the world must have changed, Adam's posterity must have ceased to be under the effects of the fall, those claiming to be the people of God must be perfected, God must have changed the church organization, and the plan of salvation is consequently changed. What a dilemma, friend reader, those who take this position place themselves in!

There is not a sin in all the black catalogue, but what human nature is guilty of committing now, as well as then. Professed churches of God are far from being perfect; instead of being united, they are divided in church organization and doctrine; instead of trying to edify and build up, they are trying to tear down. They profess that the work of the ministry is necessary to be performed, and yet deny the necessity of the inspiration of God, and say God has not spoken from the heavens for upwards of eighteen centuries! They by this position virtually say they are not called of God to act in his name, and that they carry on things (although professedly in the name of the Lord,) by man's wisdom; called, qualified and sent forth of man. "For what man knoweth the things of a man save the spirit of man that is in him: even so the things of God knoweth no man but the Spirit of God."—1 Cor. 2.

If the things of God are not known by man, but only by the Spirit of God, and that Spirit is prohibited from making them known, no matter from what cause, the writer in all seriousness asks how those that deny inspiration, or direct revelation from God in these days, can know the things of God, can know that they are called of God, that their preaching is acceptable to him? or how can their converts know that they are children of God?

The great hue and cry is raised by professed Christians in this age of the world against the Church of Jesus Christ of Latter Day Saints, because we teach that God does reveal his will to his people now, as anciently. Do they realize that all progress in human education is done by that very principle—the principle of revelation? The apostle so understood it, hence the expression "For what man knoweth the

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things of a man, save the spirit of man that is in him."

If the spirit of man, as we have seen, is the thinking, knowing, intelligent part of man, knows of anything that his fellow-man does not, how is that fellow-man to know it unless the one in possession of the secret makes it known, or reveals it to him? The world could not get along without this principle of revelation. The child, or the man goes to school to learn that which he does not know, to have something revealed to him (whether it be the alphabet, or the most abstruse problem in mathematics,) by those who are capable of imparting the required knowledge, and this knowledge imparted is a revelation.

The artist, merchant, mechanic, etc., all serve an apprenticeship of longer or shorter duration, to be instructed, or to have the mysteries of the profession which they have chosen to follow revealed to them; and so might we go on illustrating the necessity of this great principle in all our worldly affairs. Where then the consistency of making such a bugaboo of the necessity of revelation in spiritual things, or that which relates to that life which is as superior to this, as eternity is to three-score and ten years.

Paul, understanding that man was so much in need of this principle in order to know how to proceed in things pertaining to this life, knew also that those helpless beings would certainly need it to operate in making known unto them the things of God, or those things so necessary to know to fit them for eternal life; for "No man knoweth the things of God, but the Spirit of God," consequently the Spirit will have to reveal them to him if he gets to know them at all. But before they are revealed to him (or that he knows of the doctrine) he will have to do the Father's will, and that, we have seen, is to repent of his sins against God, and be born of water and of the Spirit, and be cleansed by the blood of Jesus Christ.

Then he is made clean from sin, the old man of sin is dead, a new creature, a son of God is born; old things have passed away, and all things become new; he receives of the Spirit of God that bears witness to him that he is a child of God, heir of God, and joint heir with Jesus Christ. Becoming a child of God, he enjoys the great favor of being led by the Spirit of God; "For," says the apostle, "as many as are led by the Spirit of God, they are the sons of God;" and if led by that Spirit that knoweth all things, and teacheth all things that are of God, there is no danger of falling into error. It is only when men depart from the teachings of that Spirit, seeking to become a law unto themselves, that there is danger of being led into error and lose their own souls.

That there has been a great departure from the teachings of that Spirit, is made manifest in the rejection of its teachings by those who profess to be the people of God as represented in the so called orthodox churches of to-day. When men tell us that the organization by God of the many members of his church into one body, each with their spiritual gift divided to them as the Spirit would are no longer necessary, they deny the Scriptures which were given by the inspiration of God, which testify that he is unchangeable, without the shadow of turning, is no respecter of persons; and virtually assert to the contrary, that he has changed the organization of His church, has changed the mode (gospel) of being inducted into it, and left those organizations, styled the Churches of God, (plural), to be guided by men instead of the Spirit of God; and oh! inconsistency, they tell us these things and assert that God has not spoken to men, neither by his own voice, nor by his Spirit, nor by angelic ministration for lo, these eighteen hundred years. Query: How do they know it if God has not made it known to them? They have acted consistently in one thing, that is, having changed the organization of the Church or Kingdom of God, they have changed the gospel of Christ, and consequently it is not the gospel of the kingdom, and being not the gospel of the kingdom, is not the gospel that Jesus said should be preached in all the world for a witness before the end should come, but may be one adapted to their organization. In this there is a show of consistency. They have acted consistently in denying that God has not communicated anything to man for the above length of time, in preaching for the gospel that which never came from him, and he not having given them authority to preach in his name, they preach by self-constituted authority, a man-made gospel. If they deny its being a man-made gospel, they have only another doctrine to fall back on, and that is the "doctrine of devils," for there are only three doctrines spoken of in Scripture. "The doctrine of Christ," "doctrines of men," and "doctrines of devils," and the doctrine of the devil has always been contradictory, or in direct opposition to that of God, as for instance, in the garden of Eden God said: "In the day thou eatest thereof thou shalt surely die." The evil one said: "In the day thou eatest thereof thou shalt not surely die." There was only a little word's difference, "not," but it comprehended a great deal—an opposition to the teaching of God.

When Jesus Christ sent his disciples forth saying, "Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved," etc., etc., (Mark 16), and men tell us that baptism is not a saving ordinance, we are led to enquire whose doctrine do those men teach? When Jesus has said it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and again: "Teach them to observe all things whatsoever I have commanded you," etc., and men tell us that any of his commandments are non-essential, we ask again, whose doctrine do they teach? Having seen that Jesus, who came to do the will of his Father, had respect to that will when he found it written in God's word, and told the tempter so, that man must "live by every word that proceedeth out of the mouth of God," and was so particular as to command his disciples to teach all to whom they were sent (all the world) to "observe all things" that he had commanded them, and that Paul, an apostle of Christ, said in Hebrews six, in enumerating the principles of the doctrine of Christ that "the laying on of hands" was one of them, and reading in Acts 19 an account of his practicing that ordinance, that those whom he had baptized in water might receive the Holy Ghost, receiving the endorsement of God as manifested in the candidates receiving the gift of tongues and prophecy, and the disciples at Jerusalem sending Peter and John to Samaria to officiate in the ordinance of the "laying on of hands" that those Samaritans who had been baptized in water by Philip, and had much joy before they received the Holy Ghost, might receive the baptism of the Spirit, and greater joy in the acknowledgement of heaven to them, of their adoption into the family of God, and men professing to teach the doctrine of Christ, and entirely ignoring that ordinance, we ask, whose doctrine are they teaching? When Peter, commissioned by his Lord to preach the gospel, did so on the Pentecostal day, (Acts 2), and in answering the enquiry of those convicted ones of what they should do, said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc., and men say that baptism is not for the remission of sins," but is an outward sign of an inward and spiritual grace, we are led again to ask, whose doctrine are they preaching? One of the greatest evidences in proof of the necessity of the guidance of the Holy Spirit, is in the contention and division, multiplied division in the so called Churches of God; for if instructed and guided by the one great Teacher, such things would not obtain, for it being the Spirit of Truth would not contradict itself, and therefore would teach the same doctrine for the doctrine of Christ all the time. John and his epistle to the "elect lady" says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine [of Christ] receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds."

We perceive, kind reader, that those who transgress, depart from or abide not in the doctrine of Christ can claim no relationship with God, they have not God, are not heirs of God, and can not have any claim on that inheritance which is to be parcelled out to all God's faithful children when "The meek shall inherit the earth," when "Every man shall sit under his own vine and fig tree," etc., the title of which can not be disputed, much less wrested from them, for it will come from him who has redeemed and purchased it by his blood, who will reign over all the earth; for "his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." But on the contrary, all

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who abide in the doctrine of Christ will have the Father and the Son—have God for their Father, Jesus Christ—as our elder brother, be heirs of God and joint heirs with Jesus Christ. And in that is comprehended the highest reward that God, the possessor of all things, is able to give—eternal life, or life with the eternal God. The deeds of those who abide not in the doctrine of Christ are by the apostle accused of being evil, and we are not allowed to bid them Godspeed in such, lest we come under condemnation. The reason that we would come under condemnation for aiding and they for teaching other than the doctrine of Christ, is very plain to the writer. The doctrine of Christ was established for the salvation of fallen man, by Infinite wisdom, who has the disposition of that salvation, and who hath said: "Though heaven and earth shall pass away, my word shall not pass away until all shall be fulfilled;" and hath said, upon certain conditions will I bestow eternal life, therefore, they who teach salvation upon any other terms are deceiving the people, leading them astray, and causing them to lose that salvation appointed of God to all who obey him. And though they may do it ignorantly, yet their deeds have an evil tendency, and when they do it knowingly, their deeds are to be the more condemned.

Our opponents tell us that "The Bible is a sufficient guide," meaning by this that there is no necessity for present revelation from God. That assertion seems to the writer to be paradoxical. Taking the Bible as a guide as we have shown, it teaches us to expect present revelation, not only that we may detect error when presented to us by our fellow men, but that we may know the things of God when presented to us. We have quoted, "Even so the things of God knoweth no man, but the Spirit of God." The following verse says: "Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God." If our Christian friends had received that Spirit by which we know the things of God, they would never say this command of God is not a saving ordinance, that it is non-essential that man can be saved by faith, when that guide they profess to go by says to the contrary. If they had received that Spirit which guides into all truth they would never have rejected the church that God had established, setting the members in it as it pleased him, which members compose the one body of Christ, and have set up upwards of a thousand different bodies, each claiming to be that body, when that guide spoken of (Bible) says: "For by one Spirit are we baptized into one body." —1 Cor. 12. And instead of being guided by the Bible which says: "There is one Lord, one faith, and one baptism," it is evident that darkness, doubt, guess so, hope so, has been their guide. Their minds have been darkened, and having no claim on that Holy Spirit, and denying the necessity of its help to give them a knowledge of the things of God, they have followed the dictates of their own spirits, or some other one, and thus spiritual "darkness covers the earth." And this condition of things abundantly proves the position of the Church of Jesus Christ of Latter Day Saints, which claims that there has been a departure from the ancient faith, and consequently a necessity of restoration.

We wish to examine briefly, before closing this article, the quotation just referred to: "Now we have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God." By this language we understand that the Holy Spirit is to abide with us, as the Father said in the beginning, and the Son in the meridian of time, and one of the purposes of its abiding with us is, that we may "know the things that are freely given us of God."

We have seen that when Jesus ascended on high, "He led captivity captive, and gave gifts unto men;" "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." —Ephesians 4th chapter; and we have seen that the Spirit divided several other gifts unto the members of the body of Christ. Here then are some of the gifts, given to to the members of Christ's body; and that Spirit we have received is the one that has given them and can certainly testify to its own work. It can certainly testify to the calling of an apostle of God, if one comes to us professing to be called of him to that holy calling.

If a prophet should come to us in the name of the Lord, that Spirit with us could certainly testify whether he had called him or not, and in the exercise of any gift by any of the members, if we so live as to keep that Spirit as a constant companion, we can know whether they be of God, or not, and be able to detect all spurious ones that come from beneath, and need not fear the power of men or devils, for God will take care of his own work, and of all who serve him. And oh, how rich is the condition of the children of God, having both the Father and the Son! Can they desire any more? If they do, can they obtain any more? for the Creator of all things is possessor of all things, and the apostle says that with his Son he will freely give us all things, of course if we continue faithful to the end.

We must *abide* in the doctrine, not run for a season, and then turn from it. We must fight the good fight of faith like unto our brother Paul, and finish our course with joy, to be entitled to the crown; we must be willing to suffer with him, if we expect to reign with him. "For now we see throgh a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known." The unregenerate have no claim to this reign, for "the carnal mind is enmity against God." "Marvel not that I said unto thee, ye must be born again."

E. STAFFORD.

LAMONI, Iowa, February 2d, 1887.

C. R. Duncan, Box 70, Blue Rapids, Marshall Co., Kan.
J. H. Lake, Kirtland, Lake co., Ohio.
Willard J. Smith, Box 153, Buchanan, Mich.

Selections.

THINGS WORTH KNOWING.

How can one be keenly sensitive to whatever is not as it should be, and yet not critical, cynical or censorious?

We all believe that the Judge of all the earth will do right.

Still, notwithstanding that belief, it is not easy, at times, to possess an unperturbed mind when witnessing or thinking about grievous wrongs. If you have been "let off" yourself from certain bad tendencies, you can be hopeful of others.

Here is the secret of being keenly alive to wrong doing and all error on the one hand, yet charitable to the last degree on the other. As long as we are not "out of the woods" ourselves, we feel chagrined to see our companions still wandering in a maze. At a fire, or when a man is drowning, or at any like emergency, the impatient exclamations "Why don't they do something?" comes from those, and only those, who are not doing their full duty. If every thought and muscle were strained to relieve the distress there would be no time nor mind to note the delinquencies of others. The mistake of doing little or nothing in order to have time to judge others is a bad one, and I I must be on my guard now, lest I use the pen in lieu of the sword.

As I understand the example and words of our Master, we are to imitate him by going forth to battle against the spirits of evil.

The government of the world looks to me in this way. Society is chaotic. All the animal and vegetable world is chaotic. Everything is chaotic but God. I want to have a better incentive for action than simply to say, "Well, we are in for it and must make the best of it, there is no use in disputing the inevitable." I want something better than the logic of despair. I want to look into this chaos and be able to do so without any blinking at the possibilities of trouble ahead for me and mine. I want to rejoice that I live, and not only that, but look every possible future contingency squarely in the face and not flinch. I must do so actually and without the least qualms that my "brave" attitude may be put on and not genuine.

The truth that order comes out of confusion, health after sickness, light after darkness and every one of the ten thousand illustrations of the fact that good succeeds evil, all help me to lift up the head and rejoice.

Still this is not enough, for I am conscious that before long, my sun goes down never to rise, my sickness does not yield and the ten thousand hopeful facts and theories are cut short by that one brief, quick, terrible monosyllable "*dead*."

But, setting that climax aside; when apparently a long way this side of it, the petty annoyances of life as well as its more serious ills are hard to bear with equanimity notwithstanding the philosophy of hope.

For years I believed in human testimony that men had arisen from the dead with

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new powers; and that notably Jesus Christ had done so. This gave me considerable satisfaction and I was in certain respects happy in it. There was, however, this fact to face, I was in many ways getting worse and worse in my private secret life and all my faith in Jesus Christ only showed me what a hypocrite I was.

At length, through confession—out and out confession—of the dastardly state of my private life at the age of thirty-five, I felt a power come into me which made me sure that Jesus Christ's resurrection life was in me. From that day to this, I can scarcely awaken enough interest in the dogmas which I formerly preached with such vim and gusto, to turn my hand over to save them.

Some of those dogmas went like my former habits, I knew not how or whither. Others seemed too trite to "harp upon" any more.

The grand thing, however, was that I knew by a conscious inspiration that Jesus Christ was living in me, and that the new immortal nature was already implanted. It makes no difference to me how much you assail what I know to be living truth, I am glad to have it combatted. It shows that it is appreciated.

The fruit tells. The names of things are nothing unless the reality backs them.

Now if you wish to know how to walk out alone into midnight darkness, take the words of Jesus Christ as veritable truths to go on, and let the traditions go, you will find a power equal to any emergency.—*J. C., in Chinese Times.*

WORTH KNOWING.

IN the parable known as that of the sheep and the goats, the ordinary translations of it, and consequently much of the point of it should be corrected. Our Lord's words are, in a literal rendering of the Greek, "As a shepherd limits off repeatedly the sheep and the goats from the kids." Unfortunately, in English we have no nearer generic term to include the sheep and goats (as the Hebrew, Chinese and other languages have,) than small cattle. The truthful presentation of the matter is that great companies of sheep and goats are represented as being limited off from time to time, from the little useless kids of the flock. If you can get such a picture in your mind, it will help to a better understanding of the whole parable.—*Sel.*

Conference Minutes.

NORTH EAST MISSOURI.

Conference convened at Bevier, Missouri, Apr. 20th, J. T. Williams, president, *pro. tem.*; J. T. Richards, clerk. Branches reported: Bevier, 113, many scattered; Salt River, 18, 8 scattered, 1 died; Renick and Hannibal branches, reports rejected and returned for correction. Bishop's Agent, J. T. Richards, reported: due agent last report, 76 cts; receivsd since, $16; paid out $16; due 76 cts. Audited, found correct, and adopted. Elders reported: E. Rowland, J. McKiernan, J. T. Williams and J. Taylor by letter. Priest, Mark Surridge, and teacher J. T. Richards reported.

Resolved: That Elder C. Perry take the oversight of Salt River Saints according to their request; also that it is the request of this conference that Bro J. R. Lambert send an active elder into this district, as Bro. McKiernan has been released; the secretary to send a copy of the resolutions to J. R. Lambert.

According to the request of Bro. J. T. Richards he was released from acting as district secretary and Bro. J. T. Williams appointed to act. Preaching by J. T. Williams and J. McKiernan. President John Taylor and vice president Richard Jones were sustained; also Bishop's agent, J. T. Richards. Adjourned to Bevier, August 31st.

Miscellaneous.

NOTICE.

The Saints who live in the vicinity of Irvington, California, are hereby informed that meetings are being held at the Saints' Chapel at Irvington, on the second Sunday of each month. Sacramental meeting at 11 A. M., preaching at 1:30 P. M. C. A. PARKIN.

CONFERENCE NOTICES.

The district conference of the London district of the Canada Mission will be held in Garfield branch, Dufferin county, Ontario, June 15th and 16th, 1889. All those coming by train will please come to Grand Valley station, Luther Tp. The Saints' Church is three miles from the station, but all trains will be met by teams on Friday, the 14th, to convey Saints to church and lodging. Those coming before Friday will send notice to Bro. John Taylor or myself, and will be met at the station. JOHN SHIELDS,
Sec'y of Dist.

The Far West district conference will convene on Saturday, June 8th, at ten A. M., 1889, with the German Stewartsville branch. All who come on Saturday morning will be met with teams, both at Stewartsville and Clarksdale.
CHARLES P. FAUL, *Dist. Sec.*

PASTORAL.

To the Ministry of the Pacific Slope, Greeting:—Dear brethren—co-laborers in the cause of our Divine Master: Press onward in the cause of Christ and victory is ours. Be not cast down nor discouraged for God is on our side and Christ is our Advocate. Clouds may hover over us and trials seem severe, but glorious will the result be if we are faithful to our callings.

Reports from all along the line indicate that we are gaining ground. I heartily and cheerfully commend your past sacrifice and work, and wish to assure you of my confidence in your future integrity, zeal and wisdom. Let us sustain each other by confidence and prayer, never for a moment giving place to jealousy or distrust, and then will God approve.

Until the financial condition improves none of us will be able to travel much, but let us see to it that the interests of the cause suffer not where we are. Changes of appointment of General Conference necessitates a change of arrangements, so, until further notice, Elder J. F. Burton will be in charge of California as a "field of labor," and Elder Thomas Daley of Nevada and Oregon. My address is, Box 695, San Bernardino, California. In bonds of peace,
HEMAN C. SMITH,
President Pacific Slope Mission.
VALLEY CENTER, Cal., May 16th, 1889.

BLESSING OF CHILDREN.

On Sunday, May 19th, 1889, by Elders M. H. Forscutt and George Z. Redfield (the former spokesman in each case, by request), Charles H. Redfield, born December 6th, 1880; May V. Redfield, born January 10th, 1882; Earl N. Redfield, born March 5th, 1885; and Roy R. Redfield, born October 30th, 1886. These four are all children of George Z. and Imogene I. Redfield. They were all born at or near Shenandoah, and blessed at the house of Bro. Redfield (the former property of Governor Furnass), near Brownville.

Born at Bromfield, Nebraska, to Mr. Cornelius and Sr. Eva Perry, on April 1st, 1889, a son. Blessed by Elders M. H. Forscutt and George Z. Redfield, at Brownville, Nebraska, on May 19th, 1889, and named George Z.

MARRIED.

SHAWL—KENNEDY.—At Hutchinson, Colorado, May 15th, 1889, James L. Shawl and Ina A. Kennedy, by Elder James Caffall.

Ina, as daughter, sister, friend,
And church member, long we thee have known,
For seeds of kindness in our hearts thou hast sown.
Friends and strangers thy kindness have shared,
And thou the name of thy God hath feared.
And now, Sr. Ina, we bid thee adieu,
But for thee and thy husband ever will pray,
May God bless and make thee a kind, loving wife,
Thy husband to help, cheer and bless,
Through life's checkered scenes; and when
Thine earthly career may end,
May God thy guardian spirits send,
Conducting both to realms of bliss,
And thus from evil may God always thee defend.

DIED.

MANEE.—At Hartford, Michigan, May 8th, 1889, Bro. Henry Manee, aged 59 years, 2 months and 5 days, of paralysis. Bro. Manee was baptized into the Reorganized Church July 2d, 1878, at Lawrence, VanBuren county, Michigan, by Elder Columbus Scott. He lived a consistent and virtuous life. He was a private in Company G, 28th Michigan Infantry, volunteer, enrolled September 2d, 1864, to serve three years; was discharged June 5th, 1866, at Raleigh, North Carolina, having fought bravely and nobly to maintain the glorious legacy bequeathedto the sons and daughters of Columbia, in both church and state. Funeral services from the Baptist Church. A large concourse of friends and relatives attended. Remarks by Elder Leonard Scott, from Col. 3: 20, 21. To his bereaved companion and mourning children, we extend the sympathy and condolence of all God's people.

MOORE.—At Sweet Home, Nodaway county, Missouri, April 26th, 1889, sister Hannah Jennette Moore; born January 16th, 1828, town of Brutus, New York. She was baptized March 7th, 1866, by Elder William Thomas, at Malad City, Onedia county, Idaho, and confirmed by her husband, the late Bro. R. C. Moore. She was a good neighbor, a kind and loving mother. She leaves three sons, one daughter and ten grand children to mourn her death. She had no fear of death, but expressed herself ready and willing to pass to the other side whenever the Master called, and so quietly passed away. Funeral Sermon by Elder James Thomas.

"Dear mother thou art gone to rest,
And this shall be our prayer
That when we reach our journey's end,
Thy glory we may share."

REDFIELD.—At the residence of Bro. George Z. and Imogene I. Redfield, near Brownville, Nebraska, their interesting daughter, Inez. Born March 17th, 1878, and dying May 13th, 1889, Inez was but little more than eleven years of age. Although nine children are left to the mourning parents, they feel it is equally as hard to spare the tithe the great high priest has demanded for the store house above, as though but one or two remained. The members of the Disciple Church at Brownville courteously gave the use of their church edifice for the funeral services which were conducted by Elder Mark H. Forscutt on May 19th, in presence of a large congregation, many of whom desire to hear more of the marvelous work that gives the joy of triumph in the presence of death's victory.

Inez, beloved one, thou hast left us behind thee,
To mourn thee, though glad that thy memory is sweet
With the fragrance of love whose power could not bind thee
To earth, for soon the beloved and the living will meet;
And meeting—O! joy af all joys—meet in the Lord,
And all that was lost, all, all, be restored.

Baptized at Brownville, Nebraska, May 20th, by M. H. Forscutt, confirmed same day—assisted by Elders George Z. Redfield and Jonas H. Drury.

PRICE.—In Deer Lodge county, Montana, May 11th, 1889, Sr. Sarah Price, wife of Bro. Isaac Price, aged thirty-six years. She died in giving birth to a sweet little girl who lives. Sr. Price was born at Manti, San Pete county, Utah, the 22d of March, 1853. She embraced the gospel at the early age of thirteen years, in Malad,

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Idaho, and was baptized by elder Wm. Thomas. She has left a husband and eight children to mourn, but not as those who have no hope. Funeral services conducted at the Saints' Chapel in Deer Lodge, by Elder J. C. Clapp.

WHISTON.—At the home of her son, Mr. F. Cooper, Montague Gold Mines, Nova Scotta, sister Lovina Jane W. C. Whiston, April 2d, 1889. Born April 15th, 1816, she was near 73 years old at the time of death. The mother of 8 children, (three of whom only remain), the grandmother of 25 and the great grandmother of 11, she had not lived in vain. Blind for thirty years, she bore patiently her lot, faithful to the truth she had received up to the time of her death, which was occasioned by a stroke of paralysis. She was baptized in 1843 by Robert Dixon, and received into the Reorganized Church by brother Joseph Burton during his ministry in Nova Scotia.

No longer the darkness of blindness obscures her sight;
The light of the glorious day, the light above
Now gladdens her spirit set free in its native right
To roam the elysian fields in its wealth of love.

WOOLAMS.—At his home near Millbrook, Kendall county, Illinois, May 15th, 1889, Bro. James Woolams, aged 84 years, 8 months and 18 days. Bro. Woolams was born in Walgrove, Northampton, Eng., Aug. 18th, 1804; united with the Reorganized Church, Mar. 12th, 1865, being baptized by Elder Thomas Revell, and he was ordained an elder the same day. He came to America in 1867, and to Illinois, and united with the Fox River branch, where he has since resided until death called him home. His life was indeed an exemplary one, he having the work of God at heart, loving the fellowship of the Saints and was fully prepared to cross over the river. He passed away without any sickness or suffering; being at work in the garden, plowing potatoes with a hand plow, he sat dawn on a saw-horse to rest at the end of the row and told sister Tanser, with whom he lived, that he would come in and help her as soon as he got that bit of plowing done. Then he fell from the saw-horse to the ground and Sr. Tanser came to him and he told her to send for Bro. Hart and another man, whom he named, to lay him out, and for them to send for her husband. Within five minutes from the time he fell the spirit had taken its flight. Thus passed away one who feared not to cross the river, as the writer has often heard him testify. Funeral services were held at the house by Bro. W. Vickery, assisted by Bro. C. J. Lanphear. His rest is glorious.

BALLOU.—At Lamoni Iowa, May 14th, 1889, the infant son of Bro. Archibald and Sr. Hannah E. Ballou. The infant came and departed life the same day, and was not named. Prayer at the house and grave by Elder Robert M. Elvin.

BRONSON.—At Princeville, Illinois, April 15th, 1888, Mary D. Bronson, aged 85 years and 15 days. Grandmother Bronson was born in Antrim, Hillsborough county, New Hampshire, April 1st, 1803; was married to Hiel Bronson at Wadsworth, Ohio, in 1827; joined the church in Ohio in 1835; came to Illinois in 1841, and was baptized and confirmed into the Reorganization by Elder George Rarick in February, 1862. Grandmother Bronson was a faithful, consistent christian all her life, and in early youth sought after the blessings that a life of purity and virtue brings. She rested her hope of eternal life among the Saints in the early days of the church, and through trials, persecutions and hardships she ever clung firmly to the church and died triumphant in the faith. She died on the same day of the month that grandfather Bronson was buried only one year later. Never for a moment did she lose confidence in the latter day work, and many times bore testimony to the divine mission of Joseph the Seer. She received a patriarchal blessing under the hands of the first patriarch of the church, which was beautiful and glorious. Her many acts of kindness and words of love are now cherished and will ever be held fresh in the memory of all who knew her, and especially by those who were nearest and dearest to her during life. She has gone to receive her reward from the Redeemer, and her patient, quiet, saintly life in memory is left for an example to those who still remain. Funeral services were conducted by Elder John Chisnall, of Kewanee.

BEATRICE CHAUTAUQUA ASSEMBLY.

The first session of the Beatrice Chautauqua Assembly will be held in Riverside park, Beatrice, June 28th to July 8th inclusive. The program is a superior one, embracing lectures, concerts, elocution readings, etc. Among the lecturers are Peter M. von Finkleston, of Jerusalem, who will appear in his native costume; Robert McIntyre, "the Hoosier Orator;" Prof. John H. De Motte, Ph. D., one of the foremost scientists of the land; J. B. Young, D. D, the scholar, the orator, the traveler; Geo. W. Miller, D. D, one of the leading Chautauqua orators of the east, a pleasant, interesting and forcible speaker; Miss Ella Dillon, elocutionist. The committee are trying to secure Sam Jones, Dr. Hayes and others.

Among the instructors are director of music, S. F. Cravens; pianist, Mrs. S. Cravens; intermediate music class, Prof Colvin.

The special days are, Old Settlers' day, W. C. T. U., and the Temperance day, Y. M. C. A. day, Children's Jubilee, Independence day, C. L. S. C. Recognition day, Music and Mission day.

Programs of much interest have been prepared for these days. Fourth of July is to be one of unusual interest. We are permitted to give part of it, viz:

10: 30 a. m., Songs of the War, Assembly choir; Prof. S. F. Cravens, director.
11: 00 a. m., Morning lecture, (speaker to be announced).
2: 30 p. m., Camp fire; hot black coffee, and plenty of it; army songs; hard tack, old style; army jokes and sham battle.
7: 30 p. m., Musical prelude. National songs.
8: 00 p. m,, "Echoes from Round Top; the Story of a Great Battle," illustrated with large diagrams of the campaign and battlefield of Gettysburg. J. B. Young.

Bands, fireworks, etc.

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SEMILUNAR FARDELS OF THE CLERCIAL SEX.

The use of the LL.D. is the most droll and incongruous, but the use of the D.D. is the most discreditable. The wild profusion with which the pages of the clergy-list of every sect in America are spotted all over with the symbols described by the late Dr. Cox as "semilunar fardels," is due not only to the amiableness or the business enterprise of the colleges, but to the small vanity of what George Eliot unsympathetically characterizes as the clercial sex. Here is a curious paradox: that the one set of men to whom this sort of distinction is forbidden, under the command, "Be ye not called Rabbi," should be the only set of men in America to seek it, and make much of it, and ostentatiously parade it. The lawyer who should put LL.D. on his tin sign, on his briefs, or at the head of his note-paper, would soon find his life made a burden by the wags of the profession. It is only the Christian minister who, being tapped on the one cheek with this accolade, promptly turns the other also. It is well understood that ministers as a class do very much like this kind of thing; and faithfully doing to others as they would that these should do to them, are punctilious in bandying complimentary titles among themselves, such as are disused by the good taste and self-respect of more secular men.—*Rev. Dr. Leonard Woolsey Bacon in the June Forum.*

NEED OF ARM EXERCISE.

Walking on an even surface, the only variety of physical exercise which most business and professional men get in town, is well known to be a poor substitute for arm exertion. The reason is partially plain, since walking is almost automatic and involuntary. The walking mechanism is set in motion as we would turn an hour glass, and requires little attention, much less volition and separate discharges of force from brain surface with each muscular contraction, as is the case with the great majority of arm movements.

The arm-user is a higher animal than the leg-user. Arm motions are more nearly associated with mental action than leg movements. A man's lower limbs merely carry his higher centers to his food or work. The latter must be executed with his arms and hands.

A third way in which arm exercise benefits the organism is through the nervous system. Whether this is due to an increased supply of richer, purer, blood, or whether the continual discharge of motor impulses in some way stores up another variety of force, we do not know. One thing is certain, the victim of neurasthenia is very seldom an individual who daily uses his arms for muscular work; with this, the limit of hurtful meatal work is seldom reached.—*Popular Science Monthly.*

SOCIAL REFORM FROM THE KITCHEN.

It is a well-ascertained fact that, with respect to about ninety per cent. of the community, the price paid for food comes to one-half the income or more. After this food is bought, how much of it is wasted in bad cooking? How much human force is wasted in consequence of bad cooking? How much does dyspepsia or indigestion, caused by bad cooking, impair the working capacity of the people of the United States and diminish their product? Can five cents' worth per day be saved? Is not that a very insufficient measure of the diffierence between a poor, wasteful cook and a good, economical one? If five cents a day can be saved on food and fuel, while at the same time that which is bought and cooked may be converted into more nutritious and appetizing food, the difference in each community of six thousand people would be $109,500 a year, or about nine per cent. of the total product of the typical community, which we have assumed to be $1,200,000 a year in gross.

When the attention of the labor reformer is brought down from grand schemes for altering the whole constitution of society, by act of Congress or of the State legislature, to the simple question of how each person, each family, or each community may better itself under existing conditions, great progress will have been made in solving all the problems which are now pending. —*Edward Atkinson, in the April Forum.*

"John Wanamaker of Philadelphia, neither mokes nor drinks. He never drives fast horses, never yachts, doesn't play billiards, and never went to a theatre or to a circus in his life. His only recreation comes on Sunday, when he conducts a Sunday School class of three thousand pupils in a Philadelphia church, which he built and paid for himself. Mr. Wanamaker is a very remarkable man. He may be president of the United States one of these days."—*Boston Herald.*

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"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.

"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR

Lamoni, Iowa, June 8, 1889.

AUTUMN LEAVES FOR JUNE.

THE forthcoming June number of *Autumn Leaves* contains an excellent assortment of reading matter, and will be found especially interesting to its readers. We commend it as worthy of a careful reading and trust that the magazine will be liberally supported by increased subscriptions, also by original contributions from those who possess the talent and have the desire to interest and instruct the young.

A heretofore long neglected field opens up in this department, and those possessing the abilities to do so should come to the assistance of the editor of the *Autumn Leaves* and the *Hope*, and "occupy." In the words of Alma, "Let this desire work in you.

COLLEGE PROSPECTS.

IN another column will be found a brief report of a meeting of committee on ways and means to build a college at this place; and taking into account the busy season of the year, the fact that the committee had but about a month in which to do their work, also the stringency of the times, and we think it made a good showing.

Through the timely and energetic efforts of Bro. R. Winning a large amount of valuable documents in respect to college building has been procured. The information they afford is important and excellent. Many interesting letters, all expressing hearty commendation of the movement, and some of them promising substantial aid and thoroughly endorsing Lamoni as the very best point at which to locate a college were read.

No argument is needed with many to show the need of a first-class educational institution under the management and moral influence of the church, where the young men and women of the Saints and their friends may be well and thoroughly disciplined and instructed aside and free from the snares, prejudices and corruptions abounding abroad. The moral, social, and even physical welfare of the student, and the peace and satisfaction of parents and guardians, are all largely at stake in these matters.

A person starting out in life with a thorough, practical education; pure, solid morals and a healthy, vigorous body, is rich in the essential elements of a useful, happy life, and is prepared to make life a a success and bless and benefit society. Such have a fortune that fire can not burn, thieves can not steal, corrupt employes can not despoil, the elements can not waste, which only increases by use, and which rightly used proves a blessing to all. This should be eagerly, patiently sought after, and all who can should aid in the good work, for both themselves and others.

GOD.

A BROTHER wishes us to say what are the teachings of the Scriptures touching the God-head, and asks to know if Christ is God, if his Father is God, and if the Holy Spirit is God, and also if it takes these three to constitute God. Our reply will be found in the following taken from the lectures on faith in Doctrine and Covenants, section five, paragraph two:

"There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory and power, possessing all perfection and fullness—the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may be justly condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the God-head, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power and fullness—filling all in all; the Son being filled with the fullness of the mind, glory and power; or, in other words, the spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom—sitting at the right hand of power, in the express image and likeness of the Father, a mediator for man—being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father; which Spirit is shed forth upon all who believe in his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one."—D. & C., sec. 5, par. 2.

HELP THE HERALD OFFICE.

THE Business Manager requests us to ask those owing the Herald Office for papers, books, etc., etc., to remit at once. Owing to the publication of *The Saints' Harmony*, and other works, the office is pressed for means to meet expenses.

We also request that all take active steps to procure new subscribers for all our church works, for in this manner they can aid the general work, and the office directly. The missionaries and branch officers, especially, are requested to help what they can in these matters.

EXTRACTS FROM LETTERS.

Bro. E. C. Brand wrote May 26th from Atchison, Kansas, as follows:

"I left home on the 10th and preached at Omaha twice on the 12th, and on Monday baptized a lady in the font at Council Bluffs. To St. Joe on 14th, and on 15th baptized Daniel Burlington, and went in evening to Guilford. Preached there four times and arrived here on Tuesday the 21st. Last night married Sister Alice Lipscomb to a gentleman whom I expect will soon obey, and preached this afternoon. I go to-night to Good Intent."

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LUFF ON WALTON & CO.

We find the following from the pen of Elder Joseph Luff, of Independence, Missouri, in the *Progress*, of that city, for the 25th *ultimo*. From it we gather that Rev. Clark Braden and his friends are seeking a debate with our elders in that district if they can get it on propositions such as will leave them free to ply their favorite avocations as filthy slanderers. Conscious of their lack of truth and logic to either maintain or defend their theological theories, like the Jewish Zealots of the times of Christ and his apostles, they fly to their last and meanest resort and attack personal character in order to create prejudice and hate. But such will in due time meet a just reward.

Ed. Progress:—From the letters appearing in your late issues it seems that Elder I. N. White, of the Latter Day Saints, has served a challenge for debate on Elder S. F. Walton of the Christian church, at Sibley. The subject to be, the identity of either church in doctrine, &c., with the scriptures. This has grown out of some remarks, publicly made, by the latter gentleman regarding the character of Joseph Smith.

Mr. Walton declines entering the debate himself but agrees to furnish a man for the fray, and appeals to these "champions of the character of Joe Smith to come to the front or take down challenge," embracing in his proposition the Divinity of the Book of Mormon.

Mr. White will probably take care of what he has claimed in his correspondence with Mr. Walton. Of this I know nothing, but offer the following because the last letter in your issue is general in character, and indirectly affects me.

1st. The doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints exists apart from and independent of the moral character of Joseph Smith or any other man, as much as does the inspiration of the scriptures of the moral character of its writers.

2nd. The people of the country can gather no saving force from a knowledge of personal character of the man named, but may do so from an understanding of and obedience to truth—pure Gospel truth. Hence the need of discovering where said truth is located—in this or that church.

3rd. The earth has been raked and scraped by Elder Clark Braden with a view to the overthrow of the faith of Latter Day Saints by denouncing the character of Joseph Smith, and the mass accumulated is published in the debate held by him with Elder E. L. Kelley, at Kirtland, Ohio. Any person desiring to know the worst that was ever manufactured or published in that line can find said work on sale at Barbee and Murphy's store, west side of square, Independence, Mo.

4th. The following propositions were submitted to said Clark Braden by Elder J. R. Lambert, since saiddebate was held. They were, together with the correspondence had between those gentlemen, published in the Saints Herald, of Lamoni, Iowa, Feb. 7, 1885, and have never yet been accepted by Mr. Braden.

(a.) Is the Church of Christ (commonly called Campbellite church) in harmony with the New Testament scriptures in doctrine and church organization.—Braden to affirm.

(b.) Is the Reorganized Church of Jesus Christ of Latter Day Saints (commonly called Mormon church), in harmony with the New Testament scriptures in doctrine and church organization.—Latter Day Saint to affirm.

(c.) Is the Book of Mormon a true record? Does it contain a revelation of God's will to man?—Latter Day Saint to affirm.

(d.) Does the Bible contain all the revelation that God intended for men in all ages of the world.—Braden to affirm.

If preferred it was agreed on the part of Elder Lambert to change proposition "c." by affirming that Joseph Smith was a prophet of God, instead of the Book of Mormon question.

5th. In the same number of the paper referred to was a letter from Elder E. L. Kelley, offering to debate similar propositions with Mr. Braden.

Such is the situation, and until these men are met and upon the questions submitted as above, there is no use in agitating the subject of debate. Joseph Smith is dead. If his moral character was bad, he alone must suffer for that. If he practiced polygamy his curse will be as great as that of any other man who played the hypocrite. But our religion stands untouched even if his character in the above direction was as bad as Ingersoll says David and Solomon's were.

There is not a member of the Latter Day Saints' church but has read and heard the worst that was ever said of Smith, but they united with the church after all, for the sake of the truth they found in it.

We are selling every day the works of Clark Braden. They are in the homes of our people. And if worse is ever to be written against Smith than he has furnished, a demon must needs be created for the work. There can be no hope therefore of turning Latter Day Saints from their church by such means, and if the only thing left is intended, viz: to prejudice the citizens of Independence, outside of the L. D. S. church against us, I beg to inform your correspondent that it is too late in the day. Our character is established and the citizens take us at our value in character as they do all other religionists. This is all we ask or expect, and will cheerfully risk the saving or damning processes which rest in the hands of truth's author—the Great God of the universe—whom we serve, when we are called to render account before him.

Latter Day Saints have a warm place in their hearts for the name and memory of Joseph Smith, because of the doctrine they believe he was instrumental in bringing to the understanding of men. They do not believe all that his enemies have said or wrote of by him any more than they do the writings of men against the good men of early times, not excluding Christ himself. Those who prefer to believe all the bad and none of the good written of him, we have no war with. We simply ask that we be allowed the privilege of believing in the good, and discarding the bad when we find evidence of it.

We shall try to so live that no man will ever be able to truthfully reproach the name of Mr Smith because of our conduct. As for our doctrine as a church, we stand as we ever have stood, ready to defend it against the opposing world, and will be found thus willing in Independence or elsewhere, and those who believe that doctrine to be false will find the fullest opportunity to come and enlighten us from the Word. We welcome one and all, and will gladly open our doors and crowd the house with listening and eager Latter Day Saints every time a representative man comes to perform so laudable an undertaking. Meanwhile we shall content ourselves with preaching Christ—his life as the only model with a divine seal upon it, and his death for a world's salvation. As to Joseph Smith, if his work points to Christ, thither we look. If away from Christ, we look not thence.

The above is submitted, for general information, and in so far as it relates to the Walton—White controversy may be so applied.

Craving pardon for this lengthy intrusion upon your space, Mr. Editor,

I remain, Yours for truth,

Joseph Luff,

Pastor L. D. S. Church.

EDITORIAL ITEMS.

Pres. Joseph Smith wrote us the 21st *ultimo* that he would leave Los Angeles for San Francisco the evening of the 22d, and that he intends to reach Utah in June.

Pres. Joseph Smith arrived at San Francisco, California, May 24th. He intended to remain in upper California a few weeks, visiting Sacramento, Stockton, Lower Lake, etc., if possible.

The Chariton, Iowa, *Herald* of Thursday, March 23d, contains a pungent article explanatory of our faith from the pen of Bro. M. T. Short. Good.

Bro. R. J. Anthony wrote from Wilber, Nebraska, May 23d, that himself and wife had just returned from Plum Hollow, Iowa, where he had been visiting and preaching. He reports prospects for gospel work to be very favorable there, and states that he rejoices to see it so where he heard, believed and obeyed the truth. Bro. Anthony will leave for Salt Lake City, Utah, June 10th.

Bro. T. W. Smith wrote, April 10th, from Papeete, Tahiti, ordering church publications for that mission.

We take the following from the Philadelphia (Pa.) *Ledger* of the 18th ultimo. Comments are needless:

"The Presbyterian General Assembly discussed to-day several subjects of interest to all denominations. Chief among them was the question of vacant pastorates. A committee reported that there are 1,200 vacant Presbyterian pulpits in this country. Nearly all of these, of course, are small, weak churches, over 400 having a

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membership of less than 26 each. In a long report, which took over an hour to read, the committee dealt with the problem involved in these statistics, and the interest with which the report was followed shows how important the question is considered. What is true of the Presbyterian Church must be true to a greater or less extent of other denominations. There has been a good deal heard of recent years of the demand for young men of ability and energy in the ministerial profession. Formerly the bulk of the college graduates went into the pulpit; now, the proportion of those who adopt the cloth is comparatively small. Young men of brains and ambition are attracted by the prospects offered by other professions and the world of business. Consequently the supply of young ministers is not equal to the demand. The Board of Home Missions wants two hundred new missionaries this year. How many young men of talent and education are ready to respond to the call?"

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"And, oh! sad soul, there is for thee
A lesson hidden;
Though all thy life a desert be,
And bloom forbidden,
Remember, though thy fate be sad,
No joy once bringing,
The darkest day will seem more glad
If birds are singing.

GEORGE NEUMARK'S HYMN.

[Two and a third centuries have passed since a young man of twenty-nine years, sitting hungry, desolate and alone in an upper room of a house in one of the filthiest streets of Hamburg, Germany, composed and sung, on an old violincello which was all the world to him, this beautiful hymn. Without food, without friends, without employment, surely, if any man might have reason to distrust God, this young man had. But his faith rose all the stronger. He trusted God, he built on the Rock, and soon the way opened and he became secretary to the Swedish Ambassador. There is a lesson for every Christian heart in this hymn Have you made it yours?]

Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'lt find him in the evil days
An all sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the Rock that naught can move.

What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for His own.

He knows when joyful hours are best;
He sends them as He sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor, in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest is of him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

All are alike before his face:
'Tis easy to our God most high,
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook at need
The soul that trusted him indeed.

—*Sel.*

MORAL TRAINING OF CHILDREN.

Almost imperceptibly the baby has become the boy in kilts. His progress, which seemed so slow during the first years of his life, has advanced with more rapid strides after the second mile-stone has been passed. The mother who has had another baby given to her arms is necessarily so absorbed in the close care demanded by the later arrival that she has not so much leisure to watch every shade of development in the older child as she would have were he the only object of her maternal solicitude. Such relaxation of attention does the little fellow no harm so long as it does not degenerate into neglect. He will grow more naturally and symmetrically if he is not too obviously studied. The opening rose is not improved by having its petals handled by an enthusiastic botanist, eager to learn the mystery of its unfolding.

A certain sense of manliness comes to the boy with his emancipation from the high chair and what it implies. He is no longer a baby. The embryo man protest against the stigma of this term at a much earlier age than would his sister. She does not so much mind being called a baby.

It must be the care of the father and mother alike to see that this incipient manliness does not confine itself to bragging assumption, but manifests itself also in the development of manly qualities. The principle of showing bravery under hurts can be taught at an early age. Everything depends upon a child's first instruction in this matter as to whether he will be fretful and peevish, crying or complaining, at every slight discomfort, or a courageous little fellow, bearing small injuries without a moan, and brave even in worse suffering.

Injudicious nurses, in their anxiety to check a baby's lamentations over a tumble or a bruise, often seek to direct his attention elsewhere by feigning to punish the inanimate object with which the little one has come into unfriendly contact. In his pleasure at seeing the offending table, chair, or floor beaten the baby forgets his woes, and laughs through his tears.

It may seem like overstrained to say that the child thus acquires a spirit of vindictiveness, but it is true nevertheless. The boy who has been taught to strike insentient things because he was hurt by them is very likely, as he grows older, to raise his hand against a playmate or a brother or sister who has either inflicted physical injury or run counter to his desires.

A better plan for diverting the bady's attention from a hurt is by awaking his compassion for the cause of his suffering. If he is taught to pity the "poor door" or the "poor carpet" that just had such a hard knock, he will cease his own expressions of distress quite as quickly as if his worse passions were appealed to. The writer of this has often known a child to check the cries caused by a bumped head to "oh" and "ah" over the floor or piece of furniture that was the occasion of the mischief, and has seen him stroke the offending surface with genuine pity at its supposed hurt, while the tears drawn by his own pain still hung on his own cheeks. Such self-control will stand either a boy or girl in good stead in later life. The women who faint at a slight injury, and are utter cowards in the dentist's chair, or at the least accident, are of those who have been encouraged from childhood to magnify their own sufferings and to consider ultra-sensibility a pretty thing.

Probably there is less danger of the boy remaining babyish owing to the healthy state of feeling that exists among older boys and men on this subject. If the pet of his mother and nurse goes to school filled with an idea of his own delicacy of organization and of the consideration that should be shown his weaknesses, he is apt to have a rude awakening. Rough handling and sarcastic words will teach him the self-reliance and courage in discomfort he should have learned in his earlier years, and at a much greater cost than would have been necessary then.

A well known story writer, in a recent conversation on different codes of morals for men and women, boldly declared that many of the qualities deemed faults in men were virtues in women. In support of his theory he instanced the matter of physical courage. Cowardice, he maintained, while a disgrace to a man, was no shame to a woman. A man who was afraid of the dark, who acknowledged superstitious dreads, or who shrank from personal injury, was despised by other men. On the contrary, a woman, although an out-and-out coward, was esteemed none the less highly on that account, either by her own or by the opposite sex.

Without discussing at length this phase of the question, one may at least suggest that cowardice in a woman is a very inconvenient trait. Every one can recall one or more instances of the annoyance some woman has made of herself by her unreasoning terror of mice, of cows, of burglars, of thunderstorms. In nearly every case of this sort the dread that has become unconquerable in the woman may be traced to some childish impression, which, if not exactly cultivated by parents and nurses, was at least permitted, instead of being eradicated when it first appeared.

Only in the rare occasions of hereditary antipathy does one find a baby or a young child naturally afraid of the stock terrors mentioned above. A little girl will look with pleasure at the antics of a mouse about the floor, will behold with interest the excursion of a "daddy-long-legs" across her lap, and will watch delightedly the flash of the lightning, and listen to the roll of the thunder unperturbed. Only when she has seen some other person exhibit terror at any one of these happenings does it occur to her to show dread. With the imitativeness characistic of childhood she indulges in the same expressions of alarm she has observed in her elders. It needs only a little unwitting fostering of the new "fad" by the parent or nurse to render it a confirmed habit.

When one comes to what may be styled spiritual dreads, one ventures upon more delicate ground. Such fears often seem innate, and are not easily vanquished. A child who appears to have a natural dread of the dark can not be scolded or persuaded out of it in a day. Patience

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and gentleness will be required in order to subdue what seems to be in many children an inborn and almost unconquerable antipathy.

All diligence should be used to keep from the little ones all fears of bogies or other ghostly apparations, and no such punishment as confinement in a dark closet should ever be imposed upon them. A child's nervous organization is too delicate a piece of machinery to be trifled with.

Still, superstitious fears should not be too much humored, but rather gently reproved, lovingly ridiculed, or else made the subject of serious remonstrance. By such means the child may often be aided to outgrow dread that would otherwise be an incubus upon him all his life.—*Sel.*

HOME COLUMN MISSIONARY FUND.

Sr. B. Bardsley, Neola, Iowa	$2 00
Sr. Mary A. Twaddle, Tulare City, Cal.	1 50
Sr. Mary Hiatt, Iowa City, Iowa	1 00
Sr. Margaret A. Willetts, Gilman, Wash.	1 00
Sr. Sarah M. Ellison, Portsmouth, Iowa	1 00
Sr. Janette Harris & children, Bozeman, Mont.	2 00
Sr. J. Burlingame, Cumberland Hill, R. I.	1 00
Sr. Phebe W. Tabbut, Lake View, Minn.	50
Sr. Mary A. Lewis, Council Bluffs, Iowa	75

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
LAMONI, Iowa, May 31st.

DEFIANCE, Iowa, May 11th.

Dear Sister Frances:—As it has been some time since you've heard from me, I thought I would write a few lines. The God whom I love and serve is still sparing my life, and I trust it is for some good, though it is but little good I can do; but I am still in love with this latter day work. It is uppermost in my mind and I value it more than I do my life, because it is of endless duration, and our lives, at best, are but short and fleeting. I often think of the days that have gone by, but I am more engaged with the days that are to come, as my race is almost run. I often think of the happy meetings that I shall shortly have with those loved ones that have passed away. Yea, with the thousands with whom I have traveled in the days of our greatest persecution. I am the mother of ten children; the grandmother of seventy-eight; and the great grandmother of about as many. My grand children all belong to the church save two or three, and many of them are trying to do right. This is a great consolation to me, and may God bless them is my prayer! May they grow up into a multitude on the earth and become mighty in doing good and helping to build up the kingdom of God on the earth! It is almost fifty-six years since I embraced this latter day work, and it is just as precious to me now as it ever was. Indeed more precious, for the longer I live, the better I like it. I have been a widow thirty years. I have long since learned to put my trust in the Lord. I will in a few days be in my ninetieth year. I am enjoying the best of health, and if I had the tongue of an angel I could not tell you how thankful I feel for the blessings of the Lord. I hope you will ever remember me in your prayers. Pray that the Lord will strengthen me while I live, both soul and body.

Your sister in Christ,

SARAH HAWLEY.

The above was written by the little ten-year-old grand daughter of Sr. Hawley, and both the hand writing and spelling reflect credit upon the little girl. Neither is this all, for it is not every little girl who would be willing to do this kind act for her aged grandmother. God bless the dear aged ones who sit by our firesides and brighten our homes; and happy indeed is that home where the warmest spot in winter, the coolest nook in summer, is occupied by grandmother's chair; and blessed indeed are the children who gather about her knees and learn wisdom from her holy conversation. Let it never enter into the heart of such a dear aged one, that God is lengthening out their days beyond the period of usefulness. What the earth would be without the ripe, mellow fruits of autumn time, life would be without the garnered sweetness and wisdom of the aged. The strife and turmoil of life's battle is past for them, and the grandchildren receive many an hour of instruction, of gentle, thoughtful, loving care which the dear grandmother never found leisure to give to her own little ones. In those far away days, when the cares and labors of life pressed so heavily, there was not the opportunity for cherishing the gentle admonitions of the Spirit which comes with these mellow autumn days. Grandmother is going upon a long journey and her mind is occupied with the glorious reality of the place to which she is going. She does not talk to the children about the home for which she longs, in a vague uncertain way, as though it was far, far away in some distant realm of space; but she speaks of it as very near, very real; just a little farther on the life-road, and she calls by name each of the loved ones who have passed on before her, until the children too feel the reality of the life to come and of the reunion to take place there. To the clearer, better vision of her aged eyes, how much is the family indebted! God bless these aged ones and sustain them by his grace until he shall say to them, "It is enough," and receive them into everlasting habitations.—ED.

Correspondence.

NEW HOPE, Va., May 27th.

Bro. Blair:—On the 11th of this month I left home for my mission in this state. I stopped over Saturday night and Sunday in the vicinity of Wilkesville, Vinton county, Ohio, where with Bro. Matthews I held two meetings, and Sunday evening, the 12th, baptized a promising young lady into the fold. The few Saints there are strong in the faith, and with Bro. R. H. Ervin—priest—to look after their welfare, think they will prosper in the work. I arrived in this valley Tuesday the 14th. So far as the prospect for the work here is concerned, it is not very flattering as to spreading it in new places, but I am trying to make some new openings, but don't know yet how I will succeed. But if we can't get some new openings I do not think it wise for me to stay here very long, for I can not feel that I am serving the church faithfully unless I am pushing the work into new localities. While I know that it is very necessary to look after and instruct those who are in the fold, yet that is not particularly my mission, though it is much pleasanter to stay among kind brethren and sisters where we can have the good things of this life and kind words of dear Saints.

The Saints here are progressing well with their church house. It will be an honor to the work, being the first one in the state. It is 33x45 feet and will be well finished. It will be ready for dedication by the 15th of June, and they desire it dedicated as soon as it is completed, if it can be. Most of the Saints here are very firm in the faith, and I think that the work is here to stay, but there is much prejudice and religious bigotry. I still feel confident of the final triumph of this great work. Am looking for Bro. D. L. Shinn here soon. May God bless his people.

Your brother,

JAMES MOLER.

GILMAN, Washington, May 20th.

Bro. Blair:—I rejoice in reading the letters in the *Herald* and the testimonies of my brethren and sisters. I feel that I would like to bear my testimony. I know the work is of God, and I hope that I will continue to the end. I feel thankful to my heavenly Father for every blessing he has bestowed upon me and my family. Though there is no branch here where I can go to meeting, I am blessed from time to time and often feel the Spirit in great power upon me when I am trying to show the gospel to others that have never heard of it. They think there has never been such a church on earth since the days of the apostles. I think this would be a good field for an elder, and I feel glad that I am in such a great work.

There are no Saints here but my family and that of Bro. W. B. Farley. We oftimes feel to rejoice together, and feel the Spirit of God rest upon us. We ask an interest in the prayers of the Saints, in particularly of the Lucas branch as we are members of that branch. I would like to make a request of the elder who is appointed for Washington territory to come up this way as soon as he can; that we are troubled a great deal with Seventh Day Adventists. An Adventist elder by the name of A. Benson has given a written challenge for any elder of our faith for six nights; subject, Sabbath day question, and the immortality of the soul, and there is a hall ready to preach in as long as they want it. We hope and pray that we may continue to the end in the covenant we have made.

Your brother,

WM. WILLETTS.

In the mountains near APTOS, Cal.,
May 13th.

Bro. W. W. Blair:—I have wished many times to write to the *Herald*, but I did not know what to write till of late. I have been a Latter Day Saint for twenty-five years and have never believed different, for I know it is the true gospel. Since I was baptized by Alexander Smith and William Anderson at Corralitos, Santa Cruz county, California, I was ordained by you, Bro. Blair, a Teacher according to the laws of God given to the church at a special conference held at Watsonville, July 10th, A. D. 1868.

After some years, having had no opportunity to attend church, I met Bro. Daniel Brown and he told me that there would be a two days' meeting at Watsonville—preaching by Elder J. H. Lawn. I told my wife—Sr. Margaret—and we went to church on Saturday and Sunday, 27th and 28th of April. We met many Saints, had great rejoicing; preaching by Brn. J. H. Lawn and D. Brown; in the afternoon Saints' testimony meeting; the Spirit was in our midst, and speaking in tongues by Sr. Carmichael. We were greatly blessed.

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Sunday at eleven we had preaching by Brn. Carmichael and James Lawn. In the afternoon sacrament and Saints' meeting. The blessings promised us attended, and we received the manifestation of speaking in tongues and the interpretation thereof. In the evening we had preaching by Brn. J. H. Lawn and D. Brown, and we were greatly edified. I invited Bro. J. H. Lawn and two sons and daughter and D. Brown, and two sisters Headrick up in the mountain, for I had work for them to do.

On Monday the 29th we went to my home, and I requested the elders to speak to my children, to tell them of the goodness and the blessings that will follow them that obey the everlasting gospel. At the end of two hours of exhortation five of my children arose for baptism. The next day we repaired to a most beautiful pond God had prepared for us nineteen hundred feet above the level of the Pacific Ocean, and five souls were baptized into Christ. At home they were confirmed, received the sacrament and testified of the goodness of God. Then Brn. Lawn and Brown blessed our two little children, after which the brethren returned to their respective homes.

Bro. Blair, I ask your prayers that I may be faithful to the end and teach my children to be faithful, and not to be carried away by false doctrine. Yours in Christ Jesus,

ANDREW C. STUART.

AID, Ill., May 26th.

Dear Herald:—Having read many cheering words in your columns which have been a blessing to me, I wish to add a little, hoping it may be a benefit to others. It has been about three years since I obeyed the gospel. I was baptized by Elder J. T. Hensen, and with the assistance of Bro. I. M. Smith was confirmed, in which I felt that I was translated from the powers of darkness into the kingdom of God's dear Son. I can truly say it is good to be a Saint in latter days. Although I have felt weak, dreary and sad many times through my disobedience, and not paying more heed to the enticings of the Spirit, I hope God will continue to chastise me if I transgress His law. God has blessed me with his Spirit in power, for which I feel to adore and praise His holy name.

I dreamed not long since that Bro. Joseph Smith came to me and told me that the Book of Mormon and the work he did was true; I also dreamed about that which is spoken of in Revelations 14:6, the angel which was to bring the everlasting gospel. I felt that gospel in much power, for indeed God's Holy Spirit was then resting upon me in power. I have loaned books to my neighbors and people around me; also tracts. Have done what I could to spread the work. I ask the prayers of all the Saints that I may be able to do much good, for this has been my desire; and I know the doctrine is true. May we all be faithful unto the end, and leave a mark of truth and integrity behind us.

That God will also call more elders and send them into the field is my desire, for truly the harvest is great and the laborers few. That God will give us his Spirit that we may be able to overcome all things, and with an eye single to His glory serve him, that we may be able to understand his word and comprehend the truth of his gospel and receive more knowledge day by day, is my prayer. Let us all do something to in some way roll on the good work, for I realize His great and marvelous work and a wonder is in the earth. Let us pray without ceasing.

FRANCIS M. SLOVER.

TAWAS CITY, Mich., May 20th.

Bro. Blair:—I came to this place on the 9th inst., where I have been actively engaged in my appointed field of labor. Since writing you I have baptized one in Bay City and find a good interest here. Last week was a very busy time. We are building a church here and want to get it in readiness for June conference. Outsiders are liberal and kind, and willing to aid us. The Sisters' Aid Society has raised thirty dollars for the church; notwithstanding, some think sisters have no right to voice and vote.

I preached yesterday afternoon and evening to large and attentive crowds. After meeting one lady said she was ready for baptism. The work here is prosperous. This evening I go to Oscoda for a few days. Yours in bonds,

E. DELONG.

INDEPENDECE, Mo., May 15th.

Bro. Blair:—On last Sunday we had the pleasure of leading one Mr. S. B. Hill—of Vermont—into the waters of baptism, thereby assisting him to don the gospel armor and stand upon the platform upon which the gospel battle is to be fought. He has for some time been sojourning with Bro. Wm. Lintel whose example in, and arguments for, the gospel life, fully persuaded him to a better life here, and a more glorious hope in the hereafter. Thus they come, "One of a town and two of a city."

A few days ago I was conversing with one of our "departed" brethren, who, in the course of his remarks eulogized the life and actions, and fully endorsed all the revelatons of "the Seer" prior, and up to 1838–he subsequently becoming a very bad man, going into wickedness of various kinds in Illinois and elsewhere until he met his death and the final scattering of the church.

I said: "My brother, I have an invisible ladder of three rounds which I carry around for just such fellows as you, and I will now present it.—First, you of course believe Joseph to have been a prophet and the Book of Mormon true?"

"Certainly we do; that is our ground work."

"Next you believe the angel who appeared to him told the truth?"

"Certainly."

"Well, sir, he told Joseph his name should be had for good or for evil among all men; the righteous would hold it in honor, and the unrighteous in dishonor. Which class do you belong to? This is the third round of the ladder. You may jump off—and be jumped."

Yours, T. W. CHATBURN.

LOOKOUT, Cal., May 19th.

Dear Herald:—I have been laboring in this vicinity about four weeks. At the first meeting after my arrival I asked all those who desired to be baptized to arise to their feet, and instead of fourteen as has been stated, there were but five who were really ready for baptism. Since that time, however, I have baptized six more, making eleven in all, and there are others who have said that they intend to join. There are a good many more who seem to be warmly investigating. I think I never had a better outlook for a good work to be done, and if my family is sustained I shall labor there this summer. I feel greatly encouraged in the work here. There are calls nearly all over this large valley.

Bro. B. W. Pack has done the greatest work here that I ever have known to be done by a layman

J. R. COOK,
G. W. HOWELL.

ELTORO, Cal., May 19th.

Dear Herald:—On February 1st brethren Joseph Smith and J. F. Burton visited Laguna where, they held meeting two evenings, and Bro. Burton as assistant missionary in charge proceeded to reorganize the Laguna branch. Since that time we have had splendid meetings, and have been greatly blessed by the Spirit, especially in the gift of tongues. On one occasion a young man received the interpretation of a tongue which, by the way, was to himself, to be baptized, which command he obeyed, and with five others went down into the waters of baptism, Elder A. W. Thompson performing the sacred ordinance.

Our little branch is growing in number and in zeal, and all are striving to do the Master's will. The sisters have organized a Prayer Union with sister Nancy Thompson president, Tina Syltar, secretary, and Nancy Roger, treasurer.

Some time since brethren Wright and H. C. Smith visited the branch and preached some splendid discourses, which were not without good effect. Elder A. W. Thomas has sold his property in Laguna and bought at ElToro, which is seven miles from Laguna. He is building a very comfortable house and will move his family over next week.

I pray for the welfare of Zion, that her truths may sweep over the land like a tidal wave, "till every knee shall bow and every tongue confess."

Yours in Christ,

C. M. SALTER.

DALLAS, Texas, May 13th.

Bro. Smith:—I have been separated from the Saints about four years, living in cities where there was no branch of the church. I do not say this in excuse for my long silence; there can be no excuse for that. I have been asleep or cold, thank God not lukewarm—I never was that yet, and I hope I never shall be.

A few weeks ago I was at a friend's house and there saw a copy of the St. Louis *Globe-Democrat* in which was a picture of your father lying on the ground dead and the angel of the Lord attending. The question was asked in my mind, "Did I believe that yet?" My soul's answer was, "Yes." A few moments afterward I was filled with the Spirit. Words of wisdom were given me and I had a happy time. Our friends came to visit us Saturday evening. I was again blessed with the Spirit, and my friend, who by the way is a Methodist local preacher, unconsciously fulfilled a prophecy given in London, that the time would come when men should say, "O, that I were like Waterman!" Although I was full of joy and felt like a child of God, yet I could have buried my head in shame to think that I could neglect such a faithful, loving God and his cause. Bro. Joseph, I now ask your forgiveness, and through you the church's and any one's whom I have offended; and I trust it will not be withheld. I am very happy. Who is

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not with the undwelling Spirit, the seal of adoption and eternal union with God and his people? Gratefully I can again say:

"The Spirit of God like a fire is burning,
The latter day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth."

Yes, sir! The next place in my heart after Jesus Christ is filled by Joseph Smith, for he was the instrument used so that I could receive this blessing. "Great indeed is his memory." Surely the Lord's words were true when he said: "The righteous shall be had in everlasting remembrance." Did He make mistakes? I do, but the Lord says, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." I thank God and take courage. Sr. Waterman is sick. Please pray for her. In hope of eternal life,

WILLIAM WATERMAN.

ST. JOSEPH, Mo., May 12th.

Bro. Blair:—I have thought many times I would write to the office and have my address on the *Herald* changed, but whenever I think of writing, then the three visions I saw during last conference loom up before me so vividly that, to merely write the business part, and say nothing of what our heavenly Father showed me, would leave a feeling of condemnation. So with God's help I have concluded to write thereon, hoping they may do much good.

While Elder E. L. Kelley was preaching I became very sleepy and in spite of all my efforts to keep awake, I fell asleep for a moment and saw a large piece of meat, and salt gently falling upon it. I awoke with joyous feelings, and as I was meditating on what I had seen, Christ's words came to my mind when he was addressing his disciples thus: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be seasoned?" indicating that the savor had been lost, or the authority to preach the gospel which is able to save to the uttermost had been taken away, and that the word which was left us was only a dead letter; but that now, in these last days, the authority had been restored, and that again the preserving power (the gospel of Jesus Christ) was being sprinkled out upon the people clear as crystal, unmixed with earth, or man's opinion.

In a few moments I became very sleepy agian, and could not refrain from falling asleep. I saw loaves of dry bread which I was steaming. I awoke and was soon absorbed in meditating on these things when these thoughts came to my mind: "We must have fire to steam bread, and water also. A few drops of water would not be sufficient sprinkled upon the bread, nor would water poured upon it refresh it; but it must be enclosed in water, or steam, which is produced by fire underneath the vessel. Then these words came to me: "I will make my ministers a flame of fire," and doth not the gospel contain water enough to bury a person? and while the authorized minister stands in the water, with the Holy Ghost penetrating and possesing his body, ready to bury a person that feels the need of regeneration and has confessed and repented of his wickedness, the person is then laid under the water with one hand of the man of God filled with the Holy Ghost underneath him, while the other hand is over him, he is raised out of the water with his sins washed away."

Then while Elder Kelley was delivering the closing discourse of the conference, I again became very sleepy, and I asked God to keep me from sleeping, for I was very desirous of hearing the sermon. But I had no control of my eyelids, and I again was lost in slumber—but only a moment—and I saw Bro. Alexander Smith at a well drawing water and dipping out glasses of water and handing it to a large company of eld- that stood around on one side of the well. They were as one body, they stood so close together. They were to pass the water around to the people. The water was very beautiful and clear.

I awoke with the Spirit of God still upon me, and I felt very joyous, and it seemed as though I could hardly refrain from giving vent to my feelings. I said to myself: "Truly the waters of eternal life are again being given to the people of the earth, and they came by way of Joseph Smith the martyr, and Bro. Alexander Smith is the only one who represents his father's family here at this conference.

I thank God for the restored gospel, and that whereas I was once blind I now see the plan of salvation.

I can not close my letter without writing the evidence I had at the conference a year ago at Independence. I had been very desirous of seeing our beloved president of the church, which pleasure was then granted me. I also had the pleasure of shaking hands with him. We had some conversation and I then turned to leave the church and I had gone but a few feet from him when I was turned around and was gazing after him. He turned around also, and I then beheld Christ's Spirit within him, and these words were impressed upon my mind: "Behold your Prophet?" A thrill of joy passed through me, and I lifted my heart to God in thankfulness for this latter day work.

Then again, where he was preaching, his eyes looked like balls of fire.

Bro. Blair, I know this is God's work. I am thankful I am living in these last days, to behold his "marvelous work and a wonder," and to know that he has so wonderfully blessed this unworthy handmaid. JENNIE KRAHL.

LAMONI, Iowa, May 28th.

Bro. Blair:—To me the outlook of the latter day work never appeared brighter. The great demand for preaching, the attention the people give wherever the gospel is preached, the many calls for preaching, the desire that a goodly number of those outside of the church with whom I converse seem to have to investigate the doctrine we teach, and the signs of the times all go to show that the great and "marvelous work" of God in these last days is onward with marked success, and that the good Spirit of Jesus Christ our Savior is preparing the hearts of the honest to receive the truth. I have more calls to preach than I can fill. Last Saturday Bro. Fowler took me and my son Saleda D. down to the Ramey school house, about fifteen miles from here, where I preached in the evening, my son preached next day at eleven o'clock and I in the afternoon. Between the two meetings I had the pleasure of introducing one more precious soul into the kingdom by baptism, a man named George York, who, if faithful, is capable of doing great good for the Master's cause, and perhaps will be an instrument in convincing his father (who is now a Disciple or Christian preacher) of the truth of the latter day work. There are more near the kingdom in that vicinity who I believe will obey ere long. Two weeks ago I and my son walked over to the same school house and preached three times with good liberty to a full house of attentive hearers. I have also preached in the High Point and Lone Rock school houses, where being called uppon by Bro. John Johnson, president of the Lone Rock branch, to assist in carrying on a series of meetings in which elders H. A. Stebbins, Joseph and Nephi Snively, Charles Jones and I. Baggerly took a part. We kept the "camp fires burning" for fifteen consecutive nights after I came to the Lone Rock school house. Bro. J. Snively baptized three while I there, and preached four times and I preached eleven times. We had larger congregations when we closed than at the beginning. I firmly believe that our efforts at that time will tell for years to come.

My desire would be to be in the field all the time, but I have my family to care for, not being under General Conference appointment. Nevertheless, I mean to do all I can, as I have the gospel armor on and my feet shod with the preparation of the gospel of peace. And with love to God and mankind (my enemies not excepted), I intend by the assistance of the Holy Spirit in union with the church and my brethren of the priesthood, to help fight the gospel fight against "Spiritual wickedness in high places" until the battle is fought, victory won, and we hail King Immanuel. My whole heart is in this great and glorious work.

Yours in the one faith,

JOHN SHIPPY.

JUNIATA, Mich., May 24th.

Bro. W. W. Blair:—Notwithstanding my age, being seventy-four years the 16th day of last March, I am trying in weakness to battle for the truth. My heart is in the gospel, and I am trying to help on the work. I have been out all winter laboring under the direction of the president of the district, trying to put the branches in order. I was assisted for several weeks by Bro. Charles Morgan, priest of Sigel branch. We baptized two while together, and I have baptized seven since that time. Pray for me God may enable me to battle for the truth while life shall last. Yours in gospel bonds,

ROBERT DAVIS.

KNOB NOSTER, Mo., May 15th.

Bro. Blair:—The work was opened up here about two years ago by Bro. Luff. Since then we have had brethren I. N. White, J. C. Foss, F. C. Warnky, J. W. Gillen, R. Etzenhouser, J. J. Cornish, (baptized five), and last of all J. A. Robinson, who baptized two. The meeting just closed with a grand interest; some new ones almost every day came to me for tracts and books. Thank the Lord we can see the bright beams of heavenly light breaking through the dark clouds. "Sow thy seed in the morning and at eventide withhold not thy hand" results well here. We should ever live up to this admonition. How much easier it is to spread the truth where the Saints all do their whole duty.

A few moments ago a doctor asked me this question: "Why is it that different preachers tell the truth and get good pay for it and the Latter

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Day Saint elders will spend all their time and energy and money and bear the reproach that is heaped upon them to tell a lie and get nothing for it?" I left him trying to get some one to solve it for him.

We have fifteen members but are not yet organized into a branch.

J. H. WELLS.

FLORA VISTA, New Mexico,
May 17th.

Dear Herald:—I was baptized and confirmed by Elder Caffall, March 19th. He is the first minister I ever heard preach the true word of Christ. Toward the last of the elder's preaching ing here, something seemed to say to me, "You had better join now; if you wait it may be too late."

I did not think I was prepared to join, but gave up to my conscience and gave myself to Christ before Elder Caffall left us.

Brother Wight and family have moved to Colorado for the summer, leaving only three Saints here—Bro. Beach, sister Mary Shippy and myself. I hope the dear Savior will send us a preacher before long, so we may know and understand His word better. May it be the will of the Father that Elder Caffall may be with us this fall. I now close, asking you all to pray for us.

Your sister,

NETTIE THARP.

Dear Herald: — While holding a discussion with Rev. Adam Archibold at Pennsboro, West Virginia, in March last, a brother found the following notice. It had been tacked upon a stave and stuck up on the fence, where it was expected your humble servant would pass by. It was doubtless prepared to be seen by me at the close of the debate as the Campbellites expected not only to demolish me in discussion, but to run me out of the country; but the victory did not perch upon the Campbellite banners when the fight was over, and hence the would-be mobbers could not carry out their designs. One of them was seen by a friend to tear the notice off and throw it away. After he had passed on out of sight, the friend gathered up the fragments of the notice and joined them neatly together and gave it to me. It reads exactly as follows:

"Notice.—The people of Ritchie county will not tolerate such religious beliefs and practices as you have, and you are hereby notified to leave the county within ten days, or they will cut you to pieces, as the don't want any Mormons in the county. We don't want to have any trouble with you, but you had better leave at once, to save us the trouble of whipping and tarring and feathering you. This from head quarters."

This last remark is true. All such notices come from "head quarters." I think it proper that all such little complimentary notices be printed and preserved as they properly belong in the history of a great work. The elders all ought to have the pleasure of reading them to compare with those they have themselves received, for they all read alike from Maine to California.

If Archibald had gained the day and the people had voted in favor of their side, this notice was prepared ready to be sent to me, and I would have received the treatment indicated. But alas for their "side!" The poor old man did not give satisfaction, although he poured hot shot into "Mormonism" for three days; almost as good as even Braden himself could have done it. They purchased, I am told, a promissory note which was held by "one of the brethren Disciples" and paid him off in his own paper.

I baptized one in that county last Sunday and more are expected. I have many calls in that county now and no prospect of being "cut to pieces."

D. L. SHINN.

GREENVILLE, Pa., May 26th.

Dear Brn:—The work is moving in the Pittsburgh and Kirtland District and we note its progress with joy and thankfulness, because it is salvation to every one who obeys it with full purpose of heart. A good sister remarked last Sunday that it was so different from any former religious experience. There is so much food in it for the soul; it is so satisfying, yet ever bringing to us new experiences which draw us nearer to the Father. We praise him for the gospel!

Wife and self have many pleasant memories of our trip to the late conference at St. Joseph. Our genial brethren E. C. Briggs and Frank Criley were pleasant companions in travel, and although we were on the train from Saturday evening until Monday noon, the ride was by no means tedious, but quite the reverse. With deep thankfulness we took note of the Father's love and care for his servants when we saw how our beloved brethren Briggs and Lambert who had been suffering from severe sickness and prostration of body so recently, were yet, by his blessing, enabled to endure the exceedingly laborious duties in the quorum. Night and day, with but little relaxation, this quorum was in session during the entire conference, and part of the quorum several days before conference convened. It was exhausting to the strongest physical nature.

We very much enjoyed the prayer meetings, the preaching of the word, and the association with the brethren and sisters; but we could not think of leaving out a visit to Lamoni when so near, and reluctantly leaving conference Friday morning, we started, meeting on the street cars Bishop Rogers and son, and at the station Bro. and Sr. Tilton, Bro. and Sr. Hudson, Sr. Garratt, Bro. Claus and one or two others whose images rise up as we write, but whose names we are unable, just now, to recall,—all bound for Lamoni. How glad we were of their company! A pleasant one it was. The trip was enlivened with the songs of Zion until Bethany junction was reached and shortly after, Lamoni. We were escorted to Bro. Salyard's house by our kindly Sr. Garratt, and were made welcome by Sr. Salyards—Bro. S. being at conference.

Saturday morning a short visit was made to our noble Sr. Walker's, with whose usefulness and talents the church has been so greatly blessed. To us the communion was sweet,—hallowed by the the presence of the Spirit of the Master. May she long be spared to honor our heavenly Father in her calling! We could not but feel deeply for the afflicting bereavement brought upon this lovely home, calling to a higher sphere the husband and father, whose acquaintance in the flesh we were not privileged to have, but whom we expect to know, when, like him, our life work here is ended. May the Father be very tender and compassionate to them is our prayer. We were pleased to meet here Sr. Louis Walker and Sr. Lyons. A flying visit to Sr. Elvin and family, Sr. Stebbins, and the *Herald* office, completed our time.

We were kindly shown through the latter establishment of which we felt rather proud, though they are sadly in need of a building almost twice as large to answer the demands of their largely increasing business. Considering how they are crowded now, it is a marvel how they can do the work at all. Brn. Cochran, Scott and Deam were all very kind. Thanks for courtesies extended, brethren.

We should much have enjoyed a stay over Sunday, and an acquaintance with others of the Saints, but previous engagements made it necessary for us to leave Lamoni Saturday, —a drive to Bro. Joseph Smith's house being one of the anticipated pleasures we were forced to forego. Sadly we gave the parting hand. At the Junction we met many of the brethren returning from conference, which made it all the harder to continue our journey. For once in our lives, at least, we were strongly tempted to turn back. However, in company with Bro. Eflils Short, we were soon on the way again, watching Lamoni until hid from view, and reaching St. Joseph in time to hear Bro. R. M. Elvin's able effort on the Book of Mormon.

Sunday noon found us at Independence, the guests of our genial Bro. and Sr. J. A. Robinson, whom to know is to love. Also met here our gifted Bro. M. H. Bond, and Bro. R. G. Smith and Sr. Lizzie Hulmes, of Pittsburgh. The meeting with the Saints in the afternoon was grand indeed. After an enjoyable tea with Bro. and Sr. Murphy, we again repaired to church and Bro. J. J. Cornish gave us an able sermon in the evening to a house where standing room was at a premium. Bro. C.'s special gift seems to be to make the gospel plain, as over eight hundred of his children in the gospel can testify.

Monday we enjoyed a visit to Sr. M. E. Salyards', an old time acquaintance, Bro. McCallum's Bro. Murphy's, Brn. Mills and Luff, and a ride—through Bro. Murphy's kindness—in company with Bro. Bond, sisters Newton and Hulmes and brethren Newton and Smith, wherein we were privileged to view some of the grandest scenery the writer ever beheld along the Missouri River, with Liberty Courthouse in the distance. The day was lovely and we could but exclaim, "Beautiful for situation, the joy of the whole earth." At night Bro. Alex. H. Smith presented the word amid deep interest.

Tuesday morning we were *enroute* for St. Louis, and on Wednesday morning arrived at the home of our aged grandparents—Bro. and Sr. Seichrist—near Jeffersonville, Wayne county, Illinois. They are strong in the faith, but sadly miss church privileges, not having a conveyance of their own. Enjoyed a two-days' stay with them and uncle, aunt, and cousins, and a short visit with Bro. Thomas. Friday, *enroute* for Indianapolis, Indiana, spending a few days with mother and sisters. Monday morning found us in Cleveland, Ohio, and in the afternoon at Kirtland, guests of Bro. and Sr. Griffiths, meeting there Bro. T. W. Williams, one of the clerks of conference. Tuesday evening spoke to Saints and friends in Kelley's hall with poor liberty. Here the Father manifested his loving kindness to wife and self. Shortly after retiring for the night Bro. Griffiths came to the door with a mes-

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sage from the Lord, making known some things concerning our future movements upon which we were in doubt and undecided, bringing joy, comfort and thankfulness to our souls. An apostle of the Lord coming with a message from the Lord in one hand and a lamp in the other, seemed to us both appropriate and suggestive. Wednesday morning *enroute* again for home where we arrived at one p. m., finding all well, for which we felt grateful.

The first Sunday in May I filled my appointment in Conneaut township—preached morning and evening with excellent liberty; administered sacrament in afternoon, and blessed young son of Bro. and Sr. Corey. We had a good meeting.

The second Sunday in May met Bro Griffiths at Pittsburg, fulfilling district conference appointment, for which we were made a committee. Bro. Griffiths preached with liberty and acceptance. The Saints' meeting in afternoon was refreshing.

Last Sunday was with the Saints near Warren, Ohio. Preached in house of Mr. and Sr. Shafer with good liberty. At the close of this service we repaired to the water and had the great pleasure of baptizing into Christ Sr. Alice Pinkerton. Confirmation in the afternoon, when the Sacrament was administered and every one bore their testimony. All were melted to tears, and it was a time long to be remembered. Administered to Sr. Shafer who was bedfast, and felt constrained of the Spirit to rebuke the disease. Trust ere this she is fully recovered. In the evening again spoke to an audience that packed the room. Was blessed with all the liberty could ask. If the Saints continue faithful, prayerful, humble and consistent in their lives, there will soon be others added to their number who will honor the work. There are five of the Saints there now. Bro. Leonard Scott is held in high esteem there for the work done among them. They would be glad to see him return.

To-day I administered to the Saints here—members of my own family—in whose welfare I am deeply interested. I think it just as essential for them to partake of the "bread of life" as other Saints, that they may have life. "Except ye eat my flesh and drink my blood there is no life in you" is a truth that even my family can not disregard nor neglect, and yet bear fruit meet for eternal life. Next Sunday will be at Conneaut Township again, and so goes the work. I desire to see Saints and friends in other places in the district so soon as I can reach them. The Lord speed His work everywhere.

W. H. GARRETT.

BETTER THAN FIGHTING.

We have two schools in our town not far from each other. They used to play foot-ball together. One day the ball disappeared. One school accused the other of stealing it. Seven boys started out and dared the other boys to meet them. Only four went out to do so, including John Williams. When Jack Miller approached him with scowling brow and doubled fist John said, "Come, Jack, let us talk it all over." The two met, one with open hands and face, the other with doubled fist and scowls. Jack said: "I'll teach you to steal a foot-ball." John replied. "We have not stolen the ball. Wait a week and maybe it will be found. If the ball is lost we will pay for it." The dark brow cleared, hands were held out, and the boys shook them. Armies fight, wound and kill to settle disputes. Why not settle them before fighting.

Communications.

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

BORN AGAIN.

"EXCEPT a man be born again, he can not see the kingdom of God." As many have taken in hand to write articles upon the above subject, I feel like telling the many readers of the good *Herald* what I understand is meant by being born again, and how this work is accomplished. In the first place, what is it that is to be born again? Most assuredly it is the spirit of man, for it is that which is in bondage and needs deliverance, or to be born again. The first thing that is necessary to a birth is to be begotten. As in nature, so in the Spirit. How is man begotten? By the Spirit through the word, as the scriptures say; and this word must be preached by one having authority. For Paul said, "How can they preach except they be sent." Again, "No man taketh this honor unto himself but he that was called of God, as was Aaron." So when a man who has an honest heart, hears the word spoken by God's called and sent men, and receives the word spoken, he receives faith, or it—the word—begets faith in the man's heart. He is then begotten by the Spirit, and then commences the travail to birth; as in nature, so in the Spirit.

This travail consists in repentance, humility of soul, the receiving of the Spirit unto the remission of sins and manifesting it unto the Church as is required in the book of Doctrine and Covenants. Then they are ready to be born again. How? Of water and the Spirit, both in connection; not that there are two births—one of water and one of the Spirit,—but one birth, which is of water and the Spirit of God.

How is it accomplished? By being baptized by a legal administrator, and being at the same time and place delivered by the Spirit also, or in connection with water baptism, as our Lord and Master said to Nicodemus, "Except a man be born of water and the Spirit he can not enter into the kingdom of heaven"—or of God.

Again, by way of explanation, he says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Thus when a man who is a proper subject for baptism is baptized by a legal administrator, he then receives the work that the Spirit does and has to do in the birth or deliverance from sins, that is, past sins are pardoned, made free; an heir in the kingdom of God, or the church of Jesus Christ.

"But," says one, "I thought a man was born of the Spirit when he received the laying on of hands." Well, let us see. We are told by Paul to "prove all things, hold fast that which is good." Now here comes a man who has heard the word preached by one of God's ministers and has believed it, and has repented and demands baptism at the hands of a priest, for there is no elder in that section of country, as is the case in many sections, and the priest, who is authorized to administer baptism, baptizes the man but he can not lay on hands for the gift of the Holy Ghost, consequently the man has to do without that being done for some time, and it may be for all time because he is liable to die without ever seeing an elder in the world. Now, what would be the condition of that man if he was to die in that condition in the world to come; being only born of water and not of the Spirit? If a man is born of the Spirit when he receives the laying on of hands, it seems to me he would be only half born, as it takes the water and the Spirit in connection to complete the birth. Then, you see, I understand that to be born again and to receive the gift of the Holy Ghost are two things, or, in other words, to be born again and to receive the gift of the Holy Ghost through laying on of hands are two things—one is to deliver from sins that are past, the other to give spiritual life and qualify the individual to live the life of a Christian by bestowing upon the faithful servant of Christ every needed gift and blessing in life, and prepare him for the world to come.

If I am wrong, will some brother set me right? I will stop writing on this subject and wait and see what the good brethren think of what I have already written.

E. W. NUNLEY.

THE "SEALED BOOK."—No. X.

BY ELDER R. M. ELVIN.

As another element of civilization I present, Mining, Metals, Pottery, etc; MacLean says: "The finding of various implements made of the more precious minerals would not in itself indicate that the Mound Builders engaged in mining. Copper was extensively used, and yet this material has been found in various pounds weight in the valley of the Connecticut, and near New Haven a mass was found weighing ninety pounds. It is found in small pieces in New Jersey, Indiana and Illinois. Small pieces have been picked up in various localities in Ohio. It is probable that the copper found in Connecticut and New Jersey originates from the red sandstone formation, while in Indiana and Illinois it was deposited during the drift. In Ohio it has been possibly dropped by the hand of man.

"What is true of copper is not so of galena, obsidian, mica and silver. Considerable quantities of galena, have been found in the mounds of Ohio. Upon one of the altars within a mound in 'Mound City' (three miles above Chillicothe) a quantity of galena was found which had been exposed to the action of fire. It is of frequent occurence on the sacrificial altars, and met with in quantities of thirty pounds weight. Plumb bobs and net sinkers are met with of this material, and yet no orig-

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inal deposits are known in the state of Ohio. Obsidian, a peculiar glass-like stone of volcanic origin, is obtained from some of the mounds, but in very small quantities, and in the shape of arrow and spear points and cutting implements. This mineral has not been met with *in situ* north of Mexico and east of the Rocky Mountains. Mica (commonly called isinglass) has been taken in large quantities from the mounds, and often plowed up in the neighborhood of the enclosures. In the sepulchral mound, in the center of the earth-work at Circleville, Ohio, there was taken out a sheet of mica three feet long, one foot and a half wide, and an inch and a half in thickness. In the year 1828, in one of the mounds near Newark, Ohio, regular layers of mica plates, from eight to ten inches in length, four or five inches wide, and from half an inch to one inch in thickness were found covering fourteen human skeletons in an advanced state of decomposition.

"From this mound there were taken about twenty bushels of mica. As mica is found in large quantities and carefully hid away in the mounds, it is evident that it was regarded as of great value. It was used for mirrors, ornaments, and as it has been found covering the skeletons, may have been looked upon as having supernatural properties. Mica is found in New Hampshire and North Carolina. In the former state it has been found from two to three feet in diameter; but there is no evidence that the Mound Builders penetrated that far east. Neither have any ancient mines been discovered there. Traces of wrought silver have been found but they are exceedingly scarce, and constituted no technical importance among them. The polished stone implements composed of greenish slate of a close grain have already received attention. This stone is not found in original deposits in the valley of the Mississippi, unless it be upon the rim of the basin. It belongs to the oldest sedimentary formation, and occurs in considerable masses along the Atlantic coast, and has been observed from Rhode Island to Canada.

"From these considerations alone we readily infer that the Mound Builders either engaged in mining or else trafficked with those nations who did so engage. In 1847, about one year before the ancient copper mines were discovered, it was pointed out that the probable source of the copper and silver was the region of Lake Superior. The discovery of the ancient mines has set all speculations at rest. In the copper regions of Lake Superior have been found numerous excavations in the solid rock from which the copper has been extracted. Upon examination it has been discovered that the whole extent of the copper bearing region was resorted to by this ancient race. The ancient trenches and pits were found to be filled even with the surrounding country, and were not detected until many years after the region had been thrown open to actual exploration.

"Mining began effectively in 1845 and it was not until 1848 that S. O. Knapp, then the agent of the Minnesota Mining Company, made the discovery. In passing over a portion of the company's grounds, in the winter of 1847–8, he observed a continuous depression in the soil, which he conjectured was formed by the disintegration of a vein. Following up these indications, he came to a cavern where he noticed evidence of artificial excavation. On cleansing out the rubbish, afterwards, he found numerous stone hammers, and at the bottom was seen a vein with ragged projections which the ancient miners had not detatched. . .

"At a depth of eighteen feet, among a mass of leaves, sticks and water, Mr. Knapp discovered a detached mass of copper weighing six tons. This mass had been raised about five feet along the foot of the lode on timbers, by means of wedges, and was left upon a cob-work of logs. These logs were from six to eight inches in diameter, the ends of which plainly showed the marks of a cutting tool. The upper surface and edges of the mass of copper were beaten and pounded smooth, showing that the irregular, protruding pieces had been broken off. Near it were found other masses. On the walls of the shaft were marks of fire. Besides charcoal there was found a stone sledge weighing thirty-six pounds, and a copper maul weighing twenty-five pounds.

"Stone mauls, ashes and charcoal have been found in all these mines. On the Island known as Isle Royal, near the northern shore of the lake, these ancient works of man are very extensive, and some of the pits are sixty feet in depth. On opening one of the pits of this island, it was discovered that the mine had been worked through solid rock to the depth of nine feet. At the bottom was a vein of pure copper eighteen inches thick. These miners were intelligent and experienced, for they not only showed rare powers of observation in locating the veins, but also displayed much knowledge in following them up when interrupted. The excavations are connected underground, and drains are cut into the rock to carry off the water. At one point the excavations extend for over two miles in a nearly continuous direcion."

"From the accumulation of evidence in these ancient trenches, and the copper implements in the mounds, we have the proof that these ancient people not only toiled in building the mounds, but also toiled in the copper mines of Lake Superior. They were a toiling, plodding people." * * * "While gangs of men were operating the mines of Lake Superior, there were others engaged in searching for mica in the mountainous regions of North Carolina. The diggings in the mica regions were open excavations. Some of the excavations are extended for several hundred feet. As in the copper mines, so here the same judgment was displayed. The richest veins yet discovered show that there the ancient excavations are the most extensive. The kinds of mica now refused were then rejected, carrying the best away to their homes in the north." * * * "In all these operations it is evident that the mining was not only conducted under a well organized effort, but the Mound Builders had their leaders, or foremen, and were skilled, and had a thorough acquaintance with their work."—Mound Builders, p. 74–81.

Baldwin says: "Modern mining on Lake Superior began effectively in 1845. The whole copper region has not been fully explored. Works of the ancient miners are found at all the mines of any importance and they show remarkable skill in discovering and tracing actual veins of metal."—Ancient America, p. 46.

Jones says: "In 1834, Coles, Merriwether and Lumsden, while engaged in digging a canal in Duke's Creek Valley for the purpose of facilitating their mining operations, unearthed a subterraneous village consisting of thirty-four small cabins, located in a straight line extending upward of three hundred feet. They were made of logs hewn at the ends and notched down after the fashion of the rude log huts of the present day. This hewing and notching had evidently been done with sharp metallic tools, the marks being such as would have been caused by a chopping ax. In Valley River valley, the writer is informed, eleven old shafts have been found, varying in depth from ninety to one hundred feet. In 1854, one of them was cleaned out, and at the depth of ninety feet the workmen found a windlass of post-oak, well hewn, with an inch auger hole through each end. Distinct traces appeared where it had been banded with iron. Another shaft for twenty-five feet passed through gneiss-rock. Its sides were scarred by the marks of the sharp tools used in forcing a passage through this hard substance. Six miles southeast of this locality are five other shafts similar in age and construction. The presence of iron and the marks of sharp metalic tools, prove that these ancient mining operations can not be referred to the labors of Indians." (The places above described by Jones are located in the State of Georgia. See Antiquities of Southern Indians, pp. 48–9.)

Reader, do not let the question and evidence of IRON escape your notice, for I will emphasize this one metal as a witness for the Book of Mormon.

Of these same mines Bryant says: "From these ancient mines, of whose workings the Indians had no tradition, was supplied the metal used by the Mound Builders, a thousand miles distant in the valley of the Mississippi. From that agricultural region, probably, the miners came with their supplies for their summer's support; and the method of conveyance which took them and their provisions to the mines, sufficed no doubt, for carrying back the ore to market across the lakes and the long land journey." "Of this copper mining the Indians had even no tradition, and among them at the time of European discovery, copper was only used, and that rarely, for purposes of rude ornament."—History of United States, vol. 1, p. 30.

Priest says: "In Liberty township, Washington county, Ohio, are yet to be seen twenty or thirty rude furnaces, built of stone, with hearths of clay, containing

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pieces of stone coal, and cinders, perhaps used in smelting ore. Large trees are still growing on them, and attest their age. They stand in the midst of a rich body of iron ore, and in a wild, hilly, and rough part of the country, better adapted to manufactures than to agriculture."—An Inquiry into the Origin of American Antiquities, p. 55.

Bryant gives the following description of copper instruments recently discovered in Wisconsin: "An adze with wings for fitting. An arrow head with wings for fitting to arrow. A knife with socket for handle. A chisel apparently cast, the roughness showing sand mould, and white spots of melted silver. An awl. A spear head, 11 inches in length, with socket for handle. An adze."—History of United States, vol. 1, p. 31.

This is strong testimony, substantiating the statement of the Book of Mormon, that the Nephites, the ancient people of America, made all manner of tools.

Speaking of discoveries at Circleville, Ohio, Priest says: "About twenty feet to the north of it was another skeleton, with which was found a large mirror about three feet in length, one and a half in width, and one inch and a half in thickness;—this was of isinglass. On this mirror was a plate of iron, which had become an oxide; but before it was disturbed by the spade resembled a plate of cast iron. The mirror was a monstrous piece of isinglass, a lucid mineral, larger than we recollect to have ever heard of before, and used among the rich of the ancients for lights and mirrors. A mirror of any kind, in which men may be enabled to contemplate their own form, is evidence of a considerable degree of advancement in the arts, if not even of luxury itself."—Inquiry, Origin Am. Ant., p. 178-9.

Of the arts among the Mound Builders he says: "But as to the state of the arts among the more ancient nations of America, some idea may be gathered from what has already been said. That they manufactured brick of a good quality, is known from the discoveries made on opening their tumuli. A vast many instances of articles made of copper, and sometimes plated with silver, have been met with on opening their works. Circular pieces of copper intended either as medals or breast plates, have been found, several inches in diameter, very much injured by time. In several tumuli, the remains of knives, and even of swords, in the form of rust, have been discovered.—Ibid, p. 256.

Atwater says: "Mirrors of isinglass have been found in as many as fifty places within my own knowledge, besides the large and elegant one at Circleville."—Quoted by Priest, p. 257.

Priest says again: "Two stone covers of stone vessels were found in a stone mound, in Ross county, Ohio, ingeniously wrought and highly polished. These covers resembled almost exactly, and were quite equal to vessels of that material manufactured in Italy at the present time."—Ibid p. 257.

In the foregoing Mr. Priest pays quite a compliment to Nephite skill in fine arts. He says again: "Among the vast variety of discoveries made in the mounds, tumuli and fortifications of these people, [the Mound Builders], have been found not only hatchets made of stone; but axes as large, and much of the same shape with those made of iron at the present day; also pickaxes and pestles,—see plates Nos. 11 and 12,—with various other instruments made of stone. But besides there have been found very well manufactured swords and knives of iron, and possibly steel, says Mr. Atwater."—Ibid, p. 259.

Baldwin says of the Mound Builders: "The articles manufactured of stone show fine workmanship; some of them are elaborately carved. Tools of some very hard material must have been required to work the porphyry in this manner."—Ancient America, p. 40.

Rev. M. T. Lamb, in his book, "The Golden Bible," tells us on page 300 and 301, under the caption of Iron, Steel and Brass, that: "The Book of Mormon tells us that iron, steel and brass were in common use among the ancient Nephites as as they are used to-day. . . . Against these fictitious words the authorities are positive and numerous."

These words are misleading and unfair. As the Book of Mormon does not say that these metals "were in common use, as they are to-day;" that was an unjust comparison. Mr. Lamb writes as if he expected to find rolling mills, iron and brass founderies, such as we find at Pittsburgh, Detroit, and St. Louis, and other manufacturing cities all over North and South America—just on account of the claim that the metals were used. Let the candid reader consider and decide whether the authorities agree with Mr. Lamb, or with said Book of Mormon.

METALLURGY.

"The Atlanteans mined ores, and worked in metals; they used copper, tin, bronze, gold and silver, and probably iron. The American nations possessed all these metals. The age of bronze, or of copper combined with tin, was preceded in America, and nowhere else, by a simpler age of copper; and, therefore, the working of metals probably originated in America, or in some region to which it was tributary. The Mexicans manufactured bronze, and the Incas mined iron near Lake Titacaca; and the civilization of this latter region, as we will show, probably dated back to Atlantean times. The Peruvians called gold the tears of the sun. It was sacred to the sun, as silver was to the moon."—Atlantis p. 140.

"Iron.—We have seen that the Greek mythological legends asserted that before the submergence of the great race over whom their gods reigned, there had been not only an age of bronze, but an age of iron. This metal was known to the Egyptians in the earliest ages; fragments of iron have been found in the oldest pyramids. The iron age in northern Europe far antedated intercourse with the Greeks or Romans. In the mounds of the Mississippi valley, as I have shown, the remains of iron implements have been found. In the 'Mecurio Peruano' (tom. 1., p. 201, 1791,) it is stated that 'Anciently the Peruvian sovereigns worked magnificent iron mines at Ancoriames, on the west shore of Lake Titicaca.'

"'It is remarkable,' says Molina, 'that iron, which has been thought unknown to the ancient Americans, had particular names in some of their tongues.' In official Peruvian it was called quillary, and in Chilian, panilic. The Mound Builders fashioned implements out of meteoric iron. —Foster's 'Prehistoric Races,' p. 333.—Atlantis, p. 451.

If iron was unknown to the ancient Americans, how comes it that the people of Peru and Chili had words or names for it in their language?

Again he says: "We find the remains of an iron sword and meteoric iron weapons in the mounds of the Missisippi valley, while the name of the metal is found in the ancient languages of Peru and Chili, and the Incas worked in iron on the shores of Lake Titicaca."—Ibid p. 462.

This author draws from the archæological writings of a number of eminent authorities in support of his statements. He says of the ancient people of America: "They worked in copper, silver and lead, and there are evidences, as we shall see, that they wrought even in iron. Copper implements are very numerous in the mounds. Copper axes, spear heads, hollow buttons, bosses for ornaments, bracelets, rings etc., are found in very many of them strikingly similar to those of the bronze age in Europe. In one in Butler county, Ohio, was found a copper fillet around the head of a skeleton, with strange devices marked upon it. Silver ornaments have also been found, but not in such great numbers. They seem to have attached a high value to silver, and it is often found in sheets no thicker than paper, wrapped over copper or stone ornaments so neatly as almost to escape detection. The great esteem in which they held a metal so intrinsically valueless as silver, is another evidence that they must have drawn their superstitions from the same source as the European nations.

"Copper is also often found in this manner plated over stone pipes, presenting an unbroken metalic lustre, the overlapping edges so well polished as to be scarcely discoverable. Beads and stars made of shells have sometimes been found doubly plated, first with copper, then with silver.

"The Mound Builders also understood the art of casting metals, or they held intercourse with some race who did; a copper axe 'cast' has been found in the state of New York."—(See Lubbock's 'Prehistoric Times' p. 254, note.)

"Professor Foster ('Prehistoric Races,' p. 259,) also proves that the ancient people of the Mississippi valley possessed this art, and he gives us representations of various articles plainly showing the marks of the mould upon them.

"A rude article in the shape of an ax, composed of pure lead, weighing about half a pound, was found in sinking a well within a trench of the ancient works at Circleville. There can be no doubt it was the production of the Mound Builders, as

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galena has often been found on the altars in the mounds.

"It has been generally thought, by Mr. Squier and others, that there were no evidences that the Mound Builders were acquainted with the use of iron, or that their plating was more than the simple overlaying of one metal on another, or on some foreign substance.

"Some years since, however, a mound was opened at Marietta, Ohio, which seems to have refuted these opinions. Dr. S. P. Hildreth in a letter to the American Antiquarian Society thus speaks of it: 'Lying immediately over on the forehead of of the body were found three large circular bosses, or ornaments for a sword—belt or buckler; they were composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the center, and they measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates by which they were fastened to the leather. Two small pieces of leather were found lying between the plates of one of the bosses; they resemble the skin of a mummy, and seem to have been preserved by the salts of copper. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword scabbard; it is six inches in length, two in breadth, and weighs one ounce. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver.

"'Two or three pieces of copper tube were also found, filled with iron-rust. These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No sign of the sword itself were discovered, except the rust above mentioned.

The mound had every appearance of being as old as any in the neighborhood, and was at the first settlement of Marietta covered with large trees. It seems to have been made for this single personage, as this skeleton alone was discovered. The bones were very much decayed and many of them crumbled to dust upon exposure to the air.

"Mr. Squier says: 'These articles have been critically examined and it is beyond doubt that the copper bosses were absolutely plated, not simply overlaid with silver. Between the copper and the silver exists a connection such as it seems to me could only be produced by heat; and if it is admitted that these are genuine relics of the Mound Builders, it must at the same time be admitted that they possessed the difficult art of plating one metal upon another. There is but one alternative, namely, that they had occasional or constant intercourse with a people advanced in the arts from whom these articles were obtained. Again, if Dr. Hildreth is not mistaken, oxidized iron or steel was also discovered in connection with the above remains, from which also follows the extraordinary conclusion that the Mound Builders were acquainted with the use of iron, the conclusion being, of course, subject to the improbable alternative already mentioned.'"

"In connection with this subject we would refer to the interesting evidences that the copper mines of Lake Superior had been at some remote period worked by the Mound Builders. There were found deep excavations with rude ladders, huge masses of rock broken off, also numerous stone tools and all the evidences of extensive and long continued labor. It is even said that the great Ontonagon mass of pure copper which is now in Washington was excavated by these ancient miners and that when first found its surface showed numerous marks of their tools."

"There seems to be no doubt, then, that the Mound Builders were familiar with the use of copper, silver and lead, and in all probability in iron."—Atlantis, pps. 376-8.

The only amendment that I would offer to the conclusions arrived at, would be by dropping "Mound Builders" and inserting the word "Nephites." When a child, in company with my father in the summer of 1856, I visited a mine of ancient appearance, we found a number of pieces of lead, one fully a pound in weight. Father, who was acquainted with several of the Indian chiefs, made inquiry of them in relation to these mines, and notwithstanding it was within their territory they had no knowledge of who operated them.

To be continued.

THE PLAN OF SALVATION.

"WHAT must I do to be saved?"—Acts 16:30.

"This is the plan of salvation."—Gen. 6:65, Inspired Translation.

Ever since the fall of Adam mankind has been trying to solve the problem at the beginning of this article. Various have been the devices invented and curious enough the schemes concocted whereby men have tried to overcome the difficulties with which they have been beset on every hand since the fall of our first father.

But nothing, from the tower of Babel down to the latest invention in the shape of a theological system, has man ever been able to bring forth, unaided by the Spirit of God, that would satisfy the longings of his immortal soul. Created in the image of God, though fallen, enough of that divine nature remained to render him forever dissatisfied until restored to that which he had lost by transgression.

But the fall was voluntary on the part of man, and so must the redemption be on the part of the Creator. No promise had been made of salvation if the one command given to Adam was violated; but immediately upon his conviction of sin the promise of restitution was given.

In the very nature of the case it was necessary that the plan of salvation should be made known by revelation. Man could not study it out; for he did not even know that any ransom for his life would be paid, much less what that ransom would be, or upon what conditions it would be offered.

The promise made to the woman that her seed should bruise the head of the serpent, was the first intimation the guilty pair had that anything but death would be their portion. But as all the component parts of the mighty oak are contained in embryo in the acorn, so the vast scheme of redemption was concentrated in that one little sentence pronounced upon the serpent: "He [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:21, I. T.

Without tracing the germination of this gospel seed, and its budding forth in the sacrifices offered by Abel, its further development in the Levitical system, and the complete gospel tree as manifested by Christ and his apostles, with its ripe and perfect fruit to be realized in individual Christian experience, I will take a somewhat different course and investigate consecutively the three different steps going to make what the second text we have quoted in the beginning of this article declares is the "plan of salvation."

In the sixty-third verse of the chapter from which the verse referred to above is taken, we read: "For by the water ye keep the commandment, by the Spirit ye are justified and by the blood ye are sanctified." And then in the sixty-fifth verse: "This is the plan of salvation."

These very plain and precious Scriptures are eliminated from the King James Translation altogether with many more plain and precious things; and if Joseph Smith had never done any more than to restore these precious Scriptures, he would not have lived in vain.

We shall examine this subject under three heads, 1, Water Baptism; 2, Justification by the Spirit, and 3d, Sanctification by the Blood.

1. WATER BAPTISM.

When Adam transgressed the divine command, he did not incur thereby physical pollution, but the purity of his soul was contaminated and his conscience became corrupt.

But of what use could a physical washing, or baptism be for the removal of spiritual defilement? This question has been asked over and over and over again, until it would almost seem as if mankind thought some better way could be devised for the salvation of the human race than that revealed by the author of the wonderful plan of salvation.

When Elisha said to Naaman, "Go dip in Jordan seven times," he thought he knew better than the prophet; but his servant was wiser than he, and his advice is worthy the prayerful consideration of all: "If the prophet had bid thee do some great thing wouldst thou not have done it? How much more then when he says, wash and be clean."

Ah, Yes! There is just where proud human nature stumbles! It is the simplicity of the plan of salvation, that so mystifies mankind in their fallen condition. If they could only do something that would actually remove their sin and undo the act which brought death on the human race, how great would be their alacrity to comply! And then they could

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boast and say: "I fell it is true; but see, I have regained what I lost and reinstated myself in the blissful Eden of my original innocence."

And then Christ would have none of the glory. But no. This is not the plan of salvation. Man fell by the transgression of an arbitrary commandment justly given him by his wise and beneficent Creator, as a test of his filial love and obedience by which he should have developed a righteous character; and having fallen in this way, he can not return in any other way than by obedience to a similar commandment.

It is futile to speculate or contend as to whether baptism really does or does not remove sin; it matters not to the individual. God has revealed this as one step in the plan of salvation, and it only remains for the sinner to accept of the terms of salvation upon the gospel plan.

It is of no use for us to propose a scheme of our own whereby we may return to God, or substitute any institution of our own in the place of the ordinance God has set in the church. All such inventions of men are but an insult to the Almighty. God was under no obligation to redeem man after he had willfully violated the only condition imposed upon him whereby he would have retained the favor of his divine Creator.

After having paid the enormous price of man's redemption, even the life of his own dear Son, the Father may well say upon what conditions the benefit of that atonement could be obtained by man. Paul has tersely summed up the whole matter in a few words when he says of Christ that he "became the author of eternal salvation unto all them that obey him."

This is the secret of the whole matter. "If ye be willing and obedient," says the Prophet Isaiah, "ye shall eat the good of the land; but if ye refuse and rebel, a sword shall devour you, for the mouth of the Lord hath spoken it."

Let those beware who fight the ordinance of baptism. Although, as they say, it may possibly not be a saving ordinance, *per se*, yet it will surely become a condemning ordinance if it is rejected, for it is acknowledged by all to be a commandment of God, and if so, we can not violate it with impunity.

Some will ask "If baptism is for the remission of sins, can any one obtain the remission of sins without baptism?"

We know that this is a controverted point and do not propose to enter into any lengthy discussion of the subject at this time; we simply design giving a few testimonies from sources generally regarded as authorities by Latter Day Saints.

The first one we shall give is Joseph the Seer. He says: "It is dangerous to say that no one can receive the forgiveness of sins without having been baptized."

Cornelius received the gift of the Holy Ghost before submitting to the ordinance of baptism.

Alma testified, "I am born of God," before he had had the opportunity of being baptized.—Mosiah 11:22.

Another important testimony upon this engrossing subject is found in Alma 12: 18, where Abish, a servant woman of king Lamoni, had been "converted unto the Lord for many years on account of *a remarkable vision of her father*," never having had the opportunity of being baptized.

Time and space forbids making mention of the many similar cases recorded in the Book of Mormon; suffice it to say that it was not only common, but it seemed to be the rule in many of those glorious revivals of religion which broke out from time to time among them for the people to be converted before they were baptized; to "fall under the power," etc., just as they do in modern times, and if the doctrine were sound in other respects, I, for one, could find no fault with these manifestations at the present day.

2. JUSTIFICATION BY THE SPIRIT.

Justification is the state or condition of being justified, or just; or in other words, righteous before God. An unrighteous man is not just, and an unjust man is not righteous.

The Doc. & Cov. 17: 6, says: "We know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know also that sanctification through the grace of our Lord and Savior Jesus Christ is just and true."

We may know whether we are in a state of justification or not by examining the characteristics of a justified experience. They are:

1st. The Witness of the Spirit.

Paul tells us that God's "Spirit beareth witness with our spirits that we are the children of God."

The witness of the Spirit is that inward revelation of Christ to the soul as our personal Savior, without which no man can say understandingly that Jesus is the Christ. Without this assurance we can not have confidence toward God. Neither can we know that we are accepted of him. We may have been baptized by one having due authority, but unless we have the witness of the Spirit, we can not be sure that he has accepted the administration.

2d. The Fruits of the Spirit.

This is the second evidence we shall notice of justification. Having the Spirit of God, we have love, and John tells us "He that loveth is born of God."

Love begets joy, and this is increased by the knowledge that we are born of God, and that our sins are forgiven; and peace of mind and all the precious fruits of the Spirit follow in their order, as the result of our having laid down the weapons of our warfare and taken the oath of allegiance to the government of God.

But this is not all. The fruits of the Spirit are convincing proof to the individual that he has passed from death unto life, but something more is necessary to prove to others infallibly that the change has been wrought. This proof is found in what we shall denominate the third evidence of justificaction.

3d. The Gifts of the Spirit.

In the unfolding of the plan of salvation the gifts of the Spirit perform an important part. These are denominated, prophecy, healings, tongues, miracles, etc., etc. There is no equivocation in the promise of the bestowment of these gifts. Jesus said, "These signs *shall* follow them that believe." This "shall" is just as positive as the ones preceding it, where he says: "He that believeth and is baptized *shall* be saved; and he that believeth not *shall* be damned."

"What are the signs for?" They are to convince unbelievers and believers. Paul tells us that "prophecy is a sign to them that believe" and that "tongues are a sign to them that believe not." Believers have a right to expect of believers that some sign of their believership shall follow their profession, but they have no right to be unreasonable in their demands. One may have the gift of faith, another a gift of understanding dispensations, another a gift of testimony, etc., etc., but all are expected to have some gift, and in the exercise of that gift to edify the body.

Third and last we shall notice,

SANCTIFICATION BY THE BLOOD.

Water can cleanse ordinary defilement, but nothing but blood can cleanse some things. Even in natural things beef's blood is used to produce the dazzling purity of the whitest sugar and salt. David realized this fact when he said, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow;" and John testified of Jesus that "he came, not by water only, but by water and blood."

The water can have no virtue only as it is associated with the blood, for "without shedding of blood there is no remission." But there are some things that seem to require something more than water (even when thus associated) to cleanse them. For instance, those whom John saw who had "come up through great tribulation" had "washed their robes and made them white in the blood of the Lamb," and I feel that I am giving meat in due season to the Saints at this time, when I exhort them to seek after that holiness of heart which is here typified, and without which "no man shall see the Lord."

Zion is the pure in heart, and it is only those who have "clean hands and pure hearts" who shall "ascend into the hill of the Lord," or "stand in his holy mountain." How important then that we should be purified from all sin! The Spirit is continually testifying that the end is near; let us then be ready, having our "loins girt about" with truth, and we be as "men who wait for their Lord when he shall return from the wedding."

"But how are we to be sanctified?" some will ask. "One says it is by the blood; another says it is by faith; another says it is by the Spirit; another says it is by obedience, and I can't tell how it is."

There is no need of as much confusion on the subject of sanctification as there is. The Scriptures are very plain on this point, and we shall endeavor to show, taking our text for a starting point, what part each of the agencies mentioned above performs in the work of sanctification.

In the first place, we are "sanctified by

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the blood,"—that is definitely stated in our text. Now if we are sanctified by the blood, we can not be sanctified by anything else in this primary sense of the word; for if that were the case God would be the author of confusion, which we know he is not.

But the blood of itself would never sanctify us without some intelligent agent to apply its virtue. This is the work of the Spirit, for Paul says that God has chosen us to salvation through sanctification of the Spirit and belief of the truth.

So it is the Spirit that applies the blood; but it must be according to some rule, and that rule is the word. "Sanctify them through thy truth, thy word is truth."

The word teaches that we should present our "bodies a living sacrifice . . . that" we "may prove what is that good and acceptable and perfect will of God;" and "this is the will of God, even your sanctification."

The presenting of our bodies is our part of the work,—it is consecration. It is to be enabled to say in all things with Jesus as he bowed in the garden of Gethsemane: "Father, not my will but thine be done."

And when we take the will of God as our will, we take sanctification, for that is his will, even our sanctification. (1 Thess. 4: 3.) And if we do not love holiness and seek after it, we may know that our will is not in harmony with the will of God.

And thus obedience, or submission is necessary to sanctification, but it must be accompanied by faith. And this is the procuring cause. Paul said that Jesus told him he would send him to the Gentiles, that they might receive "forgiveness of sins and an inheritance among all them that are sanctified by faith that is in me."

Seeing then that this is to be the condition upon which we are to receive our inheritance, how careful ought we to be that we not only "keep the commandment" "by the water," and are "justified by the Spirit," but that we are also "sanctified by the blood."

And let us not forget the admonition of Paul in this connection, to "be not conformed to this world, but be ye transformed by the renewing of your minds."

If we are Christ's we will separate ourselves from the world, that we shall not partake of its spirit nor walk after its ways. And we will let our adorning be in the hidden man of the heart, even a meek and quiet spirit which is in the sight of God of great price.

A. J. DENNIS.

THE LOCOMOTIVE IN PALESTINE.

If the Turkish Government consents it is probable that Palestine will be invaded by locomotives, and that before long the conductor will have an opportunity of calling out "Galilee; all out for Galilee," and in good Turkish, "Damascus passengers will please retain their seats till the train comes to a full stop." Application has been made by Joseph Elias, formerly Government engineer of Lebanon, for a commission for a railway from Haifa, on the Mediterranean, about midway between Tyre and Caesarea, by way of Lake Galilee over River Jordan to Damascus.—*Philadelphia Press.*

Selections.

RELIGIOUS NEEDS AND METHODS.

THE two great representative bodies of American Presbyterianism are now in session, and their proceedings will be watched with close interest, not only by the adherents of that particular faith, but by people of every sect, and by all intelligent persons outside of church lines. It is to be expected that the familiar question of the corporate reunion of the Northern and Southern branches of the organization will excite discussion, as usual; but it is not likely that the desired end will be brought any nearer. The Southern brethren are evidently determined that the reunion shall not take place except upon the basis of a separate church for the colored people; and the Northern brethren are equally resolute in their opposition to the idea that the two races should approach heaven by different routs, in order to gratify a prejudice which is neither reasonable nor religious. It is true that the former are willing to co-operate with the latter in mission work among the freedmen, but such a compromise is a mere evasion of the main issue, and therefore can not prove satisfactory. If perfect union can not be had, then it is hardly worth while to waste time in considering any other form of agreement.

There is a subject, however, which is more important than this, and which should receive the earnest and practical attention of both Assemblies. We refer to the proposal to revise the Westminster Confession of Faith. It is very well known that certain things in said Confession are no longer taught by the ministers or believed by the members of the Church. This is especially true of the declaration that God has been pleased, "according to the unsearchable counsel of His own will," to foreordain some men and angels to everlasting felicity and others to everlasting misery. Such a doctrine is well characterized by Dr. Crosby as "a metaphysical figment of Augustine and Calvin." In the light of present intelligence and spiritual development, it only serves to provoke hurtful criticism, and provide the scoffers with a dangerous weapon. So long as the statement stands, the Church is sure to be held responsible for it, and to be embarrassed by it in the work of promoting the vital truths and purposes of Christianity. The apostles of infidelity are quick to seize an advantage of this sort, and to use it effectively, regardless of all modifying facts and tendencies. To say that the doctrine has been practically discarded is only to invite the reply that the Church is dishonest, then, in preserving it as a part of the Confession. If it is not really believed, the proper thing to do is to eliminate it, and thus remove the pretext for charging that it is still a recognized point of faith.

As Dr. Thompson remarks, the question is one of dismounting artillery that has been used under past conditions, and carrying it around to that side of the fortress where present assaults are being made. The situation demands different methods from those which prevailed in days of less enlightenment and more superstition. It is not true that our age is irreligious, and that skepticism rules in our habits of thought and feeling; but it is true that our spiritual education is seriously defective, and that it is so chiefly because the means of instruction are doubtful and disappointing. The influences of unbelief are not resisted with the best available material. There are too many guns on the wrong side of the fortress. The importance of non-essentials is mistakenly magnified at the expense of fundamental truths. Instead of the gospel in its simplicity of logic and sentiment, we have preached to us far too much of mere theological chaff which neither convinces the intelligence nor arouses the conscience. What we most need is plain talk about plain facts. The strength of the Christian religion lies not in creeds of man's making, but in the easy philosophy of "equitable faith and practice" which antedates all creeds, and requires no help from any of them to establish its veracity or to sustain its vitality. It is the duty of the Church to enforce things of positive value only, and to do it according to common-sense rules and plans; for it is through common sense, after all, that salvation by grace is made possible.—*Globe-Democrat.*

FROM EARTH TO HEAVEN AND RETURN.

WHILE willing to admit that agnosticism and doubt have taken a strong hold upon humanity many people lose sight of the fact that the effect of this absence of belief is, to a certain extent, offset by a class who believe far more than is generally thought necessary for the salvation of the soul. Spiritualists and believers in the principles of theism may explain many things to their own satisfaction, but there are now and then occurrences which must forever remain unsolved mysteries. A case in point is the recent remarkable experience of Mrs. Charles Collins. Soon after her husband's death she became seriously ill and apparently died. Twelve hours after her supposed death she showed signs of animation and in two hours more was reclining on a sofa conversing with friends.

She related all she had seen and heard in such a plain and concise way no one could doubt the reality of her vision or dream. She said her soul left her body during her comatose condition and went straight to heaven. She declared she saw the Lord, and the marvelous beauty and magnificence of his surroundings were too wonderful to be expressed in words. "All that I saw," said Mr. Collins, "I can never describe in this life, but I know that I was dead and went to heaven, and my eyes beheld its glories. I can affirm that I had personal experiences after the change called death, but which is not death at all; instead of that it is another and perfect existence in joy and glory. Oh, why did you not let me alone? I do not care to stay here now, knowing what unspeakable glories are there." Mrs. Collins told her story calmly and earnestly, honestly lamenting her return to earth. She firmly

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believes it was neither a dream nor a vision, but that her soul was transported to heaven. She is not a believer in modern "spiritualism," and no motive for a deception could be discovered.

A parallel, but if anything more wonderful case, is the trance of the Rev. William Tennent. Almost two centuries have gone since it occurred at New Brunswick, New Jersey. After a regular course of theology, and being in his twenty-fifth year, he was preparing for his ordination. His close application to study had affected his health so much his friends became anxious as to the result. At the same time his spirits were very low and he began to entertain doubts as to his final happiness. One morning as he was conversing with his brother in Latin he fainted and seemed to die. After the usual time his funeral was announced. His physician, who was much attached to him, had gone to a distant city for a short time, but returning just before the hour for the funeral refused to believe his friend was dead. Upon being told that one of the attendants had observed a slight tremor of the flesh, he investigated the fact, although there seemed to be no hope of reviving what seemed to be a cold and inanimate corpse. But he determined to make a trial. He first held his hand in warm water to make it as sensitive as possible and then felt under the arms and above the heart and affirmed that he noticed an unusual warmth, apparent to no one else. He had the body placed in a warm bed and ordered the postponement of the funeral. The brother objected to this, saying it was absurd, as the eyes were sunken, the lips discolored, and the whole body cold and stiff; however, the doctor prevailed, and all known restoratives were applied to produce symptoms of returning life.

The third day arrived and no one entertained any hope except the doctor, who remained day and night. The funeral was again announced, but still he objected, and at last confined his request to an hour, then to a half, and finally to a quarter of an hour, when the brother came into the room and insisted earnestly that the funeral should proceed.

At this critical and important moment to the supposed corpse he opened his eyes, gave a terrible groan, and sank again into apparant death. This, of course, put an end to all idea of burying him and every effort was put forth to bring about a speedy resuscitation. In about an hour his eyes again opened and he emitted another groan, and then all appearance of animation vanished. In another hour life returned with more power and complete restoration took place, to the great joy of his relatives and intimate friends and the astonishment of the many who had ridiculed the idea of "bringing the dead to life."

When his strength partially returned he was importuned to tell what he saw during his state of suspended animation.

"While I was conversing with my brother about my doubts and fears as to my future welfare," he said, "I found myself in an instant in another state of existence and under the guidance of a superior being who commanded me to follow him, I was wafted along, I know not how, until I beheld at a distance an ineffable glory, and the impression which it made on my mind is impossible for me to communicate to any one on earth. I reflected on my happy change and then thought, 'blessed be God!' I am safe at last beyond all my trials and fears. I saw a great host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; I heard things unutterable. I heard songs and hallelujahs of praise and thanksgiving, with unspeakable rapture. I felt joy unalloyed, and my soul was filled with the glory of the infinite. I then asked my escort to permit me to join the happy throng, but he said: 'You must return to the earth again.' This seemed like a sword piercing my heart. In an instant I saw my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless did not seem to me more than a few minutes. The idea of returning to earth gave me such a shock I fainted repeatedly. The ravishing songs and words of praise are not out of my ears for a moment when awake."

Mr. Tennent had to begin his studies again as soon as his strength permitted him to do so, for he had nearly lost all recollection of his past life. He knew his friends and was able to converse, but as to his books he had forgotten their contents. As his strength increased his memory also returned, but for three years his sense of divine things continued so great and everything else appeared so completely vain to him that nothing which did not relate to heaven and its glories could command his serious attention. He seemed as one raised from the dead, and was continually in a condition of mental ecstacy. But in time he recovered and again prepared himself for ordination. He lived many years after and was a faithful minister until the last. He died at Freehold, N. J., aged 72 years.—*Sel.*

ENORMOUS PROFITS OF INSURANCE COMPANIES.

In an article in the June *Forum* Mr. Adelbert Hamilton says that, unlike capital invested in other businesses, insurance capital gets an income from two sources of constant investment: from mortgages and from insurance. As a consequence in 1886, while the average rate of interest was about 4.75 per cent, and while railway capital stock earned les than 3 per cent dividends, insurance capital earned more than 13 per cent. In 1887 the dividends upon it averaged nearly 14 per cent. Following are a few of the dividends declared in 1887: Fire Association of Philadelphia, 40 per cent: eleven companies 20 to 24 per cent; eighty-five companies 10 to 20 per cent each. Nor was 1887 an exceptional year.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist. Ad-Roleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

Miscellaneous.

COLLEGE MEETING.

May 25th, 1889.

Lamoni College committee met as per adjournment at the Herald Office; all members present except E. L. Kelley, R. Winning chosen chairman, W. Hudson secretary. Committee reported local lists:

In and around Lamoni,	$4,300 00
Foreign list reported	625 00
I. L. Rogers, Sandwich, Ill	5,000 00
E. L Kelley, Kirtland, Ohio	50 00
R. Winning, St. Joseph, Mo	1,000 00

It was moved and carried that the present committee of three on procuring subscriptions, locating site, and providing for the erection of a college in or near Lamoni, Iowa, be continued, with instructions that they use all available means to push forward that work. Amended, by adding to said committee the Editors of the Saints' Herald, Autumn Leaves and Independent Patriot.

A number of letters of commendation were read, speaking encouragingly and hopefully of the enterprise

D. Dancer at his own request was released and Asa Cochran was added in his place. It was moved and carried that the local committee of solicitation be continued. Resolved that the committee on general arrangements and solicitation be requested to present through the medium of the Independent Patriot the varied advantages that will accrue to the citizens of Lamoni, Iowa, by reason of the establishment of the college at Lamoni. And that the committee also prepare and publish in the Herald the advantages to the Church that will be realized by the founding of such an institution.

Moved to adjourn to meet at Lamoni, Friday, September 6th, 1889.

W. Hudson, Sec'y.

CONFERENCE NOTICES.

The north Michigan district conference will convene at Tawas City, Iosco county, Michigan, June 15th, at nine o'clock, A. M. Will have preaching the evening before. We hope to have good attendance and full reports from all the branches and officers. J. J. Cornish.

The North East Kansas district (late Central Kansas) will hold their quarterly conference Saturday, 15th, and Sunday, 16th of June, 1889, at the Centralia branch. All officers in the district are requested to report in person or by letter; also branches are requested to send in their reports by mail a few days before conference if possible. All reports should be addressed to North East Kansas District. E. C. Brand.

Kewanee district conference will convene at the Henderson Grove branch on the 15th of June, at ten a. m. Those coming from the east, south, or west will come to Hover's Grocery Store, north-west corner of public square, Galesburgh, Illinois. Those coming from the north will stop at Henderson. Those who contemplate visiting the conference will please notify me at Henderson what time they will be at the above named places. Send all reports to Henderson, directed to me. All come that can, and let us have a time of rejoicing. J. W. Terry, *Pres.*

TWO DAYS' MEETING.

There will be a two days' grove meeting held near the Kelley school-house, five miles north-east of Lowry City, St. Clair county, Missouri, June 15th, and 16th; also one five miles east of ElDorado Springs, and two miles west of LeBeck, near Coal Hill school-house in Cedar county, Missouri, June 29th and 30th. Order of Services:—Preaching, Saturday 2:30 and 8 o'clock, p. m., Sunday at 11 a. m., 2:30 and 7:30, o'clock, p. m. Basket dinner.

Elders Joseph Luff, of Independence, and I. N. White, of Clinton, and others are expected to be present as speakers. Saints and frineds, come and have an enjoyable time.

By order of Dist. Pres., (I. N. White).

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REUNION.

On the 5th of next July there will be held at Cook's Point, Texas, a Saint's reunion, and all the Saint's and friends are invited to attend. The church at that place has a commodious house, surrounded by a fine grove in which to camp, with good pasturage near at hand. The meeting will be continued as long as the interest continues good. Those coming by railroad will be met at Caldwell and conveyed to the meeting ground if they will notify the committee, E. W. Nunley, William Sherrell and John W. Sherrell, Cook's Point, Texas.

NOTICES.

Bro. John Hawkins, of the island of Arutua, who was born in October 1817, at Maidstone, Kent, England, desires Bro. Wm. Hawkins, formerly of Oregon, Holt county, Missouri, and any other Hawkins who may have reason to think that they are relatives, to write to him. His father's name was William, and his mother's name was Jane Martin, before her marriage. Letters to him should be enclosed in an envelope and addressed to me, to insure his obtaining them. Bro. Hawkins left England fifty-one years ago.

Bro. Herman Johnsen—Janssen—desires that Swedish brethren should write to him. Address, Herman Johnsen, Papeete, Tahiti, To be forwarded. But pay 5 cents for every half ounce. I have to pay 6 cents on letters that only have on them a 2 cent stamp, as double postage is collected on all unpaid letters, or those with insufficient postage. Yours in Christ,

T. W. SMITH.

MARRIED.

KINNAMAN—SAMPLE.—At the Saints' Church, in Stewartsville, Missouri, March 7th, 1889, Bro. Melton K. Kinnaman and Sr. Addie E. Sample. The church was filled to repletion by the townspeople. A sumptuous supper was served at the house of Bro. J. T. Kinnaman. The singing was grand—joy pervaded every heart. May such be always the the portion of the uniting couple.—J. M. Terry officiated.

KINNAMAN—LEWIS.—At the residence of Bro. William Lewis, the bride's father, in St. Joseph, Missouri, May 1st, 1889, Bro. D. Carlos Kinnaman and Sr. Elizabeth Lewis. A social sumptuous repast was partaken of by the near relatives—all joined in wishing the couple a prosperous and happy wedded life.—J. M. Terry officiated.

TUCK.—FISH.—At the residence of the bride's parents in Harlan, Shelby county, Iowa, on the 4th of May, 1889, Miss Frances P. Tuck, daughter of J. J. Tuck, to Mr. B. E. Fish, of Chapel, Nebraska, Elder J. W. Chatburn officiating.

DIED.

SHACKELTON.—April 29th, at 11:30 a. m., Mrs. Ellen Shackelton, in the seventy-seventh year of her age. The funeral takes place this morning at ten. from the residence of Jonas Welch in this city, Elder H. J. Hudson preaching the sermon; the burial will be at the cemetery near Shell Creek Mills. The deceased was relict of Robert Shackelton who passed to the spirit world abont nine years ago. They were old settlers here, having been at Genoa in 1856, and Mr. Shackelton being one of the builders of the first saw and grist mill at Genoa. She leaves a daughter and only child, Mrs. Jonas Welch. Mrs. Shackelton was a quiet, patient woman, wonderfully devoted to her friends and beloved by all who at any time had enjoyed her acquaintance.

The above clipping is from the Columbus, (Nebraska) *Journal*. Sister Shackelton was born in Lancashire, England. She and her husband accepted the gospel in 1841, at Preston, under the ministry of the first missionaries to England, when the restored gospel of Christ was proclaimed in simplicity, purity and power. She came to America in 1842, reaching Nauvoo in the early summer. Her devotion to the martyr, Joseph, and the righteousness he taught never wavered through all the sad scenes of cruel persecution, trial and treachery of false brethren. Heartsick and wounded in spirit at Winter Quarters, she refused to follow the dark shadow that cast itself over the truth, which she had heard the Prophet and Seer declare would follow his departure to the spirit world. With an abiding faith in Joseph's seed, she often wept aud mourned for Zion's deliverer, and hastened to prove her faith by her works and united with the Reorganization, and continued to her last moment of earth life to testify to the divine power of the Holy Spirit which she had received under Joseph's hands. Hence has passed away to God's paradise another of the favored ones of whom it is declared "Be thou faithful unto death, and I will give thee a crown of life." While the Elder was speaking from these words at her funeral, a wonderful peace and solemn presence rested upon all the people who gathered to pay their last tribute to their neighbor, and in tearful silence gazed and lingered at the calm repose resting upon the face as an infant's sleep.

DODD.—At her home near Centralia, Nemaha county, Kansas, April 16th, 1889, Sister Elizabeth Dodd, wife of Bro. Alma Dodd, and daughter of Bro. Daniel Munns, aged 43 years and 10 days. She leaves a husband, eight children and many friends to mourn their loss. Funeral services conducted by Bro. David Williams of Netawaka, Kansas.

"Rest, tired feet thy journey's ended,
And the care that moved them done;
Hence, the path with angel's blended,
Is but short—the crown is won.
"Rest, tired hands, thy weapons faileth;
Past, the need of warfare now;
Gone, thy strength,—thy faith prevaileth;
God himself will speed the plow."

HOW TO KEEP COOL.

Now that Old Probabilities has turned on the hot weather with a firm hand and a fervid disposition, people will be inquiring how to keep cool.

As a matter of fact, common-sense persons need no advice on the subject. They are cool under all circumstances and conditions, unless it is when they run to catch a street-car that has been sent off by a time keeper who has no watch.

The way to keep good-humored. There is no doubt that good-humored men are sometimes warm, owing to the fact that they are jolly and fat, but no one ever heard them complain about the weather to any great extent, unless it is when they are caught out in a shower without an umbrella.

The Washington Post says the way to keep cool is to eat sparingly of meat; but this is nonsense. The coolest and most agreeable person on earth is the meat-eater, and the most irritable and unhappy is the person whose digestion will not permit him to eat meat.

Eat lean meat—tender steak and chicken—with your vegetables and you will have no trouble with the heat. Pork should be avoided, of course; but veal, mutton and all the vegetables, pot-liquor and dumplings, buttermilk and corn bread go to make up a dinner to be enjoyed.

Above all things let ice alone. It is a most deceptive affair. It is not only the nidus of microbes and bacteria, but it is unhealthy, even when it is pure. It paralyzes the stomach, ruins the digestion and leads to Bright's disease.

If you will dring as you ought to, drink water fresh from the spring. If you want it seasoned, give it a touch of lemon and sugar; but let ice alone. Ice is much colder in the summer than it is in the winter, and it is no more healthy at one season than at another.

We are giving some good advice here; but the best thing, after all, is to keep in good humor. The good natured man may get too hot occasionally, but it doesn't worry him; and the man who is'nt worried cares little for the heat.—*—Atlanta Constitution.*

HOUSE SERVANTS.

Is it not strange that people judge others so for breaking the Sabbath when their own house servants must work seven days out of the seven, contrary to the rule to do to others as we would be done by? If there is any place where we play the typical Pharisee to perfection it is in giving ourselves the unhealthy indulgence of being a forgetful hearer of the word in the vitiated air of our homes or an audience room while servants, for whom the fourth commandment seems especially made, are working in the kitchen and elsewhere for us.

The law forbids the working of a servant at least one day out of seven and so as to enforce it, forbade the making of a fire to cook with, but it is all unheeded, for we exact our labors in some respects with more punctiliousness than usual. The example of Our Pattern was in the line of even a greater relief of servants than the law demanded, for he had none at all and lead his religious teachers out to such activity as to give them no time (on more than one Sabbath at least) to enter a house to eat, but took the raw grain which came in their way.—*J. C. in Chinese Times.*

AFTER THE BATH.

Let me here remark that no bath is perfect in its results without the long and brisk friction of hands or a coarse towel afterward. Friction not only stimulates circulation, but it makes the flesh firm and polished like Parian marble. It is sometimes astonishing to see the change made in an ugly skin by friction, and any lady who wishes to possess a healthy body, firm to the touch and fair to the eye, with the elasticity of youth well prolonged into age, must give willingly of her strength to the daily task of rubbing the body thoroughly.—*Sel.*

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ADDRESSES.

E. C. Brand, No. 712, Q st., Atchison, Kansas.
E. C. Briggs, Shenandoah, Iowa.
C. R. Duncan, Box 70, Blue Rapids, Marshall Co., Kan.
J. H. Lake, Kirtland, Lake co., Ohio.
Willard J. Smith, Box 153, Buchanan, Mich.
John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales.
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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 15, 1889.

WHITMERISM REVIEWED.

BELOW we present a letter from Bro. Leonard Scott which introduces two letters from D. E. McCartey—a Whitmerite—all of which explain themselves. We propose to notice the two latter, for the reason that they contain the spirit and genius of Whitmerism and present its strongest (?) points in a condensed form. Here is Bro. Scott's letter:

GALIEN, Mich., April 22d.

Bro. Blair:—Enclosed find two letters from Missouri. We desire you to ventilate them through the *Herald* and expose the object of some of the pious ones watching the *Saints' Herald* for the purpose of locating those who are favorable to the Reorganization to poison or vitiate their minds with false statements and deceptive theories snatched from the follies of Whitmerism. This is "wire pulling," and should be relegated to the circle of political tricksters and kept out of the religious realm. In the first place they are not proper representatives of the Reorganization, and therefore have no right to tell the people what *we* believe. The principles of the Republican platform can be properly presented only by a proper representative of that party. The principles of the Democratic platform can be properly presented only by a proper representative of that party. So the doctrines of the Reorganization can be presented only by a proper representative of that society. Trusting you will give it an early reviewing, I remain yours,

LEONARD SCOTT.

Here is the first letter Bro. Scott alludes to:

BELTON, Cass county, Missouri,
December 19th, 1888.

MISS ALICE PINKERTON,
Warren, Ohio.

Sister in Christ:—I saw yours of October 29th in the *Saints' Herald*, and see by it that you think that if Christ has any church on earth it is the Reorganization. Now as I am interested in the welfare of the souls of the great human family, I beg of you to investigate. Be very careful and put your trust and confidence in Jesus and he will lead you into light if you are honest in heart. I send by this mail a book that I hope you will read prayerfully and earnestly; not that I want to mislead you, God forbid; but the Reorganization to-day are practicing doctrines not in harmony with the Book of Mormon or the Bible.

Now, my dear sister, take these things before God in fasting and prayer, and He will lead you into the light. Let us hear from you and know the result. Yours in Christ,

D. E. MCCARTEY.

And here is the second one, which we dissect as we go along:

BELTON, Mo., January 24th, 1889.

MISS ALICE M. PINKERTON,
Warren, Ohio;

DEAR FRIEND:—Your most welcome letter came to hand yesterday. Was glad to see you interested, but my heart ached when I saw that you believed that book of Doctrine and Covenants. Your first question is, What do you know about Joseph Smith? Personally I know nothing of him, because he was murdered before I was born. But I know of his teachings and practices.

This gentleman betrays his case in the very start by confessing his lack of knowledge of Joseph Smith and his work; and yet he asks the lady to whom he writes to believe that he knows of the falsity and badness of Joseph's teachings and practices. This savors strongly of self-conceit and a lack of good judgment; for no enlightened, charitable, well poised person would recklessly assert so much when they know so little. He further proceeds to say:

In the first place, Joseph Smith, as history shows, introduced, April 6th, 1830, the first error in the church by taking upon himself the office of prophet, seer, and revelator to the church, which is contrary to the teachings of Christ, as shown by the Bible and Book of Mormon. Who was prophet, seer and revelator at Jerusalem? Who was prophet, seer and revelator upon this continent 1850 years ago? You can not find any thing about this in either Book of Mormon or the Bible.

To this we reply that, God never in the past called a man to open and introduce a dispensation without making him a prophet, seer and revelator; and further, he never called and authorized a man to preside over, continue and build up a dispensation who was not appointed and endowed by him a prophet, seer and revelator; and in proof we instance Adam, Enoch, Noah, Melchizedek, Abraham, Joseph, Moses, Joshua, Samuel, Nathan, Gad, David, Isaiah, Jesus, Peter, James, John, Paul, Lehi, Nephi, Mormon, Moroni, the brother of Jared, and many others, all of whom exercised the gifts and authority of a seer, of whose gifts, authority and qualifications the Book of Mormon says:

"A seer is a revelator and a prophet." Mosiah 5: 10). And in the same paragraph we are informed that a seer who has "interpreters" "can look and translate all records;" also that "a gift which is greater can no man have." Joseph Smith possessed and used the "interpreters," exercised the gifts of translation and revelation and prophecy in bringing forth the Book of Mormon and organizing the church, (and of all this David Whitmer has ever testified), and being "a seer, a revelator, and a prophet also," and having as "a seer" translated the Book of Mormon, the revelation this representative and exponent of Whitmerism objects to is seen to be the very embodiment of the simple facts in the case, for it says to the Saints: "Behold, there shall be a record kept among you, and in it thou [Joseph Smith] shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ."—Doc. Cov. 19: 1.

When Whitmerism denies that Joseph Smith was a seer, a prophet, and a revelator, it denies the testimony of the Book of Mormon and the historical facts in the case; and it also makes David Whitmer blindly contradict his oft repeated testimonies, for he has repeatedly affirmed that he *knew* by the voice of God, the personal testimony of the angel, the revelation of the Holy Spirit, and by his personal obversations and experiences with Joseph Smith, that he was the divinely authorized and empowered translator of the Book of Mormon, that he did have and did use the "interpreters," all of which proves that Joseph was God's Seer, and that being "a Seer," he was "a revelator and a prophet also," and that "a gift which is greater can no man have."—Mosiah 5: 10. By these things we see Whitmerism contradicts the Book of Mormon, denies the facts of history, opposes its own testimonies, opposes its own blindness and bewilderment, and proves that the light of God did not originate it, and is not now with it.

Whitmerism denounces Joseph Smith because the revelations of the latter claim he was "a seer, a revelator, and a prophet," and yet it professes faith in that very book which teaches that "a seer is a revelator and a prophet also; and a gift which is greatar can no man have," this same ism, and its founders and builders, at the same time testifying that Joseph Smith was a seer, had and used the "interpreters," translated the Book of Mormon, and showed forth the works and signs and

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fruits of a seer! If this is not folly it is much worse—it is fighting against God and His word and work. When God made Joseph Smith a Seer, he made him also a translator, a revelator and a prophet; but Whitmerism would rob the man of God of these powers, gifts and honors. "By their fruits ye shall know them."

Mr. McCartey continues and says:

"We see that by Moroni, 6: 1, that the names were taken that they might be remembered, and nourished by the good word of God, relying alone upon the merits of Christ, the author and the finisher of our faith." This is very plain; but the Latter Day Saints rely upon Joseph Smith to guide them. Christ promised us the Comforter that should guide into all truth."—John 14: 16–26 and 15: 26.

How can a person rely upon the merits of Jesus Christ and at the same time reject and denounce the accredited and approved servant of Christ!

Jesus said of his servants:—"He that receiveth you receiveth me. . . . He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."—Matt. 10: 40, 41.

And he further says of his chief servants: "He that heareth you heareth me; and he that despiseth you despiseth me." Luke 10: 16.

Again he says: "He that receiveth whomsoever I send receiveth me."—John 13: 20.

The saints "rely upon Joseph Smith to guide them," just in the manner, and to the extent, that the Bible and Book of Mormon justifies them in receiving him as God's seer, revelator, translator and prophet, and in no other way. The Reorganized Church prefers to receive and accept the ministrations of Joseph Smith, whom the Lord has sent, endorsed and approved, and whose ministrations He has confirmed by the gifts and graces of the Holy Spirit, rather than to heed the quibbles, doubts and oppositions of those who can show no authentic call and commission of God as either seers, revelators, translators, or prophets to lead and preside over His church. The Lord, through preceding seers and prophets, points out by revelation and prophecy those who are to be His chief servants (thus giving them divine credentials before they are called to active duty), and then when he calls them into active service, He confirms and divinely endorses their work by the gifts and graces and powers of heaven. And when persons claim to have a "comforter" which in effect rejects the provided word and order of God, the Reorganized Church prudently rejects such persons and their claims. No one can hope for the light and guidance of the heavenly comforter" if they reject the word and the order of God, for these are always found in harmony with each other, and never in conflict.

This Whitmerite elder goes on and says:

"We do not believe that the present Joseph is a prophet of God, for his revelations will not bear testing by the Book of Mormon or the Bible but more of this farther on.

"You ask why is it that you have never heard of this [Whitmerite, Ed.] church.

"The pamphlet that I sent, page 29, ought to explain this. The Lord's ways are not our ways, and they are hard to understand. When the pamphlet was printed and sent out to the public, the work of the Lord was renewed again; so that is the reason that you have never heard of it."

The Reorganized Church investigates the revelations of "the present Joseph," and is far better acquainted with them and him than our Whitmerite advocates, and yet that church fails to find any conflict between the said revelations and the teachings of those books.

It is not at all strange that the lady wonders she has never before heard of the Whitmerite Church, if that indeed is the true Church of Christ. But it is strikingly strange that the Whitmerites do not ask themselves, "Why is it, if ours is the Church of Christ—oh why is it that the world and the Saints have heard and know nothing of it till in 1887, when it is a fact that the Lord began His "marvellous work and a wonder" away back in 1827—sixty years before—as set forth in Isaiah 29: 9–24; Rev. 14: 6 8; Isaiah 11: 10–16; 2 Nephi 11: 3, 4, 13, 16, 17, 18, 19, with 2 Nephi, 2: 2, 3, etc.!"

What has this Whitmerite Church done to fulfill these prophecies and promises? On what grounds can they claim that theirs is the Church of Christ when they have done nothing to preach and build up the church, and their numbers are now so few, their work so little and their influence so limited and powerless! What have they done?

But this Whitmerite well says, "The Lord's ways are not our ways." Precisely. That fact is very manifest when comparisons are made between the two. The Lord's way was to begin and build up "a great and marvelous work even a marvelous work and a wonder," beginning with calling and qualifying Joseph Smith as His Seer, next his translation of the Book of Mormon, of whom the Lord says:

"But behold it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I can not bring the book, for it is sealed. Then shall the learned say, I can not read it. Wherefore it shall come to pass that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men, that I am able to do mine own work. Wherefore when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will shew unto the world that I the same yesterday, do-day, and forever; and I work not among the children of men, save it be according to their faith.

"And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him. Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; yea, a marvelous work, and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us, and who knoweth us? And they also say, Surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed, say of him that framed it, He has no understanding? But behold, saith the Lord of hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy one of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham. concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understand, and they that murmured shall learn doctrine."—B. of M., 2 Nephi 11: 18, 19.

Of this work, committed to and began by Joseph the Seer the Lord further says:

"But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the honse of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto

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my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?"—2 Nephi 12: 6.

"And now, I would prophecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightsome people.

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people."—2 Nephi 12: 12, 13.

And in the following we learn further concerning the calling and official authority of Joseph Smith, the Seer, by and through whom the Lord's "marvelous work" began, also of the estimation in which he would be held by the Lord and the Lord's people:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: a choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying, Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much; for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto thee fruit of thy loins; and I will make for him a spokesman. And I, behold I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."—2 Nephi 2: 2, 3.

And what has Whitmerism done toward helping forward the Lord's "marvelous work and a wonder?" Has it not rather worked to confuse, distract, hinder and fustrate that work so far as it has had influence and power?

The church organized by Joseph Smith and others April 6th, 1830, by virtue of revelations given through Joseph, has sent the gospel forth to the nations, and hundreds of thousands of souls have received it and increased their joy in the Lord under the comfort and graces and gifts and powers of the Holy Ghost by which the Lord confirms the word "with signs following." Thus the Lord endorses and approves the ministerial work of that man whom He points out and commends to all in and by the Book of Mormon. And what is Whitmerism when compared with this?

Our Whitmerite advocate proceeds to say that, "Tithing as a law is spoken of no where in the New Testament. . . . Christ said that the law was fulfilled in him." But, are not the plain teachings of Christ to be accepted as law? He said to the Jews they "ought not to leave . . undone" the paying of tithes; hence he endorsed and advocated the paying of tithes. See Matt. 23: 23. And Paul said to the Saints over thirty years after Christ's ascension, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."—Heb. 7: 8. Besides this, tithing was the order of God over four hundred years before the giving of the law, (Gen. 14: 20), under the Melchizedek priesthood, of which Jesus was "The Great High Priest."–Heb. 4:14. And Jacob also, when under the special favor and endowment of God, nearly three hundred years before the giving of the law of Moses, realized his duty to pay tithing and promised the Lord, saying: "Of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. 28: 22.

The Book of Mormon, Alma 9: 6, and 10: 1, 2, teaches tithing as one of the ordinances of Christ's order. Jesus, in Book of Nephi 11: 2, 3, teaches the same and gave the instructions touching it to the Nephites for their benefit. Whitmerism teaches the reverse of this, and yet it claims to believe in and teach the Book of Mormon! This is professing faith in it while in works it opposes and denies it.

This man asserts that "it is wrong to have high priests in the church." If so, why did Peter say to the Saints, "Ye are a chosen generation, a royal priesthood," (1 Peter 2: 9); and why did John the revelator say the Lord "hath made us kings and priests," (Rev. 1: 6); and why did the "redeemed" saints say of Christ,—"And hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. 5: 10), and why does the Lord say that those who attain to the first resurrection "shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6. Will all these "priests" hold the same grade of office and authority? If not, will there not be high priests and lesser priests? The texts of Scripture and the dictates of common sense should govern here rather than private interpretations. This bewildered advocate reiterates the folly of his predecessors when he says, "Joseph Smith was to have no other gift than to translate the Book of Mormon"—meaning that he was not to have the gifts of revelation, prophecy, or those of a seer. But the Book of Mormon, as we have already seen, declares in 2 Nephi 11: 18 19, that the Lord would reveal his word to the man whom he calls and empowers to translate the Book of Mormon. Also that that man, Joseph Smith, should be his seer and use the "interpreters" in translating, which none can

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use but a seer, and that being a seer he was, "a revelator and prophet also; and a gift which is greater can no man have."—Mosiah 5:10, with Alma 17:9, and Ether 1:10, 11; also book of Mormon 4:8. What trash, what delusion, to assert that the seer to whom was given the power to translate the Book of Mormon had not, and was not to have, the gift of revelation of prophecy, and of a seer!

This man assumes, in effect, all the way through his lengthy letter, that nothing is to be received as a revelation from God in respect to the plan of salvation or the government of God, except it can be found in the Book of Mormon, and yet that very book declares that it does not contain even "a hundredth part," but only "a little," of the teachings and doings of God's servants when teaching and ministering to the people. See Jacob 2:11; 3:1; words of Mormon 1:2, 3; book of Nephi 2:11, 12:1; book of Mormon 2:5; book of Ether 6:9, etc., etc. How irrational and false the claim that God revealed his will to those whom he called to establish and preside over dispensations in Bible and Book of Mormon times, and that such revelations were and are of force as law and doctrine and promise, and were and are binding on those to whom they come, but that in this last and greatest of the dispensations the people must be content, mainly, on the fragments given of past dispensations, and that the Lord's servant by whom and through whom he founded and began to build up this last dispensation was to translate the Book of Mormon, but was not to receive revelations from God; was not to organize the church and its priesthood; was not to receive law to set in order and build up the church and kingdom of God, but was to rely alone, on less than "a hundreth part" of what God had given his people in other times, also that it is right and needful that the revelations of Joseph the Seer be subject to the private judgment of those who give no proof of having been called and qualified of God to set that great seer and his work in order!

All are entitled to use their private judgment, but all are not called and authorized to regulate and set in order God's seers and prophets. "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand."—Rom. 14:4. The Lord says, "Touch not mine anointed, and do my prophets no harm."—1 Chron. 16:22.

This man also claims that this life only is a time of probation for man, and that therefore baptism for the dead is false. If this be true, why did Peter teach preaching to the spirits in prison, in 1 Peter 3:19, 20 with 4:5, 6? And why did Jesus teach that the dead, as well as the living could hear of him, believe and "live?" John 11:25, 26. And if no one except in this life can hear of Christ as the Savior and judge of men, why does Paul say, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. 14:9. And why did he say of Christ, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things *under* the earth; and that every tongue should *confess* that Jesus is Lord, to the glory of God the Father."—Phil. 2:9–11. And why did John say, "And every creature which is in heaven, and on the earth, and *under* the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13. If this life *only* is a probation, and if in this life only mankind can hear and learn and believe and accept of Christ and his redemptive work, how can these scriptures, with many like them, prove true? And if Christ's redemptive work is preached to men after death, how can it be made available except they receive the benefits and blessings of gospel ordinances, among them baptism? And is it not possible, and probable, that the Lord would reveal and unfold these matters to his "choice seer" in this the greatest of all dispensations. This life is *a* probation, and all who neglect and refuse their privileges, opportunities and duties, will suffer sorely therefor; but whoever asserts that there is no probation for any person beyond this life, and no means of obtaining the knowledge and favor of Christ and his saving work after this present life, has neither scripture nor reason to sustain him.

We close this paper by suggesting to our Whitmerite advocate, and all of his kind, that when they assume to judge and attempt to regulate and set in order the regular and authentic work of God's "choice seer," they have taken on hand a work that will bring to them neither the blessing of God nor the praise of His people.

SECRET SOCIETIES.

THE murder of Dr. Cronin of Chicago, has called forth severe strictures upon secret organizations generally and upon the Clan-na-gael in particular; and this, too, from many quarters.

While at this writing it has not been proven that the clan is directly responsible for it, yet it is largely conceded that the murder is the natural fruit of that secret political institution at the least.

Why is that the brotherhood of man will put these unnatural, dividing walls between man and man! They are ever repugnant to the better instincts of human nature, and have ever proved harmful, breeding distrust, creating class distinctions and clannishness, tending to the secret plottings and secret workings, cultivating narrowness, exclusiveness, overreaching, and crushing out those generous, unselfish impulses and brotherly instincts which heaven designed for the good of all. No one can justly plead any necessity for such unnatural organizations, either in respect to political, social or religious interests; but on the other hand everything of the kind is open to just censure and condemnation, and for many reasons. They tend to separation, selfishness, intrigue and injustice. They are expensive and tend to waste of time and money and effort.

The Great Teacher condemns them all in these words: "I spake openly in the world. . . . In secret have I said nothing."—John 18:20.

Again: "I am come a light into the world."—John 12:46. And in exact harmony with these sayings he said to his disciples, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14–16.

In these sayings Jesus reproves and excludes secret teachings and secret works, but enjoins open ministrations, in word and deed. This is broad, unselfish, and uplifiting for all. God's sun shines for all; his light is free to all, and all who will, may "take of the water of life freely."

The Book of Mormon has no fellowship with secret organizations of any kind; but on the other hand, it denounces them all; and it teaches that the great perils of these latter days would be found largely in secret organizations. It warns the Saints against them and declares that they would be the sure precursors and signs of the approaching overthrow of nations. And the book of Doctrine and Covenants reveals the fact that from secret organizations would come great peril and evil upon the Church of God. As early as January, 1831, the Lord forewarned the Saints of this impending evil in these words: "And now, I shew unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time." This "mystery," this thing which is had in secret chambers," the object and purpose and tendency of which would be for the "destruction" of the Saints, did develop "in process of time" in the form and work of what was and is called an "endowment" an oath-bound, secret thing, a mystery from first to last. It was this "thing," this "mystery," which had its location and workings in "secret chambers," that made polygamy and its kindred evils possible in the midst of the Saints, a people who, by command of God and by holy covenant in marriage, had adopted and endorsed monogamy and protested against and condemned polygamy and its like. Had these "secret chambers" found no favor among the Saints, had they been exposed, resisted and avoided, "the cable chain" of the deceived Saints in Nauvoo and since would never have fettered their souls nor cursed the name nor destroyed the godly power and goodly influence of the Church of Christ. It was in these "secret chambers" that "seducing spirits, and doctrines of devils" found greatest favor and did their most successful work. The "thing" which found its home and

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help in these "secret chambers" laid hold with corrupting hands upon the very foundations of the church and its work has been to defile, destroy, lay waste and "cause the way of truth to be evil spoken of."

Surely the Latter Day Saints have had and now have great reason to deplore, denounce and shun secret organizations, and they should profit thereby for all time.

AN AWFUL CALAMITY.

MANY of our readers have doubtless heard of the terrible calamity which occurred at Johnstown, Pennsylvania,—a city of about 25,000 people,—(and vicinity), situated in the Allegheny mountains, on the main line of the Pennsylvania railroad, about seventy-five miles east of Pittsburg, Pennsylvania. It is almost without a parallel in our national history and of such magnitude that we call attention to it, though but briefly. We do not attempt to give details.

Numerous high hills or precipitous mountain spurs surround the city, and up among them a lake of some miles in extent and of a considerable depth had been formed by walling up a stream between the hills, thus forming a dam or reservoir. Recent rains had swollen the stream and tested the retaining wall beyond its capacity and it gave way under the enormous pressure, rushing in its mad fury upon the ill-fated city of Johnstown, literally wiping out the place, and destroying thousands of lives and millions of dollars worth of property.

Where once had been a flourishing and wealthy city with its teeming population of busy workers, now all is but a spectacle of ruin, mourning and desolation. Families have in many instances been destroyed entire, while hundreds of others mourn the loss of father, mother, husband, wife or children, more or less; and the details of the suffering, and the heartrending occurrence are sickening and sad in the extreme. Numerous instances of insanity resulted as the grief-stricken survivors beheld the ruin and desolation, and as the awful realization of the loss of kindred and homes dawned upon them. Much suffering prevails among the survivors and sickness and pestilence are likely to result from exposure and the putrefaction of the large number of almost inaccessible dead.

Hearty responses are being made from all over the land and also from foreign countries, and the sympathies of the entire nation are bringing prompt supplies to meet the wants of the distressed and needy survivors.

We quote the following from the proclamation of Governor Beaver of Pennsylvania, which is probably as correct an estimate as has yet been made:

"The reports of the loss of life and property have not been exaggerated. The valley of the Conemaugh has been swept from one end to the other as with the besom of destruction. It had contained a population of 40,000 to 50,000 people living for the most part along the banks of a small river. The most conservative estimates place the loss of life at 5,000, and of property at $25,000,000. Whole towns have been utterly destroyed and not a vestige remains. . . . Those who are left have suffered the loss of everything."

A number of smaller cities or towns than Johnstown were also destroyed; floods also occurred at numerous other and distant points in the Allegheny mountains.

Never before has the uncertainty of human life been so apparent. While the the civilization and public works of cities conduce largely to the education and general good of the people, yet the imperfect character of many of the latter and the oft-repeated criminal carelessness in their management frequently cause them to be but death-traps to the populace.

President Harrison and the Governors of the various states have issued proclamations requesting aid in behalf of the suffering and destitute which should meet with hearty responses.

Occurrences of this kind should awaken the warmest sympathy everywhere among the great brotherhood of man.

We notice in the list of contributions made by various Pittsburg churches, as published in a daily paper, that of the "Pittsburg Church of Latter Day Saints." Our brethren there have not forgotten their neighbors in their sore distress, and we commend them for good works as the apostle commended some of the ancient Saints for theirs.

Later reports present these almost incredible statements: "Conservative men are still of the opinion that the number of people destroyed will reach from twelve to fifteen thousand, and it is thought that from one thousand to fifteen hundred bodies will never be recovered."

MINISTERIAL ENTERTAINMENT.

WE call attention to a selection which appears in this issue, entitled "Ministerial Entertainment."

There are some good points in it and we commend them; especially those contained in the last two sections. Our ministry require time for study and reflection in order to grow in knowledge and become more and more effectual in their labors.

As in every other department of the work, study and reflection are necessary; and in order that this be had, system and order and the economizing of time must be followed. While pastoral duties—visiting and conversational preaching, prayer, etc.,—are necessary, yet the time should be so divided, and the minister be so located that he be enabled to study so many hours during the morning or afternoon, or both.

The Saints should assist the minister in these things as he endeavors to aid them, and permit him to rightly divide the hours of the day in obeying the command, "Seek learning by *study* and by faith," in order that he may be able to "rightly divide" the word and make the progress necessary to constantly be "a workman approved, that needeth not to be ashamed."

Many of the elders complain that they get but little or no time for the necessary acquaintance with some branches of knowledge; that they are expected to put in almost the entire time in conversation. This should not be; no one of these departments of work should be neglected. In this day of general information, and the searching criticism which is generally made upon the latter day work by our opponents, our ministry are required to be studious. God inspires the mind with light and understanding in study as he does in preaching. The commands "Search the Scriptures;" "Study it out in your mind;" "Study my word which hath gone forth among the children of men;" "thy time shall be given to . . . learning much;"—the organization of the school of the prophets, and the injunctions, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith;" "a knowledge also of countries, and of kingdoms,"—see Doctrine and Covenants,—are significant in this connection. They show that the Lord designed that His ministry should become a body of well informed men.

Some have endeavored to refute this position by saying, "God hath chosen the weak things of the world;" "open your mouth and the Lord will fill it." But they forget that out of weakness they were made strong. Attended by the discriminating and discerning power of the Holy Spirit, the ministry are enabled to separate the wheat from the chaff as they fulfill the command to study. Give them a proper amount of time to do it and if they are also prayerful and Spiritual, a marked improvement will be apparent in their efforts. Those who neglect it will not be as efficient as they should be.

EDITORIAL ITEMS.

BRO. G. T. GRIFFITHS wrote May 27th from Kirtland, Ohio, that he had baptized three at that place, and the work was in a flourishing condition throughout that mission. He had found Bro. T. W. Williams an acceptable and useful laborer to the Saints in that section. He also mentions the good condition of their growing Sabbath School at Kirtland. This we are glad to hear, and we hope the ministry will not neglect the duty of aiding, all they possibly can, that very important and too much neglected department of the great latter day work. If one member of the body suffers, all suffer with it; and the church can not afford to let that important "help" lie dormant or be misused. If she does, the cause will suffer loss in proportion to that neglect.

Prest. W. W. Blair left the sanctum on Thursday, May 30th, for a two weeks' ministerial tour in western Iowa.

Brother D. M. Stranchan wrote from Youngstown, Ohio, May 27th, that the branch was in good order and the Saints were living their religion.

Elder M. T. Short contributes a column and a half article to the Lancaster, Wisconsin *Teller* for May 30th, in defense of the faith. He evidently believes in re-

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questing the press to aid in correctly representing our faith to the people. That is commendable and is an example which should be followed by our elders when wisdom suggests it—when necessary.

Sr. S. M. Sullivan of Biddeford, Maine, writes in good spirit concerning the work and its prospects. She sends for the printed word to loan to her friends to read, many of whom seem willing to become acquinted with and like the doctrine of the church.

Bro. R. M. King writes from Scranton, Mississippi, expressing a wish to be better situated to hear the word preached, and asking prayers in his behalf.

Bro. John Barnes writes from Excelsior, Iowa, requesting that an elder be sent there, in which event he will provide for his wants while laboring to teach the truth.

Sr. A. A. Utley, of Berlin, Arkansas, writes that an elder who will go and preach the word at that place will be made welcome. She sends for the HERALD for her sister, Mrs. M. C. Jett, of Knoxville, Johnson county, Arkansas.

Bro. J. H. Wilson, of New Orleans, Lousiana, writes renewing for church publications, which he thinks every head of a family should have. We think so too, and while we have no desire to unduly laud the HERALD or any of the publications, we think that inasmuch as they reflect the general news of the progress of the work and the favor of the Lord toward his people, they who do not read them suffer loss. The early Christians seem to have greatly prized the teachings and epistles of the ministry, and to consider such essential to their growth and development. Modern Israel will do well to do likewise.

Bro. John A. Davidson of Winona, Shannon county, Missouri, would be glad to welcome an elder at his home. A Brighamite elder named Hawkins had been through their neighborhood, and he would like Bro. Atwell, or some other elder, to preach the word there. Inquire at Keen's store, for the Roger's mill on Rocky creek. He lives on the mill farm.

EXTRACTS FROM LETTERS.

Bro. John C. Foss wrote from Independence, Missouri, May 31st, as follows:

"For seven weeks I have had to keep my bed, but the prayers of God's people have prevailed and I am fast improving. I hope to be able to leave for my field of labor the latter part of June."

Bro. Foss has had a severe and trying time in his sickness, but we are glad to note his recovery.

PREPARING A PLACE.

THE following appeared in the HERALD of April 27th, page 259, under the heading "Questions and Answers":

"To whom does this promise of Jesus refer?—'And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"The following is our answer: 'But, behold, the righteous, the Saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endered the crosses of the world and despiesed the shame of it, they shall inherit the kingdom of God which was prepared from the foundation of the world, and their joy shall be full forever.'—2 Nephi 6: 7. Also, 'But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore, I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.'—D. & C. 28: 7. Similar teaching is found in Mosiah 8: 6, and all of this shows that the 'redemption' of the Saints and 'the kingdom' they are to eternally inherit were 'prepared from the foundation of the world.'"

A sister thus writes concerning it: "If the answere is correct, what are we to do with the following passages?

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

We reply that the celestial kingdom—the rest prepared for the people of God—was prepared from before the foundation of the world. This is proven by the following:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; (Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 4: 1–11.

The *place* for the kingdom, however, is not yet fully prepared; but Christ is now at the right hand of God supervising the preparation of this earth, which will yet be delivered from the curse, and be purified and glorified as the place for the kingdom of God to be. There is no conflict in the passages cited. Read 2 Peter 3: 5–12; Rev. 21st chapter; also Isaiah 60th chapter, etc.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"After the battle din and flame,
To my low bed two angels came,
White Peace and soft winged Night.
One showed me starry worlds above,
Deep opening out to deep, where love
And Law lead all the hosts of light."

"One took the crushing load of pain
From breaking heart and weary brain;
—O languorous ease! O sweet release!—
And in a trance of sleep I saw
The earth upheld by Love and Law,
Her battles hushed by Night and Peace."

THE PEACE OF CHRIST IN THE HEART.

THERE is a little story of a busy woman's life which illustrates this subject. She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and, like Martha, became troubled or worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hasted away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands, until her strength was well nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience, and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone and the pressing tasks were finished, and the house was all quiet, the tired woman crept up stairs to her own room. She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman: "He touched her hand, and the fever left her; and she arose and ministered unto them."

"Ah," she said, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.

There are many busy mothers to whom this lesson might be almost a revelation. No hands are fuller of tasks, no heart is fuller of cares, than the hands and the heart of a mother of a large family of young children. It is little wonder if sometimes they lose their sweetness of spirit. But here is the lesson: Let them wait on their knees each morning, before they begin their work, for the touch of Christ's hand upon their heart. Then the fever will leave them, and they

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can enter with calm peace on the work of the long, hard day.—*Seclected.*

LEBECK, Mo., May 24th.

Dear Sisters of the Home Column:—Many times of late I have felt impressed to write to the Column, but have neglected to do so because of my inability to either interest or instruct; but today when I took up the *Herald* and read the message to those who "should be correspondents," I said to myself, "I will wait no longer, but will try, though it should prove nothing but a failure.

We left Independence on March 7th for our new home, and arrived here in due time. We are well pleased with this country, so far, though hard times seem to have found their way here, as well as almost every place we hear from. We have had quite a cool rainy season here this spring, which hinders farm work somewhat. We found a branch of the church here, which is something to be thankful for, because wherever we find Latter Day Saints we are sure to find brothers, sisters, and friends. The Saint here are mostly poor in this world's goods, but we are not too poor to enjoy the rich blessings of our kind heavenly Father, who is mindful of his children everywhere, when they try to serve him and put this trust in him. Some of our prayer-meetings have been truly a feast to the soul, and many blessings have been gained through the gift of healing. To God be all the praise. I am sorry for people who do not believe that they can go to God in humble prayer, in times of trouble and distress, and obtain help and comfort from him. Oh! how many times have we been made to rejoice in the gifts that are promised the believers since we united with this work! And even before that the Lord has heard and answered our prayers, for thanks to our parents, we were taught from childhood of the divine mission of Joseph Smith and the blessings which the Lord was willing to bestow upon his believing children. And as we believed in part, so we were blessed in part. But greatest of all, it seems to me, was the gift of the Holy Ghost which I received after I was confirmed a member of the church, which truly witnessed of the Father and the Son and gave me the blessed assurance of my acceptance in his sight. Truly it was a baptism of the Holy Spirit which filled my heart with love towards God and every human being, and which to this day I am totally at a loss to explain. Weak and unworthy though I am, yet I know that my faith in this work grows brighter and stronger day by day. The Saints in this branch seem to be trying to keep the commandments of God and forsake the ways of the world. And I think the way in which Sr. Frances has explained the law on dress must have taken some effect in this branch, for, as a rule, they dress quite plainly, and do not seem to think they are obliged to wear the popular deformity, a bustle. Yet I fear there are some Latter Day Saints yet, who think it will not do to dress too plain for fear of attracting attention, or becoming conspicuous. But if the keeping of God's law could render us conspicuous, then surely the sooner Latter Day Saints become conspicuous the better. And in spite of the "dolorous plaint of woman upon the hackneyed subject," I do think Sr. Frances has made it so plain that if we desire to understand with a prayerful heart we may. For my own part I was shown in a dream years ago in answer to prayer upon that subject, that all this unnecessary adornment of the person or clothes was as obnoxious weeds which the Master of the vineyard desired uprooted; but that we had our own agency and would not be compelled to give them up, but must learn of our own free will to reverence God's law. But now the question is, will we sacrifice our own love of finery and pride of heart, or will we follow after the sight of our eyes and sacrifice time and money, and then say we have no time to read the books; no time to observe the hour of prayer set apart by the "Prayer Union;" no time to teach our children the things of God, and no money with which to pay our tithing or to support the church papers.

Oh, may God's Spirit help us in the straight and narrow way, wherein few desire to walk, that when the day of God's power shall come, to the convincing of the house of Israel, we may all be helpers and not hindrances.

Your sister in the one faith,

EMMA L. ANDERSON.

NOTE.—We would like to ask the question of each earnest minded, reflecting Latter Day Saint, "How can you follow Christ without becoming conspicuous?" "Ye are the light of the world," said Christ to his followers, "a city that is set on a hill *can not be hid.*" Let us bear this impossibility in mind, and then decide each one for himself or herself in what light he desires to be seen. Do you wish to be spoken of as one whose life is consistent with your profession or as at total varience therewith. Circumstances have placed us in a position to judge of the relative influence of many workers in the church, and let us whisper in your ear, (for the time is near when it will be proclaimed upon your housetops), the men whose influence is now felt, are the men who *honor* the law of God in their own lives and who shrink not to declare with boldness "the whole counsel of God," and the time is near when men of this stamp (and they only) will be upheld as standard bearers of the gospel of Christ. Will this be required of the priest and not of the people? There is to be a people "zealous of good works." This people are to be a "peculiar people." Peculiarities, you know, are always conspicuous, and while we recognize plainness of attire as among the requirements God has made of his Saints, we yet know that this plainness is not only perfectly consistent with beauty, but can be carried out without the slightest attention being attracted to the person wearing such garment. Not so, however, with good works. There are mighty preachers of the truth, and we would God that even all his people were zealous of them.—ED.

BRYANT, Dakota, May 29th.

Dear Sisters:—I am striving in my weakness to be one with you in the Prayer Union and all that is connected with the cause of truth. The last time I wrote to you I was in Kewanee, now I am in Dakota and away from any of the Saints except my family. There are five of us and we are one in faith, but oh, how we miss our meetings Our married daughters and I meet on Thursday of each week to hold our little meeting all by ourselves, and would you believe it, the Spirit of God meets with us even here away in Dakota, and how we are made to rejoice in the fulfillment of his promise that where two or three are gathered together in my name, there will I be and that to bless. I can bear my testimony that he meets with the two that try to approach him in prayer, and we can say it is good to be a Saint in latter days. With what pleasure I read the letters from my sisters, and while there are numbers that I have never seen, yet when I read their letters it seems as though I have known them all my life, and as there are many that will read this whom I have met in years that are past I would say, I thank God that I am still one of his weak ones and still have a desire to live faithful to the end. Your sister in Christ,

MARTHA WHITEHOUSE.

WARREN, Ohio, May 22d.

Dear Sisters:—May I occupy a small corner of the Column please? As I write to tell you of an event which has been my constant subject of prayer for the last six months, and, by God's grace, has at last been accomplished. I was baptized last Sunday, May 19th, by Bro. Garrett, a grand good man and a true Saint. I am so content and happy now. My prayer is that I may not grow weary in well-doing, but continue steadfast, looking upward to Jesus who is mighty to save even to the uttermost. What a grand work it is, and how thankful I am that at last I am one with you all, and that I can share, though not to any great extent, in the battle for victory. The *Herald* and *Autumn Leaves* are welcome visitors at our house, and we are strengthened and encouraged so much by them.

We had a meeting May 19th at one of the sister's—just the Saints who live here—Bro. Garrett administered the sacrament, and oh, it was a grand meeting! The first of the kind we have been permitted to enjoy. I am sure we were greatly benefitted thereby. The great wall of prejudice is being slowly broken down. This is a good field to work in. There are several who are now intending to be baptized soon. Ever praying for the welfare of Zion and the advance of the gospel, I am your sister in hope,

ALICE M. PINKERTON.

Sister Frances:—I have often thought I would write a letter to the Hopes and tell them how much I enjoy reading their little paper. I was not thirteen when my father died. At that time we were living on a new farm of one hundred and thirty-six acres, (father had sold twenty-four acres to get a team), and forty-five years ago Michigan was not as it is now, a day's journey by rail from the State of New York, for then we had to come on the Erie Canal to Lake Erie, then on Lake Erie to Detroit River, and thence to Detroit and Marshall by rail, and from there to our home in a wagon.

Our new home was wild, but oh such lovely flowers as could be found almost anywhere! I was a little girl then and did so much like to gather the wild flowers.

I will ask the Hopes a question.

What king "became mighty because he prepared his ways before the Lord his God?" I like to have questions asked in the *Hope*, and although I can not offer a prize to those who hunt up the answers, I trust many will be encouraged to search the Scriptures more diligently than ever before, not merely to answer questions; but because it is a commandment of the Lord Jesus Christ. I trust all the Hopes of Zion are kind to

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those whom they associate, and especially kind to the inmates of their own homes; for it hurts your kind hearted mother to see her little ones disagree. Just put yourself in her place and consider how you would feel to have those you loved so dearly do unpleasant things to annoy one another. Read Eph. 6: 1 and Col. 3: 20. Humbly praying for the welfare of all the dear children, I subscribe myself

AUNT JANE.

Accompanying this letter is an encouraging report of success in Sunday School work, and we are firmly persuaded in our own mind that succes will crown every earnest, persistent effort in this direction. With so many records of testimonies borne, "I am willing to do anything in my power to advance this work!" where is there any room for idleness, any excuse for neglect of duty. When elders are in the field, let Saints at home double their diligence, and let all envy and jealousy of others, especially because of his or her good works, be forever banished. Oh, shame upon that man or woman, who professing to be a follower of Christ, can harbor such a feeling, forgetting who has said, "He that will be greatest among you, let him be the servant of all." We earnestly pray that the willing workers may never be discouraged through this envy or jealousy of the idle, for they shall reap in due time if they faint not.—ED.

Correspondence.

RICHMOND, Mo., May 29th.

Bro. Blair:—I see there is no report of my labors in the minutes of the annual conference. The reason is there was a misunderstanding on my part in regard to who I should send my report to. I sent it to Bro. Joseph Luff, as I am in his mission. I saw a notice in the *Herald* from him stating that those who were laboring in his mission to report to him so he could report to conference. I took it for granted that he would take my report to conference as I wrote him that I could not attend. I hope there will be no hardness in the matter. I will send with this explanation my report: I have labored as best I could during the year. Have preached some in Caldwell county, Missouri, in Far West district. Have preached at some eighteen different places in the Central district. Labored some in connection with Bro. E. W. Cato. He baptized three in Ray county. I have not baptized any, but have blessed seven children and administered to some sick. I have not shunned to declare the word. I have been blessed with the Spirit in much of my administrations. Will do what I can during this year. Your brother,

R. L. WARE.

CONRAD, Iowa, June 3d.

Bro. Joseph:—It has been some time since I heard from Southern Minnesota or this place, through the columns of the *Herald*. I feel thankful that I have been the means of helping some on the way to Christ. One finely educated boy from Brownsdale, Elton Elliott by name, is in Watertown, Dakota, wishing very much to be baptized. I am sure he will make a powerful helper in the truth. My sister Ella was baptized this spring, in Rhodes, by Bro. William Nirk. Mother Gifford, of Chitten, who is eighty-five years old, was very ill when I visited her five or six weeks ago. I have seen Mr. I. Jones and his brother in Hardin county. They are well spoken of by their neighbors and are firm as ever in the faith.

The Free Methodists gathered here for thirty miles around to make converts to their cause; but those here should bear in mind the words spoken by the prophets of God who came here at their own expense and told them their light would go out after rejecting a greater one. Their hired elder took dinner with me Saturday and felt badly offended when I informed him of the public slander and vilification heaped upon our people by his hired brethren at that time. I asked him to forgive me if the truth had hurt his feelings. He would not do so and I asked again with the same result. I would like to see all Saints, who wish a closer communion with God, to be doers as well as teachers of the law. The Bible is more universally taught to-day than ever before according to history, yet all churches lament the absence of Christian friendship which characterized them a century ago. Can we attribute this to anything but failing to do as they read and teach? Had the early church looked to Jesus, instead of men, they would not have changed their name from that of Jesus to Rome, and thereby come under condemnation of the law. Had the disciples changed the command of Jesus requiring them to tarry at Jerusalem and tarried at Damascus, or some other place, could they have hoped to see the Holy Ghost? Let us younger Saints remember that changing and living contrary to the ordinances of God are some of the causes mentioned by scripture for which the Lord will burn the world and few men shall be left. If we have never received evidence that this is the body—Church of Jesus Christ, let us repent and keep all his commands, which we can do if we will, and then he will not only acknowledge us before himself but before men.

I feel sure that the time is not far distant when the Lord will separate a holy people to himself and acknowiedge them in power before the world. Therefore we should live so as not to be ashamed when that time comes. With love for all that is good. Yours in Jesus Christ,

WILLIAM J. GRAVES.

BARRY, Ill., June 1st.

Bro. W. W. Blair:—I send you a notice of the death of three of my children. Will you please publish it in the *Saints' Herald*. I have had some sad experiences in my life, but I think this is the saddest of them all. I was in Missouri when the Saints were driven from that state and our lives were in danger for a long time, for we were at the mercy of a cruel mob and barely made our escape from the cruel massacre at Haun's Mill on Shoal Creek. We lived a few miles from the mill and left our homes and went there for safety, but were shown that it was not a place for safety, and we moved back home and sought safety in the brush by keeping concealed from the mob. But when the notorious proclamation was issued, and we found we could save our lives by leaving the state in a given time, we got out of there as soon as we could. Though we, (that is, my mother, and little sister, and myself), had to come out on foot and brought nothing with us but what we could pack on the back of one horse—clothing and bed clothing to keep us trom perishing with the cold. For it was very cold part of the journey to Illinois. I think sometimes that I would like to write down some of our experiences on Shoal Creek at that time if I was competent, but as I am not, I let it pass and leave it all in the hands of a just God. My faith is not shaken in the glorious gospel of the Son of God as revealed to us in these latter days, but it is all the hope and consolation I have, as I know my race is nearly run in this life; but I hope I may be counted worthy to have a place with the saints of God when Christ shall come to reign as King of kings and Lord of lords.

As ever, yours in the one faith,

R. C. HENDRICKS.

WHEELER'S GROVE, Iowa, June 3d.

Bro. R. S. Salyards:—Had full congregations yesterday. Br. E. C. Briggs was in attendance and took part in the dedication services, in the Saints' new church, at this place, at 11 a.m., he offering the dedicatory prayer, while I by request, preached the sermon. Brn. H. N. Hansen and Henry Kemp also assisted in the services during the day and evening. The song service was very good; and all through the Saints and friends seemed pleased and edified.

Br. Kemp and I are to hold services here nightly till next Thursday, after which we go to Henderson and hold services nightly till district conference convenes, Saturday next.

Weather has been dry and cold all through this region of late, and on low lands the frost has done much damage.

Church interests are progressing fairly in this section, and prospects are good for progress in the future. Yours, W. W. BLAIR.

ABBOTT, Ala., May 29th.

Brn. Smith and Blair:—I rejoice to hear of the spread of the gospel in foreign lands and climes, and the good labors done by the elders in all their fields of labor. May God bless and prosper his cause from land to land and from sea to sea, and may this year's labors double its membership in all the fields where the elders are laboring! Brethren, let us go on hand and hand together. United we stand; divided we fall. On, on to victory. Victory is the motto of all the faithful Saints.

Since General Conference I have labored to the best of my ability in Alabama and Florida with good success. I have preached in Santa Rosa county, Florida; Escambia county, Alabama, and others have opened up several new places with interest. The calls are many, the grain is ready to harvest and few to reap it. I am alone in this large territory. No local preaching is done in either district, except by W. J. Booker in the Alabama district. Bro. Joseph, we need some man to preside over this mission, as things are in bad shape here. If you could so appoint it would be a great help to the South-Eastern mission. I see that reports are had from all parts, but Alabama and Florida. This ought not to be as this part can report as well as others. I see from the annual table that Alabama has 398 of a membership and Florida 258. There are nine branches in the Alabama district, numbering from ten to forty and fifty. There are branches in the Alabama district that are not on the general record—one branch has nineteen members and the other twenty-five.

Florida has five branches, numbering ten to

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fifty or more, and several branches thrown away and the members scattered, and they are in no branch, though they themselves are in good standing. I have baptized thirty or thirty-five in this district who are not on the record. This would be four hundred and twenty-eight instead of three hundred and ninety-eight, and Florida stands the same. Thus you see how matters stand here, and all for the want of energetic men to manage affairs here. We are not reported to your General Assembly, and why? Because the men in charge fail to do their duty and all have to suffer, and I can not help grumbling a little. You see how badly we need a man over this mission, not that I would think to counsel you, but this is my judgment on the matter. My address will be Abbott, Alabama, for some time, and then Berrydale, Florida.

GEORGE R. SCOGIN.

BROWN CITY, Mich., May 31st.

Editors Herald:—Our two days' meeting has just ended, and we had a splendid time. The Lord was with us from beginning to end, and a greater interest never prevailed in Brown City than at present. Many are saying, "I never attended a better meeting in my life." Others say, "It was the best preaching I ever heard."

Saturday, May 25th, our meeting commenced with prayer and testimony, the Lord being with us in power, and continued all forenoon. In the afternoon Bro. Levi Phelps preached a powerful sermon, subject, the necessity of keeping God's commandments. In the evening Bro. Robert Davis spoke, and on Sunday morning we met for social meeting, during which the gifts of the gospel were enjoyed. In the afternoon Bro. J. A. Carpenter spoke, and in the evening Bro. A. Barr. Considering the time of the year there was a large turnout of Saints, including six elders, besides several priests and teachers. On the whole I think our two days' meeting was a success and will result in great good. I hope that as I live here in this branch to be able with the assisting grace of God and the help of Bro. Bailey and other branch officers to keep the stone rolling. I believe the time is not far distant when a good work will be done here. I am laboring all I possibly can. My wife being out of health it keeps me from laboring some, but I am in hopes the time will soon come when I shall be at liberty again. I am thankful to say that my wife is strong in the faith. I hope to remain faithful. In bonds,

J. A. CARPENTER.

BEELER, Kansas, May 26th.

Bro. Blair:—The work in this country seems to move slowly. The Saints have many friends out of the church who seem to respect us generally. Last fall Bro. W. F. Clark and I held several meetings in the Union school house, two miles north of my place with good attendance and interest. I held several meetings after Bro. Clark moved away, with good attendance and good interest. Bro. G. E. Deuel came and held nine mettings and the weather was unfavorable which prevented a large attendance; yet I think much good was done. There are some who desire to hold meetings there again. I expect to preach there soon.

So far as I have learned our meetings have as large atendance as any held by other denominations. The settlement is thin in this country, and the people generally are intelligent and enterprising. My desire to do good is as strong as ever, though I have done but little for some months. I wish to know Bro. G. W. Shute's address. Please let me hear from you, Bro. Shute. May the good cause ever prosper through the Saints living by every requirement of the law.

In bonds,

THOMAS E. THOMPSON.

SCRANTON, Miss., May 31st.

Dear Herald:—It has been a long time since I wrote for your papers, but I have been privileged to receive your weekly visits, for which great favor I feel grateful. Since April 1st I have baptized nine and for the blessed Spirit enjoyed in presenting the word and in confirmation meeting, I thank God. Six of those baptized were heads of families and three were young people about grown. There are others who we think will follow soon. I have many calls which I am unable to fill. The cry here as well as elsewhere is for more laborers. Brethren, pray for the Saints in the South-Eastern mission, that they may enjoy the blessings and privileges that the Lord has promised his people and be kept from the sin and evil that are in the world.

Your brother in Christ,

FRANK P. SCARCLIFF.

LEE'S SUMMIT, Mo., June 1st.

Dear Herald:—I was requested by some of the sisters in Boston, and elsewhere, to write to the *Herald*, as that would reach them all. This I promised to do, my reason for not writing before before being simply this, that I felt my communication was not of sufficient importance to warrant the space it would occupy in your valuable columns,—but I have been impressed of late to fulfil my promise.

On arriving in Independence from our eastern home, to say that our first impressions were good would be untrue, for our feelings were those of disappointment in many things. We did not expect to find perfectton, and in that respect we were not disappointed. Those living isolated from the society of Saints and branch privileges, and always having lived that way, naturally think that those who enjoy those advantages ought to be in a high state of spiritual life; but we find human nature much the same the world over, and all have this nature to contend against. The impressions formed at first, gradually wore off, and after three months' stay among the Saints there (circumstances calling us away) were loth to leave, for we had made many pleasant and profitable acquaintances with noble souls who love this latter day work.

Here, in Lee's Summit, where there are but four Saints beside ourselves, we feel just a little lonely at times, and pray that the time will soon come when a branch will be raised up in this place. It is somewhat surprising to find in a place only fourteen miles from the center stake, people who do not know the difference between us and the Brighamites, and persist in saying that we are all one. Such talk as that was pardonable away back in Nova Scotia; but here, in this enlightened land where this gospel has been preached for fifty years, one hardly knows what to make of it, and although the readers of your columns—judging from the missionary reports from that source—may possibly think the people of Nova Scotia a little worse than any others, yet as far as my observation goes they are much the same as in this country—sectarian bigotry is the same and they use the same kind of opposition and arguments such as, "Don't let them in our churches; don't have anything to say to them," etc. But if there is any excuse for any let those have it to whom this gospel is comparatively a new thing.

In regard to this country as a home, we are satisfied to end our days here. Our health has been good here as yet, and although there are some disadvantages to contend with here as elsewhere, we like the country very much. To the Saints in Nova Scotia we wish to say that yon are not forgotten by us, and we are still deeply interested in the work there. Glad to hear of more being added to your numbers. May you with them prove faithful in this great and glorious cause is the prayer of your sister,

IDA A. LAYTON.

BOSTON, Mass., May 29th.

Bro. Blair:—As the work of the Lord rolls on I only become confident of its success, and I am made to feel more sensibly the need of a prayerful and devoted life to enable us to be saints in deed and in truth. We are in need of great wisdom and discretion to enable us to discern between truth and error, and to understand that Madam Rumor is not always a responsible witness. Law and crder go hand in hand, and that as saints may have order it is necessary for us to study gospel law and cultivate a spirit of patience and meekness that love may prevail in all our deliberations. More study and prayful consideration of church government by ministers and members to enable them to run the race set before them are necessary. To this end I pray God to abundantly bless.

The district conference passed off pleasantly. A good Spirit prevailed from first to last. A church building committee has been appointed by the branch and they are going forward with the determination of victory. I pray for their success. It would give the work great prestige here. The above address will be mine till further notice. In gospel bonds,

A. H. PARSONS.

LONDON, Ontario, May 28th.

Bro. Dancer:—I think I am safe in saying that our Father is with us in the work here and at times his Spirit is felt to burn in our hearts, to comfort us in the assurance of our acceptance with Him. Although we find it to be a sleepy time with some, yet there are those that are earnestly contending for the faith once delivered to the Saints and endeavoring to obey the great command to observe all things whatsoever He hath commanded us. I am pleased to say that we have a fully organized branch, elder, R. B. Howlett; priest, G. Henly; teacher, W. Pugsly; deacon, W. Hardy, and we have worked since the time of our office in unity.

Since being under this head of organization we have enjoyed the gifts of the gospel, had increase by baptism, also had ordinations, confirmations, blessings of children, organized a young people's prayer meeting and a band of hope for both young and old, and seeking to spread the truth by the Spirit and power of God. We feel our weakness

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for all our officers are working-men, and it is under some great sacrifices that the duties of the church have to be performed. I must say that the hand of affliction is upon me. I have had my oldest girl, aged six, down fifteen months with a very bad limb, having had it run over by a load of wood. It was a miracle that it was not cut off. It took thirty-eight stitches with the muscle of the leg cut right through and the flesh cut from the bone, but she was administered to and a gift came through Elder J. H. Lake that this affliction was for the glory of God. She has been in much pain and it is doing well with washing with clean water and using the oil. Since that I have had two other children and myself ill.

I can testify before men and angels that I believe that this work is of God, and that all things are working together for good to those that love God and keep his commandments. I have a large family and work some distance from home which I am trying to pay for by hard labor. Living two miles from church, I find that having to work so hard to maintain my family and then the church work week evenings and Lord's day comes very hard on my body. But I ask your prayers that I may have strength of body to perform the many duties and at last be found with the faithful in Zion.

Your young brother,

R. B. HOWLETT.

CLEARWATER, Nebraska, May 31st.

Bro. Blair:—I have just returned from a trip in Brown County where I baptized four, all adults, about twelve miles north of Ainsworth, making six members close together. If there are any members living near them they will do well to correspond with Bro. J. P. Hartley, Ainsworth, and perhaps they will do some good by becoming acquainted with each other. Prospects for crops thereabouts are good.

In gospel bonds,

W. M. RUMEL.

CREDULITY FOR SLANDER.

IN daily life credulity finds its food in the ready credence given to slander and iniquity. Ninety nine out of every hundred people believe an infamous story if only given with sufficient detail. The hundredth alone demands corroboration. It is so much easier to believe evil than good!—just as it is easier to write a telling satire than a wholesome panegyric. Repeat a story, no matter how bad, with *aplomb* and the air of conviction, and you carry your audience with you. Mention the sum for which ministers have been bought, and that which they have paid as hush money, and your hearers will rise to the fly, swallow it, and never ask whether it is made of living protoplasmic material, or of silk, dead feathers, and brown fluff. It does not signify how impossible in detail, how improbable in circumstance—it is a bait which credulity cannot withstand; and more unlikely the conditions of the story, the more certain are they to be accepted. All those who are able to delve deep into another's mind come to trace of credulity—that is, to beliefs entirely unsupported by evidence—which make them wonder at the folly, and sometimes dispair of the advance, of humanity.—*London Queen.*

John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales, Great Britain.

Selected Poetry.

JOCKHEBED'S PETITION

ON LEAVING HER SON IN THE RUSHES.

O Thou all powerful!
God of the sorrowful,
Give to my loved one protection and grace;
Curtain the eyes of all,
Nor let dire harm befall,
My cherished babe in this desolate place.

For perils deadly press
Fierce on his feebleness;
None of my race to shield him can dare;
I who would die for him,
Only can sigh for him;
Egypt's cold hearts are calloused to prayer.

To them my tears would be
What heaven's humidity
Is to the rock where unheeded it weeps:
To them my dying groan
Would be as the wild deer's moan
On the fell tigress as forward she creeps.

Show, then, Thy mighty hand,
To shake this wicked land,
Filled with the foes that are crushing Thy people;
And of Thy coming thus,
Now be the sign to us,
Life for the lone one, so helpless, so feeble.

Once on the hungry wave
Thou didst in mercy save
They by an ark who the world should restore;
Now where my child is lain,
Grant the same grace again,
In its frail ark on the waters on more.

Bright in my heart now springs,
Brought there by angels wings,
Hope which inspirits has sprung to my breast;
Finding again a voice
To bid my heart rejoice,
Heaven's balm soothing with comfort and rest.

Babe in thy helplessness,
Tho' Pharaoh's viciousness
Heartless has dared to put forth the decree,
Naught will befall thee
Nor death enthrall thee,
While God is content thy protector to be.

C. E. WILLIAMS.

Communications.

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

TRUE CHRISTIANITY *VS.* INFIDELITY.

I HAVE had in mind for a long time to write a few thoughts in regard to the stand that some take to overthrow all that is pure and good and calculated to elevate mankind and place him on a higher and more noble plane of being, and make him more like his Maker. History to-day proves the truth of the Bible and what is written therein. What has preserved that book and has handed it down to this day? Some power greater than that of man has done this.

We call the attention of unbelievers to some things written therein, in Deuteronomy 28:64 to 98 inclusive. Moses, the man of God, is speaking to the children of Israel, or the Jews, in regard to keeping the laws of God. I would ask, has it not all taken place literally? To-day the Jew is found in every nation under heaven. When the prediction was made they were one body of people.

Again we read in Genesis 9: 18–20 in regard to the flood of waters that swept the wicked from the earth. The promise God made to Noah that the people would no more be destroyed by water as long as the earth remained, and this was the covenant, that God would cause the rainbow to be seen in the cloud—an everlasting token or proof that there would be no more flood. And these testimonies that are before all people should give us hearts to believe and not doubt the word of God. What will Infidelity gain at the final end? Only condemnation and remorse of conscience will be their reward. On the other hand the christianity of the Bible will entitle the believer in the doctrines of Christ, and the practicing of the same will give the followers of Christ a passport to joys and pleasures that are eternal, and fadeth not away. Let me die the death of the righteous, and let my last end be like his.

NICHOLAS RUMEL.

LETTER FROM BRO. J. C. FOSS.

BRO. BLAIR:—On April 19th I was obliged to take my bed with bilious and intermittent fever. I was administered to by the elders, but the prayers did not reach my case. I was very much alarmed about myself, for I felt that something unusual was upon me. I called a physician and he said I had the above named fevers. I soon learned that he was correct, and for four weeks I could eat nothing and became almost helpless. On the 28th of April myself and wife were moved upon to call in three of our good spiritual minded Saints for a word of prayer and once more be administered to. After they had prayed the voice of the Holy Spirit to me was, "My servant and my son, I will raise thee from your bed of affliction and you shall go to your field of labor. For I have a great and mighty work for you to do yet upon the earth." Much more was said which I omit as I wish my letter to be short. This gave me comfort, I assure you, for I knew it was of God.

I thought that when the elders would lay hands upon me I would then get the blessing, but I did not. The doctor called on me twenty-three times during the four weeks, and gave me medicine until his last call, when I told him to please give me a few days to rest up and see if I could take some nourishment. He said, "I don't want you to do that, for I fear the fever will rise higher on you, and if so, you're gone." After he left me, I said, "Oh, my God whom I've tried to serve at the best of my ability these many years, wilt Thou remember thy servant and fulfill the promise made to me?" I lay and thought, "is it best for me to continue the doctor's treatment, or trust in the power of God to save?" I wanted to know if taking the medicine was displeasing to Him whom I love to serve. I again called for several of the elders and sisters who were ready to do all in their power to help me. They bowed before the Lord, the God of our fathers, and such prayers I never heard before. I felt that that little praying band

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had got hold of the golden horns of Enoch's city and could speak to the High Council above and the request then would send the desired blessing upon me and deliverance would come. After praying around Bro. Luff told Bro. C. G. Gould to anoint me. He did so, and then he called upon Bro. M. Shaw to offer the prayer. He had prayed but a few words when, in the Spirit, he said, "My servant, I, the Lord, will do for you what medicine can not do; but fear not, I will raise thee up and thou shalt do a work for me."

O, how thankful and happy I was to know that God was not asleep nor on a long journey, but was still ready to answer the desire of his unworthy servant, and still give me such a glorious promised blessing. For I love the works and ways of God, and I love to preach His glorious restored gospel in these last days.

From that time I commenced to receive strength, although I was very low. A day or two after the meeting of the praying band that met at my room, Bro. T. Chatburn asked brother and sister Robinson if they had seen Bro. Foss? They answered "yes," and that he was a very sick man. Many expressed doubts of my recovery. Bro. Chatburn called on me, and as he came in the house, making considerable noise with his step, and speaking quite loud, my wife and sister Flower, who was watching and attending me said in a low tone of voice, "Come easy, Bro. Chatburn," for up to that time I could not bear a knock at the door or a heavy walk on the floor. Bro. Chatburn came to my bed-side and looked at me. He took the oil and put a little in the spoon and I felt that I never heard such a prayer calling for the blessing of God to rest upon the few drops of oil that he wished me to take; for up to that time I taken none internally. I said "Thomas, I don't like to take that oil, for it will make me sick."

"Oh no, John, I promise you that it will do you good."

I took it, and thank God, it did so. He offered prayer over me with a promised blessing as others had done, although he knew nothing of what had been said before. The next day he came again and repeated his blessing over me, and while he was praying I saw a holy angel coming from above. I thought at first that it was brother Joseph Smith, now president of the church, for he looked so much like him in face and size, but as he drew nearer I saw that it was not him. His face and hands were very clean and white. As soon as prayer was done he vanished from my sight, going up again. From that time I am safe in saying no one on earth ever gained strength as I did, and in a few days I was up and dressed and out of doors, and am now feeling that the promise made me will be fulfilled.

The Saints stood by me nobly—the elders coming almost every day and administering to me—Brn. Shaw and Haywood hardly missing a day. Bro. Page stayed at nights, for all of which I feel to thank my good brethren and sisters, and to praise God from whom all blessings flow. I asked the doctor what his bill was for his services. He answered, "I don't charge you anything. I didn't come here for your money, I came to try and get you well." For this I thank Doctor Ervin. He belongs to no church, so he told me.

Yours truly,

J. C. Foss.

INDEPENDENCE, Mo., May 5th.

Selections.

IMMORTALITY OF THE SOUL.

AN ANALYTICAL AND ABLE ARTICLE WHICH ANNIHILATES MILES GRANT'S THEORY ON THE SUBJECT.

I RESPECTFULLY ask you to give space to this reply to some of the assertions made by Mr. Miles Grant, in the Assembly Hall, last evening, concerning the immortality of the spirit, commonly called the soul. It does not follow that because a resurrection of the body will take place, the spirit which inhabits the body prior to its becoming released by death can have no existence or life during the period between death and the resurrection or that the reality of death, together with the dissolution of the earthly tabernacle includes the complete annihilation of the spirit. Though there is but little direct and positive teaching in the Scriptures respecting the condition and employment of disembodied spirits, or of the existence and locality of the spirit world, these great truths are everywhere implied, and since "life and immortality were brought to light" by the advent of the Messiah, the whole Christian world has received them. In his lecture, Mr. Grant stated that "the phrases 'immortal soul' and 'immortal spirit' do not occur once in Scripture;" but the phrases 'life for evermore,' 'everlasting life' and 'eternal life' are repeated scores of times in reference to men in the flesh having it, possessing it, and inheriting it, and these phrases are equivalent to the above. This perpetual duration of life does not belong to the earthly body, for that is often referred to as mortal, "vile," "perishing," therefore the terms "everlasting," "eternal" etc., must relate to some other part of man's constitution. For life to totally end and begin again without a germ or root is subversive of all laws of God and nature and is as irrational as it is unscriptural. "He that believeth on me hath everlasting life." The flesh has no qualities or faculties by which it can fulfill this condition. Carnality can not exercise faith; it is the spiritual being that is the "he." Hath is present possession; "everlasting life" is the quality. The Savior compares everlasting life to living water. Says he: "Shall be in him a well of water springing up into everlasting life."—John 4: 14. Removing the well or curbing of a well does not stop the flowing of the spring; neither will the dissolution of the body terminate the life of the spirit.

Mr. Grant also essays to believe that all human knowledge dies with the mortal tenement, that faculties trained by years of laborious study—in other words, that the intellect, the grandest work in the universe, ends at death's touch, and is annihilated. Imagine every faculty of the soul falling into utter disuse; all the treasures of the mind instantly lost, the most intricate and wonderfully constructed apparatus cast away for ever! What an awful thought should the dead so die. And yet this is what Mr. Grant would have us believe and quotes as his authority the following: "In the grave his thoughts perish." Certainly! "The dead know not anything" because "there is no knowledge or wisdom in the grave." Certainly not! The intelligent spirit does not go there, only the senseless dust. Thinking is the function of the brain. When the brain ceases to act, thought perishes, i. e., runs out. *Per* is a Latin root, and means through; *ish* implies motion or passing; when the body dies the thoughts perish or pass out of it. The dead are always referred to as to the fleshly body, never as to the spirit. But the subject at issue is the existence of a spiritual identity, either as joined to the body or separate from it, and the proof of its immortality, i. e., not subject to death. The question is not as to its name, whether it be a man, a soul, a thou, or a spirit; but does the thing itself, the identity, exist, and never die?

Mr. Grant seems to be perplexed as to how a spiritual being can dwell in, leave and re-enter a natural body. The difficulty lies in the misconception of the nature of spiritual things. Paul says, "There is a natural body, and there is a spiritual body," not there will be, but there is. This implies personality of both. What is a spirit? A spirit is a being formed of spiritual substances, just as there are beings formed of physical substances. What a spiritual substance is in itself I can not tell, neither can I tell what natural substance is. Can Mr. Grant? He is conscious of the existence of air, caloric, and various ethereal substances; does he know what they are in their nature? Did he ever see them? A person born blind is in the midst of blazing light, but he is unconscious of it. Is he justified in denying its existence? God framed man's outward form from earthly elements, can not He organize spiritual structures from spiritual elements? "Dust thou art" is quoted by Mr. Grant, but it is not found in the Hebrew Bible. He should know that the verb *art* is an addition made by meddling translators. If he will read the text in the original he will find the words arranged "Dust, thou to dust shalt return." This is very different to "Dust thou art." "The Lord God formed man out of the dust of the ground (the first 'of the' is not in the original), and breathed into his nostrils the breath of life and man became a living soul." The breath of God is the Spirit of God, for breath is spirit. This breath or spirit became a part of the individual man; and the same spirit of life is in every living man, but it is not dust, neither does it return to dust. Nor is this breath of life that spirit of the man which constitutes his individuality and identity. His spirit is himself; and never was and never will be anything or anybody else but himself.

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Devils are spiritual beings, but they have not mortal bodies. They will have no part in the resurrection and yet they will continue to exist in the future life. These evil spirits are in their nature and substance the same as the spirits of men. They sometimes enter and abide in human tabernacles; they compress the rightful owner and take possession. (Matt. 12: 45.) They are reserved in everlasting chains under darkness unto the judgment of the great day. This applies also to disembodied spirits of wicked men who will partake of punishment with them, in being cast into the bottomless pit during the millennium. It will be seen from Revelations 17 and also 16: 13, 14, that the "beast" and "false prophet" are not individuals only, but classes of disembodied spirits, who will ascend out of the bottomless pit to receive their bodies at the last judgment, and then go into perdition, which is the second death. (Chron. 2: 7; 17: 8.) These spirits are immortal; and if wicked spirits live forever, will not also the spirits of the righteous? The immortal spirit or intelligence that has taken its abode in our bodies comes from God. Hence, after the dissolution of this mortal, the immortal spirit returns to God who gave it. If it were annihilated at death how could it return? But some of those spirits were seen of John the Revelator under the altar: "The souls of them that were slain for the word of God and the testimony which they held." These souls were not resurrected beings, as the time had not come. They were not slain souls, or dead men, but souls of them that were slain. They had organic forms, for "white robes were given to every one of them." They possessed organs of speech, etc., for "they cried with a loud voice, How long, Oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." They were told to "rest yet for a little season, until their fellow-servants should be killed as they were." —Rev. 6. The Apostle saw also four and twenty "elders," and ten thousand times ten thousand angels and elders who had been redeemed from the earth and were in the Paradise of God awaiting the first resurrection, that they might "reign with Christ upon the earth." All these spiritual beings, good and bad, manifested intelligence, "knowledge and wisdom," while they were dead in the language of Scripture, but they were alive in spiritual activity and personality.

It is understood that man is a compound of body and spirit. When this compound is dissolved, the parts separate, and the man, as such, no longer exists. The next question is—what becomes of the parts? We both agree that the body returns to dust. I maintain that the soul, or spirit, is immortal. Mr. Grant denies this, although he admits that the spirit returns to God! Now the resurrection will restore the parts and reunite the body and spirit, and the compound creature will be again a man. If the parts shall have been purified by the operation of earthly dissolution and the sanctifying effects of the Holy Ghost, the man will come forth a glorious being, and not the spirit only, but the body also will be filled with immortality and have the power of eternal life and increase and will die no more. But if the parts are not thus purified and sanctified, neither the earthly nor the spiritual natures will be clean or holy, but the resurrected being will be "filthy still." He will not be prepared to enjoy the felicities of the righteous, but will be banished from the presence of the Lord, and this constitutes the "second death."

Mr. Grant admits man has a spirit. But no man can prove that that spirit ever had a beginning. He also admits that it returns to God. He can not, and it is utterly impossible for any one to prove that that spirit ever dies. In speaking of the resurrection Paul says: "But God giveth *it* a body as it hath pleased Him." Giveth what a body? "It." "And to every seed his own body." What is clearer than that it is the spirit that is here meant as receiving its own body? The house is constructed for the occupant, and not the occupant for the house.

The dogma that the spirit dies with the body is conceived in ignorance and brought forth of error. Its philosophy reverses the order of creation and makes a gap in the path of eternal increase. All living things, every plant and flower, possesses a living spiritual entity which survives its earthly dissolution and is left in its seed as a prophecy of future life and increase. To deny this eternal order in the economy of God's own offspring is to deny the possibility of the resurrection, and to preach heathenish annihilation. There is no germ or living principle in the dissipated dust by which it can call its parts together. There is no memory, or will, or consciousness in the diffused elements of a corpse by which it can unite and form a self-conscious organized identity. But the spirit lives and retains its memory and volition and all its characteristics and individual qualities, and must await the time of the resurrection, when God will give it its own body.

But not only does Mr. Grant affirm the total annihilation of man at death, but with a boldness verging on blasphemy, asserts that God himself likewise perished! It was the Son of God, the Lamb of God, who came and offered Himself a divine sacrifice for fallen man. It was God who sojourned among men, healed the sick, raised the dead, was transfigured upon the mount, sweat drops of blood in agony for man's transgression, betrayed and dragged before a bloodthirsty mob and was finally crucified as a dangerous impostor. What was crucified? Can you drive nails through a spirit or pierce with an iron point a celestial being? Can you flagellate the air or wound a sunbeam?

Peter says: "He was put to death in the flesh, but quickened by the spirit." The original reads: "Put to death by tearing the flesh, but alive or living by the spirit." He went and preached deliverance to the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah. What more consistent than that a spirit should go among spirits? He had administered to earthly beings while in the flesh, He now as a spiritual being went and administered to beings of a like nature.

Matthew says: "Jesus, when He had cried again with a loud voice, yielded up the Ghost." Was it a dead ghost which Jesus yielded up? The word in the original translated "yielded" is from the root *apha*, lighting up, kindling, and means—sent away, released. Hence his spirit was released and departed and left the dead body hanging upon the cross. Jesus is the "Sun of Righteousness, the life and light of men." In Him all things live; He suffered the agonies of death in his own body that all might have a resurrection from the grave, through His coming forth the first fruits. But had His spirit died, no life could have survived the shock, all creation must have become a blank. Could the sun be blotted out and noon-day light not cease? Could Dame Nature die and her children yet live?

Not only can it be proved, as I have already shown, that the spirit exists or lives after the body is dead, but it can also be proved to be alive before the body is born. See Luke 1: 14, 44. "When Elizabeth heard the salutation of Mary, the babe leaped in her womb." "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

Here is a clear proof of the existence of the living, intelligent spirit previous to birth, and the independent use of its organic functions. Previous to birth the human fœtus has no separate or independent life. It does not breathe, it does not use the organs of vision or hearing, nor the brain for reasoning. The pulse of the mother throbs in its frame, and her breath keeps it alive. But John's spirit recognized the mother of the Savior without the medium of the bodily senses. As the spirit existed before the body, and exists in the body, so it will exist when the body is dissolved into impalpable elements. The most pungent, piercing or powerful physical elements can have no effect upon the more refined and delicate spiritual structure, no more than a lighted taper can destroy a sunbeam or thought be dissociated by chemical analysis.

Man is a compound of the celestial and the earthly. His spirit is a being of divine origin, endowed with God-like attributes and infinite powers. His earthly frame must not be despised nor underestimated. It is not merely a shell or extraneous covering; it is an added nature; a part of himself; a paternal endowment of infinite worth; an earthly temple destined to be immortal and filled with the presence and glory of the immortal spirit. When the union is made eternal by the power of a glorious resurrection the organism will be complete and the perfect man will be prepared to enter upon the path of eternal life, and partake with the righteous of a fulness of joy. The passages I have adduced, though few are not all that might be brought in support of the truth of man's immortal nature; but

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they alone by their united effulgence, bathe this divine doctrine in a flood of living light while the few passages which are distorted in order to disprove it are lightless sockets, or, at best, were artificial tapers, glimmering in error's cloudy lanterns.

I have not written this to draw out any written argument, but that Mr. Miles Grant may have an opportunity to answer some of the questions herein contained at his next public appearance in the Assembly Hall.—*Deseret News.*

LENGTH OF MAN'S LIFE.

HUMAN LONGEVITY DEPENDS UPON PRUDENCE AND KNOWLEDGE.

THERE is no longer any doubt that human longevity depends on human prudence and that the average duration of life depends much on the habits of the people. The highest average mortality or duration of existence is obtained in those countries where culture, wealth, commerce and civilization are most diffused. The smallest or lowest average is where poverty and vice and ignorance reign.

The question of longevity presents the greatest interest in its relation to man, although the conditions and results are similar when applied to the animal and vegetable kingdom. According to the Scriptures, Enoch was 365 years old when he died. Methuselah lived to the grand old age of 965 years. But the years as then calculated may have been of very much less duration, or the longevity attributed to the patriarches may have reference to their respective families rather than their individual age. Be this as it may, it is certain that after the deluge man's existence was gradually shortened until the average came to that now generally accepted as the limit —seventy years. Shem was 600 years of age when he died. Abraham lived, however, only 175 years. Isaac attained to the age of 180 years. Jacob died at 147 and Joseph at 110. All of these latter ages, however, were reached thousands of years after. Thomas Parr, an old farm laborer in England, died in 1635, after living 152 years and nine months. He married when he was 120 and lived with his wife twelve years before she died. He worked daily up to his 130th year and saw nine kings on the English throne. When he died it was found that all his organs were in a healthy condition; that the ossification of the cartilages, usually found in aged persons, was not apparent and that death had resulted from plethora. It was said that had Parr remained at his own fireside instead of going to London at the King's command he might have lived many years more.

Mary Patten is said to have lived to the age of 137; the Countess of Desmond to 145; Thomas Damme, 154; John Rovin, 172; and Peter Torton to the age of 185. All of these people, however, lived at an age when there was no standard by which to compute events; when no cronological records were kept and when it was the habit to fix dates by comparing them in the memory with other things supposed to have happened at the same time. Thus the sources of fallacy were many, although the narrators believed their statements to be true. The late Sir George Cornewall Lewis tried to prove that all these narrators, like those mentioned in Holy Writ, were inaccurate, but subsequent cases have shown that many people have attained to an age of more than a century. In these cases the age has been established by written records and not by evidences of a collateral kind nor on memory. Scarcely a month passes now but that the death of one or more centenarians is reported, and in nearly every case the fact that the deceased had lived to the age claimed is incontrovertible. Cases of longevity, it is believed, will become more and more common now as a sufficient time from the beginning of registering births goes on.

In support of this statement many facts can be cited. The insurance companies are gradually increasing the limit on life; the people are coming to appreciate that the period of life depends largely upon external conditions, and the mortality records bear evidences of an average increase of human life and a corresponding increase in the expectation of life. At one time the expectation of life to a man of 20 was given as 35 years. Now a man of 30, it is claimed, should live to the age of 63 at least. Due attention to the laws of nature and the known requirements of healthy lives in States and cities has much to do with this average increase of human life, and in no one way is it better proven than in the marked and undeniable reduction of the death rate in places where proper sanitary precautions and measures are made a study and perfected. Man is learning more and more every day how to live, and, although the period of maturity of the time when virility is attained can not be pushed forward perhaps, the "evening of life" and the period of decay can be lengthened materially. There is no reason why a man of 40 or 50, in the full enjoyment of his faculties and in general good health should not live to the age of 400 years, just as well as to the three-score-and-ten limit, so long as the individual physiological conditions that determine longevity are observed. With the rapid strides made in science, the power of man to apply this increased knowledge to the problem of life, the limit of human life must increase.

Though accused of being fast livers, of burning life's match at both ends, the records show Americans to be among the longest-lived people on the earth, and that the average duration of life to-day is considerable greater than it was a century ago. This is not to be wondered at, however, for much of the work done in the olden time by hand is now performed by machinery, with a corresponding saving of vitality, strength and life to the worker. The problem of sanitation and prevention has, in a great measure, been solved, and the use and abuse of life's commodities is included in the curriculum of study in every school throughout the land. The greatest condition governing longevity, viz., heredity, is better understood, and the taints transmitted from generation to generation are becoming less and less every year as the germs of disease are killed in the present age. Diseases once believed incurable and which were looked for to manifest themselves in posterity from birth, are now radically cured, so that not only the one in whom it first showed is relieved, but his children and his children's children are granted immunity from a transmission of the disease.

That the average age of the human race is increasing is an undeniable fact. The statistics of America and of all other countries indicate this increase and justify the limit of 80 to 85 years, with a good chance of 100. The records of death are not quoted alone in support of this, but the registry of births as well. Scarcely a day passes but that the 100th birthday of some one is reported by the daily press.

Some time ago the newspapers printed thirty-three death notices in one day. Of these, twenty-seven were over 70 years of age, seven were over 80, four were over 90, and two had passed their 100th year. Of these thirty-three deaths, twenty-two were women, nearly all of them widows, and the preponderance of age was among them. Though it is claimed and generally believed that there are more boys born every year than girls, statistics show that women live longer as a rule than do men, and this fact is used in support of the claim made that external conditions have a great influence on the term of human life. Women live more regularly than men, their habits are more in conformity to nature than those of the opposite sex, they are less given to excesses of all kinds, and in consequence the average of their existence is greater than that of man.

Besides the reasons already given for bettering the conditions governing human life, the growth of temperance principles, the disuse of medicines and narcotics play an important part. The history of centenarians show that the majority of them have been temperate and that their longevity has been the result of a simple and common-sense mode of life. Some time ago a worthy professor in one of the leading medical colleges in the country addressed his class on the opening day of the term in these words: "Young gentlemen, forty years ago I sat where you now sit, and where I stand to-day stood a venerable and scholarly gentleman, whose name has since gone down to posterity and will live long after you and I have passed away. At that time it was his province to tell me and my province to learn how, why and when to administer medicine. To-day it is different, for it is my privilege to tell you and your privilege to know how, why and when not to administer medicine."

Brain work, so long believed to be unfavorable to longevity, is now looked upon in the reverse light, and the ages of those engaged in pursuits calling for mental labor, compared to those of the working classes, indicate that brain work is not unfavorable to long life. It is proverbial that judges and statesmen attain to a good old age, while the average life of the

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"wage workers" does not compare with them. Year by year the conditions governing human life increase. Man's work is made the more easy, his future is better assured, his comforts multiply, he learns the better how to live and his chances for a length of days increase in proportion to his acceptance and application of nature's laws.—*Chicago Mail.*

MINISTERIAL ENTERTAINMENT.

WHO will entertain the minister? is often a vital question in places where there is no pastor, and the church has to depend upon itinerent service, having a new one to deal with every Sunday. In the country, where people are glad to see a new face once in a while, and where the bill of fare is limited to Hobson's choice—"this or nothing"—with some independence of character to go with it, there is but little trouble on this line, unless there is a squabble to see who shall have him. But in cities, where people are supposed to live in more style, and where there is more selfishness and love of ease to the square inch than there is elsewhere, the squabble is to see who will get rid of "taking care of the minister."

Now some of this trouble can be remedied by the use of common sense in knowing how to entertain the minister; and as the writer is not a minister, no one will mistrust that he means them if he offers a few points.

1. The principle trouble that has brought about an aversion to entertaining the minister is an over estimate of the job, in the first place; and the consequence laying out for the work that is supposed to be called for. Some people can not entertain a friend, not to speak of a stranger, nowadays, unless his visit has been anticipated a week or two, and a preparation from foundation to finish, as you build a cathedral, has been made. Where is the pertinence nowadays of that injunction of the apostle, "Be careful to entertain strangers, for thereby some have entertained angels unawares?" Angels in olden times were not in the habit of sending word a week ahead (as constables do in liquor seizures to-day) that they were going to call on a man, so as to give him a chance to brush up his faith and put away his wickedness. No, they drop down on a man suddenly, as the Lord will do to us ere long; and if angels and a prophet did not wait until a cake was baked, it will not hurt a minister or any body else to do so to-day. We need, ministers and all, to return to the simplicity of the olden times. We are cultured so highly that our piety is bound out, and the ground is occupied with worldliness.

2. Most ministers are big enough to take care of themselves if you will give them a fair chance and let them alone. They do not need to be petted, patted, praised, coddled, or fussed over. Raise a family, as godly women are admonished to do, and bestow all that taffy and twaddle on your babies, which other folks, with less sense, put on the young minister—and ruin him.

3. Live just as well spiritually and temporally, when there is not a minister in town, and then you'll be prepared to take one in most any time, should one come along accidentally. The ox which treads out the corn is not to be muzzled; neither is an ox which treads out corn to be fed mince pie. Live plain at all times, if you would be healthy and enjoy religion. Do not bake mince and other fancy pies and cakes for the minister; leave them for the ungodly who are said to "not live out half their days"—probably, partly on this account. The trouble with the religion of many is not in their hearts, but in their stomachs. You can't put pound cake in the stomach and ounce ideas in the mind, and be an effective Christian.

4. Take the minister home and feed him plainly and well, and let him alone! Don't talk him to death. What would you think of a man who took your horse to keep who, after the horse had done a hard journey, should after supper spend the evening cracking the whip at him in the stall, to see him show up his agility and good points? A horse should rest up for the next day's work, and so should a minister. If you do rest and sleep in church, he has got to work, and perhaps harder on that account. Give him a chance to think. A man who preaches ideas not contained in last year's sermons, has got to think. An auctioneer whose merit is not much in ideas as in a tongue that goes like Tennyson's brook—"on forever"—can talk all the time, meal times excepted; but a man who preaches ideas can not. Do not get the idea that entertaining the minister is getting the minister home with you to entertain you supposing that he does love to talk. Other folks love to make harnesses, but they want a chance to rest.

5. Finally, put him to bed early; but not in a bed which is like an iceberg split in two, by being in a room which has been aired every rainy day, but not slept in for a year. There has been more than one man killed with kindness, and one way to do it is to be sure that he does not sleep in sheets that any one else has slept in, if a year intervenes. It is said that if God's servants "take up serpents, or drink any deadly thing, it shall not harm them," but nothing is said about the insidious effects of a cold, damp bed, which has not been slept in or aired since the last annual meeting.—*Sel.*

Miscellaneous.

PASTORAL LETTERS.

KIRTLAND, Ohio, May 27th.

To the Saints in our mission, greeting:—May grace attend you in all your work, and may your efforts be untiring through our heavenly Master! A more interesting field than we have to occupy is not alloted to men, and the present year opens with much to encourage us: First, we have a large mission, comprising nearly six states—namely Virginia, West Virginia, Ohio, western Pennsylvania, Michigan and northern Indiana. Secondly, we have an increase of laborers to help us. Thirdly, much of the prejudice has given away and the Reorganization is being recognized by all well informed and fair minded people as a virtuous, loyal, God-fearing church, in contrast to those lecherous apostates who inhabit the salt lands in the deserts of America.

The public lecturers and the honest ministry of all churches in the civilized world make a distinction between us and those *Mormons* who style themselves Saints, when they ought to renounce the name and ackaowledge that they are fulfilling the prophecy of the ancient Apostle when he said: "For of this sort are they which creep into houses and lead captive silly women, laden with sin, led away with divers lusts;" and they live where Jeremiah the prophet declared the rebellious should live when he said: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17: 5, 6.

Now and then one of their minions from said land passes through our mission, but they take pains to stear clear of us. Yet we hear of them, as making claims of being teachers of the gospel, but not their blasphemous "new and everlasting coventant by which they shall pass by the angels and the gods which are set there to their exaltation and glory in all things."—page 26 *Deseret News*, September 14th, 1852, wherein they literally fulfill 2 Thesselonians 2: 4,—"who opposeth and exalteth himself above all that is called God, or that is worshipped."

The Mormons, like their predecessors in apostasy, shun investigation when the light is present to point out their defects and atrocious pretensions. We have nothing to fear from them; our sea is clear, and all we want now is to make our own record, and in order to do so, let every member of the church feel and realize that a part of the burden of bearing off the kingdom rests upon him.

Elders in the respective fields, take up the armor with renewed energy and zeal. Seek every opportunity to preach the word, for the time has come when they will not endure sound doctrine; but after their own lusts have they heaped to themselves teachers, and they have turned away their ears from the truth unto fables. All members should feel as though much depended upon their individual efforts, by strict, upright lives and such means as God has blessed you with to spare for His work.

It is a great sacrifice for the ministry to be deprived of home comforts and family ties in order to save erring ones and help them to secure a home in the celestial glory. And while they are doing this great and laudable work, all those who contribute to their needs or that of their little ones at home, have and are entitled to their share of the reward, as he who is "wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel 12: 3. And as the revelation reads to one of the first laborers of this last kingdom, "and if it so be that you shall labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with Him in the kingdom of my Father."—D. & C. 16: 4.

"And, again, let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all."—D. & C. 118: 8.

The light receipts in the treasury of the Lord indicate to the ministry and members the necessity of frugality, diligence and more determination to do to the best of our ability the coming year to build up the cause. Do not let anything discourage you.

The cause we are enlisted in is presided over by the blessed Master in heaven. What a glorious thought to know that Jesus, the Christ in deed, is the head of the church of which we have the honor of being members.

The stick of Judah and Joseph, with the Book of Covenants are the great records, witnessing that God is love, and a covenant keeping God. And as He was mindful of Jews and Nepites, so has He not forgotten to speak to all nations; and lifted His standard to them as a warning that the end draweth near, and the rewards are soon to be meted out to all the faithful workers in the glorified kingdom.

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We can not forbear suggesting to all the elders and priests the propriety of opening up new neighborhoods as much as possible in which to preach the word, so our skirts will be clear when the time of our reckoning comes, and none can then say, "We have not been warned." We exhort all to be faithful to their covenant in Christ, and see all do as you would wish you had done when the blessed Master "comes with healing in his wings" "to bind up the broken hearted and comfort all that mourn."

Brn. Beatty, Devore, Matthews, Moler, Shinn, C. and L. Scott, Rathbun, Cornish, W. J. Smith, Carpenter, J. T. Williams, L. W. Powell, James Brown, F. C. Smith, L. Phelps and E. Delong are all good men, and all are expected to labor in the mission all the time.

We would be pleased to hear from you respectively often,—and of the interest of the work in your various fields; and, by advice and counsel see if we can devise such methods as will strengthen each other in building up and keeping the best of interest in our mission,—thus encouraging all local laborers to do their best and so feed the flock of God, and call in the lambs to the fold where Christ is the Chief Shepherd. We have but one interest, brethren, and that is to see the church increase and prosper.

The Bishop and his Counsellor fortunately live within our especial field, and we may reasonably expect to see and have them help to put the financial system of the church into perfect order, practically, during the coming year in all the churches.

As financiers there are none to excel them, and none have made more sacrifice financially to serve the church than they—and all for the love of the work. Hence no selfish interest can be attached to them, only as they with us, all desire to be saved in the kingdom of God, upon the principle that he who sacrifices and labors expects to receive rewards for work done, and according to the deeds here performed. It is a fact that the Scriptures teach that judgment is rendered according to deeds done in the body, and not according to our faith. Devils believe and tremble, and the wilfully wicked have "a certain fearful looking for of judgment:" but he who labors as the righteous shouts the coming of the judgment with joy and not grief.

The grand work never looked brighter than now to us, and we do not feel to waste any time looking after those discontented ones who take delight in casting odium upon the work or its defenders. But we feel with cheerfulness to press on until it is finished by the coming of our Lord amidst the shout of the archangel and the trump of God calling all to judgment.

The prayer meetings where Saints often meet to speak one to another should not be neglected. There is the place to get your spiritual strength renewed and to encourage one another,—but especially your presiding officers.

The enemy of all righteousness is ever on the alert to catch those who are not on duty, and in the language that "idleness is the workshop of the devil," certainly none but the true, live Christian can expect to be saved in the "better resurrection."

Ever praying for your success until crowned in the triumphant coming of the King of kings, we remain your servants and co-workers in the everlasting gospel, E. C. BRIGGS,
G. T. GRIFFITHS.

To the Saints in Cookerville, Wyoming Territory:—The privilege of laboring to preach the gospel in the above locality is solicited by Bro. A. J. Layland, of Montpelier, Lake county, Idaho, as I understand as his circumstances will permit, to which I know of no legal objection. For as Nelson exclaimed while facing the enemy's bullets at Trafalgar, "England expects this day that every man will do his duty." But the term "this day" may be applied in the Lord's service to mean our whole term of life subsequent to entering into covenant with the Lord; and in that service there is no guaranty for doing as we please, except we chose to do right; and that right is to be determined by a right method of law, and order. And in the face of the variety and decisiveness of right, thus determined, controversy should, and will cease with the contrite and upright of heart who thirst after righteousness. But croakers, schemers, policy men and those who may choose to go about to establish their own righteousness, thinking that feigned piety in lieu of loyalty to God's law, will bring the coveted prestige, &c., will grow worse and worse. I heartily hope that the co-operation of Bro. A. J. Layland and the Saints and friends in the above locality, or in every other part of Wyoming in which his circumstances may permit him to labor may be pleasant and profitable. I wish to hinder none, from proper and legitimate labor. For how dare I do this, when every subject of God's kingdom is commanded to be steadfast, immovable, always abounding, &c. But God's method is to permit; yes, and rugulate this steadfastness immovableness and abounding. This I have taught, and by God's grace (though in much weakness) intend to teach; and so far as is legitimate, essay to enforce. But if in this, God imposed work I should be foiled,—rule and law be trampled under foot for a time,—I must wait, watch and work for the salvation of God,—To teach men the verity of God's word, the unchangableness of His character was one of the purposes reflected in the restoration of the gospel in latter times through Joseph the Seer. And for the revealment of these facts God says that He excuses not himself. Who then shall want to be an apologist for God? How can the finite pre-judge the Infinite?

In gospel bonds,
JAMES CAFFALL.

CONFERENCE NOTICES.

The semi-annual conference of the North Nebraska district will convene on the evening of June 28th, with the Platte Valley branch, three miles south of Valley station. It is expected that a grove will be provided for the occasion. Bro. James Caffall is expected to be present. Let all reports be prepared properly and placed in the hands of the secretary in time. Those coming by train from the east will be met at Waterloo, and those coming from the west will be met at Valley, by informing Bro. N. Brown, Waterloo. All will be provided for.

W. M. RUMEL, *Pres. of Dist.*

The quarterly conference of the Northern Illinois and Southern Wisconsin district will be held June 29th and 30th, at No. 213 West Madison-st Chicago. It is expected that both Branch and Sabbath School interests will be fully represented. We hope some of the general ministry will be present and help us in the work of the conference. The Saints of the Chicago branch extend a cordial invitation to all who wish to attend. Eric Johnson, 214 Sedgwick street, S. C. Good, 463 West Indiana street, committee.

F. M. COOPER, *Dist. Pres.*

SUNDAY SCHOOL AND REUNION MEETINGS.

Saints and members of the Latter Day Saints' district Sabbath School Association of Southern California are hereby notified that said Association will hold a series of meetings at the edge of the big lake, in Laguna Canyon, twelve miles south of Santa Ana, beginning July 3d, 1889.

All Saints and members of Latter Day Saint Sabbath Schools in this district, and all visiting Saints are cordially invited to be present, and to take part in the exercises as far as they can. For programme see *Hope*. It would be best could the Saints assemble and have their tents pitched by Tuesday night, (July 2d), and those who do so will be richly rewarded by a lecture from Elder D. S. Mills. VINA H. GOFF,
Acting General Sup't.

The first of a series of reunion meetings for the Southern district of California will convene in the tent at the big lake in Laguna Canyon, Los Angeles county, July 25th, 1889, to continue one week, if the weather is favorable. Abundance of hay, wood and water for the accomodation of all who wish to camp; and a good hotel in easy reach of those who may desire it. Saints coming by rail on the California Southern or Santa Fe can stop at El Torro station, between Santa Ana and San Juan, where teams will be ready to convey them to the camp. Those coming via Southern Pacific will be met at Santa Ana depot if they will notify me in advance so I can have teams in readiness at noon of each day to convey them. Come Saints; arouse, put forth a strong effort one and all to come and receive a blessing. Elders Heman C. Smith and Joseph F. Burton, missionaries in charge are expected to be present; also elders Q. S. Sparks, Hiram L. Holt and others. Be present July 2d if possible. D. S. MILLS.

BOX 210, SANTA ANA,
Los Angeles Co., Cal.
May 28th, 1889.

DIED.

HOPKINS.—At Lucas, Iowa, May 25th, 1889, Stella J., child of Brother and Sister Thomas Hopkins, aged 19 days. A sweet bud plucked away by the grim destroyer. Funeral services by Elder H. A. Stebbins.

Though your darling child is taken
From your bosom to the urn;
Soon the sleeping dust will waken
And her spirit will return.
Yes, again you will behold her,
Fairer than the morning ray;
In your arms you will enfold her,
When all tears are wiped away.

NEWEY.—At Birmingham, England, May 16th, 1889, Sister Sarah Newey, in her 77th year. She was born November 10th, 1812; was baptized October 4th, 1870, at Birmingham, by Elder Thomas Taylor. She remained faithful to the end and died in full hope of a glorious resurrection with the just.

HENDRICKS.—At the home of her parents, near Barry, Pike county, Illinois, after six days of severe suffering with typhoid fever and congestion of the brain, Miss Lydia Alice Hendricks, daughter of R. C. and O. A. Hendricks. She was born on August 24th, 1870, and died on January 12th, 1889.

HENDRICKS—At the home of his parents, near Barry, Pike county, Illinois, after one month's severe suffering with typhoid and catarrhal fever, William Isaac Hendricks, son of R. C. and O. A. Hendricks. He was born February 27th, 1861, and died February 20th, 1889.

HENDRICKS.—Daniel Ray Hendricks, son of R. C. and O. A. Hendricks, was crushed to death by the falling of a tree where he was sawing timber, a few miles from his parent's home. He was taken away in the full health and strength of manhood without a moment's warning. He was born November 28th, 1867, and died April 17th, 1889. He was, as all the others, born and raised in Pike county, Illinois. A funeral discourse was preached by Elder Jackson Goodale on the fifth day of April, 1889.

NOTICES.

Notice is hereby given to the scattered members of the Pleasant View branch of the Spring River district, Kansas, to wit, Matthew Alexander, Mary J. Sheperdson, James Sheperdson, Marion Hollinsworth, Mercy E. Hollinsworth, Benjamin Combes, George W. Mavis. They are requested to report to R. Bird, clerk of the Pleasant View branch, by August first, or their names will be dropped as scattered members. By order of the branch. R. BIRD, *Clerk.*

[They should not be dropped, but recorded as scattered members on the branch record.—ED.]

To the members of the Reorganized Church, scattered in Colorado, greeting:

Through much diligence, perseverance and sacrifice, the few Saints of the Rocky Mountain branch have enclosed a house of worship 36x21, with a 14 foot ceiling, with a neat vestibule; one of the most if not the most arduous works in the church ever accomplished by so few Saints. The help received from neighbors and friends has far exceeded their expectations. Seats and other furniture have yet to be secured, and an appeal is hereby made to the Saints scattered, as above, for assistance in its completion. This is the first and only church built by the Saints in Colorado.

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

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 22, 1889.

DR. THOMAS ON THE EXISTENCE OF GOD.

Rev. Dr. Thomas, of Chicago, has long been known as one of the most advanced theological teachers of the age. His liberal beliefs and fearless advocacy of them resulted in his leaving the Methodist church. On sabbath last he preached a remarkable sermon which has set the whole religious portion of Chicago and the county to thinking and talking wherever the sermon has been read. The following is the principal part of the address, at least that part of the address which has caused so much comment:

Chicago Tribune: "I question whether or not it is possible for man and the human intellect ever to stand without the possibility of a doubt with reference to God. I never saw an argument tending to prove the existence of God that did not need another argument to uphold the first. Reason tries to show God and fails. It is the heart that perceives God, but doubt will ever remain on the part of the understanding."

These words were uttered by Rev. Dr. Thomas from the pulpit of the people's church yesterday morning as the climax of a profound line of reasoning. They created a decided sensation in the congregation. The place was crowded to the doors, the balconies were filled to overflowing, and in the auditorium there was barely standing room. The popular pastor was at his best. He had selected an inspiring text as his theme, and an immense congregation was present to hear him. Once or twice during the course of his sermon, while developing philosophical lines of argument, he had treaded on ground perilously near the skeptical and uttered words pregnant with free thought doctrines; but not until he delivered the words quoted had he flung out so bold and radical a statement. It was in all respects a most remarkable sermon, one which will doubtless call forth numerous criticisms from the clergy.

Dr. Thomas' text was taken from Paul's First Epistle to the Corinthians, where the apostle says:

"Which things we speak, not in the words which man's wisdom teacheth but which the spirit teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Dr. Thomas began by calling attention to the fact that for centuries the movement of the human mind had been mainly outward, hence the progress of the world had been along the lines of great discoveries and inventions and creation of industries.

The perceptive or outward powers of the mind were called into action more than the reflective. Man had thought away from himself rather than about himself, hence material knowledge had been emphasized more than the spiritual. But from this outward reach the thought of man was returning and the methods of this return movement were seen in several directions. The great activity in material studies had found a new field and impetus in the physiology and chemistry of the body of man; in the appearance of several forms of ancient thought, as in theosophy, Christian science, and the occult mysticism of India. But there was still another indication in the less gross and material interpretation put on the doctrines of religion.

"What means this great return movement?" went on Dr. Thomas. "What means this great wave of spiritual change? It exists, none dare dispute the fact, and it must be taken into account. Fifty years ago it would have been considered gross infidelity, shocking skepticism, to put any other than a literal interpretation on the resurrection of the body. Intelligent men believed as strongly as they believed in their own existence that the resurrection of man meant the coming together again of man's body, bone, and flesh. But to-day one would have to look far and wide for a man who believes that this gross body laid in the grave will come up again. The same is true of the present understanding of hell and future punishment. Not one of our modern ministers believes that this literally resurrected man is to be cast into a material hell of fire, with a clanging of chains, everlasting misery, and sufferings infinite. These same ministers are already declaring that they never held such a belief. The time is doubtless coming also when they'll deny that such a belief was ever thought of.

"But history records these facts.

"Why all this change? My friends, this world is a world of effects as well as causes. This return movement of thought to self is productive of results. Thought has reached that point where it now believes that the ego is not the vile dust once held to be. What difference does it make whether God is taught in a cathedral that shows splendid vistas of architectural beauty or in a theatre; whether the teacher wears the sacerdotal robes or the plain black coat; whether incense is burnt, anthems chanted, and a gorgeous display of ermine and purple is made, or a plain prayer offered?

"The rational intellect has become the body of the spirit. It is of God and like God—the same in kind, only less in degree—and it cares little whether worship is made in the wilderness and play-house or in that sanctified pile of bricks and mortar called a church. It is the spirit that rules! See it in the expressions of art. The material is subjected to the spiritual."

The ego in man, the me, the conscious knowledge that reasons, feels, perceives, and acts—that is the spirit, he said. That was the God-given breath which made it possible to commune with God, to know God. The common thought was that man was simply a dual being—body and soul. But a deeper analysis is emphasizing the spirit, hence there are soul, body, and spirit. The sense world is that of the body, and this being the organism of the soul or mind life is the medium of external reason. But pure reason is from within. "Man's ideas broaden," went on Dr. Thomas, "but man's mind is finite. God is infinite. Even the psychical man can't understand the spirit. Hence I question if it is possible for man to ever stand without the possibility of a doubt with reference to God. Reason tries to show God, but it is the heart that perceives God."

Dr. Thomas had warmed up to his subject (says the report), and he delivered this last sentence in a voice trembling with excitement. A decided sensation was created, but the pastor prevented a demonstration by quickly following up the line of his argument.

"What is that singular something," he asked, "in the human heart telling him to do what is right? What is that which leads man to ask such questions as these: Is it right; is it safe; is it expedient? The ought and the ought not! Call it conscience, call it God consciousness, the spirit power coming from God, it is all of us.

"What our age is coming to, and what I trust we are all yearning for, is to see the kingdom of God here on earth. That kingdom of heaven can never be elsewhere than within us; it can't be without us. The spirit comes to our heart and touches our conscience. That is never forgotten.

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Talk of regeneration! What is regeneration but God speaking to man through the conscience, the mind?

"Reason is the spiritual side of religion; this is the sanctum, the 'holy of holies.' As the material world waits on the sense life of man and the world of reason waits on his soul, so the world of religion waits upon his spirit. God as a holy spirit comes to the spirit of man, touches the conscience, quickens it, enthrones it. That is conscience towards God. That is eternal life.

"How, then, shall we treat this 'holy of holies' in us?" went on Dr. Thomas. "Yield first to what appeals to the inner life. Seek solitude. Be alone. Think, reflect, reason. That is the meaning of Moses and the forty years, the meditations of Buddah, this the secret prayer Christ advises. O, my people, cultivate more silence, more solitude, and a greater realization of God will dawn on you. Let spirit seek spirit, man reach for God! Meet solitude, breathe it, seek it. This is the direction in which man grows; away from bloody wars, away from sin, away from suffering.

"The sixteenth century saw the greatest artists; the seventeenth the greatest writers; the eighteenth the greatest reasoners; the nineteenth has given and will yet give great seers and prophets; but in the twentieth wars will be dead, the gallows dead; men will be one to another, the life of the spirit will reign, you shall be my brother, and God my father!

"This is the life awaiting you and me."

WERE it practicable to found an argument upon an isolated portion of a sermon uttered by another under any circumstances, it would not be in the case of the Rev. H. W. Thomas in the utterances credited to him in the report given above. That the reverend doctor is an advanced pulpiteer, and is far in the lead of many of his contemporary ministers in liberal and broad sentiment, is certainly to be admitted. That he has uttered in this discourse anything very startling, or extraordinarily forward we fail to see. There is nothing more, or worse in the opening statement of the report and which is given as the culmination of a line of reasoning stated to be profound, than is found in the writings of Paul, in the very epistle from which the doctor quotes:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

It seems strange that so earnest a thinker as Dr. Thomas should have taken the text which he did, and then, after a line of statement and argument largely speculative, should have reached and stated a conclusion in the form of a doubt, which the apostle from whom he quotes gives almost at the beginning of his epistle as a predicate of his own argument in support of the thought that man by man's wisdom and its methods can neither find out, nor know God.

The two statements, "Reason tries to show God and fails," and "Reason is the spiritual side of religion; this is the sanctum, the holy of holies," are not in agreement in the light of the Doctor's exposition that the "sense world is that of the body, and this being the organism of the soul or mind life is the medium of external reason," and that "man's mind is finite; God is infinite."

In order to make room for his argument the Doctor assumes that the common thought that man was a "dual being—body and soul," is a mistake; and that he is really a three-fold unity composed of body, soul, spirit, giving these names in the inverse ratio of their value and placing the higher last. To save the supremacy of reason—possibly to avoid the conclusion that revelation is a present necessity—the doctor assumes that reason, or that in man which reasons is "the spirit; and that the rational intellect," this power that thinks, acts, feels and perceives, "has become the body of the spirit," by the long and arduous struggle of thought in man during the ages of the past. Yet he admits that reason, this faculty so exalted by him to the "sanctum, the holy of holies," fails to "show God;" that is, to make him to appear to this existent, thinking, acting, reasoning being.

Paul's plea in behalf of the work to be wrought for man by obedience to the gospel and its demands, and his argument in support of that plea were that man could not by virtue of any power which he possessed within himself find out God. Paul evidently knew and was willing to acknowledge what Doctor Thomas seems to be willing to forget, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

The personal work of Christ in revealing God, the Father, to man can never be relegated to the realm of reason. The faculty to reason, to think, to feel, to perceive and know, by the processes of ratiocination, the efforts of the rational intellect, all appertain to the natural man. It is the being in possession of this endowment, the power to reason, that marks man as the superior creation. Without this, man could no more be vested with responsibility, and therefore accountability, than man believes the brute to be. With this, man necessarily becomes responsible and accountable. If, with this endowment man fails to find out God by use of the powers within himself, it should be reason's prerogative to accept the fact of man's helplessness in this direction and put him into whatever position to receive the knowledge he seeks that may have been appointed by Him of whom knowledge is sought.

If no man can know the Father, God, except the Son, Jesus Christ, shall reveal him, then there must have been some way directed of God by which man may be entitled to and receive this revelation, or there is no necessity for man to know God. Dr. Thomas recognizes the necessity for this knowledge in these words; "That is conscience toward God. That is eternal life."

Paul was impressed that the things of man were understood by the "spirit of man which is in him." This "spirit of man" is competent to all within man's realm, including all that is within the field of reason. The knowledge of God, in the sense that a man becomes conscious of his existence, or in the sense that the words "knoweth the Father," as used by Christ in Matthew 11:27, conveys, is not within the realm of reason, hence can not be reached unto by man however subtle and broad his reasoning may be. The doctor recommends to his people that they shall seek God in solitude. "To be alone." To "think, reflect, reason." He states that this was the meaning of "Moses and the forty years, the meditations of Buddha, the secret prayer that Christ advises." Solitude, the communing with nature, the removal of self from the active life of man, the shutting out from man's life of sin, suffering and sorrow, may, and often do force the conclusions upon man that the universe as a stupenduous whole, and all its parts as separate and integral parts of one grand system, have been the results of love, wisdom, power; the carrying out of a design suggesting omniscience and omnipresence in a designer. These force the conviction that there must be such a cause, for no such results could have followed other than the wisest, most loving and far reaching, intelligent designing, associated with unlimited power. Is God revealed in this? No. For from such solitude, such isolation come as frequently the scoffer and the skeptic, as he who claims knowledge of God. And it is somewhat curious that some of the profoundest thinkers and students of the time, past and present, possessing the most accurate knowledge of what nature holds open to the searcher only, are unbelieving as to what Dr. Thomas would name the knowledge of God. Jesus, it is true, went into the solitude of the wilderness. Matthew states that it was "to be tempted of the Devil." Mark states that the "Spirit" drove "him into the wilderness;" and that he was "tempted of Satan forty days." Luke states that he "was led by the Spirit into the wilderness, being forty days tempted of the Devil." Why did not Dr. Thomas use this example of the Savior, the Son by whom the fact of God is to be revealed unto man, as an instance of solitude and meditation by which man was to be led up to God. Moses fled from Egypt to avoid unfortunate questioning. Israel sojourned forty years in the wilderness more because they forgot God, than because they had not known him. Jesus went into the wilderness alone, after his baptism by John and the shedding of the Holy Ghost upon him, constrained to go for purposes of trial and triumph. What was endured by him during that forty days is left to conjecture, but from it he emerged knowing God, having more power to reveal him unto man.

To reflect, to reason, is not only the privilege but the duty of man. No excellence can come to man to be utilized by him in sublimating the issues of his life that is not condensed and crystalized by reflection. The mass upon which

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man's thoughts are to be exercised are the mountains and molehills in the way of his progress, to be removed or surmounted by slow, and often by agonizing methods. The plains and valleys of his personal existence lie all before him. His paths over and across may be trodden but once. What lies upon either hand he may determine by observation, by experience, by reason, and by the divination of the "spirit of man which is in him." What lies beyond; the power of their and his existence; the life beyond his life, are all hid from his vision and his reasoning. From him has been kept the mystery of life; nor can he know this, or attain unto the conscious knowledge of his Creator, unless it shall be revealed, shown, or made manifest to him in ways chosen by that Creator.

Dr. Thomas well says that "Reason fails" to show God. To us, however, this is for the same reason that the poet, Pope, in attempting to draw the comparison between instinct and reason, wrote:

> "And reason raise o'er instinct as you can;
> In this, 'tis God directs; in that, 'tis man."

In the days of Job one Elihu gave utterance to the sentiment, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Of precisely this idea is the language of Paul in furtherance of the thought that it was the revelation of the Spirit, by which the knowledge of God was given, when he wrote: "Even so the things of God knoweth no man, but the Spirit of God."—1 Cor. 2: 11.

Of similar import is the Savior's statement in both Matthew and Luke: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father; for so it seemed good in thy sight." "And no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke 11: 21, 22.

When the disciples were challenged by Jesus in reference to who he was, they gave the various ideas entertained among men as to his identity, but when directing his inquiry to them as to their knowledge of him, Peter, who evidently spoke for all, stated clearly: "Thou art the Christ, the Son of the living God."—Matt. 16: 16. In this Peter not only identifies Christ, but acknowledges the existence of God; and that too in no doubtful terms. That Peter had not reached this conclusion by the effort of his reason is stated by Jesus: "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."—Matt. 16: 17.

Those who would seek after God to know him should believe in him and that the reward for seeking should be to find him. He can not be found by reason, hence is to be revealed. Dr. Thomas has it "God as a holy spirit comes to the spirit of man;" but if he had followed the thought of the apostle whose words he quoted as his text, he would have said that God would send his Spirit, the Holy Ghost, to reveal him unto the spirit of man; as in writing to the Roman Saints he said: "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 16.

This is what the Lord meant when he said: "But when the Comforter is come, whom I will send unto you from the Father, . . . he shall testify of me."—John 15: 26.

The test by which a man may discover whether he is in the way of receiving this comforter is stated by Jesus Christ, the one who is to make God manifest unto man, as follows: "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."—John 14: 15, 16, 23.

We can not identify the body, soul, and spirit, as the Doctor does. Learned doctors disagree as to the mind, its location, whence its quality and its functions. Some hold that it is but a quality attaching to, or inhering in the brain as a physical organ, differing in individuals according to the proportion of white and gray matter of which it is composed; its size, hardness, texture, (fine or coarse), and the nature of the life batteries located in the bodily forces. Some locate the mind in the brain merely as a physical organ, and so hold that when the body dies there is no sentiment, thinking, entity left. Of these are our soul sleeping philosophers, who urge that when the body of man dies he dies "all over," body, mind, soul. Some locate the mind in the region where the nerves center in passing from the body to the brain; and urge that the brain is but an organ of the mind, used as the hand or foot is used at its pleasure. The Doctor for the purpose of argument locates the "me," that power that reasons, perceives and acts in the spirit, and calls it conscious knowledge; and still he says: "Reason tries to show God, but it is the heart that perceives God." He thus makes a wide distinction between the body, soul, and spirit; but identifies the spot where man *feels* God as the heart. Materialists would get lost in reading these distinctions of the Doctor and would say, Our learned friend has wandered from his text. In attempting to account for the failure of reason to discern the Ego of the universe, he has himself become tangled in the labyrinth, and now who shall lead us to the knowledge of God.

The return movement of thought from the pursuit of the material, the outward, marked as it is by the recurrence of some ancient forms of speculative thought, theosophy, Christian science and mysticism we hope may indicate a final full return to the planes of just conception of the things of God If the grasping mind of man will but at last admit that he can not find out God by direct methods the forces and direction of which are within man himself, then he will be content to seek for the knowledge of God through that great mystery, "God manifest in the flesh," and accept the revelation of God through the "man Christ Jesus," by whom only man can have access to God.

We are pleased to note that Doctor Thomas at the last seems to acknowledge the futility of all attempts to fathom the secret of Jehovah by human means alone, and according to his light throws himself upon the revelation of God to man, as the active, forceful power by which God shall be known to him, and directs his people to seek for that by meditation and reflection. If to this injunction he had but added that in their reflection and meditation the "law of the Lord" would be found to be the great auxiliary to reason, and that which would guide into the way of the knowledge of God and eternal life, we could have said a hearty amen.

Let us further hope that the statement with which this report of Dr. Thomas' sermon closes may be a prophetic one. Great events must thicken; prophets and seers must be recognized as they rise during the few years left of the nineteenth century, if it so be that this utterance is to be fulfilled.

How true is it that it can make no difference to God whether he is worshiped in the humble cottage or the lordly mansion, under a gilded dome in a costly cathedral or under the leafy canopy of the trees, in sacerdotal robes or the dusty habilaments of toil, by wealth or poverty; but how true it also is that they who worship the Father "*must* worship Him in spirit and in truth; for the Father seeketh such to worship him." These are the "true worshipers," wherever they are found and with them there is no fear that God will not keep promise and faith with man and reveal himself to them through the Son; and in them there is no doubt concerning the existence of God. In them "perfect love" hath "cast out fear."

THE following letter needs no explanation further than to say that the *Progress* claims to have received a lengthy communication from some Latter Day Saint in Nebraska in advocacy of the Reorganized Church and against the Campbellites, which it rejects, saying, "All other churches believe the Book of Mormon and Jo Smith are frauds of the most notorious types. The *Progress* is of the same belief."

There should be no reaching over into others' fields, to meddle with the affairs of missions, districts, or branches in which they have not been duly chosen and appointed to labor, by any person. Meddlesomness causes bitterness and confusion. Except where duty demands and authority permits, all should remember and "keep hands off." Here is the letter:

INDEPENDENCE, Mo., May 31st.

Bro. W. W. Blair:—Enclosed please find a clipping from the *Progress*, a weekly paper, published here. Some one has been writing from Nebraska to that paper. It is humilitating to be advertized by our own members that we are incapable of attending to our own business in this place. Please ask all such persons to keep their noses and pens out of our local business, or else have them come here and take our place. I don't know who the writer was.

JOSEPH LUFF.

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"HONORING BRUNO.

"ROME, June 9.—The statue of Bruno was unveiled with imposing ceremonies. Thirty thousand persons, including students and deputations from various parts of Italy, marched in procession through the principal streets. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the syndic of Rome, the government officials and large numbers of senators and deputies. Deputy Bovio, in an oration, eulogized the martyr, and declared there was now a religion of free thought and a liberty of conscience which would be worse for the papacy than its loss of temporal power. The proceedings throughout were orderly. The memory of Garibaldi was honored with imposing ceremony at the capitol to-day."

"THE POPE GREATLY DEPRESSED.

"LONDON, June 10.—Advices from Rome to-day indicate that the Pope is still greatly depressed over the demonstration yesterday at the unveiling of the Bruno memorial. Speaking to one of the officials at the vatican to-day he said that the event of yesterday was even sadder than that of 1870, when only the temporal power of the Pope's was attacked. Yesterday's demonstration was an attempt to destroy the Pope's spiritual authority, the only power now left him."

AT the instigation and by the authority of the Roman Catholic Church Bruno was burned at the stake in Rome, February 6th, A. D. 1600. Of him Draper's "Conflict Between Religion and Science" has this to say: "But perhaps the day approaches when posterity will offer an expiation for this great ecclesiastical crime, and a statue of Bruno be unveiled under the dome of St. Peters at Rome." This, as we have seen, has now been done. Providence, in its compensatory work, has given honor and fame to the man who suffered persecution, shame and death, in the very city that witnessed it and under the immediate notice of the "abominable church" which did the terrible deed. This is well.

To those who have studied the world's history in connection with that of the Roman Catholic Church, especially that relating to the Reformation and the world's progress since the reformation began, the above paragraphs will be most significant as showing that "Mystery, Babylon the Great," is rapidly falling as predicted in sacred writ, also that the powers which once upheld and supported her are now rejoicing in and helping forward her downfall:—"And the ten horns which thou sawest upon the beast [Pagan Rome.—ED.], these shall hate the whore, [Papal Rome.—ED.], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16. In harmony with this prophecy, and more directly locating the time for her speedy downfall, we have the following from the Book of Mormon: "And it came to pass that I beheld the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth; and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling his covenants, which he hath made to his people, who are of the house of Israel."—1 Nephi 3: 51.

Never has the Papacy declined so rapidly as in the present century, and very notably since 1870 when she lost her temporal authority. And those "nations which belonged to the mother of abominations," both in Europe and America, have, within the last sixty years, and especially since 1860, been involved in "wars and rumors of wars" in a most unprecedented manner.

And who, viewing the condition of the world for the past hundred years, can doubt that the Lord has been working wondrously among the nations for the good of man in the line of intellectual, spiritual and material progression.

The Lord commands his people to separate themselves from all the ways of Babylon.

MIND YOUR OWN BUSINESS.

THE answer to the query in the clipping below is so full of good homely common sense and human sentiment that we cheerfully give it a prominent place in our columns. Whoever ruthlessly attacks the religion of others, or the personal character of his fellow men, is occupying dangerous and questionable ground, and should be shunned by all decent people. Principles and deeds may be fully discussed if done in an honorable, charitable manner, and with the sole view to get at the right and the true. Joseph the Seer said by "commandment" to the elders at the time of the endowment March 30th, 1836, that they must "go in all meekness, in sobriety, and preach Jesus Christ and him crucified, and not contend with others on account of their faith or systems of religion, but pursue a steady course; . . . and all who observe it not will pull down persecution upon their heads." We once heard a gentleman say that, "To build up and save is the noble work of God; but to viciously tear down and destroy is the dirty work of the devil."

Here is our clipping:

"Is there any law compelling me to refrain from telling a person what I think of his religion?"—W. N. W.

"None but the law of politeness which no gentleman will ever break. Religion is a private matter between man and God, and no one has any right to interfere with what is none of his or her business. No well intentioned or even reasonably well educated person will ever interfere in any of the private affairs of others, except to protect himself or herself from injury, or assist those who are in distress."—*Ex.*

EDITORIAL ITEMS.

BY letter from Elder Duncan Campbell dated at Kent, Union county, Iowa, the 10th inst., we learn he is much encouraged with prospects there and in that vicinity, and hopes to see the church yet well represented.

Bishop Geo. A. Blakeslee wrote us the 10th inst., that their branch has recently had thirteen accessions to its numbers, also that their late district conference was an excellent one.

Sr. Iola Kent of Burr Oak, St. Joseph county, Michigan, writes that herself and some of her family have been greatly blessed and benefitted by being administered to by the elders, and by prayer. She requests prayers in behalf of her babe which is afflicted. She also desires that some of the elders shall labor in that vicinity.

Bro. Edwin Hall of Tawas City, Michigan, writes that the Saints there are building a church, and expect to hold conference in it June 15th and 16th, with good prospects for the work.

EXTRACTS FROM LETTERS.

Bro. C. J. Carlson of Gilmore City, Iowa, writes:

"The Lord has been blessing this part of His vineyard. Four precious souls have been added to the church of late and we expect more to follow."

CHRIST'S KINGDOM.

Christmas is the anniversary of the founding of a kingdom greater and grander than all others and to which every nation may acknowledge allegiance without surrendering autonomy. The first Christmas proclaimed a King to whom all may bow without disloyalty to their mortal sovereigns. It is to that Ruler that civilized and intelligent people everywhere pay homage, and remain true and loyal patriots to their own governments. It is true that centuries passed before men and nations began to appreciate the meaning of the coming of the Babe. Bethlehem was the central point in the course of the world, and from there the light spread; but there were ages of persecutions, of battles with the brave benighted, of blood, before the regeneration was fairly under way. Nearly nineteen hundred years have gone, and the reign of Peace is not yet here. Hostile ideas are still entertained in the councils of nations, and the influence of Christ has not so permeated mankind as to overawe and destroy the sentiment which makes governments miscall war glory. Wrath and anger still linger on earth, and, sad as it is, they are with the religious sects and among the believers in the mission of the blessed Jesus. But there has been such wonderful progress that there is rejoicing at the coming of the anniversary. The perfect day is not yet here. Evil still blunts the moral sense, and the ways of the world continue to obscure the mental vision; but the world grows better, and has done since Christ came; experience encourages hope and leads to the conviction that in time all will acknowledge the Savior as he would be acknowledged and thie Birth-day will be the one anniversary which the human family will celebrate.—*Sel.*

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

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I know the face of him who with the sphere
Of unseen presences communion keeps:
His eyes retain its wonders in their clear
Unfathomable deeps.
He brings the thought that gives to earthly things
Eternal meaning; brings the living faith
That, even now, puts on the immortal wings,
And clears the shadow, Death.
This in his face I see; and, when we meet,
My earthliness is shamed by him; but yet
Takes hope, to think that in the unholy street,
Such men are to be met."

MAKE HOME PLEASANT,

IN SUMMER, IN WINTER, AND IN ALL SEASONS.

AS OFTEN as possible throw open your shutters and let the bright sunlight stream in through your darkened rooms. Fade the carpets? Well, supposing it does, isn't it better than being faded yourself and having your children, as they grow up beyond the parental control, seeking sunshine elsewhere? Let them enjoy it at home, and let your face shine forth with bright and happy smiles, and see how soon the reflection is seen on all around you. If it be cold, stir up the fire in the grate and let it crackle and snap and dance up the chimney back, and brighten the home hearth. I mind me now of a broad, old-fashioned fireplace, which was the delight of my childhood days, and though many years have passed over my head, I love it, and who would chide me for loving that old fireplace. Large sticks of wood were piled on the iron andirons, and the flames went leaping up the broad chimney, through which one could look and see the blue sky. Then when bedtime came a back log was placed in the heated ashes, and in the morning one mass of glowing coals greeted the early riser. Wasn't that a place for popping corn! How each tiny kernel would burst forth in its whiteness and soon fill the popper to overflowing. All around that home hearth were happy faces, reflecting the mother love that shone over all. Did the boys seek amusement away from home winter evenings, or the girls creep off early to bed, saying "it is so lonely?" No, to them there was no place like home. Never a winter evening too long to suit us. What did we do? First there was reading aloud, in which all took turns, then we would often commit verses to memory and recite them, preparing them with all the carefulness that we would were they for a public exercise, often interspersed with singing which if it lacked harmony did not force. After this came various games with which we are all acquainted—dominoes, authors, and often some more noisy game, as hunt the handkerchief, puss in the corner, and blind man's buff. Then there were the beechnuts and butternuts that we had gathered in the fall; and did ever any one make such molasses candy as mother? No matter how thickly the clouds may gather with the coming years, those childhood days will always glow with rosy light. Sunshine within and sunlight without. But now we have our own penates, the memory of the past reflects on the future and we strive to have home the loadstone that shall attract and keep each member of the family circle within its influence. The old-time habit of reading aloud, reciting pieces and singing is still retained, and the old-fashioned games are played. But often a new game has more attraction simply from its novelty.

Now we are all interested in bean bags, a game of home manufacture. The board is two feet by three, with a square hole in the center of five inches; the edge of the board is raised ten inches from the floor, so it forms an inclined plane towards the player. There are ten bags five inches square, each containing one-half pint of beans, and one bag five inches by eight with one pint of beans. We endeavor to throw them into the hole in the board; if they pass through it each bag counts ten, excepting the large bag which is twenty; if they lodge on the board five each, and ten for the larger one. But if they are off of the board it deducts five from the game for the small ones and ten for the larger bean bag. One hundred and twenty is the highest number one can make. We choose sides and find the game very interesting. The neighbors' children often come in and increase our numbers. We do not allow ourselves to grow old and are always ready to join in any of these home amusements. Though the years may slowly but surely creep over our heads, yet our hearts shall remain young. "Let's have an auction party," was the unanimous voice not long since. Yes, an auction party we will have, but the articles shall all be limited in value, not to exceed five cents. So invitations were immediately sent forth to all our friends to come and bring some small article well concealed in box or wrapping paper. Then we prepared the money for the evening, which consisted of one hundred beans carefully counted and put in a small fancy bag on which was printed $100, one for each guest. When they had all assembled, and little box, big box and bundle were placed on the table, an auctioneer was chosen, who announced that each individual could not bid above the amount of beans he had in his possession. Then in stereotype form he began "How much am I offered for this box, value unknown, no doubt a great prize, going, going, gone for fifty dollars." As each one received his package he opened it and displayed it to the company. I could not begin to enumerate the funny things that were unrolled. Big black Dinahs, small china dolls, dust pans, pictures, an immense doughnut, well, well, I'll write etc., etc., for the remainder. What a merry evening we all made of it, which ended with a game of dumb crambo. We all agreed that Cicero—kick-a-row—was the hardest work acted, though sley, a weaver's reed, puzzled many. How much these social evenings brighten our long cold winters. Mothers, what may seem an effort at first to you will soon become a pleasure, and your reward will be sufficient in keeping your children about you, when years shall have added the beard to the smooth-faced youth and womanhood's grace crowned your daughters. Last summer, in passing through a family burying ground this line on a marble stone attracted my attention. "She always made home pleasant." What nobler epitaph could one wish? I have often thought *that* the highest emolument a woman could receive. This one bit of advice I would give to every young woman as she leaves the parental roof for another, "Make home pleasant."—*Good Housekeeping*.

MUTUAL CONFIDENCE BETWEEN MOTHER AND CHILD.

THERE is a way in which parents, mothers especially, may do harm to their children from want of forethought; that is, by not patiently listening to their confidences, sharing their little joys and sorrows, and making them feel that there is no one in the wide world like mother for playmate and companion. One deeply impressed in reference to this says: "It is really pitiful to see a good conscientious mother resolutely shutting herself away from so much that is really best and sweetest in children's lives for the sake of tucking their dresses and ruffling their skirts. How surprised and grieved she will be to find her boys and girls at sixteen regard 'mother' chiefly as a most excellent person to keep shirts in order and make new dresses, and not as one to whom they care to go for social companionship!"

Yet before they are snubbed out of it by any repeated rebuffs, such as, "Run away; I'm too busy to listen to your nonsense!" "Do amuse yourselves with your doll and baby *rags*," etc., the children naturally go to their mother with all their little sorrows and pleasures; and if the mother can only enter into their plans how pleased and happy they are! Such a shout of delight I heard last summer from a lady's croquet ground where her little children were playing "Oh, goody, goody! mamma is coming to play with us."—*Sel.*

THE GROWTH OF BEAUTY.

Is there a woman in the world who does not desire personal beauty? No sensible woman would desire it at the sacrifice of mind; but deep down in every woman's heart is that desire for personal beauty, for it is a tremendous power. It is felt everywhere. Dickens knew it when the baby was make to cry for the "boofer lady." It is said that Charlotte Bronte protested against the invariable beauty of the heroines of the novels in her day, and declared that she would write a novel in which the heroine would not be beautiful, but would possess a power that would make men feel her influence—then wrote "Jane Eyre." But she was compelled to give her heroine wonderful eyes. There must be a visible cause for the power exercised, whether in life or the printed page that depicts it. That beauty unsupported by graces of heart and mind is but a passing power we know. A woman may catch admiration, but she can not hold it without the invisible spiritual power that, after all, is the secret of influence. Who is there that has not seen the plainest, most unattractive features light up to transcendent beauty when moved by the emotions that touched the soul? Who has not seen beauty made repulsive by passions that revealed the hidden things in the soul? Are there not faces that charm us out of ourselves into the company of the spirit that has made the clumsy work of nature a joy forever because of its beauty? No printed page as surely bears the record of the writer's thoughts as does the face, the record of the impulses, the mind, the passions, of the spirit that lies within. Gesture and voice can be trained to obey the will, but the uncontrollable hand

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of time is writing its invisible record each day, but they are indellible, and the record can not be contradicted.

Are there not faces that call out our hearts when we pass them, but have not the art standard of beauty? Are there not faces to which we turn as naturally as the flower to the sun for help and encouragement? yet no artist would wish to paint them. The very power that wins would be lost on canvas. The beauty that inspires, the beauty that lifts humanity into an aspiring condition, is not born of flesh and blood alone, but is the visible symbol of the spiritual power within.

"A compliment, true and genuine, was paid by a sailor who was sent by his captain to carry are lette to ther lady of his love. The sailor, having delivered his message, stood gazing in silent admiration upon the lady, for she was very beautiful.

"'Well, my good man,' she said, 'for what do you wait?' There is no answer to be returned.'

"'Lady,' replied the sailor, with humble deference, 'if you please I would like to know your name.'

"'Did you not see it on the letter?'

"'Pardon, lady, I never learned to read. Mine has been a hard, rough life.'

"'And for what reason, my good man, would you know my name?'

"'Because,' answered the old tar, looking up honestly, 'in a storm at sea, with danger afore me, I would like to call the name of the brightest thing I'd ever seen in my life. There'd be sunshine in it even in the darkness.'"

It was not mere beauty of feature that the man wished to carry into the darkness. It was the spirit of grace that moved the possessor of beauty to smile winningly to the man so far beneath her. Time never wrote lines of beauty on a face that carried behind it a double impulse of action, one for the world and one for private life. The face tells the story of the double life, and the lines contradict each other. The wayfarer never is tempted to stop there for aid and comfort on his journey.

The foundation of beauty is grace of character. Beauty we can not evolve, but we can develop that which the world prizes far more, in spite of the poets, the artists, the novelists — the spirit whose witness draws the erring, the weak, the sorrowful to us, to find always what they seek. —*Christian Union.*

Home Column Missionary Fund.

Sr. R. Cleveland, Kansas City, Kan	$ 2 50
Mother and daughter, Mo	1 00
Sr. Elizabeth Allen, Pleasanton, Iowa	1 00
Sr. C. P. Patten, Atwood, Kan	50
Sr. E. B. Edson and children, Blaine, Iowa.	2 50
Sr. Belle Harding, Clinton, Mo	50
Sr. Mamie Bradley, Clinton, Mo	50
Sr. Lucy A. Brown, Utah, Ill	50
Sr. J. Limb, Stewartsville, Mo	1 00
Sr. Jane Crane, Frazee City, Minn	50
Sr. Mary E. Gaylord, Miane, Minn	50
Sr. Ida R. Howard, Lake View, Minn	25
Sr. M. C. Despain, Galesburg, Ill	1 78
Sr. Mary A. McAllister, Columbus, Neb	2 00
A. Sister, Nev	2 00
Sr. A. Walmsley, Dayton, Nev	1 00
Sr. V. A. Johnson, Banning, Cal	25
Sr. Alice Bozarth, Cameron, Mo	16
Sr. Sarah J. Greene, Los Angeles, Cal	2 75
Sr. Kate McGee, Potter Valley, Cal	2 00
Sr. Ellen Cameron, Houghton Lake, Mich.	1 00

Lamoni, Iowa, June 12th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Prayer Union.

The sisters of the St. Gideon branch, at Ubly, Michigan, met on the 11th of April and organized themselves into a Prayer Union; electing Sr. O'Brien, president, and Sr. Henrietta McKay, secretary, since which time they have held profitable sessions. This Union requests the prayer of the others in behalf of sister Jane Grogan who is suffering from lameness.

Special Requests for Prayers.

Sr E. C. Dodson of Council Bluffs, Iowa requests your prayers in behalf of Sister Amelia Duell, who for some weeks has been sorely afflicted, that if it be God's will she may be restored to health.

Sr. Drown, of Cameron, Missouri, asks your prayers in behalf of her son that God will help him to overcome the habit of using strong drink.

Sr. Mary Whet, of Lima, requests your prayers in behalf of her husband, that his life may be spared and he be led to obey the gospel.

Bro. Thomas Blaylock, of Paris, Tenn., asks your prayers that God may restore him to health. He desires to live to raise his motherless children.

Errata.—In the *Herald* of May 18th we should have said that the sisters of the First Kansas City Branch pay five cents each week instead of each month.

Cameron, May 20th.

Dear Sister Frances:—Having been requested by the sisters belonging to the Prayer Union of the Delano branch, and thinking it might be a a source of strength to others, as sketches from the pens of others have been to us, I will write a few lines concerning our Prayer Union here. Some time last summer after having our names enrolled, our aged sister Anna Buchanan requested a sister and myself to meet as her house on the day appointed, as she was lonely, for she lived alone and being eighty-seven years old she could not attend church as often as she desired to. We did so thinking it would be a comfort to her. Soon others joined with us, and although many live some distance away the attendance is good, and, dear sisters, we have had many times of rejoicing together and with one accord we feel to thank God for the Prayer Union.

We selected sister Buchanan as president, and she selects one of the number present each time to take charge of the meeting. A hymn is selected by the one presiding, which is sung, then the subject for prayer is read and also the memory texts. Afterwards the special requests for prayer, the one in charge offers a prayer, then we sing another hymn and after each one offers a prayer and bears a testimony, we close by prayer.

At three different times God has made known his will concerning us through the gift of prophecy. The last I will write as near as I can for the encouragement of others. The Spirit told us the Lord was well pleased with the efforts of his handmaidens in striving to serve him and also in striving to bear each others' burdens, and that if they continued faithful they should be greatly blessed and should both see and hear many things to strengthen and encourage them; many of the sick should be healed and to those who were not healed he would give strength and patience to endure their afflictions. Dear sisters let us not grow weary in well doing. God is at the helm and while I have not the talent to write which others have, yet my prayer is for you and my testimony is that I have received strength and encouragement while reading the Home Column many times and I pray that God will give each one strength to do their part and that we may attain to that perfection that is our privilege.

Your sister in Christ,
Rosa Elvert.

Onslow, Iowa, June 4th.

Daar Sisters:—Having just returned from district conference I thought I would write some of my impressions while they remain fresh in my memory. I, in company with others, left home about three o'clock in the afternoon of May 31st and traveled about twenty miles arriving at Bro. Henry Rulies in time to refresh ourselves before going to evening service. We were instructed by Bro. John Heide, assisted by Bro. J. S. Roth, from the words contained in James 2: 10, in connection with 1 Samuel 15: 22. Quite a number were out to hear the word and good attention was paid by almost all. Saturday morning we met at Father Bradley's to transact business, and after the conclusion of such matters as came before the conference, Bishop's Agent, Bro. Warren Taylor, explained and urged upon the Saints the necessity of obeying the law of tithing in such a manner as must, it seems to me, carry conviction to every honest, earnest heart; and not only convince but arouse every one to realize that in order to obtain an inheritance in the celestial kingdom we must obey the whole law. In the evening Bro. J. S. Roth preached on the principles of the doctrine, an able, sound sermon, which must have touched a tender spot somewhere, because the next morning when the house was opened some person wrote on the blackboard, "Please read Ezekiel 36: 25-38," and the 25th verse was written in full. I do not think those advocates of sprinkling will try to provide a text very soon again for a Latter Day Saint to preach from after hearing the explanations given by brethren Turner, and Roth. But let us hope they were convinced of the error of their way and will seek to enter by the door.

Sunday afterneen we held a prayer and testimony service after partaking of sacrament, which I enjoyed and can say truly I never before felt so fully the peaceful influence of the Spirit and the necessity of the fulfilling of the command to "come up higher." In the evening Bro. W. T. Maitland preached from the text, "The screts of the Lord are with those that fear him." I do not remember where this text is found. The house was full and quite a number had to remain standing.

Monday morning came the good byes and parting from old and new friends, to return to our homes and take up our duties with renewed zeal, and resolve to sacrifice more for Christ and for the advancement of this great grand work being done in these latter days.

Thus ended a conference which I will always remember; the kindness of the Saints there, the meeting and mingling with others from distant homes will never be forgotten, and hoping and praying it may be God's will that I may meet with you all many times again, I am your sister,

Ella J. Green.

John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales, Great Britain.

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Selected Poetry.

OUR LIVES.

Our lives are rivers, gliding free
To that unfathomed, boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll, to be gathered up and lost
In one dark wave.

Thither the mighty torrents stray,
Thither the brook pursueth its way,
And tinkling rill.
There all are equal. Side by side
The poor man and the son of pride
Lie calm and still.

The world is but the rugged road
Which leads us to the bright abode
Of peace above;
So let us choose that narrow way
Which leads no traveler's foot astray
From realms of love.

Our cradle is the starting place,
In life we run the onward race
And reach the goal;
When in the mansions of the blest,
Death leaves to its eternal rest
The weary soul.

Did we but use it as we ought,
This world would school each wanderingtho't
To its high state;
Faith wings the soul beyond the sky,
Unto that better land on high,
For which we wait."

—Selected by Nora Cato.

Correspondence.

BEETOWN, Wis., May 30th.

Dear Herald:—Recent heavy rains interspersed with frost leave the corn in a backward condition, while the air is still chilly. The outlook for small grain and garden products is flattering.

I landed in this state the 6th instant, and convened a week series at Glen Haven, situated on the Mississippi river. The beginning was feeble, prejudice intense, but we finally filled the schoolhouse with attentive auditors. From thence we came to North Andover where a fortnight was passed in sowing the seed with a liberal hand. My traveling companion and co-laborer, W. S. Pender, of south-eastern Kansas, joined in with me a week after calling and we delivered a few discourses at the Glen.

The only Saint in this, the south-west corner county of the state is Sr. Kate C. Ward, *nee* Creese, formerly from near Pittsburg, Pennsylvania, where she embraced the faith.

On the eve of the 25th I held a discussion with a party who affirmed publicly that "Liberalism is superior to Christianity." He opened the ball with a thirty minutes' speech. I followed for three-fourths of an hour. He replied in the same length of time, and Willie closed with a half-hour speech. The affirmative was nothing, yea, worse than naught. I did the very best I could under the circumstances, while the last speaker, our young, talented, brave brother, swept down like an avalanche, and carried everything in a vehement, yet honorable, consistent manner. The crowd was immense, and all seemed pleased and satisfied. When the people became deeply interested, the infidel directors took covering from papal objections, and closed the schoolhouse.

Bro. Pender has gone to look after the interests of the work farther north, while I am here all single handed and alone. We use the village chapel, but lectures and the dance swing the majority. The good Lord has raised up many friends to me, and our opponent lodged us freely and cheerfully and in truth he is a unique admixture. I do not know of any of our elders ever preaching in this large county before.

I met with an accident last week that came near costing me my life. Six persons were in a double-seated rig, driving briskly on a down grade. The bolt that held the vehicle to the front axle-tree gave way, the horses cleared out, and we were all precipitated violently headlong to the earth. They were hurt a little while I was injured much. Being heavy, even two and a quarter hundred-weight, and in front, I got the full benefit of the crash. My right hand and wrist was sprained ever so much, but my left shoulder was the worse hurt. I felt like I was smashed to pieces, but fortunately no bones were broken. I was jammed, bruised, jarred and strained almost out of all measure. I was all unnerved, sick at heart, racked with intense agony and nearly wild with acute pain. I can not use my right hand freely yet, neither has the soreness left my shoulder. It is so weak and feeble that I can not raise my arm out level or up high, but I am on the up grade and think to entirely recover.

I do wish I had something better to tell you, but alas! I have toiled long and hard of late and caught no fish. That God would say, Go forward or backward, or launch out into the deep or to the right or left! It is only half sunshine, and then cold clouds intervene, but perchance there will be a rift in the sky. I tremble beneath the burden, feel sad and lone in the desert; my brain reels, my heart is sad and sick, and I wonder why my God doth tarry so long. I weep and wail and dash the blinding tears away. Intense anxiety makes up the bitter cup of my missionary existence. Condemnation goes on without,

M. T. SHORT.

NEW STRAITSVILLE, Ohio, June 4th.

Dear Herald:—I call you dear, for your weekly visit is welcome to me and your pages are filled with plain and precious truth that is fully able to give life and vigor to a mind that is in search after truth. I have been a reader of your columns now for some time, although I am not as yet a member of the church you represent, but hope to be in the near future. I have long decided that if there was any people of God on earth in this age, they are found among the so-called "Mormons"or Latter Day Saints.

I have had some considerable talk with the Disciple people at this place. I lent them a Voice of Warning. Some could not say much against its teachings, but three or four found exceptions to the laying on of hands for the reception of the Holy Ghost, and we exchanged several letters on the subject. They tried to prove that the laying on of hands was for the reception of miraculous gifts and not for the Holy Spirit; but I found in all their twisting and turning of the word of God, in trying to support their argument, they had nothing better to offer than empty suppositions and vain conclusions. By request of their members I have gone to several of their meetings, and it seemed they had the preacher posted at most every meeting I attended to say something against "Joe" Smith, or the Mormons, together with a slur now and then in his discourse against some of my previous arguments in behalf of the faith of the Latter Day Saints, and I have heard and seen the truth trampled down more than once from their pulpit. I wish some good elder of your faith would come along and give them an eye-opener. This is my second letter to your columns and it will very likely find its way into the waste-basket where many a one has landed.

For the final triumph of truth and justice,

ISAAC VERNON.

DEER LODGE, Montana, June 4th.

Dear Herald:—While I can say truthfully, that I rejoice greatly in the latter day work and the hope of everlasting life, yet of late I have been sorely tried with sickness in my family. For the last three weeks I have been acting the part of nurse. My wife and babe took down first with measles, and in the care of my wife it was very severe,—she being threatened with pneumonia. She is not yet able to get up. Another of my little boys is now down sick, and I can see nothing for me only to continue the nursing business for a week or two longer. May the Lord be merciful, is my prayer, so I may devote my energies to the great soul-harvest that is now ripe and inviting the sickle.

Will the dear Saints remember us in our affliction?

J. C. CLAPP.

EUREKA, Kansas, June 9th.

Bro. W. W. Blair:—I have wished many times to write to the *Herald*, but did not know what to write till of late. I am not a member of your church, but hope to be, for I know it is the true church, for the Lord has told me so.

The Bible says in the book of James, If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it be given him." I prayed and asked God to show me a vision if the Latter Day Saints was the right church. I dated the time I asked him, October 3d. I saw an open vision. "Draw nigh to the Lord, and he will draw nigh to you." Pray for me that I may not be led astray by false doctrine.

Yours,

NORA CATO.

BAYSON, Texas, May 31st.

Bro. D. Dancer:—I was traveling in December last and found an old sister Sophia Fennemon who was baptized in Wayne county, Illinois, by Elder I. A. Morris. She is a whole-souled Satter Day Saint. I was as glad to meet her as she seemed to be to meet me. Her post-office is Willow Point, Wise county, Texas. I think she is a power in her neighborhood; she is liked by all, I believe.

We have had no preaching in our part of the state since Brn. Smith and Cato left here. I have tried to get an elder here but have failed. I wrote to Bro. Nunley the other day and if he does not come or send some one, I think I will give it up. I know that I can't live long and I would like to hear preaching occasionally. I should not have written to brother Nunley, but was requested by outsiders to do so. A great many who formerly were bitterly opposed to us have asked me to write. They want to hear the doctrine. If some

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one of the elders who has no home would move here he could do well, and could do all the preaching he was able to do, and I believe he would be amply supported. We have a good country for farming when it rains, and a good stock country, and the healthiest country in the world—as healthy as any. We have made sylendid crops of wheat and have the finest prospect for corn I ever saw. I believe we will have fruit of all kinds in abundance in five or ten days. I will have any quantity of ripe peaches and blackberries. I have had plums ripe for the last two weeks.

Your brother,
W. A. BENNETT.

FULTON, Iowa, June 8th.

Dear Herald:—As a branch we are getting along fairly in this part of the Lord's vineyard. Last March some who were opposed to our doctrine were going to organize a vigilance committee, or in other words, a White Cap society to tar and feather every Mormon elder that preached the gospel, and I was to get the first coat. They reported lies and slander on some of the Saints, but we kept right on in duty, kept our prayer meetings, and preaching services as though nothing had happened, It only increased the attendance for some time.

Our district conference was held at Amber, Jones county, Iowa, and was well attended by Saints from far and near, and many outsiders were present so that standing room was at a premium, and the Saints felt to rejoice for we had a good time and love and unity prevailed throughout the whole session. But the time came too soon to go home again. May the time soon come that when the Saints meet there will be no more parting.

Bro. J. S. Roth came home with us to labor here or near here for a few weeks. We hope some of the honest in heart will soon obey, for there are some here that will obey if they are not hindered by others. We were glad Bro. Roth was returned to this district for there is a great work to be done yet, and he presents the gospel in such a way that it leaves the hearers no excuse for not obeying the same. The harvest truly is great and the laborers are few. May the Lord send more laborers into the harvest, and may all do their duty to maintain those who are out, with their means.

Your brother,
JOHN HEIDE.

MONTOUR, Iowa, June 8th.

Dear Herald:—I read in your pages of a sister who stated that the gospel and the latter day work were so much food for the soul and so satisfying. How it filled my soul with the Spirit as I read those words! Thank God for it, for I can truly say it feeds my soul from day to day as I am away from the Saints. Brother Shimel preached two sermons here and father Nirk one in our school-house this spring. We could have meetings every two weeks; the house is open if there was any one to preach. We were expecting Bro. George Shimel one week ago but for some reason we know not he did not come; the house was full. People seem to be interested whenever they preach.

Bro. J. S. Roth preached two sermons two years ago, and people are asking for him to come back. I hope brother Roth will see this and answer the call as soon as possible. We would be glad to have any elder that can come here and preach. There are several whom I think will obey if they could hear more of it. I try in my weak way to stand as a witness for Jesus, and I receive great blessings to my soul.

I close asking all your prayers and that you send elders to break the bread of life to this people.

I live one-half mile from Montour, Tama county, and will give any elder a home who will come.

Your sister,
MARY J. KENNEL.

MILAN, Missouri, June 7th.

Dear Herald:—I am classed among the scattered ones, but wish to bear my testimony to the great latter day work: I became a member of the latter day work, in 1832, in Ohio. A few years afterward I moved to Missouri, and since then I have been all alone except that Christ was with me. I could not hear anything of the Church only persecutions; but notwithstanding all of that I prayed to God for the work to prosper; and in April, 1888, Bro. Henry Grim came here from Texas, and informed me of the Reorganized Church and the *Saints' Herald*. It was like cold water to a thirsty soul to me, and I felt that God had answered my prayer.

I am old and feeble and as helpless as a child. I have been reading the *Herald* since last July, and it is like a companion to me in my afflictions. God has blessed Bro. Grim's labors here in the gospel of Christ, which strengthens me in the faith. He is trying to get to his labor in Texas; this climate does not agree with him. May God bless him and all who try to spread the love of truth, is my prayer in faith.

I feel that I can not stay here long, and I ask the Saints to pray God to give me strength to walk if it is His will. I am reconciled to His will. Dear Saints, let us all have our lamps trimmed and ready for the coming of the Bridegroom.

Your sister,
MARY MONTGOMERY.

CORMORANT, Minn., June 4th.

Bro. W. W. Blair:—I did not get away from home until the 27th ult., but on that date I left home for this place, coming through Illinois via Galesburg and Rock Island. Stopped over twelve hours at Rock Island; met Bro. Dungee and had a very pleasant visit. Together we went over to Davenport and visited the Saints there. At first I felt a little bad at having to lay over, but am now glad it was so. Arrived here all right, meeting Bro. McLeod at Pelican Rapids, with team waiting for me. His people are all well, but Bro. Martin's family, also Bro. Abbot's family, are having a serious time with scarlet fever, the latter losing one little girl.

Conference met on the 1st instant in good shape. The day after I arrived brethren Peak and Davis came, so we had o good force on hand. We had a good conference, allowing me to be the judge. I find the Saints alive in the work. Although some clouds darken the otherwise shining prospects, the Saints are happy.

Bro. T. J. Martin was unfortunate, having the scarlet fever in his own family, and ministering to his own and others not sparing himself, nor shirking duty or danger. Wherever he could help, and relieve suffering there was he to be found. As a consequence the doctors forbid his attending the conference, and he thus was denied that pleasure. It was a sacrifice and trial for him, as he loves to meet with the Saints.

It is all right that I came here, and I now feel it will be all right to leave Brn. Peak and Davis in charge of Minnesota, and I to attend the Northern Illinois conference. It will be hard for me to get away from these parts so soon, however. The Saints say I must not leave them so soon again. I am arranging that brethren Peak and Davis can run the tent this summer, and expect good results. There seems a favorable opening in Fergus Falls, and I would like them to improve it soon.

With hope and love combined, also joy, peace, and much assurance in the work, I remain,

Your co-laborer in Christ,
ALEX. HALE SMITH.

WESTON, Iowa, June 10th.

Bro. Blair:—Sr. Piddington desires to say to the readers of the *Herald* that she finds comfort and consolation in the promises of the gospel during her old age, and though lonely since the death of her companion, she knows her stay here can not be long, and she is looking forward in hope of attaining to the rest that remains for God's people.

H. N. HANSEN.

DOW CITY, Iowa, June 7th.

Editors Herald:—I would like space to answer an article in the *Herald* of May 25th, signed "Wanderer." What I wish to reply to are his dislikes to the way he finds Sunday Schools condncted.

I heartily agree with the rest of his article, but there is one thing I do like to see,—a man who is not afraid to have his name affixed to any article he may write; then if any one wants to reply, they know who they are dealing with.

In the first place, the idea he has of a Sunday School is misleading and not correct. I do not know of any Sunday School that wants to assume more rights and privileges than they are entitled to, and a good many do not want as much. I don't believe there is a Sunday School officer in our district (and I have had a the privilege of knowing most of them) that wants to boost themselves or their school on the the top shelf. For I think they have a better understanding of their offiice and calling than that.

He likes to see a good Sunday School when there can not be anything else; but Sunday Schools must be kicked out when some of the poor adults are starving for the word, when perhaps the branch is full to overflowing with elders and every family has the Bible, Book of Mormon and Doctrine and Covenants lying on their Shelves.

It makes no difference what becomes of the rising generation, so poor "we" have the word preached to us. I don't think this is right. If we have some church difficulties and the church door is closed on account of the same, it is providential if we have a good Sunday School to open the door and bring us together. Again: If Sunday School has no right to the house except when there is nothing else to be done, we can can never accoplish the work that we should, and the work which we will do if our rights are given to us. The Sunday School has just as much right to the house when their time comes as any

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other meeting; for it is part of the church work and is always conducted by the branches, and almost always the Sunday School officers are branch officers. When Christ appeared to his apostles when they were fishing he said unto Peter "Do you love me more than these?" (meaning the fish). Peter said, "Yea, Lord." The answer was, "Feed my Lambs," and to my understanding, the Lambs were the children, not the sheep or the older ones. If it was necessary in Peter's day to feed the children spiritual food, it is surely necessary to-day.

Whether "Wanderer is in our district or not, I don't know, but I believe he is. I don't think there is a school in our district but what is perfectly willing to give way for other services when it is necessary if proper means are taken to have them do so. But I don't think that the officers of the different schools will stand back and see the rights of their school trampled under foot, and not say anything. I hope not at least.

There are so many who consider the Sunday School of minor importance and not amounting to very much, and it would not, I am sorry to say, if some had their own way. I hope and pray that this feeling will soon be removed and that we shall realize that there is some one else besides ourselves who need looking after.

I have been as brief and plain as possible, but hope I have not said anything to hurt the feelings of any one. I felt it my duty to answer this article.

I would like to talk to, or correspond with "Wanderer" if he will let me know who he is.

J. M. BAKER,
A defender of Sunday School work.

PAWTUCKETT, R. I., June 7th.

Bro. Blair:—E. Robinson, Gurley, Briggs and Whitmer make a great sprawl and fuss and fury about high priests in the Church of Jesus Christ, and that there were not any provided for in the Book of Mormon. They should read Book of Mosiah, Chapter 11. Robinson sends me three copies of the *Return* each month. Some one has more money than judgment.

JOHN HOLT.

BROWNVILLE, Neb., June 11th.

Bro. Dancer:—Bro. Elvin and myself arrived safely yesterday afternoon after going through some of the varying experiences of traveling life. We got to St. Joseph that evening but had to wait our delayed train until four o'clock next morning, and did not make Nebraska City until 8:40, a. m., tired and sleepy. Preached to a fair sized congregation of Saints Sunday at eleven o'clock in their church and enjoyed fair liberty. Attended, by request, the Red Ribbon Society and delivered the opening address at three p. m. I had the best of liberty considering that it was in behalf of the temperance cause without any chance to prepare. Bro. Elvin followed in his usual able and forcible manner to the entire satisfaction of those present; he also preached to a full house at night at the church, making glad the hearts of those who heard.

Well, the prospect is good at this point. Bro. Forscutt's preaching was like "waving the red flag." The M. E. pastor is wanting "gore," so says the paper, and the people want to see the fun. My regards to all.

LLOYD W. WELLS.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

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

THE "SEALED BOOK."—No. XI.

BY ELDER R. M. ELVIN.

A SHORT time ago I found the following account published in the Nebraska City, Nebraska, *Watchman* of December 6th, 1888:

"In close proximity to the Weeping Water river and not far from the village of Nehawka in Cass county, Nebraska, a number of diggings, evidently of somewhat remote origin, have been discovered by the inhabitants of that vicinity, and by them more or less explored. One of these (Mr. Isaac Pollard) has given them special attention and expended considerable money and labor in the attempt to ascertain their character, extent and origin.

"That they are real diggings effected by the hand of man, is evident from the character of the mounds made by the excavations. These are composed of a mass of stones with sharp edges which were evidently broken from the quarry rock which juts out of the bank in the vicinity. It also appears from trenches which have been dug through the mounds that the dark surface soil lies at the bottom and the lighter colored soil on the surface.

"The marks of the tools used are moreover to be seen u[illegible]e stones, and coals and ashes are found in great abundance on the surface of the bed rock. It would even appear that the excavators, whoever they were, resorted to the use of fire to render the lime rock brittle, so that they might the more easily cleave it from the quarry. Many of the stones were discolored by the heat to which they were subjected. The interest in connection with these diggings arises from their evident antiquity. Who were the excavators, and what the object which they had in view, are the questions which naturally arise in the mind of the investigator, and ask for solution. That the diggings date far back is evident from the fact that large trees have grown up on the mounds and out of the pits. Indeed it is the united opinion of all who have made a study of them that at least a hundred years have elapsed since the excavations were made. They may even date much farther back than this. The work, then, can not have been that of our race. Was it the work of the early Spanish or French explorers, or of the mound-builders of an earlier date?"

The Chicago *Times* for July 17th, 1876, in its special correspondence, contains the following:

"Since writing the above, a rare relic has been found near Dongolaby by a citizen of that place. This is a piece of flinty serpentine about five inches long and shaped like a small terrapin or land turtle. What is peculiar about it is that from end to end is drilled a half inch hole, as true as if it had been bored by an auger-bit and polished with emery. Now the query arises, how was this performed? The material itself is tougher than flint and harder than glass, and no steel can drill it. Can it be possible that the uses of the diamond and the sand-blast were known to them? In either case, or if the work were done by another method unknown to us, the fact is no less astounding. Can it be that these relics are but the foreshadowing of others yet to be discovered still more wonderful?"

Priest says: "In Virginia, near Blacksburgh, eighty miles from Marietta, there was found the half of a steel bow, which, when entire, would measure five or six feet; the other part was corroded or broken. The father of the lad who found the bow was a blacksmith, and worked up this curious article with as little remorse as he would an old gun barrel."—An Inquiry into the Origin of American Antiquities, p. 176.

Atwater says: "In Ross county, near Chillicothe, a few years since, was found, in the hand of a skeleton which lay buried in a small mound, an ornament of pure gold; this curiosity it is said is now in the museum at Philadelphia."—Ibid, p. 177.

Priest says: "Gold ornaments are said to have been found in several tumuli. Silver, very well plated on copper, has been found in several mounds, besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chillicothe; it was a bracelet for the ankle or wrist."—Ibid, p. 221.

Mr. Schoolcraft gives this account of a discovery made in West Virginia:

"Antique tube; telescopic device. In the course of excavations made in 1842 in the easternmost of three mounds of the Elizabethtown group, several tubes of stone were disclosed, the precise object of which have been the subject of various opinions. The longest measured twelve inches, the shortest eight. Three of them were carved out of steatite, being skillfully cut and polished. The diameter of the tube externally was one inch and four-tenths. The bore eight-tenths of an inch. The caliber was continued until within three-eights of an inch of the sight end, when it diminishes to two-tenths of an inch. By placing the eye at the diminished end, the extraneous light is shut from the pupil and distant objects are more clearly discerned."—An. Am., p. 42.

"'The art of pottery among them,' says Squier, who is peculiarly qualified to give an opinion on the subject, had 'attained to a considerable degree of perfection. Various though not abundant specimens of their skill have been recovered, which, in elegance of model, delicacy and finish, as also in fineness of material, come fully up to the best Peruvian specimens, to which they bear in many respects a close resemblance. They far exceed anything of which the existing Indian tribes are known to have been capable.'"—Bryant's His. of U. S., vol. 1, p. 29.

Baldwin says: "Some of the pottery

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and wrought ornaments of the Mound Builders is equal in finish and beauty to the finest manufactured by ancient Peruvians. They constructed artificial ponds like the aguadas in Central America. They used sun dried bricks, especially at the south, where walls of this material have been discovered supporting some of the mounds and embankments. They manufactured cloth. But their intelligence, skill and civilized ways are shown not only by their constructions and manufactures, but also by their mining works."—An. Am., pp. 60, 61.

Maclean says: "The Mound Builders, in part, used the skins of wild animals for their clothing, but for their principal raiment used cloth regularly spun with a uniform thread, and woven with a warp and woof. Fragments of clothing have been taken from a low mound near Charlestown, Jackson county, Ohio. In constructing the Cincinnati, Hamilton, and Dayton railroad, a mound was cut through near Middletown, Ohio, and in it, among other things, was found cloth connected with tassels and ornaments. The cloth was in thick folds, and very much charred. The fabric appeared to have been composed of some material allied to hemp, and the separation between the fiber and the wood was as thorough as at this day by the process of rotting and hackling. The thread is coarse, uniform in size, and regularly spun. The process of spinning and weaving as carried on by them, is not now known."—Mound Builders, p. 73.

Again he says: "In figure forty-three we certainly have a very rare implement. It was taken from a mound on the farm of Mr. William Brown, by Mr. Richard Brown, situated on section thirty-three in Ross Township. It is undoubtedly the work of a Mound Builder. It is doubtful if our skilled workmen could make one of these badges more perfect than this."—Ibid. p. 167.

Under the caption of *Pottery*, and in contrast with that found at Argyleshire, Scotland, we find same figure in an ancient fragment of pottery from the Little Colorado, as given in the United States Pacific Railroad Survey Report, vol. 3, p. 49. The same design is also found in ancient rock etchings of the Zunis of New Mexico. We also find this figure repeated upon a vase from a Mississippi Valley mound. It is likewise found upon many of the monuments of Central America.

Sir John Lubbock says: "A new civilization is indicated not only by the mere presence of bronze, but by the beauty and variety of the articles made from it. We find not only, as before, during the Stone Age, axes, arrows, and knives; but, in addition, swords, lances, sickles, fish-hooks, ear-rings, bracelets, pins, rings, and a variety of other articles."—Prehistoric Times, pp. 14, 16.

MANUFACTURES.

"The American nations manufactured woolen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass; they engraved gems and precious stones. The Peruvians had such immense numbers of vessels and ornaments of gold that the Inca paid with them a ransom for himself to Pizarro of the value of fifteen million dollars."—Atlantis, p. 142.

The art of making silk from the delicate fiber of the egg-cocoon, was understood by the Egyptians and Hindoos, 3870 B. C. If the Hindoos and Egyptians understood at that remote period the manufacture of silk, there can be no great strain of faith, required to believe that with all the other attainments gained by the Nephites, or ancient people of America, they also possessed the art of manufacturing silk.

"A. M. Quivey showed us, this week, some pieces of ancient pottery, which he recently found on the Stillwater, near the foot of the mountains. Their material consists of a fine sand and gravel on the inside, the outside being coated with a species of fire-clay, found, in connection with limestone, in that region of the country. They are evidently portions of vessels used to contain water or other liquid. They exhibit a fair degree of skill in their manufacture, and are evidently the handiwork of some pre-historic race, who inhabited this country before the advent of the present race of Indians. None of the Crows, or other tribes of Indians in this latitude, possess the art of making pottery, and Mr. Quivey informs us that the fragments in question are the first traces of ancient pottery that have been found in northern latitudes, on the eastern slope of the Rockies. The Crows have a vague tradition of a superior race that inhabited this country ages ago, and possessed many of the arts of the white man, and leading archæologists have arrived at a similar conclusion. The place where this pottery was found was a rocky promontory, accessible from one side only, and had evidently been used as a stronghold by this remote race. A sample of the pottery has been added to the *Post's* cabinet, and is worthy of inspection by those interested in such matters."—*Billings Post.*

A writer from New Mexico, under date of May 2d, 1883, whose communication was published in the *Blade*, says: "I have examined the ruins of the Mound Builders from their most northern limits through Canada, Michigan, Wisconsin, Minnesota, Iowa, Illinois, Indiana, Ohio, Missouri, and thence across to this country from the foot of the Rocky Mountains down to the Gulf of Mexico. It is a well known fact that the mounds of Nineveh and Babylon are yet in a state of perfect preservation, being covered with a luxuriant coat of grass. While those erected of stone have, by the agency of rains, snows, frosts and the air and sun, crumbled away, while the same agencies have been strong protection to the shape of those that were covered, as first stated. On a *mesa* of a tributary to the Upper Gila river, in south-western part of Socorro county, are several mounds, their shape preserved by the grass, the location of which with reference to the river, goes to show that when built they were constructed with reference to accessibility to the water, which in centuries innumerable has cut away the banks to a depth of several hundred feet, and make the water inaccessable, except by traveling a considerable distance to reach a place where descent can be made to it. No settlement now is within many miles of those relics, and the oldest inhabitant I could find, an Indian, had no tradition as to the time when those mounds were occupied. In the vicinity of those mounds I thought I saw evidences of where a settlement had once been, and on excavating to the depth of five feet through an accumulation of alluvial, I found quite a quatity of fragments of pottery, artistically ornamented, unlike anything of the modern period. About two days' ride south-easterly, I came to the Mimbres river. All along the mesas on either side, are the evidences of settlements of pre-historic times. . . . Farther down the river, a settler, while sinking a well, at a depth of nine feet came upon a stone hammer, beautifully shaped, small oziers handsomely shaped and striped in silver and gold, showing that both of these metals had been used in solution and inburned by a process then unknown. In the same vicinity was dug up a terrapin shaped, *mal-pais* stone bowl or dish about eight inches long, five wide and four deep. It had the head cut in relief, the neck about an inch long; the feet were short. The rock from which this terrapin was cut is common in the Burro mountains, some thirty miles distant. When it is known that this mal-pais is harder to work than granite, it will afford an opportunity for speculation as to the process by which, and with what this bowl was made."

I have in my possession some fragments of pottery, found on the farm of David Wilson, thirteen miles south-west of Wilbur, Saline county, Nebraska.

CITIES.

Of the Mound Builders' earth works, Bryant says: "It is hardly conceivable that these imposing earthworks were meant for mere outdoor occupation. A people capable of erecting fortifications which could not be much improved upon by modern military science, as to position, and considering the material used, the method of construction; and who could combine for religious observances, enclosures in groups of elaborate design, extending for more than twenty miles, would probably crown such structures in harmony with their importance and the skilland toil bestowed upon their erection. Such wooden edifices, for wood they must have been, would long ago have crumbled into dust."—Hist. of U. S., vol. 1, p. 31.

Of the Mound Builders Bancroft says: "The Mississippi and its tributaries have during the centuries worn down their valleys in three or four successive terraces, which except the lowest or latest formed, the ancient peoples chose as the site of their structures, giving the preface for rearing their grandest cities, for cities there must have been, to the terrace plains near the junction of the larger streams."—Nat. Rac. of Pac. States, p. 751.

Baldwin says: "The lower mounds, or most of them, must have been constructed as foundations of the more important edifices of the mound building people.

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Many of the great buildings erected on such pyramidal foundations at Palenque, Uxmal, and elsewhere in that region, have not disappeared because they were built of hewen stone laid in mortar. For reasons not difficult to understand, the Mound Builders beginning their works on the lower Mississippi, constructed such edifices of wood or some perishable material; therefore not a trace of them remain."—Ancient America, p. 18.

Of the Mound Builders, Baldwin says again: "No trace of their ordinary dwellings is left. These must have been constructed of perishable materials, which went to dust long before the great forests had covered most of the regions through which they were scattered. Doubtless their dwellings and other edifices were made of wood, and they must have been numerous. It is abundantly evident that there were large towns at such places as Newark, Circleville, and Marietta, Ohio."—Ibid, p. 34.

See Prescott's Peru, as cited by Donnelly on Public Works: "The American nations built public works as great as or greater than any known in Europe. The Peruvians had public roads, one thousand five hundred to two thousand miles long, made so thoroughly as to elicit the astonishment of the Spaniards. At every few miles taverns or hotels were establishcd for the accommodation of travelers. Humboldt pronounced these Peruvian roads 'among the most useful and stupendous works ever executed by man.' They built aqueducts for purposes of irrigation, some of which were five hundred miles long. They constructed magnificent bridges of stone, and had even invented suspension bridges thousands of years before they were introduced into Europe. They had, both in Peru and Mexico, a system of posts, by means or which news was transmitted hundreds of miles in a day, precisely like those known among the Persians in the time of Herodotus, and subsequently among the Romans. Stones similar to mile-stones were placed along the roads in Peru."—Atlantis, p. 141–2.

Breckenridge says: "I have been sometimes induced to think, that at the period when these were constructed, there was a population as numerous as that which once animated the borders of the Nile, or of the Euphrates. The most numerous, as well as the most considerable of these remains, are found precisely in those parts of the country where the traces of a numerous population might be looked for, namely, from the mouth of the Ohio, on the east side of the river, to the Illinois, and on the west side, from the St. Francis to the Missouri. I am perfectly satisfied that cities similar to those of Ancient Mexico, of several hundred thousand souls, have existed in this western country."—American Antiquities, p. 184.

In summing up in regard to the works of the Mound Builders, Maclean says: "But for the present we must content ourselves to judge simply by such evidences as are afforded in the general features of these remains. We judge the Mound Builders not so much by the mounds as by the enclosures. The domestic implements also enter largely into forming a proper estimate of their makers. No one can look over the plans of the sacred enclosures without particularly noticing their great regularity of form. By comparing them together he will notice that in many instances the dimensions of some at different points are the same. They can not be merely striking coincidences, for they must have been made with the view that one should represent the area of the other. The 'Hopeton Work,' in Ross county, Ohio, has the square, circle, and parallel lines in combination. Both the square and the circle contain an area of twenty acres each, and the parallel lines twenty-four hundred feet in length. At Newark, the first circle mentioned in the description (page 32), has an area of twenty acres, as also has the square. The circle of the high bank works, see page 36, also contains an area of twenty acres. The octagon and circle of these works very much resemble the octagon and circle, in combination at Newark. It would appear that the 'Hopeton' and 'High Bank Works,' were each modeled after those at Newark, or else the last was a combination of the other two. There is certainly a wonderful similarity, however it may be regarded. Other combinations might be noticed, where different squares have the same dimensions accompanied by one or more circles. It is evident that these works could not have been made without some standard of measurement and the use of instruments."—Mound Builders, p. 84.

He says again: "A work in Butler county, which will be described in its proper place, also confirms the fact that the works were outlined before the work was begun. In that way we have four mounds of the circle at regular distances apart and connecting at their base, thus giving the workmen the line of the curve. This shows a high degree of proficiency, and one that approaches the modern idea of planning before constructing."—Ibid, p. 85.

He still further states relative to the works of those ancients: "We read of buried macadamized roads having been discovered in West Virginia, cut by streams, which would indicate some particular mode of crossing a stream. It has already been stated that brick was used in the mound at Seltzertown. Some of the earthworks made of clay—with none of that material in that vicinity—would prove that this clay had been moulded into brick. A people who could erect such stupendous structures, and understood the art of moulding as well as they did, would not hesitate to perform any undertaking in their power. They had the perseverance and the will. It is more than probable that all their enclosures and many of their mounds were faced with brick."—Ibid, p. 87.

The same author says: "From the foregoing enumeration, in which is imperfectly represented the great skill displayed, it is evident that the Mound Builders were somewhat advanced in the arts and sciences, and occupied no mean position in life. For their time and surroundings they had made great strides towards a permanent civilization, and must be ranked as one of the great peoples of ancient times."—Ibid, p. 88–9.

Of the works of the Mound builders, Baldwin says: "Combinations of the square and circle are common in these ancient works, and the figures are always perfect. This perfection of the figures proves, as Squier and Davis remark, that the builders possessed a standard of measurement, and had a means of determining angles."—Ancient America, p. 23.

Of the Mound Builders, the American Encyclopedia, under the heading Archæology, says: "They lived in towns, and were not only hunters, but miners, potters, weavers, agricultural, artistic, and commercial."

Morton says: "A two-fold interest attaches to the mound, (fig. 197), of which we offer a sectional tracing. On the one hand it shows the pains bestowed by ancient American man upon the dead; thus evidencing considerable civilization."—Types of Mankind, p. 290.

(To be continued.)

Selections.

WHAT ARE THE FACTS.

IS REV. JOHN DOWIE A MODERN MIRACLE WORKER?

"AND there came the halt, the lame and the blind" to the W. C. T. U. Hall to hear and be healed of faith. It is one of the remarkable movements of the day. Whether drawn by curiosity to see the face and hear the voice of a man who asserts to be the vicar, as it were, of the Divine Healer, or whether impelled by faith in the professions of the man himself, the Temperance Hall was packed to suffocation. Call it superstition, call it painful credulity, call it weakness, call it what you may, there were hundreds there and many turned away. Not the lowly class alone, not the man who follows in the wake of the Salvation Army alone, but scores of well known business and professional men, and staid old members of the orthodox churches. From the days of Hippocrates the human flesh has been heir to ills that have baffled the skill of the most accomplished men of medicine, and periodically there have arisen men who claimed the power, supposed to be the attribute of one man alone, of healing by the laying on of hands.

Yesterday might be seen the curled lip of incredulity and contempt and the most solemn, earnest and devoted mien of the believer in faith healing. The Rev. John Dowie has created a greater sensation in religious circles than either Moody or Sam Jones, and whether it is deserving of sneers or praise the fact remains that hundreds upon hundreds of the most intelligent people in the city have attended the meetings and a very large number professed conviction.

The services opened yesterday with re-

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sponsive singing. The Rev. Dowie then offered the most remarkable prayer ever heard in this city. It was a formal petition for Divine clemency upon the weakness of human nature, but there were sandwiched into it a score or more testimonials from patients "before and after taking" the new antidote, faith healing. One cancerous person from West Seventh street testified to great faith in the method and requested prayers. One bedridden invalid at the County Hospital said she believed that if the Rev. Dowie would place hands upon her, she would be able to take up her bed and walk. One case of chronic anculosis, at Santa Barbara, made an epistolary profession of faith, which he stated was confirmed by his complete cure. San Diego, notwithstanding her bay and climate, has a man with a tumor in the brain, who said he hoped the Rev. Dowie would place his palm on his cranium and allay the inflamation. Every phase of disease and deformity, from the chicken pox to cholera morbus, and ingrowing toe nail to strabismus appeared by the testimonials to have been successfully treated. From Norwalk came a plaint of moral woe, in whose behalf was invoked the Divine panacea.

After the prayer the Rev. Dowie made a short address, a short summary of what has been accomplished during the past week. "We have formed a Los Angeles lodge of the Faith Healing Association," said Rev. Dowie, "and over 450 members have been enrolled. Before Tuesday night, when our work will close, we expect over 500 members. Friends, I came to you a stranger, and you would not hearken to me. You have come to know me better. It is not I who heal; I do not pretend to heal; but it is the Lord Jesus whose vicar I am, a tool in the hands of the Great Master. Tuesday night our work here will end, but we will have organized an association which will remain with you for the good of all."

When the services closed a *Tribune* reporter called upon several ministers to ascertain what their opinion is upon the Rev. Dowie and his meetings.

"Dr. Cantine, what do you think of the faith-healing movement?"

"I don't know anything about it," said the Fort-street pastor, quite sharply. "I have been out of the city, and only returned a day or so ago, and have not heard Rev. Dowie and don't know anything about the matter."

"But do you believe in healing by faith, Doctor?"

"I don't know anything about it. How can a man believe in anything when he don't know anything about it?"

The reporter wondered if this view would not be applicable to some of the converts, but refrained from speaking of it to the Doctor, who would not commit himself upon the subject of the modern miracles.

"Dr. Williams, the *Tribune* would like to lay before its readers an expression of your views upon Rev. Dowie and miracles of the day."

"Well, I have been appointed by the Ministerial Union to investigate the subject, and will deliver an address before the Union, which meets tomorrow, in which I will fully express my views and the result of the investigation."

The Doctor preferred not to make any formal statement of his views, inasmuch as he will give them complete to-day, but the drift of his conversation indicated plainly that he was very antagonistic to the Rev. Dowie and faith healers.

"At San Jose," said Rev. Williams, "where Mr. Dowie was holding meetings, he stepped out of his hotel one day on his way to the hall, and stepped on an orange peeling and fell very hard, dislocating his left arm at the shoulder. Some friends helped him up and asked him if he was much hurt. 'No, it won't amount to anything,' he said, and walked to the hall. He managed to get a finger of the left hand in a buttonhole of his vest and went through the services of the evening with his arm out of joint, suffering great pain, but as it would mean absolute ruin of his cause if he made known to his audience that he, the exponent and chief disciple of faith healing, could not heal his own hurt and did not stand in close enough with the powers that be to receive any help, he exerted his will power and endured the excruciating pain, and was especially effective in that evening's address. After it was over he told some friends, and a doctor was called, who put the modern miracle performer on his back, placed his foot on the reverend bosom and giving the arm a jerk and a twist drew it into place with a snap. Rev. Dowie does not deny the fact, but asserts that the Lord gave him especial strength on that occasion."

Dr. Hutchins, have you any objection to stating your views on the faith healing meetings?" asked the reporter of the congregational minister.

"I greatly prefer to make no statement, if you please," replied the gentleman.

Dr. Reed of the Central Baptist Church, was next seen.

"I dont want to make any expression for if I do you'll get it wrong." The reporter assured the gentleman that he would endeavor to give a correct statement of his views.

"Well, in the first place, on the general principle of having diseases healed by the power of God in answer to prayer, I believe that the scriptures warrant that, and that it has often been done in all ages since the time of Christ; but I believe that in such instances the Holy Spirit teaches men how to pray and what to pray for, and gives special faith by which to secure the answer to prayer. Second, as to Mr. Dowie, while I have not been able to attend many of his meetings, the few that I have attended have given me the impression of his sincerity, and his desire to honor God and His Holy Word and the Holy Spirit ,as well as do good to the people, and I believe that many cases of genuiue healing have occured in connection with his meetings. I should, however, take exception to some of his teachings, but I hope that on the whole great good will be accomplished."

Rev. Will Knighten, the fighting parson, was more decided ane pronounced in his views than any of his brother ministers.

"Yes, sir, I am very willing to state where I stand on this question. I am decidedly opposed to it in every shape. It is a fraud and a sham through and through. Why ,you know, every sham religion of the last hundred years has made it a corner-stone, this healing by faith. It is not at all new. The Mormons avowed belief in in it and other sects that have captured the foolish and weak minded. No sensible man will believe any such stuff for a moment. I delivered an address on the topic some time ago, and expressed my contempt for it then."

"Dr. Russell, how do you stand on the sensation of the day," the pastor was asked as he descended from his pulpit last evening.

"What sensation? Oh, the faith healing! Well, I am hardly qualified to make any assertion concerning Rev. Dowie, as I have never heard him. But I believe that the day of miracles has passed. God has his own way of doing things, but I see no evidences in recent ages of the performing of miracles."

It is understood that one of the pastors in this city has received letters from several prominent divines in San Francisco, stating that beyond all question the faith healers left evil results behind them up there in many ways; that the credulity and superstitions of many rich men have been imposed upon, and that they have been persuaded to fork over a large amount of funds to the healers as the price of a cure.

The church organizations of the city are being affected by the movement. Several hundred church members have accepted the new doctrine, and it may result in many old reliable orthodox members leaving the fold. In fact it is church people who have more freely fallen in with the Rev. Dr. Dowie's teachings, and the pastors are restrained from freer speech on the matter because of the very fact that some of their most reliable and influential laymen are favorable to the performer of miracles.

FAIR PLAY.

WHEN a person is being abused, and the crowd of bystanders are too cowardly to interfere, does it not stir up your sense of justice to cry, Why does not some one interfere? But how does it happen that we have time to make such cool criticisms? Why are not we so intent upon rescuing the abused person as to have thoughts only of *our* duty in the matter?

I have heard the Mormons abused all my life and notice that few say a word in their favor; but as I have incidentally learned much in their praise, if I do not cry "fair play" I am no gentleman.

In 1881 I was on the coast of Maine in the United States, as far from Utah as I could well be, when I heard that there were some Mormons in the neighborhood. As I had by that time learned that there was good to be found in everybody, and especially in those who were held in the

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least esteem among men, I resolved to find them out. They proved to be poor fishermen and farmers, whose daily struggle to feed and clothe their families made them appear far removed from fanaticism. So far from being polygamists, they were unusually alive on that question, and considered the reproach of having more than one wife a great evil. I then found that the Mormons, like so many religious sects, were divided into two camps. The branch of the church which I had so unexpectedly stumbled upon was an organization recognizing the son of Joseph Smith as their president, and who, although believing in the Book of Mormon, differed from their Utah co-religionists very materially on the points of polygamy and as to the recognized head of the sect. I was surprised indeed to find the hated Mormons the most devoutly religious and most truly honest and neighborly of any of the people whom I met. They read and studied the Bible a great deal, had family prayers twice a day, when others besides the head of the house would join in succession in the spirited season of prayer. On Sundays they met in private houses and worshipped much like other non-ritualistic sects. They had no paid ministers, but those who filled the office of pastor were laboring men like the members of the flock.

They have, however, a few men who travel about as a bishop or presiding elder does, whose expenses the people bear. They were brought into the Mormon faith through the preaching of some missionaries of that Church, and recognize themselves as the "Church of Latter-day Saints, reorganized in 1860." Their congregations extend for a long distance up and down the coast of Maine. They acknowledge Joseph Smith, whose home and address is Lamoni, Iowa, as the head or president of the Church re-organized in 1860. Their religious paper is published at Lamoni, Iowa, and has for its motto: "Thou shalt not have save but one wife"—a citation from the Book of Mormon. They use the Book of Mormon only as Protestants generally do the book of Chronicles, as true, and worth reading sometimes, but not as entertaining and profitable to them as the New Testament and some parts of the Old.

In regard to the Book of Mormon, which I read then for the first time, I saw at once that it was no story written by a Congregational minister named Spaulding, as the enemies of the Mormons are fond of claiming. The internal evidence of its distinctive religious rites such as immersion, the obligation of the clergy to work for a support, and such like ideas were no fancies of a Congregationalist. The account of the finding of the brass or gold plates of the original in a hill near Palmyra, New York, seems to me consistent with the structure and intent of the Book.

The account of a poor, ignorant young man spending much time in the woods alone in meditation and prayer, and at length, in vision, having the place of the concealed plates shown to him, was consistent enough.

His poor translation did not vitiate the fact of the Book being genuine. If it did, then the Chinese and literati of various nations were right in supposing that poor translations of the Bible proved it to be no book of Divine origin. The translator of the Book of Mormon was evidently just such a person as Joseph Smith, whose limited vocabulary was derived from the English Bible, the one book of his constant study.

I do not have the credulity to believe that a pious fraud got up by one or more persons in 1830 has given the world the Book of Mormon and the Church of that name, as people must, who fancy that an idle romance is the foundation of a movement as extended as the Mormon Church has come to be. If you will carefully read the book and explain it consistently with the facts of the present developments of the American antiquities with which it so well harmonizes, it will throw much light upon the subject. Within a couple of years the real Spaulding MS. has been found and published at Oberlin, Ohio, at the office of the *Bibliotheca Sacra*, a staid quarterly of the Congregationalists not at all inclined to favor Mormons. The subject here entered on is one for a volume, but let this be my brief cry of "fair play."

J. CROSSETT.

Chinese Times.

THE WORLD'S FLOODS.

THE United States is a nation.

At no other time is the fact more strikingly shown than when a great calamity befalls any part of it. Then the 65,000,000 hearts beat with one throb of sympathy. If one member suffers all members suffer. But while we stand appalled by such dire disasters as the one which has turned the beautiful and fertile region of the Conemaugh into a valley of death, and are loath to believe it in all its dreadful and heartrending details, while we involuntary ask ourselves, "Can it be so?" histhory tells us that others have suffered in equal and greater measure.

Numerous are the traditions coming to us from pre-historic periods concerning great floods. Everywhere in the annals of the various nations we meet with similar accounts as that contained in the Bible. It is therefore most likely that at a certain time, several thousand years before the beginning of our era, extraordinary floods occurred in various portions of the earth simultaneously.

Strabo and Diodorus speak of gigantic spring floods having broken upon Egypt at an early date, and Plinius and Tacitus report such of the north of Europe about the time of Christ, which in terrible magnitude and destructiveness had not their equal. The oldest reports concern the floods in the region of the Red sea along the peninsula of Suez. Strabo chronicles the destruction of many armies of the ancients in this dangerous locality, and Diodorus relates the drowning of a part of the hosts of Artaxerxes at the same place. Here too the passage of the Jews through the Red sea and the destruction of the Pharaonic hosts find their explanation.

Reliable accounts of disasters by water begin a century or two before our era. They treat until comparatively recently almost exclusively of floods in Europe, owing to the imperfect connection between the nations up to our own times.

About the year 130 B. C. the powerful nation of the Celts, after having suffered for a long time great losses in possessions and lives, were forced by continued destructive floods to forsake their abodes along the shores of the western ocean and emigrate to Italy, the upper Rhine, and the Danube. Likewise about the year 113 B. C. several Teutonic tribes were driven further south from the northern settlements by like causes. Among the older towns of the world the Eternal city, Rome, suffered frequently and extremely from inundations of the Tiber, which to fill the cup of the sufferings of the people were generally accompanied by dearth and pestilence. Notable among these floods at Rome are those of the years 44, 27, 23, 22, and 13 B. C., and 5, 15, 36, 51, 69, and 70 A. D. I the year 5 the city was navigated by boats for over a week and a large number of buildings were destroyed by the flood, as were also hundreds of lives.

In the year 60 A. D. great floods inundated many miles of territory along the French and English coasts. Historically remarkable is the disastrous inundation caused by the Rhine in consequence of the destruction of the dam of Drusus at Nijmwegen, in the Netherlands, by the rebellious Batavians under Civilis to stop the advance of the much-feared Romans. This famous dam had been commenced by Drusus Germanicus in the year 5 B. C., but had only been finished twelve years at the time of this catastrophe.

A. D. 170 the fertile table-land of Mareb in Arabia was turned into a permanent desert by the breaking of a dam and the inhabitants were forced to emigrate. In 174 large tracts of Italy and adjoining countries were under water. The year 366 saw the greater portion of Germany inundated. In 444 the city of Is, on the bank of the bay of Douarney, France, formerly quite famous, was swallowed by the floods. In 587 and 590 Germany suffered immense losses by water. The Rhine, having always been a source of great and frequent disasters, again did enormous damage in 694. Ninety years after even Charlemagne was stopped on one of his victorious marches by the waters filling the lowlands everywhere. In 793 the sea flooded the whole of East Frisia. The year 800 witnessed the swallowing up of a very large part of Helgoland by the insatible element. In 815 the Rhine by another overflow did more damage than ever before, and in 886 its waters devastated all the adjoining regions along its entire course. During the ninth century the English coasts suffered terribly from floods, and in 986 all the rivers of central Europe overflowed their banks and caused great loss.

The eleventh century had no less than forty-seven great floods. At one time fully 125 geographical square miles of the Netherlands were laid waste. At this time there also disappeared a number of the

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larger islands near the south-west coast of the Baltic, making the entire namber swallowed up by floods on the same coast from the time of the Roman occupation to the close of the eleventh century, fifteen—all large islands.

The loss in human lives through floods during that century alone was over 1,000,000. Some of the most disastrous floods during that period were that of 1015, putting a large part of Holland under water and taking more than three years until its last traces had finally disappeared; then the overflow of the Elbe and Weser, destroying entire towns along their banks; further the inundation of the Pomeranian coasts in 1044, reaching in places as much as twelve geographical miles into the country, and then the fearful floods in the Alpine regions and Germany in 1060.

In 1106 the old and important town of Malamocca, near Venice, was devoured by the Adriatic sea. Other great floods through overflows of the Rhine and Danube occurred in 1124, 1150, and 1152, when large tracts of fruitful lands were devastated and buildings and numerous lives were destroyed in the towns. The year 1162 was another sad one for the north of Europe through its disastrous floods, taking the lives of thousands of human beings and cattle. Again between the years 1212 and 1324 there were hundreds of towns and villages destroyed by floods in that part of the world, and 1218 a single castastrophe of this kind killed 10,000 human beings at Nordstrand alone. About Christmas, 1277, the city of Torum and fifty smaller towns around the mouth of the Ems sank into the sea.

On the 26th of November, 1282, a most enormous flood gave birth to the Zuider sea and put the Dollart into its present shape, by which mighty revolution of nature 80,000 to 100,000 human lives were lost and many towns were wiped out forever. The second so-called "Marcellus" flood in 1300 destroyed twenty-eight towns in Sleswick alone, and with them 7,600 human beings. It also swept away another half of Helgoland, so that only about one-fourth of the original island remained. The year 1317 was a most remarkable one in France, Germany, and Austria. All the rivers overflowed their banks and the water even spurted forth from the depths of the earth. In 1337 a large portion of the province of Zeeland, containing seven dioceses and fourteen villages, were buried beneath the waters. The year 1342 saw the most disastrous floods which ever visited Germany. On the 8th of December the German ocean leaped, as it were, upon North Frisia and swallowed up more than 100,000 men, women, and children, together with all their habitations scattered through thirty dioceses. Again from the 18th to the 20th of November, 1421, 100,000 people were destroyed by a flood near Dortrecht and Rotterdam, together with seventy-one villages, of which twenty-two have never since been seen.

Similar calamities happened in those regions in the years 1425, 1449, 1475 1497, 1500, 1511, 1530, 1541, 1613, 1625, 1634, 1717, 1784, 1803, 1809, 1825, and other years, destroying human lives by the hundreds, thousands, and tens of thousans. In August, 1566, there were general inundations in Switzerland, occasioning a loss of 200,000 florins. The year 1570 was the most disastrous for Holland. Large tracts of valuable land were flooded and 400,000 people drowned. In 1571 a part of the beautiful city of Lyons was torn away by the river Rhone. The year 1588 saw the destruction of the proud Armada, entailing the loss of 20,000 men. In 1595, June 4, an inundation in Switzerland, caused by the outbreak of a glacier, swept away 500 houses and 145 human beings.

On the 11th and 12th of October the Ganges suddenly overflowed all the adjoining country, taking the lives of 300,000 people in one single night. The flood rose to a height of forty feet. In 1824, Oct. 29 –Nov. 1, great floods along the entire range of the Alps did great damage. A remarkable flood occured in the valley of the Euphrates in 1831, in a single night 7,000 houses and more than 15,000 lives were destroyed. The great flood in China of the year 1856 is still remembered by many. It took place in the province Honan and cost 200,000 lives. Stanley reports gigantic floods to have taken place in 1871 and 1872 in the valley of Makata river, central Africa. Great damage was done in loss of life and property. A most violent flood visited Bengal, in East India, on October 31st, 1876. The water was driven up to a height of forty-five feet, covering 141 geographical square miles; 165,000 human lives were lost on that occasion. In 1878, during October, the Nile swallowed up forty-five villages and 800 people. The financial loss amounted to over 12,000,000 frances. The dreadful inundation of Szegdin, Hungary, in 1879 is fresh in the memory of all. The loss was 8,200 buildings and 1,900 lives. In the fall of the same year Spain was flooded and 1,700 souls were drowned. In 1881 the Chinese cities Haifung and Tallee were inundated and 3,000 of their inhabitants found death in the waters. The year 1882 was an extraordinary year for floods. There were great and disastrous ones in Spain, Italy, France, the Tyrol, Germany, and Hungary, causing a fearful loss in lives and property; it amounted in one locality in Germany alone to fully 3,200,000 marks, nearly $1,000,000.

The floods in our country in 1883 are still well remembered. It was Pennsylvania at that time, too, which suffered most. The same year witnessed another great flood in India, demanding many thousand victims. In the following year it was again our own country which suffered most from the destructive element. Each of the years since then had one or more disastrous floods here or there, but the most dire calamity of this kind in late years was the inundation caused by an overflow of the Yellow river in China, by which over 1,000,000 of people were drowned and 1,800,000 lost their shelter. A smaller inundation took place there in 1888, which year has charged against it a number of floods in several parts of the world.

But while floods are a common occurence with all their frightful destructiveness and frequently much more fearful in magnitude than the one we bewail at present, there is something about the Johnstown catastrophe which makes it peculiar–peculiarly horrible. It is the fact that human carelessness, or rather human recklessness, seems to be responsible for it.

RUINED THEIR TRADE.

CINCINNATI MEDIUMS FURIOUS.

Cincinnati has long been noted as one of the strongholds of spiritualism. Mediums have flourished and several became rich here. Their followers were among the best people of the city and their religion spread so fast that the orthodox people became alarmed.

Last fall a medium, J. W. Fletcher, held forth on Carlisle avenue. His manifestations were on the wonderful order and his seances attracted great crowds. One night a party of investigating gentlemen flashed lights on Fletcher and caught both the medium and his materialized spirits. Fletcher acknowledged the fraud.

Soon after the Evangelical alliance, made up of the ministers of all the Protestant churches of the city, arranged with Fletcher to expose the tricks of the mediums. Last Sunday night at Heuck's Opera House, to a great audience, he explained many tricks and declared that a combination of the mediums of the city existed, and produced letters to prove it.

He also detailed a plan concocted to fleece a well-known young attorney who had become a partial believer. There was much excitement, and Fletcher was hissed and called ugly names.

To-night a great audience of intelligent people filled Heuck's to witness a further expose. There were early signs of hostility, and when Fletcher appeared he proceeded amid considerable confusion. He prefaced his exposures by declaring that he had no ill-will toward any one connected with spiritualist societies, saying they were probably honest, but the mediums he denounced as frauds.

There were a few hisses, but Fletcher secured a committee, some of whom were spiritualists, and succeeded. He thoroughly exposed all forms of slate-writing, even getting correct answers to questions on slates bolted together on four sides. Finally as a challenge, he allowed a spectator to write a question, seal it in an envelope, while a second person hid it in a slate. A third person held the slate, while the click of a pencil was clearly heard. When opened by a fourth party a correct answer appeared on the slate.

The noise grew and reached a climax when Fletcher gave a fac-simile of a trumpet seance. The house was filled with hisses, cat-calls, whistlings, and all sorts of noises. Many ladies left and trouble seemed imminent. Fletcher held his ground and finished his act.

At its conclusion a member of the circle announced that he had been a spiritualist and particularly partial to trumpet seances, but henceforth he wanted nothing to do

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with the fraud. This called out cheers and hisses.

Fletcher next materialized three spirits, and one lady declared she recognized the spirit of a child, who called her by name. Later, the fraud was exposed, and the lady announced her disgust with the whole business. There was a stir in the audience, and a man arose and announced that he would run Fletcher out of town.

Then Fletcher came down in the audience and declared his intention of staying right here, and challenged any medium in the world to do anything by spirit aid that he could not do by trickery.

It is admitted that spiritualism has received a heavy blow.

DON'T WORRY.

Worry wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and thd sun by day, turning the mill wheels and machinery, feeding the life upon its banks; but worry eats out and overflows the banks, and carries with it devastation and death. Don't worry. Worry is the child of unbelief; it is the child of distrust; no man can trust God fully, and worry at the same time. You might as well try to mix oil and water in the same dish, as to mix belief and worry in the same life with Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the sceptre of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train. I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake, I insult the clerk; and every time we are restless we insult our God.

It is because we can not trust our God that we worry. If I am persuaded that he is able to keep that which I have entrusted to him against that day, can not I trust him for my daily bread? If I can lie down in the sleep of death, believing in the power of God unto the resurrection and the life, can not I trust him with the burdens and toils of my daily life? Surely it is because we doubt God that we worry and fret: and so it comes oftentimes in life, that God, who is loving, tender and gentle, takes the thing that worries us out of our lives. Your child sits with you at the open car window; a piece of cinder flies into the child's eye; nature at once floods it with a sea of salt tears. You lift the lid and pluck out the cinder as soon as you can; it is worrying the child's whole nervous system. My brother if there be aught in your life that is wearing out your strength and dimming your vision, be still while God takes it out.—*Selection.*

ONE THEORY OF PNEUMONIA

A German-American physician of New York holds that pneumonia is a house disease. He says: In the warm air of the house the system is made sensitive to the cold, but the cold is only the producing cause. It prepares the coddled lungs for the pneumonia poison, which has its real origin in damp and dirty rooms or cellars. What is the cure? Well, the steps to cure have unhappily advanced but little. But the relief and the prevention are, no medicine and plenty of fresh air.

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

The above conference convened at Galien, Michigan, June 8th and 9th, H. Rathbun president, D. H. Proper clerk, pro. tem., assisted by W. J. Smith. L. Scott chorister, Sr. Flora L. Scott organist. Galien 106, Marcellus 15, Clear Lake 69, Hartford 16, Maumee 21, Knox 16, Coldwater 86, Dimondale 15, Lansing 16; total so far as has been reported, 360. Reports: G. A. Blakeslee, H. Rathbun, (baptized 4), C. Scott, (baptized 4), W. J. Smith, (baptized 4), L. Scott, (baptized 9). Elders Alcott, Horton, Prettyman, Thurston and Most also reported; priests, J. Erter, G. McClintock, J. Keifer; teacher, Wm. Lockerby. The ordination to the office of priest of Bro Lewis M. Smith was deferred till next conference. Resolved, that this conference sustain all the spiritual authorities in righteousness, by our faith, prayers and means. Resolved that Bro. H. Rathbun be sustained as president and D. B. Teeters as secretary and Wm. Lockerby as Bishop's Agent of the district. Moved that when we adjourn we do so to meet at Coldwater, Michigan, subject to call of district president. Evening session, preaching by L. Scott. Sunday morning sermon by W. J. Smith. Met at 2: 30 p. m. for sacrament and social service in charge of Brn. Blakeslee, Prettyman and Alcott. Confirmation of one and blessing of three children. A season of refreshing was enjoyed by the large audience of Saints that attended. Some of what Paul calls "the best gifts" were manifested, peace, love and tranquility characterized the session. The evening discourse was by C. Scott. At the close of the service resolutions were offered as follows: That any branch desiring a two-days' meeting shall confer with the district president; he to make such arrangements as thought wise. Adjourned. An excellent conference!

MASSACHUSETTS.

Quarterly conference convened at 2319 Washington St., Boston, May 11th. M. H. Bond was chosen chairman, A. H. Parsons, assistant, G. H. Gates, clerk, T. M. Whiting, assistant, Sr. J. Glover, organist; Bro. R. Bullard, chorister; Brn. T. Boyd and G. Robley, ushers. Moved that the chair appoint a committee on branch reports. B. Pierce, J. Woodward and G. H. Gates were so appointed; R. Bullard, U. W. Greene and J. Woodward were chosen as an auditing committee; M. H. Bond and T. Whiting, committee for advertising. Minutes of last conference read and approved. Elders present reporting:—T. Whiting, N. Nickerson, J. Woodward, A. W. Hoxie, J. B. Pierce, C. E. Brown reported by proxy. By letter:—G. S. Yerrington, W. Bearse, R. Farnsworth. Brethren A. H. Parsons and H. H. Robinson, present, reported concerning their labors in Nova Scotia. U. W. Greene gave account of the work in Maine. Present and reporting teachers:—R. Bullard, S. Smith, C. S. Monroe. Deacons: A. B. Pierce, M. Gondolf and T. Boyd. Pres. M. H. Bond reported, also offering some suggestions for furtherance of the work. Communications was read from the president of the mission. Wm. H. Kelley offering suggestions and directing the labors of the ministry. M. H. Bond reported action on matters of demanding licences left with him at last conference. Additional reports:—T. H. Moore, F. Steffe, A. W. Glover; teacher, G. Robley. District treasurer and Bishop's Agent's report read and by proxy received and referred to auditing committee. Branch reports:— Received from Brocton, Fall River, New Bedford, Providence, Boston, Little Compton, Dennisport, North Plymouth and Cranston. Committee on Sunday School Union reported no definite action in regard its appointment. Report received and committee discharged. Moved that the district clerk be authorized to notify each Sunday School in the district to appoint delegates to meet at Providence R. I., Saturday, July 27th, to form a Sunday School Union. Amended that each school arrange for defraying the expenses of its delegates. Carried as amended. Sunday morning was devoted to prayer, and the Saints present were visited by God's favor in an outpouring of his Spirt such as many present had never witnessed, while strangers were moved to avow the presence of God. In the afternoon A. H. Parsons addressed the conference, and in the evening H. H. Robinson, both being blessed to the edification of those attending. Elder E. N. Webster reported by proxy. Committee on branch reports finding such correct; and committe reported finding the accounts correct. Priest A. W. Glover requested the renewal of his license which was granted. Teacher Geo. Robley was also on request granted a renewal of his license. Voted to sustain the general church authorities; to sustain W. H Kelley as president of Eastern Mission; M. H. Bond as president of district, G. H. Gates, clerk, John Smith as Bishop's Agent. Whereupon Bro. Smith exhorted the Saints to remember to support him, not in word only, but in deed, by keeping the law which unto us is a law of spiritual life. The Boston Saints and friends were tendered a vote of thanks for hospitality and kindness. Bro A. N. Glover requested to be allotted a mission in Plainville and Attleborough. Voted that he, together with all local officers labor under direction of the district president. Conference adjourned to meet at Providence, Rhode Island, the third Saturday [21st] in September. After adjournment of business, the Saitns assembled for a parting season of prayer and praise, and upward of three hours was spent in that unwearying service which only Saints can fully understand or appreciate, many expressing their gratitude to God for the blessing of his Spirit. There was an unusually full attendance of Saints, and all were blessed and strengthened in faith. The business sessions were marked by unanimity of Spirit and singleness of purpose for the good of the work and the glory of God.

NAUVOO AND STRING PRAIRIE.

Conference met at Montrose, Iowa, June 1st, J. McKiernan president, G. P. Lambert clerk. Branch reports: Keokuk and Rock Creek showed no change, Montrose 3 baptized. Elders reports: J. McKiernan reported as delegate to general conference and president of the district; W. T. Lambert baptized 1; J. H. Lambert; D. D. Babcock; T. Revel; B. F. Durfee. Also Priest A. A. Hall. J. H. Lambert Bishop,s agent, reported: Balance last report $4.75; received since $60.17; balance due church June 1st, $4 92. Audited and found correct. G. P. Lambert was elected clerk of the district for three months. The election of district president was deferred for three months. A hearty vote of thanks was extended to president, clerk and Bishop's agent. Preaching by W. T. Lambert, J. H. Lambert and J. McKiernan. Social meeting Sunday in charge of the president. Sacramental meeting at 2: 30 p. m. in charge of T. Revel. Adjourned to meet at Rock Creek, Illinois, September 7th, at 10: 30 a. m.

EASTERN IOWA.

Conference of the Eastern Iowa district convened at Amber, Jones county, Iowa, June 1st, elder J. S. Roth in the chair, John Heide clerk *pro tem.* Branches reported: Jackson 15; Apostolic 46, one expelled, one dropped; Fulton 29; Butternut Grove 31; Davenport and Buffalo not reported. Elders reported: J. Ruby, by letter, baptized one, C. C. Reynolds, W. Turner, J. S. Roth. Priests James Bradley and James Johnson reported. John Heide, Bishop's agent's report: On hand last report $11.00, received since $28.50, total on hand $39 50. It was resolved to hold the next conference at Fulton, Iowa. Elder J. S. Roth was sustained as president of the district, J. W. Sutton was sustained as clerk and Elder Tur-

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ner as Bishop's agent. Preaching on Friday evening by John Heide and J. S. Roth; on Saturday evening by J. S. Roth; Sunday morning by W. Turner; at 8 p. m. by W. T. Maitland. Saints meeting Sunday in charge of John Heide and J. R. Johnson. A vote of thanks was tendered to the resident Saints for their kindness during conference. Adjourned to meet at Fulton, Iowa, at call of president.

Miscellaneous.

BLESSED.

ANDERSON.—At Nebraska City, Nebraska, December 7th, 1888, adopted by Mr. Neils and Mary C. Andersen. Blessed June 10th, 1889, by Elders Robt. M. Elvin, J. W. Waldsmith and Lloyd W. Wells, and named Susanna Christina.

DIED.

HANSEN.—At his home, in Galland's Grove, Shelby county, Iowa, Elder Ingvert Hansen departed this life June 7th, 1889, aged 52 years, 11 months and 13 days. Bro. Hansen united with the church in Denmark, in his youth, at the sacrifice of parents and home, and became an active minister of the gospel, traveling and preaching the glad news without purse or scrip. He came to America and crossed the plains to Utah, expecting to find there a pure and holy people, but he was disappointed and turned away from the evils he heard taught and saw practiced in the name of religion, feeling sure that neither Jesus Christ, nor the angel of God by which the gospel was restored in these latter days, ever taught such abominations. He united with the Reorganization in Utah, under the preaching and administration of her first missionaries to that place, E. C. Briggs and Alexander McCord. He soon left Utah and located his home with the Saints at Galland's Grove, Iowa, where he has since resided, and doing some local labor as a minister of the gospel. His last illness, which was of about two year's duration, he bore with patience and Christian fortitude, never seeming to doubt the goodness of God or his power and willingness to save. He fell asleep in Jesus with a bright hope of a glorius resurrection at the appearing of the Lord Jesus Christ. Bro. Hansen leaves a wife and five sons and five daughters, besides many relatives and friends to mourn their loss. Funeral services were held in the Saints' chapel, at Galland's Grove, conducted by Elders C. E. Butterworth, A. Jackson and John Pett.

O, father, how we miss thee,
And the counsels that you gave,
Which kept our feet in childhood
In the straight and narrow way.
Thou art gone to dwell in heaven
With the loved ones gone before;
Yet we hope in Christ to meet thee,
When our earthly life is o'er.

MEFFORD.—Elizabeth Mefford was born September 27th, 1815, at Mullenburgh, Kentucky. She was baptized July 14th, 1862, in Boyer Township, Harrison county, Iowa, by Elder John A. McIntosh, confirmed by Elder W. W. Blair. She died February 24th, 1889, with confidence in her Redeemer unshaken, and full of hope in a glorious resurrection. Funeral sermon by C. Derry, at Twelve Mile Grove, Harrison county, Iowa.

A noble mother and a faithful wife,
A neighbor true to the end of her life.
Her hand was open to the child of need,—
The color unheeded, unquestioned his creed.
The household of faith found a sister dear,
Ready to help them in sorrow and care.
Do you ask if she was a child of God?
Her life was the proof of her royal blood.

DUNGAN.—Near Six Mile Grove, Harrison county, Iowa, June 9th, 1889, with measles, Florence, daughter of Mr. and Mrs. Samuel and Rhoda Dungan, aged 10 years, 3 months and 7 days. Funeral discourse by Elder Joseph Seddon, to a large concourse of friends, after which the remains were laid to rest in the cemetery in father Ellison's field, to await the resurrection.

RILEY.—At Breed's Station, near Canton, Fulton county, Illinois, June 7, 1889, sister Elizabeth Riley, wife of Bro. William Riley. She was born near Bolton, England, February 27th, 1841, and at death was aged 48 years, 3 months, and 4 days. She was the mother of nine children, five of whom survive her to mourn her loss—two sons and three daughters. She was a good wife and mother and a kind neighbor. She came to this country in 1867 and obeyed the truth the same year, and has been a good member ever since. A very large concourse attended funeral. Discourse by L. L. Jones.

MERICK.—At the home of her parents, Paradise Township, Crawford county, Iowa, of whooping-cough, Mary Sophronia, infant daughter of Bro. and Sr. Lyman and Melissa S. Merick. Born September 6th, 1888; died May 28th, 1889. Funeral services by Elders John Pett and W. W. Whiting. Sympathizing neighbors and Saints were present.

HELSEL.—Near Six Mile Grove, Harrison county, Iowa, May 24th, 1889, Pearly V., daughter of Mr. and Mrs. J. C. and Armintha J. Helsel, aged 6 months and 25 days. Funeral discourse preached by Elder J. Seddon.

HAILEY.—At rest, near Avenue City, Andrew county, Missouri, June 4th, 1889, of spinal effections and other complications incident to infancy, John Harvey, infant son of Bro. and Sr. Arthur Hailey, born March 22d, 1888. He was a lovable child. He suffered intensely until relieved by the prayer of faith and the laying on of hands—pleading with the Father to spare it unto us if it were possible; but if appointed unto death, that while it remained it might be free from pain and depart in peace. The Lord answered the latter part of our praver and it passed away as gently as a summer zephyr. The funeral service was well attended by friends and neighbors, and was conducted by Elder John D. Bennett.

He has gone, just before, to that rest
Prepared for the just and the pure,
And with pilgrims from earth richly blessed,
Grief and pain no more to endure.
In that home, oh! the comforting thought!
Our Harvey we'll meet bye and bye,
On that shore where the breezes are fraught,
With joys that can not ever die.

BURLINGTON ROUTE.

G. A. R. EXCURSION.—ONE FARE FOR THE ROUND TRIP.

From August 21st to August 28th, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. Eustis, General Pass. and Ticket Agent, Chicago.

VACCINATION

In Paris, where the law requiring vaccination is feebly enforced, the mortality from smallpox ranges from 136 to 10.1 to the 100,000 inhabitants, while in the principal German cities, where the vaccination laws are rigidly enforced, the death rate is but 1.44 to the 100,000 inhabitants. London, under compulsory vaccination, has a death rate from smallpox of but 0 6 to the 100,000 inhabitants. On the other hand, according to The Scientific American, which is authority for the above, in the canton of Zurich, in Switzerland, since the compulsory vaccination law was repealed in 1883, the death rate from smallpox has risen steadily from 8 to 85 the 100,000 inhabitants.

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M. Walker, Editor and Publisher.

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist, Ad-Roleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 29, 1889.

THE REVELATION OF APRIL 11TH, 1887.

WE have been questioned by letter and personally as to whether the revelation of April 11th, 1887, forbids defending or advocating keeping Sunday—the Lord's day—as the rest-day of the church; also as to whether the revelation implies that Sunday may yet be found not to be the proper rest-day for the Saints.

To this we reply that the revelation does not forbid either defending or advocating that day, for it expressly commands its faithful observance in paragraphs 5 and 7, calling "the first day of the week" . . . "the Lord's day." And this being a commandment to the Saints, it is to be both taught and defended when needful and seasonable. The idea that the church has commandments which are neither to be advocated or defended in due season is not to be endorsed, and especially those which relate to the observance of the Lord's appointed rest-day.

Paragraph 7 reaffirms the commandment of August 7th, 1831, saying,—"The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest, as a day of worship, as given in the covenants and commandments."

Furthermore, the revelation does not teach nor imply that at some future time it may be found that Sunday is not the proper rest-day for the church, but it means that those who hold views opposed to first-day keeping should not resist or contend or strive over the matter, but await further revelation to explain, or refer the matter to "the quorums of the church" when they "are assmbled to decide concerning the law in the church articles and commandments," as is provided for in respect to all matters about which there may be doubts in the minds of the Saints.

The Lord has wisely and lovingly provided in his revealed system and its methods of church government, that those who honestly differ in their views from others as to the law and doctrine of the church, the interpretation and application of them, may have opportunity to hear and be heard in the provided councils and assemblies of the church, so that division and contention be avoided, that unity and edification be attained, that error and evil be exposed and shunned, that the evil of displaying or forcing "private interpretation" and irregular and unauthorized opinions upon the people be prevented, and that Saints may have the full light of the entire church upon points in question, also that the revelations of God be had when and where there is found to be an insufficiency already written. Christ never sends his servants to preach their personal opinions nor display their "private interpretation" of the word of God.

Paul and Barnabas "had no small dissension with" . . . "certain men" who held that gospel converts should be circumcised and "keep the law of Moses," and they, no doubt, had very decided opinions in regard to this, yet they, with those who held differently, wisely referred the matter to an assembly of "apostles and elders," at Jerusalem, that the question might be fully and freely discussed, and be settled in an orderly, impartial, unprejudiced and regular way, by the church, through its duly appointed and chosen officers; after which "the apostles and elders, with the whole church," sent their united decision abroad, authoritatively, to the Saints everywhere for a rule of faith and practice. This usage is the same as that provided and adopted in the times of the "choice seer," and that to which those who oppose first-day keeping are manifestly referred in the revelation of April 11th, 1887. The revelation commands Sunday observances and refers opposers to the assembled "quorums of the church" as the place for their questionings.

TESTIMONY OF BRO. WILLIAM JORDAN.

THE late Elder William Jordan, a man of superior mental powers and memory, also of excellent repute, whose residence for the last forty years and more was in western Iowa, mostly in Harrison and Crawford counties, has left on record the following testimony concerning the teachings of Joseph Smith the Seer, with whom he was well acquainted up to within a few days of his assassination at Carthage, Illinois, June 27th, 1844. He says:

"And now as to his teachings in regard to polygamy. I was personally acquainted with him,—was really intimate with him. I was his interpreter to the Indians, and he was at my house on Sunday of the week he was killed. I never heard him teach anything of the kind; but his counsel was always to keep the commandments of the Lord. In April of that year, 1844, I heard Brother Hyrum Smith, at a special meeting of the Elders, after the close of the conference, and in the presence of several thousand people, say that 'Spiritual Wifery was gotten up by John C. Bennett,' and that 'it is a stench in the nostrils of society.' He pronounced a curse upon it in the name of Jesus Christ and the Holy Priesthood, and called on all 'the Elders of Israel' to say amen to the curse. There are a number of men living who can testify to this occurrence."

This, added to his testimony as found in *Autumn Leaves* for July, proves of value in making up a correct estimate of the Seer's teachings just prior to his death, and also as to the teachings of his brother Hyrum.

EXTRACTS FROM LETTERS.

Bro. Silas J. Madden of Neel, Dundy county, Nebraska, wrote June 10th, as follows:

"The work is steadily gaining favor in the eyes of the people. Although poor in this world's goods, we are rich in the knowledge of the work of God."

RECENTLY we made a ten days' trip to Wheeler's Grove and Henderson, aided in dedicating the Saints' new chapel at the former place, held seven services there in connection with elders E. C. Briggs, Henry Kemp and H. N. Hansen, having large and most attentive congregations. There will be a reunion at the Grove, commencing August 31st and holding over two Sundays. The grounds for it are good, and the surroundings excellent. A large and most interesting meeting is looked for. Due announcement for it will be made in the HERALD by the committee in charge. All should attend who can, and seek faithfully to aid it on to success.

On Friday, the 7th inst., Bro. Henry Kemp and the writer began a series of evening meetings near Henderson, Mills county, and had full congregations. On Saturday district conference convened and passed off pleasantly, though few from abroad attended owing to heavy and much needed rains. On Sunday we held four services; the Lord blessed the efforts made, and the packed, overflowing congregations paid the best of attention, many for the first time hearing the doctrine of Christ as taught by the Saints. Two heads of families were baptized, others

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expressed a determination to be at a future time; Brn. Amazon and Thomas W. Hougas were ordained priests, and altogether the season was a happy and prosperous one.

DUTIES OF OFFICERS.

THE TEACHER.

IN our issue for April 12th we republished an editorial from the pen of President Joseph Smith, written in 1871, on the duties of the "Deacon," and promised that others on the respective duties of Teachers, Priests and Elders would also appear. Other matter has crowded them out, but we again make the attempt. The duties of the "Teacher" are set forth in this issue; the others will follow as opportunity permits.

TEACHERS are numerous throughout the world. In the churches they specially abound. What may be taught, depends upon the peculiar province and calling of the teacher. There are teachere of philosophy, simple and profound; teachers of medicine—medicine for ills, mental, moral and physical; teachers of law, natural, human and divine; teachers of art, and teachers of science. Any man who teaches may be called a teacher; but it is not every man who teaches that holds the office of a teacher.

The teacher, as a church officer, being especially an outgrowth, or a necessary sequence of the introduction of the gospel in the last days, it will be very natural to expect that the church articles of organization should contain something by which the duties pertaining to that office are defined.

"Now there were in the church certain prophets and teachers."—Acts 13: 1.

"And God hath set some in the church, . . . thirdly teachers." "Are all teachers?"—1 Cor. 12: 28, 29.

"And he gave some apostles; . . . and some pastors and teachers.'—Eph. 4: 11.

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people."—Book of Mormon, 2 Nephi, chapter 4, par. 5, third European Edition.

"And it came to pass that King Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church." . . . "Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their *teachers*."—Book of Mormon, Book of Mosiah, chapter 11, par. 12.

"And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel."—Doctrine and Covenants, sec. 16, par 5.

It is not proper to suppose that any office instituted of God for the establishment, or the government of his church, was intended to be a sinecure—an office existing in name only,—the man holding it an honorary appendage to the church body politic. If there be such an office, it certainly does not come within the province of an incumbent of the teacher's place.

His duties differing from the duties of a deacon, and still so closely allied to them that he may require the deacon as an assistant. The teacher is made the constable of the church, the arm of public service, to secure by personal supervision of the Saints the performance of their public duties.

We quote from sec. 17, par. 11; and as this quotation will be frequently referred to, both in this article and others that may follow in this series, and may possibly be used by those who take exception to the positions taken by us, we shall quote it entire.

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of *the* elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come to Christ."

It is not difficult to draw a conclusion as to what the general duty of a teacher is; but so much is left unwritten that there are not many who feel themselves fully or even fairly competent to define what are the duties, or give a list of those duties specifically the prerogative, or right, or privilege of that particular church officer.

It is the duty of a teacher "*to watch over the church always.*"

This watching over the church is one of the special prerogatives of this officer; but the manner of his watching is not clearly indicated.

We are of the opinion that this clause, fairly construed, means this: He is to know personally every member of the church unto which he is made a standing minister. He is to become acquainted with their general walk and conversation; to know whether they are careless, indifferent, ignorant or wilful in not attending the meetings of the church, if they neglect to attend. He is to be a pacificator between brethren and sisters who have become estranged by offences, or otherwise, and who are unreconciled. He is to be the medium through whom wise counsels may prevail, when members grow angry and say harsh things of each other publicly. He is to allay fears, dispel doubts, encourage, cheer and comfort any whom he finds drooping and doubtful in spirit. He is to arrest the course of the liar by careful reproof, and a teaching of the excellencies of truth; to stop by instant rebuke the tongue of the backbiter and the slanderer; to refuse to listen, except as a mediator, to any scandalous charge against any one, and not then, except the person complaining has attempted reconciliation and been refused a hearing by the aggrieving member. He is to protect and defend the character of all who are absent when they are assailed in his presence.

The teacher is to see that "the *church meet together often*," and also, that "all the members do their duty."

By this clause the teacher is made the active, vigilant, assembling officer; the one through whom official notice of meetings is circulated; the one to whom especially belongs the outside duty of gathering the flock, and through whose instrumentality the warning voice of the council is heard by refractory members. He is made the officer to serve "citations to trial" and "summons to attend as witnesses." He should attend the sittings of the councils to serve as a messenger to execute the will of the council away from the assembly room. He should, if possible, attend the sitting of the elders' conferences to prepare himself for all his duties.

The teacher is to "*take the lead of meetings in the absence of the elder or priest.*"

This clause has been one of those which has given occasion for misapprehension, and discussion.

The fact that the teacher is given authority by this declaration to take the lead of meetings; the fact that par. 22, sec. 83, Doc. & Cov., provides that teachers should be appointed to watch over the church, to be "standing ministers to the church;" the fact that King Mosiah granted Alma authority to "establish churches," and to "ordain" teachers over them; the fact that Nephi did "consecrate" "teachers over the land" of the people; the fact that God "gave teachers" to the church; the fact that God hath "set" teachers in the church, and the fact that there were "teachers" in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up.

By par. 25, sec. 17, the teacher's duty includes carrying the reports of names and other items from the churches to the Elder's Conferences.

By par. 9, sec. 39, teachers are to "labor" with their hands.

By par. 5, sec. 42, teachers are to "teach," "observe the covenants and church articles to do them," and are to be directed in their teachings by the "Spirit" given unto them by the "prayer of faith."

Par. 5, sec. 83, declares the necessity of teachers.

Par. 37, sec. 85, provides for the appointment of a "teacher" in what we believe to be a school of the prophets; but this teacher is not the official teacher of the church, for in par. 43 he is called "president or teacher."

In par. 31, sec. 105, there is provision made for a president, or presiding officer "over those who are of the office of teacher;" and par. 39, of same sec. specifies how many teachers may be presided over by a presiding teacher; this number is twenty-four. He may therefore preside over twenty-four of the same grade of

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office as himself, in council, in directing, controlling, guiding, and assisting them in their deliberations.

From what we have now written on this subject, after as careful research of the law as we have been able to make, we are prepared to assert the foregoing as the duties of the teacher. We are further prepared to say that we think the duties of the office of teacher have been much neglected; and that men have been ordained elders who had more capacity for, and would have made able and wise teachers. Men who have not been able to be actively engaged as field laborers, and who would have been very efficient as teachers in caring for the flock, have refused to act as teachers, under the mistaken notion that their priesthood would suffer indignity by so doing, that it was hardly commensurate with the calling of an elder to perform the necessary duties of a teacher.

We are still further of the opinion that there are good men who hold the office of teacher who have been hindered from performing the duties of their office, because of the unwise and uncalled for opposition of elders, who, over jealous of the dignity with which they were invested as holding the superior priesthood, have unduly repulsed them as teachers, and denied them the privilege of magnifying their calling.

Whatever act may be necessary to be done, whatever duties wisdom and the Spirit point out as adapted to enhancing the good of the cause, not specially assigned to other officers, or not forbidden to the teacher, may be done by him, and are within the role of his duties.

"Let every man learn his duty," has long been and is a trite saying in the church. We now urge the adoption of one equally as excellent and as true, Let every man do his duty.

EDITORIAL ITEMS.

THE elders living in and near Lamoni are busy Sundays preaching the word of life "in the regions round about," and they report having large and attentive congregations, with growing interest, at all points. A goodly number have been added to the church in this district during the past year, and prospects for future additions are excellent. Some of the hindrances and obstacles in the way of progress in the past few years are passing away, or steadily diminishing, and the outlook is most promising.

Bro. John Barnes writes us from Excelsior, Iowa, affirming his faith in and knowledge of the latter day work. He is confident the elders can find fair opportunities to preach the word in that place and vicinity.

Mr. and Mrs. Sidney and Josephine Gray of Farnsworth, Sanborn county, Dakota, wrote, June 11th, asking when an elder will preach in McCook or Minor counties, Dakota. They are are anxious to hear the gospel preached, and desire to obey it. They "live on the line of Sanborn and Beadle counties, twenty miles south-east from Huron and twelve miles due south of Cavour." They would also welcome an elder at their home. They have created an interest among their neighbors in behalf of the faith. They wish to learn who the Saints are at Salem, McCook county, and when they will hold preaching services again. Will those in charge of Dakota please give them the desired information?

Bro. G. W. Payne of Manassa, Colorado, writes in a thankful spirit, expressing his satisfaction with the truth and light found in the Reorganization. They have a small branch, a Sunday School, and some are investigating.

The issue of The Saints' Harmony has been delayed on account of our failure to receive a shipment of paper from Chicago. Be patient and the book will appear just as soon as possible.

A member formerly from Stuart, Nebraska, writes from Ellensburg, Kittitass county, Washington Territory, and asks that an elder may call and preach there, as there are a few members in that place. It is believed a branch could be organized soon.

Sr. Susannah Burguoine of St. Joseph, Missouri, accompanied by Bro. L. Niedorp, brought the remains of her husband here Tuesday, the 18th inst., and buried them in Rose Hill Cemetery. Kind friends in St. Joseph and Lamoni aided generously in assisting Sr. Burguoine in the sadly affectionate duty of burying her dead. An obituary will appear in the HERALD ere long.

Bro. James Whitehead of Alton, Illinois, at one time the private secretary of the Seer Joseph Smith, called at this office the 19th instant, and is now staying with the Saints here for a season. He is hearty and happy spirited, full of faith and zeal in the Lord's marvelous work, and is never more joyful and animated than when recounting his experiences and associations with the "choice seer," whose memory seems most precious to him. His opportunities for knowing the personal conduct and private character of the seer during the last years of his life were equal, probably, to those of any others; and his confidence in his calling and ministerial work is without question.

The "Blue Grass League of Southwestern Iowa," by its secretary, has placed on our desk its pamphlet published at Creston, Iowa, the 1st instant. It contains about forty pages, including a neat map of Iowa and territory adjacent, and gives a detailed statement of the superior claims of "The Blue Grass Region of Southwestern Iowa," as a grass, stock, grain, fruit and dairying country, setting forth its natural advantages in respect to fuel, good water, stone, health, proximity to rapidly developing cities and good markets. To those seeking homes in the west it is very valuable, and to all interested it is most encouraging.

ADDRESSES.

John T. Davis. 42 Lakefield Road, Llanelly, Carmarthenshire, Wales, Great Britain.
E. C. Brand, No. 712, Q st., Atchison, Kansas.
E. C. Briggs, Shenandoah, Iowa.
C. R. Duncan, Box 70, Blue Rapids, Marshall Co., Kan.
J. H. Lake, Kirtland, Lake co., Ohio.
Willard J. Smith, Box 153, Buchanan, Mich.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Shine, light of God! make broad thy scope
To all who sin and suffer; more
And better than we dare to hope
With heaven's compassion make our longings poor!"

ETHICAL PRINCIPLES IN FAMILY GOVERNMENT.

BY REV. FRANK H. PALMER.

It is said that all successful inventions are copies of nature's processes, or imitations of what has been done on a larger scale by the Author of nature. The idea of the steam engine was in operation everywhere, and had been throughout the ages, at the time when Watt seized upon it for the particular service of man. Heating houses by the circulation of hot water is simply a reproduction of the plan whereby the continents are warmed by such ocean currents as the Gulf Stream. All the contrivances by which light is manipulated, and objects, near or remote, magnified or brought into focus, are but so many imitations of the processes which are unceasingly carried on in the wonderful mechanism of the human eye.

It is equally true that correct principles in the sphere of intellect, or of morals, will be discovered by observing God's methods. Would we know how to govern our children? God is our Father, and is all-wise. Study His ways of dealing with His children, Grasp the great principles of His government, and the best results will follow their application in the narrower sphere of family life. It will form character in the child, and teach him that life is arranged upon a plan, and has a purpose. It will relieve many a parent's requirements of his children from the charge or suspicion of arbitrariness.

From his earliest infancy the child should be dealt with as a rational and responsible being. There is that in him which will respond to such treatment, or on the other hand, which will respond to such treatment, or on the other hand, which will resent arbitrary dealings. Take, for illustration, the matter of punishment inflicted for wrong doing. It is a sad fact that a large number of parents punish their children in a way which destroys the whole moral effect of the proceeding, and often leaves indelibly injurious results. Now the ethical principle to be applied in punishment is that the penalty of the wrong doing should be the natural outcome of the deed itself, and the child should be made to understand that this is so. God has written certain laws upon nature. If they are violated, certain painful results follow. This is his method of punishing the transgressors. Thus He teaches men the nature of things, and illustrates the value and necessity of obedience. If we thrust our hand into the fire, it is burned. If we deprive ourselves of food, we are hungry. If we over-eat, our digestion is disturbed, and our comfort and health are interfered with. These are the natural results of our wrong acts. By observing them we are educated and trained to the perception of the order and moral significance of nature. Were it otherwise, we should be wofully confused and misled.

Now the principle may be almost always perceived and applied in the punishment of our chil-

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dren. For example, my little boy, three years old, behaves himself very rudely in the parlor on a given occasion when we have company. He must be punished. What shall be his punishment? Practically many parents would answer the question by an application of the slipper; others would coax him to be good with a stick of candy: others would deprive him of his supper, or give him only bread and water in place of the good things anticipated on "company night." I "speak that I do know, and testify that I have seen." Such are the meaningless punishments inflicted to their hurt, in a majority of cases, on the rebellious and ill behaved little free agents in our homes. But what does our principle require? Why, it demands that I take my rude little three-year-old, calmly but firmly, out of the room, and explain to him, in a few words, that the penalty of ungentlemanliness is simply separation from the society of ladies and gentleman. As he has shown himself rude and unmannerly, he must not expected to stay with papa and mamma and the rest, for they are gentleman and ladies. He will have to stay by himself now, until he has thoroughly learned to behave as he knows he should.

Does some one say that this is a very slight punishment? Oh, no! it is exactly the reverse. The sensitive mind and heart of the child feel it instantly as a real punishment, and the little boy has learned a lesson that will have its effect upon his character throughout his whole life. Does some one else say that the result will be a series of kicks and howls that will break up the party and disgrace the house? Well, better so than to mislead and confuse the forming mind of the little boy by dealing with him on arbitrary and false principles. But, after an experience or two, he will learn the fruitlessness of such demonstrations, if you are inexorable. And inexorableness is another ethical principle which must be embodied in family government, or moral confusion will reign supreme. A weak yielding to cries, or entreaties, or exhibitions of temper, merely to avoid "a scene" before company, has been the beginning of the complete moral ruin of many a child. Nature's penalties are first reasonable, and then inexorable. Ours must be the same.

Another illustration may be found in the common incident of a child's refusing to eat his good, wholesome oatmeal, or bread and butter, at a given meal, because he has been denied some other article of food which is on the table for the older people. Why should we box his ears, or send him into a dark room, or take away his playthings, for such an offense? Let the mother quietly remove the oatmeal or bread and butter, leaving him only milk for that meal, explaining to him that a refusal to eat what is set before him will always mean that he must go hungry until the next meal. It will not take a bright child long to learn the part of wisdom and of right under such reasonable training as that.

The same principle can be applied in relation to things dangerous, such as stairs, scissors needles, and fires. A wise mother of my acquaintance has never forcibly restrained her children from falling, by gates at the head of the stairway; or from cutting and pricking themselves, by keeping the work-basket, with its contents, out of reach; or from burning, by screens and fenders around the fire. Her little children play safely, and without concern on her part, in the hall and the sewing-room, or by the open fireplace in papa's study. Her confidence in them is never abused. How has it been accomplished? They have been carefully taught what would be the natural result of playing with dangerous things. Their first experience of needles and scissors was a gentle prick inflicted by the mother's hand, just hard enough to make them understand, and accompanied by an explanation given in vivid language easily comprehended by the infantile mind. The danger of falling down sairs was illustrated by an object lesson in tumbling from the lower step, accompanied by an explanation as before. A contact of the hand with the stove, when the fire had just been kindled and was not hot enough really to burn the fingers, furnished the experimental knowledge of the laws of heat. Again, a cheap ornament, broken in the handling, with a careful explanation that its beauty is gone forever, and that it must now be thrown away, affords an impressive illustration of the consequences of meddling with the pretty things on bracket or table. The result is a remarkably well-behaved and easily managed set of children, agreeable at home and a wonder to many relatives when they go away on a visit.

It is not always easy to see at once just what is the right punishment in a given case. Of course common sense must be employed in the applicatio of the principle. But ordinarily it is not hard to apply it; and that it is labor that pays, and effort directed along the right line, is proved by a number of shining examples known to the writer, where the entire family government has been conducted upon this plan.—*Sel.*

Would it not be well for fathers and mothers who may be in doubt as to the correctness of the principles upon which their family government is based, to try this methot? At least it is a very reasonable one, and if it should not prove to be all they hoped for, it yet has this one feature in its favor, which most strongly commends it. The model is perfect.—ED.

PRAYER UNION.

MEMORY TEXTS FOR JULY.

1st Thursday: 1 Cor. 9: 13, 14.
2d Thursday: Eph. 6: 13–18.
3d Thursday: John 4: 37, 38.
4th Thursday: Zec. 2: 10–13.

Bear in mind that the Inspired Translation is used in our selections. I trust the Union will excuse delay for this month.

ELEANOR.

SPECIAL REQUESTS FOR PRAYER.

Sr. M. A. Christy requests your prayers, that her husband may be led to obey the gospel.

*. An aged sister in an eastern branch of the church desires your prayers, that God will soften the hearts of her own family, who now embitter her life by their opposition to the faith.

Note:—It has by some been deemed womanlike and shame-faced to withhold the names when asking for your prayers; but we beg that none of you will feel in this way. It is better to give the name, when possible, but when the giving of the name will only add to the persecution and perplexity of the one sending it, then in our opinion it is better that the name be withheld. Many circumstances may concur to render those who *most* need your prayers, unwilling to make their names public. Do not be weary in well doing, for God will hear and answer your prayers. You hold in your hands a mighty lever for good, and the angels are keeping watch and ward over you, and if you faint not by the way, the results will astonish the world; yes, even the church, by and by.

Bro. and Sr. Coop, of Downs, Kansas, request your prayers in behalf of their son David, who is very sick.

HOME COLUMN MISSIONARY FUND.

Sr. Ella C. Westland, Denver, Colo.	$ 25
Sr. Margaret Hirst, Keokuk, Iowa	1 00
Sr. Mary White, Lima, Mo.	50
Bro. J. S Lawton, Independence, Mo.	1 50
Sr. Elma J. Fay, Quincy, Mich.	45
A. Sister, M. R., Lamoni Iowa	25
Sr. Emily R. Daley Grizzly Fats, Cal.	1 00
Sr. Nellie Niedorp, St. Joseph, Mo.	1 25
Sr. Flora B. Ervin, Limerick, O.	50
Sr. Carrie M. Shafer, Warren, O.	1 00
Sr. Eleanor Snyder, Harlan, Iowa.	59
Little Hopes, Woodford's, Cal.	35
Sr. Grete Anderson, Weston, Iowa	1 00
Sr. H. Loveland, Belleville, Wis.	1 00
Sr. J. S. Julian, San Francisco, Cal.	2 75
Sr. Ann Lewis, Stuart, Iowa.	1 00
Sr. May Butterworth, Charter Oak, Iowa.	1 00
Sr. Bettie Jett, Dillon, Colo.	7 00

LAMONI, Iowa, June 20th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

A SIMPLE and effectual way to get rid of mosquitoes is to put a teaspoonful of Dalmatian insect powder into some sort of receptacle, touch a match to it, and let it smolder. People who can not sit on their verandas in the evening on account of these little pests, will be glad to try the remedy, which is equally efficacious against flies and other insects.

TEMPLE, Mo., June 7th.

Dear Saints of the Home Column:—I esteem it a duty as well as a pleasure to say a few words in favor of the cause I love so well. I have just been reading the signs of Christ's Second Coming, and can but exclaim: Will all who have taken upon us the name of Christ have oil in our lamps! Dear sisters, it is my hourly thought, will we live so as not to bring reproach on his cause? God grant we may! My heart is in this work, for I know it is the work of God; and as we enjoy each other's society now when we meet, will it not be grand when we are one unbroken family. You who have been discouraged and heart broken, as I have been, go to God in prayer and he will comfort you. I love to read your letters and how often my heart has been cheered by them. Pray for my companion that he may be one of the fold with us, for without him in the church my heart is sad. My family of children all belong to the church, and God grant they may walk in the light as they are in it. I would say to those wishing to locate in Missouri they could make their home with us while looking for a place. We came from Kingsley, Plymouth county, Iowa. We now live in Vernon county, Missouri. Temple post-office is our address. We had Bro. and Sr. E. Curtis with us a few days, and enjoyed their society very much. Bro. Curtes preached a few days and we trust did good. We think he will baptize some in the near future. He made many friends for the cause and they desire his return. There are three families of Saints in a radius of nine miles; but we try to meet every Sunday. Bro. Black from Rich Hill preaches every other Sunday, and sometimes Bro.

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Burt from Independence preaches to us. We have our little Sunday School. Bro. H. E. Goff is our superintendent. We will try to keep the stone rolling. Your sister in Christ,

NANCY GOODMAN.

June 7th.

Dear Sisters:—I do not live where I can meet with the Saints without going about thirty miles. I have been in the church two years and can truly say I love this work; each day the way seems plainer. As I read the church papers I feel that I could not do enough for this work, for I am so thankful that I am permitted to be numbered with the Saints of God. I have many trials and temptations, but the dear Lord has shown me the way to conquer all sin. "Watch and pray that ye enter not into temptation," were the words of our Savior. Let us do all we can for our Master to-day, for we know not but this may be our last. How my heart is pained for those who know not the comfort of religion. Pray for me, that I may be faithful and meet you all on that bright and happy shore. What grand rejoicing there will be when we shall meet there where partings come not. Ever praying for the welfare of Zion I remain your sister,

ELLA L. RANDALL.

DELOIT, Iowa, June 10th.

Dear Sister Walker:—This is my first attempt to write to the *Herald*. My faith in the latter day work is strong and I have received many testimonies and know that it is true. Our district conference convenes next Friday and holds over Saturday and Sunday at Dow City. We have prayer and testimony meetings at eleven o'clock and Sunday School at half past two with preaching at early candle light and good attendence at church. Mother and I both belong to the church and we desire to press on in the good cause, and hope to remain faithful unto the end.

Your sister,

CLARA J. RICHARDSON.

DOW CITY, Iowa, June.

Dear Sisters:—I have often thought of writing before, but have never done so. I love to read all the church papers and I think there can not another paper be found as good as the *Autumn Leaves* for the young to read. They are both instructive and encouraging. I can truly say I have been strengthened and encouraged by reading them.

The sisters of this place have their regular Thursday afternoon prayer meetings, and they surely enjoy these meetings, and the Spirit of God has been in their midst and blessed them. There are those that have felt too weak to bear their testimonies at the other meetings, but have risen and borne their testimonies at these and have been greatly blessed, as I believe all will if they do their duty.

I often wonder what joy and peace those who do not try to serve God, and have not obeyed the truth, can have? They surely do not know the danger they are in, and that they are living in darkness. Oh, what comfort can they have if they are not trying to do what is right! How can they remain in darkness when the light is shining so bright and within reach of every one? I have many dear friends and relatives who have not a knowledge of the truth of the gospel or have not obeyed it yet, that I would like to see brought into the church. I ask you to join with me in praying for them, that they may turn from the evils of the world and obey the truth.

Dear sisters, I ask you to remember me in your prayers, that I may know what is best for me to do, and that I may do the will of my heavenly Father, for I desire to please Him. I feel my weakness in trying to do my duty, but I believe that God will hear and answer our prayers if we ask in faith and do not ask for things we should not. I desire to live in such a way and manner that I may not bring reproach upon the name I bear, but may be an example to those I am associated with.

Your sister in Christ,

B. E. B.

Correspondence.

QUEENSFERRY, Victoria, Aus.

Dear Herald:—Since Bro. Wight and I parted, which was about four months ago, I have been laboring alone, and no one excepting those who have had some experience in this direction can realize the hardships, trial and disappointments with which one comes in contact. My labors were principally in new fields, and the gospel seemed something quite new and strange to the people. Barraport was the first opening, where I remained thirty-eight days, speaking as often as I could get the people together. The country was not very thickly settled so I obtained a horse and made four new openings, speaking several times at each of them. The people became very excited and sent for the head minister to come and lecture against the Mormons, as they were pleased to call our people; and he came with the same lot of trash that is generally presented by those who are despisers of those that are good. But notwithstanding all the false stories and scandalous yarns the truth prevailed, and the honest were made to rejoice while the wicked raged.

This was my first opportunity of defending Joseph the prophet, and like Paul, with much trembling did I do my best, assisted by the Lord, to set forth the words of eternal truth before those who were desirous of gaining an entrance into the paradise of God. You can hardly imagine the feeling that overwhelmed me when I arrived at the school where I was to answer the Mormon-eater, and saw the people crowding around, with not a Saint to be seen. All was perfect silence while I was speaking, and when I had finished there was a clapping of hands and stamping of of feet, showing their approval of what I had said.

I rode about five hundred miles on horse-back, spoke twenty-one times, baptized two, and left a fine feeling among the people, with several investigating.

Coming to Hastings I found things moving slowly along, and leaving them I went to Boneo where I had spoken twice before with great opposition. This time all was quiet and I was treated with the greatest of kindness and respect. I had the use of the church for eight evenings and was cared for by the people without costing me a penny. I disposed of a number of tracts, four copies of the Voices of Warning, and three Book's of Mormon's showing that the people were very much interested, and they said that a place would be arranged whenever I could come that way. I left there and went to Geelong where I spoke several times in open air, and some few times in private houses. From there I came here to conference which convened May 4th and 5th. The truth seems to have quite an effect upon the people; but they seem somewhat afraid to accept it at once. Time will tell the tale, and the honest will be gathered home.

Praying for Zion's welfare, I am yours for truth,

C. A. BUTTERWORTH.

BROWNVILLE, Neb., June 19th.

Bro. Blair:—Bro. Wells and I have been here for a week holding meetings, first two were in the Christian church. But some of their members objected and we had the key turned on us. Two other doors were opened to us, the Baptist church and the Opera House. We chose the latter. Meetings are very poorly attended, and from a human standpoint, everything works to discourage. And yet there is hope that some little good may be accomplished. More and more do the evidences prove that those who carry the message of life should not only be patient, but wise servants, feeding the people upon the sincere milk of the word.

ROBT. M. ELVIN.

PALOUSE, W. T., June 12th.

Dear Herald:—We are living (so far as we know) hundreds of miles from any branch of the church, and and are therefore shut out from the happy privilege of meeting with the brothers and sisters of like precious faith. But we hope in time to have a branch established near us so that we can meet together and have our spiritual sprength renewed. We are always ready to throw aside all other reading matter for the *Herald*, yet we appreciate all the church publications. We have two brothers, most dear to us, laboring for the cause, (Columbus and Leonard Scott), and we look forward with joy to the time when we again shall be permitted to meet them face to face and be strengthened by hearing words of salvation uttered by their once familiar voices.

We attend the Christian Sunday School and meetings sometimes, and we are tired of seeing "a form of godliness." We are not satisfied with such a lack of the genuine Spirit.

My husband is a believer in the doctrine of A. Campbell, yet I believe he would look favorably upon the doctrine of the Latter Day Saints if he could hear our elders preach.

Your sister,

LIZZIE FISHER.

HETLAND, Dak., June 13th.

Dear Herald:—Bro. R. A. Oehring and myself came to this place yesterday. We intend to lift the gospel standard and hope to find at least a few who will "fall in" at the sound of the gospel trumpet. We intend to stay here about a week, then shall most likely go over into Sanborn county. Any who are interested in this latter day work in Dakota are requested to write to Bro. R. A. Oehring, Arlington, Dakota, reporting prospects. We desire to labor where the most good can be done. This work is rolling on. May God cause the honest in heart to come out of Babylon. In bonds,

E. DAY BENNETT.

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LEE'S SUMMIT, Mo., June 9th.

Bro. Blair:—I am living just thirteen miles south-east of Independence, Missouri, in Jackson county, at Lee's Summit. I came here with my family two years ago and found that there were none of the Saints living here, and O, how lonely we have been! Yet at times we were comforted by the whispering of the Spirit to be careful and act wisely, and there would be in the Father's own time and in his own way a branch of his people here; and to this end are we laboring and living. Nor has the heeding of those injunctions been in vain, for we have had the pleasure of baptizing one into the kingdom of God here, and also have been instrumental in helping to locate Bro. and Sr. Layton of Nova Scotia here, and we think to their advantage.

This is a beautiful little city, located in the finest farming country we have ever seen, so we are now more content in the thought to be patient in the exercise of faith, having a confidence in the works of faith; and not from beholding the end from the beginning and during the intervening period. If we have not been cheered by the gifts, we have been made to rejoice in the fruits of the Spirit, which seem to the writer to be the greatest attainment of man in this life. For under the influence of the fruits of God's Spirit, O, how gladsome our hearts have been made and our minds enlightened and we made to love our family and our religion! And also such blessed liberty in presenting the terms of reconciliation to our fellow-men that we are led to thank God for the light of this latter day work which testifies that Jesus is the Christ. I have filled regular appointments at Holden, where there are about forty Saints, and we have learned to love them and love to labor with them in Zion's cause—for I love the work of God and have confidence in its final triumph.

WILL KELLEY.

GALIEN, Mich., June 11th.

Editors Saints' Herald:—I feel thankful to be able to say that since the General Conference my health has greatly improped in accordance with promises indited in the ministrations of the elders of the church at that time and previously, and as a consequence my hope of usefulness to the good cause is greatly revived and brightened. The outlook for the cause we so love is also more encouraging as time gives opportunity for renewed efforts in its interests. Some matters of a gloomy character that clouded the pathway of some in this part of the moral vineyard, have changed their complexion. A better spirit is manifested by those concerned, and we think an adjustment of the difficulties will be reached without the loss of any. All such results gladden the hearts of all true Saints, and inspire us with greater zeal and more fervent hope touching the progress of the work.

At the conclusion of the conference I visited briefly with relatives and friends at Lamoni and Davis City while so near those places, having the privilege of trying to preach twice at the former place; large audiences attending, and good attention given, all received us cordially, and our stay, a pleasant one, was appreciated.

Arriving at home April 19th I found a warm interest in the work at Galien and vicinity, largely due to the efforts of Brn. W. J. Smith and L. Scott, the latter having kept the campfire blazing while we were at the conference, resulting in the addition of eight to the branch by baptism, all heads of families, Bro. Leonard officiating.

I entered the field April 25th, laboring in vicinities adjacent to the Coldwater branch, where the interest is good and on the increase; and per force of circumstances visited the Clear Lake branch. I found a number of those not in the church desiring to hear, and a deep interest to investigate apparent. The Lord was with us while at Clear Lake, signally manifesting his goodness and wisdom in regard to several matters relating to the work there, all tending to improve the condition of the work.

On the afternoon of the 19th of May I had the pleasure of leading two precious souls into the waters of baptism at Clear Lake—Bro. and Sr. Story—both of excellent report. Many not of the church were present, and were melted to tears while witnessing the obedience of the humble two to the divine mandate.

The brief visit of Brn. Bond, Sheehy, Evans and Smith did us all good. Wish they could stay with us all the time. How the work might move if we had about three or four to one of the present number of laborers in this and other missions! But alas! the laborers are few.

As we hear the call for more laborers pealing forth from all directions, and we try to realize the worth of souls in their relation to eternal salvation, will we all unitedly pray the Lord of the harvest to send forth more laborers? Do you hear the sad mournings of the thousands who err in spirit, because of the prevalence of erroneous doctrines? and who would joyfully welcome in the gospel restored and declared as in former times? And just now while the hour is so propitious for the accomplishment of so much good, and the prospect so bright for the ingathering of precious sheaves, will more of the laborers now in the field be requested to retire from the field in order to labor for the bread that perishes for the using? Perchance this question will come to the souls of the church with more telling force in the near future than now. I wish all the Saints could see the fatherly tears of the Bishop of the church as they course down his face, as by the divine unction he pleads in behalf of the work. But if such a deep sense of duty rests in the hearts of some now, what of the day when it may be our robes will appear crimsoned with the blood of souls, and we, like Esau, will find regretful tears of no avail? Ah! now is the time to act, the time for the church to leave the laborers without excuse. Now the opportunity presents itself: Will it be improved? or will we wait for others who come after us to arise and do the work required of us? Will their oil then light our lamps? No! Let us work while the day lasts.

The work is committed to us during this "hour," and let us so improve the opportunity that our Lord will gladden our hearts by the "light of his countenance."

Pardon this digression in a letter of this character, but it is really astonishing to know how many are looking in favor toward the work, and we should not slacken our efforts, now that labor diligently bestowed will be crowned with such splendid results as seems apparent.

Our late conference held at Galien, June 8th and 9th, was quite largely attended, notwithstanding the weather was unpropitious, being rainy, and the fact that a large proportion of the Saints of the district are farmers. The various meetings were characterized by earnestness, unity and a healthy feeling known only among the Saints. Our officers, as before, were continued. The preaching, in the main, was good and cheering; reports encouraging. One was baptiztized, a lady seventy-one years of age, three children were blessed, forty-two testimonies borne during the sacrament service, and after a brief, spiritual exhortation by Bishop Blakeslee, forty persons responded to the call for temporal aid for the work, the various sums amounting to thirty-six dollars and five cents, and all present felt better than before the conference, and I believe all felt a renewed determination to do more than in the past for the success and progress of the kingdom of the Master in this district.

We feel encouraged to go on, and hope the determination to do more may abide with us all, and that the Lord's guidance will abide with us and all his people. Truly,

C. SCOTT.

TAWAS CITY, Mich, June 17th.

Bro. Blair:—Our Conference is just over. We had a grand time All felt it was good to be there. Five elders, nine priests, and about one hundred and fifty members were present. The Saints of Tawas branch have commenced to erect a church; we had it inclosed so as to hold confereence in in it Two boat-loads of Saints came across the bay from Bay Port to the conference. They came in sail-boats, and they had fair wind coming, and the morning of the 17th when they wanted to go home, the wind turned and blew up briskly, and gave them fair wind to return.

Our meetings were grand. Business passed off without a jar—no contention—all was peace and harmony. We all feel to rejoice and press onward. Your brother,

J. J. CORNISH.

HOLDEN, Missouri, June 15th.

Bro. Blair:—Since conference I have labored to the best of my ability, preaching in Cass, Bates, Vernon and Johnson counties. In Vernon county I baptized three, two promising little girls who belong to Bro. and Sr. Keck, the other one is Adam Keck, Bro. Keck's brother. He is a young man of promise who had just graduated in the Nevada school and has full faith in the work and desires to help roll it on. No doubt he will make his mark for good in the work. After preaching here at Oak Grove for a week I left many interested who seem anxious that I should return in the near future. From here I went in connection with several of the brethren and sisters north-west of Nevada, six miles, to Bro. H. E. Goff's neighborhood. Here I found some warm-hearted Saints and friends who greeted us kindly and made us feel welcome. Bro. Goff's and Sr. Jordan's families are all the Saints that live in this neighborhood; the former from California, the latter from Iowa. Sr. Henning and her husband live some eight miles south-west of here. This is a new place where there has been but very little preaching done.

I preached here nearly a week, having good liberty and some of the time more people than the house would hold, to hear. Some very urgently requested us to come again. I think some will obey shortly; the brethren here have organized a Sunday School and hold regular meetings.

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From here I filled appointments near home, thence came to Holden to-day week, and commenced meetings, Bro. J. H. Wells assisting me over last Sunday, and preaching. On my arrival here I learned that one old man by the name of Cox had been here and preached for the Saints once and offered his services for the future, telling the Saints that he was an elder in the Reorganized Church. This is untrue. I personally know him and assisted in expelling him from the church some twelve years ago, while living in the Central Missouri district. I therefore warn all Saints to beware of him for he holds no fellowship with us whatever.

Since coming here I had the pleasure of baptiving two on last Monday, both heads of families; one S. E. White, a brother of A. and I. N. White. He is a school teacher by profession, and if faithful to his covenant I had the assurance by the Spirit while confirming him that his voice shall be heard in defence of the truth. The other was Josie B. Watson. This sister has ranked very prominently as a consistent member among her sectarian friends, and I felt assured that she will be of great assistance to the Branch here.

From here I shall go to Rich Hill. I feel well in the work and am determined by God's help to number my days in the gospel, for I have unmistakable evidence of the truthfulness of this work, therefore I have no hesitancy in recommending it to others, as I know it will do them good, whoever they may be. In bonds,

EMSLEY CURTIS.

BLENHEIM, Ont., June 16th.

Bro. W. W. Blair:—We had an excellent conference—the best for some time. In fact, I never attended a better one. The Spirit of God was present, the Saints were admonished to live faithful, and we were also told that greater trials awaited them in the future.

Yours in the faith,

RICHARD COBURN.

EUREKA, Kans., June 9th.

Bro. W. W. Blair:—I have wished many times to write to the *Herald*, but did not know what to write till of late. I am not a member of your church, but hope to be, for I know it is the true church, for the Lord has told me so. The Bible says, in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." I prayed and asked God to show me a vision if the Latter Day Saints' was the right church. I dated the time I asked him, October 3d, and three days before the next October 3d, I saw an open vision. "Draw nigh to the Lord and he will draw nigh to you." Pray for me, that I may not be led astray by false doctrine. Yours,

NORA CATO.

BIRDSEYE, Ind., June 9th.

Dear Herald:—The work in the Southern Indiana district is at present in better condition than it has been for some time. Our elders being five in number can not respond to the calls for preaching.

I attended the discussion between Bro. V. D. Baggerly and Mr. Terry of the Christian Church. Mr. Terry failed to establish anything for the Christian Church. He asserted that Bro. Baggerly tried to "move Christ from the head of the church and put Joe Smith on in his place," which he failed to prove. I attended church about two miles from here, Elders Mortison and Berry of the Brighamite Church conducting the services, Elder Mortison being the speaker. His remarks were upon the second chapter of Daniel. They were attacked by Rev. Reed Wright of the Disciples. Mr. Wright has had the opportunity to attack us upon the same subject, but failed to do so. Mr. Wright and Elder Mortison will have a discussion at some future date. They were asked by Mr. Wright the difference between them and the Reorganization. The reply was that it was principally upon the authority, but they knew they had it.

Yours in Christ,

ALMA C. BARMORE.

DURANGO, Texas, June 12th.

Brn. Smith and Blair:—I was baptized October 25th, 1885, by Bro. I. N. Roberts and confirmed by Elders Heman C. Smith and H. L. Thompson. Though in my unworthiness, I can testify from what I saw before obedience, and all sectarian principles were removed. Since then I have been blessed with a portion of God's Spirit in vision. I know this is the work of God. We have had sickness in our family, but I can not dispute the saying of James, "Is any sick among you," &c. There seemed to be faith among us, and the sick were raised. I was much distressed before I was baptized, even while I was associated with the sects. But He has brought me out of them to see the truth in Christ, and sectarian tradition was swept away. I turned from uncertainty and doubt to the truth of the gospel and entered in at the door. Since that time I have been blessed, and also had much distress, and in my weakness try to contend for the faith once delivered to the Saints.

We are shut out of the church houses in this place. The doctrine has much opposition. My wife and daughter are members of the church. I have other children to be brought up and trained. Pray for us, for the wandering ones, and the smaller ones, that if it is in harmony with God's will we may overcome, and by the blessing of God's Spirit by obedience be saved in the kingdom. Pray for me. E. BATES.

BEAVER, Pennsylvania, June 16th.

Bro. Blair:—I have often been prompted by the Spirit to give my testimony of this latter day work and since I have been in this latter day work I have learned and experienced in the short space of three or four years more than in all my previous life. I would not at this time exchange what I now know for the diploma of the worldly wise. Ofttimes I have had my prayers answered and while suffering and uneasy have had the hands of an unseen personage laid on my head and have been relieved of pain in answer to prayer, and also under Bro. Brown's hands have been relieved of pain and have heard a voice up above me, speaking to me, saying, "The time has come that the wicked will be recompensed upon their own heads." I even have been thrown headlong by the enemy and the Lord filled me with His Spirit and said through me, "Get thee hence, Satan." Praise the Lord, O my soul, praise the Lord all his Saints! And more; the Spirit said through Bro. Brown, "Lord let him live that he maybe a joy to many people." Praise the Lord, O my soul, and all my posterity after me!

I ask an interest in the prayers of the Saints everywhere that I may prove faithful and be able by the help of the Lord to fulfill the end that I was created for. God bless all His people is my prayer. W. W. HODGE.

NEODESHA, Kansas, June 16th.

To the Brn. and Sisters:— have been reading the *Herald* and I can feel that the testimony borne through it is true. I have not been a Saint very long. I was very badly prejudiced against the church for I thought they were all Brighamites, but I married a good but meek believer of the true gospel and he showed me by his own manner of living and by quiet reasoning and our united prayers for more light that he was right, and I could not but accept sound reason, for I was not satisfied with the hollow form of religion that I tried to think was right before I joined the Saints. And now, thank God, I do not have to doubt, but I am so anxious to show my friends the truth, and I have been working with the Baptists a good deal, as there are no other Saints here but my husband and myself.

There are a great many honest christians here that are trying to get a rest of faith and a surer knowledge of the work, but I fear lest not being started on the right track they will become discouraged and give up; and so I know that God must do a mighty work here if they come to a knowledge of the truth; for some are persecuting the truth with all the vim they can command. I want to ask the prayers of the Saints for the people that are really seeking truth in our town, and one in particular, who is searching very deeply. IDA T. DAVIS.

COPLESTON, Ont., June.

Bro. D. Dancer:—We have made two new openings in our vicinity this spring. We have had all the School-houses closed against us, but the Orange men have given us their hall free of charge, and a Mr. Haywood has seated his orchard for us to hold meetings in, so the officers of our branch are kept busy on Sunday, and we believe we shall gather some fruit for our labor.

Yours in gospel bonds,

GEORGE HAMPSHIRE.

WILBRA, Ore., June 8th.

Editors Herald:—Please allow me space in your valuable paper to make a few remarks, being a sheep bleating around the fold. I am in a land where I have not heard the gospel preached since I came. Have heard the Saints preach several times in Iowa and was convinced of the truth set forth by them, and still turned a deaf ear to all this, and never felt I could lay down my sins all in a bundle and ask the Almighty to forgive them until now. And what is a poor soul to do in this country where there is not a Latter Day Saint within three hundred miles, and there is not a church of Saints in eastern Oregon? I have been in this country for five years and never saw a member. God only knows how glad I would be to even see one of his people. I feel as if I would like to get a good look at some of those old gray bearded Saints I used to hear speak at Little Soux, Harrison county, Iowa. I would be ready to pass

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beyond that river from whence no traveler returns after having been baptized by them. I want it understood that there is one soul in eastern Oregon who will most gladly confess his sins before high heaven and return with outstretched arms to our Lord and Savior.

We have all kinds of sectarian isms; and oh, God, why can't we have a Latter Day Saints' Church! Is it because we are so wicked here or have so transgressed that the Lord has nothing for us? or is it neglect of the church to send some good brother out here to preach to us? There is not a Latter Day Saints' Church in Oregon that we can find. If there was some of the elders sent out here the work would be rewarded with at least twenty or thirty converts in this locality alone.

I was requested to send for the Voice of Warning, and did so; and can say that that little book has been the means of converting more souls than all the isms in this country.

Please send me one copy of the *Saints' Herald* to Erskineville, Sherman county, and oblige yours very respectfully, DR. S. WALTERS.

INDEPENDENCE, Mo., June 17th.

Bro. W. W. Blair:—I leave for my field of labor the 30th, to reach Boston, Massachusetts, by the 4th of July, and reach Maine the following Saturday, if the Lord is willing. I am feeling quite well again, thank God.

Yours in the one faith,

J. C. Foss.

Communications.

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

THE PLAN OF SALVATION.

Dear Herald:—I have read in your last issue the article, "The Witness of the Spirit," of which I have to say that it is nearer to my idea of the plan of salvation than anything that has yet come under my notice. The only fault that I can find is, that Bro. Stafford does not go far enough in illustrating the answer of God, to the question put forth by Adam.

If I may be permitted for a moment to take up the line of argument put forth by the brother where God says, "For by the water ye keep the commandment [body baptized by the ordinance of being buried in the water, arising out of it a new being in the sight of God]; by the Spirit ye are justified [by being naturalized to God through the ordinance of laying on of hands]; and by the blood ye are sanctified [through the ordinance of the sacrament, which we partake of from time to time, to be kept sacred or holy]. And now, behold I say unto you, This is the plan of salvation unto all men."

Now according to Paul in Hebrews sixth he conveys the idea that in order for the Saints to go on to perfection they should not lay again the ordinances of baptisms. Therefore the two ordinances, viz., "water" and the "spirit," are no longer needed to perfect the new man of God. But John says to the "elect lady," "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Is Paul then wrong? No, for he has not said we shall not abide in the ordinance of the sacrament, he in truth has not connected it with the first principles of the gospel of Christ; but he has left it free for a living principle to perfect the Saints; therefore it is the abiding doctrine in which we have "both the Father and the Son."

Brethren, would it be just to say that when we arise out of the watery grave we are now "justified." Again, would it be just to say when we are adopted by the Spirit, by the laying on of hands that we are now "sanctified?" The writer says no, impressively so. For God says, "by the blood ye are sanctified."

I pray that the Saints of God may investigate the ordinance of blood which has been so prominent and important in the gospel of Christ before and after "the meridian of time;" that they may not fall back to the line with their Gentile brethren whom they appear to be so desirous to teach. Let us, brethren, be not so desirous to teach others till we ourselves stand on the line of perfection. In order to do that we must be obedient to "the testimony of the Lord," for that "is sure, making wise the simple." Yours for the truth,

LOUIS STRACK.

COURTLAND, Ill., June 3d, 1889.

REASONINGS ON THE BIBLE.

IS THE BIBLE TRUE?

THIS is the age of learning and discovery, and the advancement of science is such, it is said, as never was known since men began to live upon the earth. It is assumed that all science must be true, for have not the wise and learned men so declared? And their knowledge of this world and how it has been formed is such that they have concluded that Moses was not wise, and that in writing the book of Genesis he knew but little of the book of nature as it is now known and as men now read it. It is also assumed that because they have been able to read that book they can tell of its origin; and although many of their theories and suppositions seem most reasonable and likely to be true, it has ofttimes been found, on investigation, that they had no foundation in facts.

A brick was found in the bed of the Nile so deep that on reasoning on the deposits the Nile makes each year, this brick if made where found must have been made some thirty thousand years ago; but just as this story was getting interesting it was discoverd that it had been made by the Romans. Some say that life apparently sprang out of the dust and developed to a worm which wiggled around for a while, died, and in time came forth in the form of a beautiful butterfly; and so started the theory of evolution, which is beautiful in story yet never has been proven in fact. For as far as men do know or have learned, like begets like; this is so true in nature, in all and every living thing, in man, beast or plant, that the least variation therefrom is looked upon as a great curiosity and betimes is shown around as a living wonder; and yet on just such silly stories and theories have men thrown aside the bible as an old book of fables.

One of the most formidable stories set up in opposition to the truth of the Bible is the geological story, and men—honest-hearted believers in it and God—have found it so unanswerable that they have had to make an apology for that book and say that it does not mean what it says, or can not be taken as it reads, but must needs be explained to suit this wonderful story. It is assumed that this story has been found to be so true that he would be a bold fellow who would dare to upset its facts, more especially when it is known that these facts are sustained by men of much learning. And it must be admitted that if that theory is indeed true, the apology for the Bible will do us little good, but like the story of the brick found in the bed of the Nile, it will not stand investigation; and many of its best advocates have never been able to produce a single fact in its support. It is one thing to sit in a fine room and spin an imaginary story or travel at leisure over the hills and glens and pick up here and there this or that thing to support that imagination, and it is another to disprove facts as they are in nature where all, even a simple coal digger, can read without deception.

The geologists say that coal was formed from peat, and peat was formed from wood; that there grew great forests which decayed and fell and were submerged in a lake and this was changed to peat beds as we now find them. But what of the peat beds that have been formed on the hills, and those beds also higher than the surrounding lands? How were they submerged? But let us take a few peats, especially of the black kind and build a fire with them and we will have a warm glowing heat—as warm as if it were lignite coal. Now go to the lake and fish out an old water logged tree, dry that and try how much heat it will give out and we will have a lesson of practical experience that few geologists will care to try.

Wood has been found in the earth and water in all shapes and conditions, but where is he who will say he has ever found wood that was changed into peat? And yet if it will so change in the mass in a forest, would it not also so change in a few trees under like conditions? Peat is found most abundantly in northern countries; so to accomodate the the theory of peat from wood we are told that the earth has changed her position; that is, what is now the tropics was once the poles, and what is now the poles was once the tropics. Others, thinking that would not do, say the earth was once all under a great tropical heat and all vegetation grew to a great size; even ferns were thirty feet in length, as we are told they are now found in coal.

Now there is a circulation of water in all coals more or less, as there is also in the rocks and soapstones; and those beau-

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tiful fern-like pictures are found alike in the coal rocks and soapstones, and are simply water tracings, like the pictures made on the windows on a frosty morning. It is said that the fire-clays under the coals were the soils the forest stood upon, but that heat and pressure changed it into fire-cly. Now if we take a lump of soil and press it through a brick machine we have pressed brick, and if we put it into the kiln and subjected it to great heat we have baked earth, yet much like unto what it was in the original. Fire-clay treated in the same way produces the same results. Geologists say that the clay seams in coal came there after the coal was formed, some say from the roof above. Yet, search as we would we have never been able to find the least proof of this theory. Others say that it was forced up from beneath, but here again there is no evidence; and so onward when we weigh it in the balance it is found wanting, as whoever may choose to investigate for the sake of truth may easily find.

It is good to read the book of nature for therein we learn many useful lessons; but to read a book is one thing and to tell of its origin is another. So it is with the book of nature; men may suppose and conjecture, but God alone can declare the beginning and the end.

Henry Ward Beecher, Robert Ingersoll, Tyndal, Darwin and others may each write a book; and although we may not agree with or believe all they write, yet we will give them all credit for meaning just what they did write, and to be thus understood. Then why not use the Bible in the same way and let men and their foolish so-called mysteries explain themselves? For it is them and not God who have made the Bible a great mystery. And yet what have all their explanations done to upset the truths of the Bible? For if we are to choose between their reasonings and the Bible, it is yet the best understood, as they have never yet been able to prove their claims to be true; and until they are able so to prove, the Bible will remain a book of truth; so far at least as we have it correctly translated.

THE STORY OF CREATION.

This story begins with the book of Genesis, first chapter and verse. "In the beginning God created the heaven and the earth." What do we understand by the word "God?" The sectarian churches say .that "God is the one living, true and everlasting; without body, parts or passions." What can that be? Can the mind conceive of a thing that has not body, parts or passions? Nay, this is a good description of nothing; and such a God would not be as good as the god of the heathen, for they can see theirs with their natural eyes; but the God of the Christians who here is described can not be seen with the eyes of the mind or otherwise. So that we need not wonder that believers in such a god deny revelation; for such a god never could give a revelation nor can any of the gifts or blessings of the gospel be expected. The god of the philosophers is much better for he is a being who out of himself finds no limits. His duration is unlimited; his power is unlimited; his every attribute and perfection unlimited. They think there is none greater and that he himself can not be greater by the addition of any quality or attribute which he does not already possess. They can think of him as a being for he is a being. Can distinguish him in thought from other beings and things; from the created worlds, from Gabriel, from Satan, for he is distinct. They can conceive of him, therefore, as a definite, personal existence; possessing intellect, sensibilities and will. This is the god of reason, and much agrees with the God of revelation, and from such a God much can be expected, so that we need not be afraid to believe his word nor investigate his works, and can let the unbelievers scoff and scorn or laugh in derision, for they simply laugh at their own foolishness, and can injure none but themselves.

Third verse, "And God said, Let there be light: and there was light." Then the first thing they wanted was light, and here we learn that even God needs light to work. But how came this light, and what is darkness? Simply the absence of light. When the sun has set in the west and darkness comes, the good wife of the house says, Let there be light, and there is light. How? Why, she takes a match, gives it a rub and lo, a beautiful light appears. She applies it to the lamp wick and she has light. What a wonder, what a mystery. Yet so easily obtained. Why? Because she had all the things needful to make light. So it must have been with God; all that was needed was a combination of that which makes light, and there was light.

"And God called the light Day, and the darkness Night. And the evening and the morning were the first day."

Much has been said about this day. Learned men say it never was a day of twenty-four hours as we now know it; nay, it was a period of time lasting away into millions of years. Bible believers have said it was a thousand years, reasoning that a thousand years with us is as a day with God. This idea has been in their minds because they believed that all things grew, and in no other way could they see them by the coal story. But we find the words plainly written that the light was called day and the darkness night; and that they were divided, and that all this was included in the evening and the morning, and called the first day of what? Why, of the earth's creation. Then we all know what a day is. We also know that birth is one thing and growth is another. The housewife had light in a moment. Why, because it did not grow. it was born. So then was the light of God's creation. Had the housewife to wait till any of the materials grew? No. Then neither did God. He simply gave command and light was there. Thus, then, it was with all of God's creations, as we now see. They were simply born into existence:—they grew afterwards.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Another birth; born of the waters.

The religious men have said that the world was made out of nothing in the space of six days, and all very good. Can we conceive how something can be made of nothing? Nay, out of nothing, nothing can come. This alike confounds the christian and the infidel, and has led men to believe there must have been a great First Cause, and that that is God. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Then peat was not made from forest trees and ferns, and don't we see this truth made manifest to all every day we live? The plants and trees stand firm, rooted in the soil; yet it is known that the greater part of their substance comes from the atmosphere; more especially is this so with the canes and plants of the sorgo family, which grow and remain green through long seasons of drouth. We eat food to sustain our bodies, yet the most essential part of our sustenance comes from the air. Men have been know to do without food for forty days and live. How long could we live by simply breathing? Who ever sees the air?

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

Much dispute has been had about this among the wise men; for here, to them, is the beginning of natural creation, when things began to grow upon the earth. And how could such things as grass, herbs and fruit trees grow without the sun? And yet the sun was not made! Is it not rather to be understood that the earth was fitted and prepared, and power was given unto it that it would give birth unto and bring those things forth when all was set in order as God had designed? Next we have the creation of the sun and moon and how they were to rule the day and night; then we find in verse twenty, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowls that may fly above the earth in the open firmament of heaven." Then the waters were also prepared and received power to bring forth, but we may take note here that as yet there was nothing to live in them; for it is after power was given that the creation of the living creatures was begun. "So God made man in his own image, in the image of God created he him; male and female created he them." Now there are a few things that men have understood as little as this form of the spiritual creation of man in the image of God. Their ideas have been so vague and indistinct that they have no conception of men except in a natural state. If we take a lump of earth and throw it into the water it is soon no longer a lump, but is dissolved into small atoms all through the water, as we

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find it in a muddy stream. This, then, is the idea men have of their spirits dissolved in small atoms; having life but no form. And such is the idea that many have of God. To conceive of an intelligence without a body is hard to be understood; but it is just as hard to conceive of life without a form. Nay, spirit hath form and doth the body make.

We may never have seen God, but we have seen man; and since man was made in the image of God, it is not a hard matter to tell what like that image will be; for is it not written, "We shall be like him" when he comes? Grass, herbs, fruit trees, whale, fish, fowl, cows, sheep, horses—all that is distinct from mother earth have form; and it is because of this and by shape that we are able to distinguish from other things and tell what a thing is.

Gen. 2:1: "Thus the heavens and the earth were finished, and all the host of them." What do we understand by host? A great multitude. Where were they? On the earth? Nay; take the book just as it reads, "and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain on the earth and there was not a man to till the ground." Now, if it had not yet rained on the earth since the dry land appeared, how could anything grow thereon? If we plant seed in the earth in a dry time we know that it will not grow till rain comes; and if there was not a man to till the ground, where was the host? Why, in heaven; in spirit form.—Inspired Translation. Gen. 2:6: "And I, the Lord God, had created all the the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air."

Men have been so blinded by the philosophy of the materialists that they look at all things as they are seen in nature with the natural eye, and think there is no other way of seeing, and nothing else that can be seen. It is but a few years ago since three men made the attempt to ascend in a baloon just to see how high they could get away from the earth. They got up about six miles and a quarter when they lost all power to move with the cold. Two could do nothing and the third had only presence of mind to draw the valve with his teeth. Thus there is a limit to which mortals can go, and beyond, all is supposition and conjecture. Men have learned that there is no such thing in nature as a vacuum. They say it is over ninety-one millions of miles to the sun, and more or less to the other worlds of our universe; and to accomodate nature they have filled all the distance between with an imaginary something called ether. When a man dies his body is dissolved into atoms which float around in the air. So is his spirit supposed to be in this ether; but it is a fact worth notice that this dissolution is not a scattering of the atoms, for the searchers of the Indian mounds discovered that the bodies of the Indians, long since dead, so far preserved their identity that the searchers could easily find the bodies by the attractive power they possessed. Now, if dead matter can so long hold its own, why not the real life, the spirit, also possess its form? But where shall it dwell if there is nothing in space but ether, and where is heaven? But if we must have theory let us also theorize. Let us take an apple with a stem, and let us imagine, if we can, this apple to be the earth on which we live, the stem the upper part, as the earth in its proper position, spinning round like a boy's top, and that great light the sun is to light it as it turns around, which it is said to do once every twenty-four hours. God's throne is the center of all creation; from the earth to there is up, or above the earth; away from God's throne is down or beneath; the earth is as yet a dark object throwing a great shadow beneath. Above all is lighted up with the light of God's presence, and here in this light are worlds in spirit form with all things spiritual; each and all in order as it has pleased God to set them. There are the grasses, plants, herbs, shrubs and trees in all their beauty; there dwell the spirits of those yet to come, there is paradise, the abode of those spirits who have dwelt in righteousness while on the earth. They lived yonder in the dwellings of angels and those who have been resurrected, and so onward and upwards all the way to God's throne everything is lovely, all is peace and joy and is in harmony with their surroundings. Everywhere we look or turn we see nothing but scenery of enchanting beauty so delightful that tongue can not tell or describe the wonders of those spirit worlds.

Underneath the earth we behold a far different scene, for there in the darkness of the shadow dwells the devil and his angels. Why there? Because it is the only place he can dwell and be hid from the presence of God and yet be in connection with the earth so that he can go to and fro thereon.

On the sides in the darkness of the gloom is the pit and prison of the disobedient, who can see the abodes of the blessed but can not go there, and who can also see and learn of the awful state of the devil and his angels. This is not given for a true picture, but if it is not much more in accord with the wisdom of God and what has been revealed than the theory of ether, reasoning beings may so judge for themselves. And if anyone should be curious to know what the devils do in hell for pastime, just go to one of those traveling circuses, see the antics of the play-actors within the ring and taste of the influence that is in such places and they will know all about it.

To believers in the revelations of God through Joseph the Seer, we find the following in the D. & C., page 235: "All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions."

This destroys the ether theory, for there is known among men the mineral, vegetable and animal kingdoms and they all have space and law and bounds. So then, reason tells as well as revelation, that it must be so through out all God's creations.

"These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens."

The generations herein mentioned was the race of mankind, which were to come on the earth as begotten in their family and age. They were each and all to come to the earth and receive a body in the day and age of their time appointed as God willed. And it has pleased God to show them unto those of his servants who have had faith in him to see beyond the veil so that all who believe may know of their existence. Enoch saw and beheld them and all that would befall the families of the earth down to the last generation. We also learn from the Book of Ether, page 507, Book of Mormon, "And when the Lord had said these words he shewed unto the brother of Jared all the inhabitants of the earth which had been, and also that would be, and he withheld them not from his sight even unto the ends of the earth." The first Nephi also saw and beheld and did prophecy many things, some of which have yet to come to pass. There is also much testimony of men and women who have left their bodies and knew they were out of their bodies; for they so saw and understood that they did leave their bodies and go in spirit with a spirit guide to the spirit land, and there saw and knew the spirits of those of their friends and loved ones who had died. So that it is known without a doubt that the spirit of man had a pre-existence and has an existence after death, and also has life in a sphere of action as real as life is with us here.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." The Inspired Translation adds, "the first flesh upon the earth and the first man also." It is admitted at once that the body of man is made of the dust of the earth; but that he was the first of all flesh upon the earth, who will so admit? Yet here it is on record, and who can prove it otherwise, for is not this the beginning of a new creation wherein there is a breathing into the nostrils the breath of life? Then the first body formed lived by the breath of life from God and so became a living soul. Now this is just in the order of natural things. This is so in all things, else why should like beget like, and how could we say, He looks so like his father, just like his mother or some other relative? The spirit from God comes at birth and inherits all transmitted propensities whether they are good or evil, so that this is a fact that all should earnestly consider. Pure thoughts can be transmitted. Thus, then, life began in flesh in the form of a man, in the image of God his Father. "And out of the ground made the Lord God every tree that was planted in the sight of man, and man could behold it and it became also a living soul; for it was spiritual in the day that I created it."

The origin of life is the grand mystery

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of the materialists, for search as they may how it begins, they have never been able to explain, though they have had many theories and conjectures, for they have found that the protoplasm or seed germs are all alike in man, beast or plant; and all their searching with their most powerful lenses reveals nothing more, and the wonder is how can each seed grow after its kind? Simply that because that in all seeds that will grow there is a miniature spirit form; that is, the acorn contains a miniature oak, rootlets, trunk and branches; and the mature tree is simply a full expansion of the same, and the reason why naturalists have been so mystified is because this miniature spirit form can not be seen by a natural eye, but God's revelations explain, and reason admits, that such a thing must be, else in what other way could tree or plant grow after their kind?

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air. And they were also living souls, for I, God, breathed into them the breath of life." Thus, then, all life originated with God as it is written, "all things were made by him and without him was not anything made that was made;" and power was given to all the things of life to beget their kind. Such is the simple story of Creation as Moses has recorded as the Lord revealed it unto him.

It is true there are few who give Moses this credit as they claim that he, being taught in the learning of the Egyptians, simply took and wrote his books as he had learned in accord with Egyptian mythology. Such is the stubborn mind of unbelief; anything rather than believe in a revelation from God; but to the simple seeker after truth the story of creation is indeed a revelation most wonderful, and those who do not so believe, their denials will never destroy God's truths, and a denial without proof can not be accepted. Last of all, most wonderfully mysterious, the woman was made of a rib from the man. The man said she was bone of his bone, flesh of his flesh. WILLIAM CAIRNS.

To be continued.

Selections.

NO MODERN MIRACLES.

REV. A. C. WILLIAMS CALLS DIVINE HEALING A DELUSION.

AT a meeting of the Ministerial Union last week, Rev. A. C. Williams was appointed to investigate the subject of faith-healing and the methods and results of the Rev. John Dowie who is attracting such large crowds at the Temperance Temple. The Ministerial Union met again yesterday afternoon in the Congregational Church, on Hill street, and Dr. Williams read the result of his investigations and reflections to the assembled pastors. Considerable discussion followed, and some opposition was made to the publication of the paper. The ministers of the city are divided on the question of faith-healing, but the majority are unbelievers in the doctrine as applied by the exponent at the Temperance hall.

The following is Dr. Williams' address in full:

DIVINE HEALING A DELUSION.

The question I am about to discuss is Divine Healing, technically so-called. The need of this discussion at this time is obvious. A company of persons have opened what they call a Mission, where the sick are healed by miracle. They claim to base the doctrine and practice upon the word of God, very adroitly advertising their theories by an appeal to the religious feelings, singing hymns, offering prayers, reading the word and administering the Holy Supper. I do not say that these particular individuals are intentional deceivers. I do affirm that no better means could be used to deceive. As we might expect, very many good people, some of whom are intelligent, but the majority afflicted and ignorant, have been led astray by this false and dangerous doctrine.

It behooves all ministers to speak boldly against this delusion, state the principles which it violates, and set forth in their true light the facts and assumption on which its claims are based.

The doctrine of faith healing is: First, all disease, physical sickness, is from the devil and not a necessary result of violating natural law; second, that God is ready and willing to miraculously heal and keep in perfect health, through the whole of our earthly life, all who trust him for healing; third, that all men may die as one falling asleep, without disease or pain.

The proof of this is not based on the cures effected (though they are wonderfully well advertised), but upon the promises of God.

What have we to say of these claims? Is Satan the author of disease? Disease has its cause when not supernaturally visited upon men in the violation of natural law, either by neglect, accident or intention. As man is not perfect, frequent violations of natural law are inevitable. In every case such violation must be followed by inconvenience, pain or sickness. In a life of trial, a probationary state, these evils have their uses, are diciplinary school masters, giving us a sense of the majesty and value of law, preparing us for moral struggles, quickening our sympathies, knowledge and growth. Character and moral fineness depend upon afflictions which begin with all in physical pain.

If man had perfect knowledge, perfect wisdom and perfect moral character and lived in a perfect world suited to such a character, he doubtless would escape disease. But if any of these are lacking, unless kept miraculously, he must suffer disease.

The assumption that Satan is the author of sickness finds no support in reason or Scripture. The consequences involved in such an assumption are absurd. Does Satan control the laws and forces of the physical world? Woe be to man if he does. Reason and Scripture declare that all of nature's laws are from God. They are the expressions of God's will. Doing his bidding. "In him we live, move and have our being." "The heavens declare His glory." "Day unto day uttereth speech." He sends the rain, snow, frost, bloom or decay in leaf or flower, life or death in the body of man belong to the same on-going process of plan and purpose in the physical realm. Satan is a limited finite being with no power not granted by the Lord of heaven and earth.

When Satan is called the prince of the power of the air he is not called the prince of the air, but of powers like himself, whose habitations are supposed to be in the upper regions of space. When we say the birds of the air, we do not mean the birds have control of the air. Satan lives by permission now in the realm of nature, and is finally to be cast down to a place prepared for him and his kind. A devil begged the poor privilege of entering the swine, and could do so only at the word of Christ. When Satan afflicted Job to test his fidelity he did it by permission.

Are we asked how about denomiacal possessions? This may be noted: The mind of man is not in the realm of physical law. It may yield to good or bad spirits. God may permit those who are subjects of Satan's kingdom to be oppressed of the devil—mentally oppressed—the evil breaking through in its effect on the nervous system, causing contortions and pain. Just as a human devil may so affect the mind and bring sickness. But this is a very different thing from the doctrine that even a man enjoying the peace of God may in his body be subject to all the power of a malignant devil or that Satan can at will oppress with all manner of disease. To do this he must be lord of physical forces. When man sinned against God in Eden God drove him out of his prepared and favored habitation to a condition of life suited to his moral repair; cursed the ground; doomed him to toil and sorrow. And the very instrument Satan used to deceive was cursed of God. Whatever evil comes from the natural world is the result of the Divine purpose, and the permission of Satan to remain in the domain of human trial is a part of the plan. Satan does not administer to saint and sinner the consequences of broken law. The evils are in God's hands. "Vengeance is Mine," whatsoever a man soweth. He sent pestilence miraculously on Pharaoh and the wicked Egyptians and threatened the Children of Israel that he would afflict them with some evils—sickness, if they disobeyed. When David numbered the people he sinned against God, and God gave him his choice either to suffer from famine, war or pestilence. David acted wisely, the scene is very pathetic. He chose pestilence; 70,000 men were slain, and the Lord said to the angel of the Lord (not the devil): "It is enough." Now mark the proof that the innocent were afflicted, as all nations suffer for their ruler's sins. David spake unto the Lord, when he saw the angel which smote the people, and said: "Lo I have sinned, and I have done wickedly, but these sheep (innocent people), what have they done? Let Thy hand, I pray Thee, be against my father's house." Here is God afflicting with sick-

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ness, and David choosing God's punishment rather than fall into the hands of his enemies.

Take the case of the man born blind. The disciples were troubled with this very doctrine, viz.: that Satan is the author of disease and all evil is from him. Hence they asked the question, "Who did sin, this man or his parents?" Christ answered, and his answer sets the whole matter at rest: "Neither hath this man sinned, nor his parents, but that the works of God should be manifest in him."

How absurd to believe that a holy man praying the Lord's prayer in all confidence, "Deliver me from evil or the evil one," will be spiritually delivered while his body is left to writhe in the hands of Satan. Does not an implicit faith in God for all good cover all our need? And to say that the body would be delivered from pain if God's will was done, but for the lack of a miracle working faith it is not, is to ignore the work of God. They that seek the Lord shall not want. In other words this doctrine teaches that 99 100ths of all holy men and women and all innocent children have been, so far as afflicted, the victims of the devil. If their sickness increased it was proof of the increasing power over them of Satan. If they were conscious of an increasing holiness and preparation for death in their souls, in their bodies Satan's power reigns. If they long for death in so doing they long for the full triumph of Satan, and Satan at last bears away his trophy, the body, to corruption. Is this true? It is, if the doctrine of faith healing is true which is taught in this city. Many who embrace this doctrine profess to be entirely sanctified, holy in body and soul. They do not expect to die but "fall asleep." Poison has no effect upon their bodies. No falling stone or assassin's bullet can harm them. Looking through the faggots of the martyrs—the blood-stained arena where heroes died and the flying stones which sent the spirit of Stephen to a crown—we are ready to say that such a doctrine is absurd, dangerous and false; and, further, we can not believe that a man of ordinary intelligence will teach this unless he is a deceiver.

It is further assumed that God does not desire His children to use the remedial agencies which He has provided in nature, but that he will set them all aside and supernaturally heal.

When a man feels the pain of hunger or thirst, our faith healer will relieve with food, like all common mortals; but when he feels the pain coming from exhausted nerves or impoverished blood, he commits a sin to feed the blood or nerves with so-called medicine.

If a tight string should impede the flow of the blood in the arm, our faith healer would—perhaps—say cut the string; but if the fluids of our body are clogged by a cold or congestion, you sin to let them loose by the usual remedies. Use a miracle. If an insect crept into your ear, you may kill it; but if a fever germ gets into your body, though millions have been killed by well known remedies, a believer in divine healing would sin a sin which would, unrepented of, damn his soul if he uses less than a miracle.

If a faith healer himself, as in the case of Dr. Dowie (recorded by himself) slips on the pavement and knocks his arm out of its socket, tearing the ligaments and causing great "agony" (I use his words), It is perfectly legitimate to call a doctor, as he did, send his wife out of the room, lie down on the floor, have the doctor place his foot on his prostrate body and pull the arm back in true scientific manner, he testifying that it came back to its place with a "snap." But the same healer's doctrine is that it is a sin to use a remedy as arnica or bandage of hot cloth when you can have a miracle at your command, on the ground that Christ bore our sickness. These are some of the absurd things taught under the name of religion. One is inclined to ask, Do we live in the nineteenth century or in the dark ages? How do they succeed in blinding men with this nonsense?

By a monstrous perversion of the Scriptures, wresting them from their meaning, taking a passage like this, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The assumption slipped in is that to preserve the body blameless is to preserve it without sickness. If sickness is from the devil and the body could consent to its power it would be to blame. The body of a martyr in the flames or fangs of a wild beast was blameless. Blame is a moral defection. The arm mortifying from a wound is as blameless as a leaf decaying at the root of your apple tree and from the same law. The passage is to be applied to the man as a unit.

Or this Scripture, "Thy will be done on earth as it is done in heaven." Then we are asked gravely, "Is there any sickness in heaven?" Therefore there should be none on earth, for God's will is unchangeable, same on earth as it is in heaven. I prick that bubble thus: Is there marriage in heaven? No. The book says not. Is it God's will there should be on earth? Are there tears in heaven? No. The book says they are all wiped away. Is it God's will there should be on earth? Yes, for Jesus wept. Weep with those that weep. [This has been the one central argument of our good Doctor confounding the general good will with the special unchanged circumstances]. They pervert the meaning and purpose of the miracles of the New Testament. The Bible everywhere teaches the one specific object of miracles. They were to convince men of the authority of the messenger. They were not so much to reveal doctrine and only incidentally to restore health, but to give credence to the messenger as one sent from God. "Ye believe in God, believe in me." Believe me for the very work's sake. That ye may know that the son of man hath power to forgive sin, I say unto the sick, "Arise, take up thy bed and walk."

They were sign wonders, always the strange work of God. Their value consists in this: they were out of the usual order of God's methods, to show that there was a Being above nature having power over it. The moment they came under the divine order of nature they lose their power as evidence. What evidential value would there be in healing a sick man by a touch if there was no natural order—if done as naturally as to move the hand? When Paul wrought a miracle at Lystra they deified him, offering sacrifices. He rebuked them and called them to note the regular laws of nature as proof of the Living God—a God superior to the gods they worshiped. Their gods professed to heal his God. The Living God gave rain and fruitful seasons. If it be said that men need the evidence now of God's power and love we point to the completed canon—the Word providentially preserved. The rich man in hell wanted to continue miracles on the earth. He was told that if his brethren would not believe even Moses and the prophets, a miracle would be useless.

I hold that if God would authenticate or seal a messenger to-day with the power of working miracles, then his teaching and words are of God in the same sense and for the same purpose as John's or Paul's. Moreover, the miracles of the Bible are not confined to healing. The dead were raised, water turned into wine, bread and fish and money created. These miracles were done in open day, instantly, at a touch or word.

They were not confined to a few classes of diseases—principally internal or nervous troubles—which every intelligent person knows are largly subject to the will of the patient, and are as successfully treated by the avowed enemies of Christ, according to the number applying, as the most successful faith healer.

Let the miracles of Christ be duplicated; let a dead man be raised; let a lost limb be restored, an empty socket filled with an eye. Blindness from the loss of an eye is just as great a misfortune, and as surely from the devil, as from a weak optic nerve.

Christ put on a servant's ear; restored the decomposing body; healed the maimed, broken bones or lost parts. If God is authenticating Christianity, let no one condemn them for trying to raise the dead, for this they do, as they did in Minneapolis, taking the frozen body of a girl I personally knew and spending nights in prayer over it. I heard Dr. Dowie recommend persons to go to those very dear sisters to get healed—those who lived in that city. All this is consistent with their theory, and nothing can go beyond the faith of such fanaticism.

I come now to some very important facts. Many are helped, if you please, cured. That I cheerfully concede. I I here assert that these miracle workers do not surpass others who claim to heal. I name four classes of healers as the most successful without medicines: The regular family doctor with his assurances, bread pills and colored water. He heals a hundred to one healed by faith healers, and his cures are in many cases just as remarkable. Books are filled with them. He knows how he does it and for obvious reasons says little about it to his patients. A

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second class, as Dr. Murphy, are spiritualists clairvoyant. I despise the whole brood and their work as a whole is evil. But they have remarkable cures. The third is the so-called magnetic doctor. I have no doubt there is a real magnetism, in many cases doing wonders. Of this I do not take account. And fourth, in these latter days, the so-called Christian scientists.

All this will be stoutly denied by all except regular physicians. I am ready to give the proof. Now, a few things are to be noted. First, they all heal the same classes of diseases and fail on the same classes. This is quite suspicious. They all fail on the great majority of cases tried. I came from a city where a number of faith healers met once a week to pray and only two, they doubtful, were helped in my residence of three years. Another fact of special importance: they all work by one common rule, viz.: the powerful action of the patient's own will. This is the secret. When the supreme moment comes to claim the cure no attention must be paid to pain. God says it; arise and go. To doubt is to be damned. All these healers must have this one condition. Give up your will, or use it under the most tremendous strain of excitement.

If four physicians should cure the same class of disease with the same drug, and a fifth physician should always use that drug on the same disease with some additional drug, claiming that the additional drug was the sole remedy we should scorn his claim. This is precisely what faith healers are doing.

It is a common thing for patients and physicians to be mistaken about the causes of pain. Persons have died with consumption whose lungs were found to be perfectly sound. Nervous troubles assume almost every conceivable form of sickness, heart disease, spinal troubles and swelling of joints, and apparent tumors. Doctors sometimes threaten to put on severe blisters to get the effect of fear on the patient. Fear induces disease and confidence cures. I have a notable instance of a General being forced to innoculate the arms of his soldiers with a harmless drug, giving them the assurance of an eminent German physician that it was a preventive. Dr. Buckley, an eminent editor and minister of our church, has studied this subject for 30 years, and gives a multitude of cases of cure by the power of will. He himself has practiced with marked effect this will theory, healing some to prove the correctness of his view, and the absurd claims of faith healers. Many eminent physicians have testified to this. See Dr. Tuke's work, also Carpenter. The grave of Father Matthew was covered with crutches of pilgrims who visited it to be healed. Mormon elders and Catholic priests have practiced this artifice with marked effect, and one case is given where a man went to Brigham Young to get a new leg. Young was equal to the occasion. He told the poor man that his leg could be created and might be of advantage while he lived, but in the resurrection the leg he lost would come up and then he would have to go through eternity with three legs. This was entirely satisfactory.

After all, what will we do with the testimony of scores all about town, healed? Nothing, unfortunately, for most of them. Natures laws will assert their power and leave them with a sad experience. Facts are stubborn. I visited an institution in Iowa filled with the sick. Hundreds healed without medicine by a man unable to read or write, not a Christian.

I saw a wagon load of old crutches, canes, splints, etc., which he called his "trophies." From a poor basket maker he came to own a large property.

Read the June number of the *Century* for 1866 [1886?]. You will there find an article from one of the most painstaking and responsible writers of our age, exposing this delusion. Do evil effects come from this error or fraud? Yes. Some have died in the excitement of the healing. Hundreds have thought they were healed, and when they suffered again have concluded they were oppressed of the devil, and died in despair. One old man I visited in Minneapolis declared that under the direction of a faith healer he was recovering, and would not talk of death or preparation. He was dead in three days. Another healed of consumption a blessed minister of Christ, testifying in an open meeting, in four weeks he passed away with a shadow upon his soul, as his faith was not sufficient to claim God's promises and he must go to God with the shame if not the sin of yielding to a triumphant devil. A woman of my congregation would persist in saying, "Thy will be done;" for that she failed. How can a man die with peace when he is taught that sickness is sin; that he ought to present a sound body to God, and that he might, if he would trust Christ? If it were not so serious a matter, it might be asked why the devil would ever overreach himself so far as to let the spirit go when he is the author of sickness and death and could retain it in its torments. I have no hesitance in warning all Christian people against this dangerous doctrine. Tried by facts it fails, and, tested by the Word of God, without foundation. This method of cure is practiced in heathen lands with greater effect than here.

To say that God is governing the world by miracle and not by established law; that it is a sin for a Christian to use God's appointed remedial agencies, is to make ourselves ridiculous in the eyes of all intelligent men and injure the cause of God. If God did add fifteen years to the prophet's life, saying nothing of the figs used, he has done greater things than this in the addition of at least fifteen years of life to each generation. Two hundred millions of people in civilized countries and not a lone prophet are benefited in the scientific, the knowledge of how to handle and ward off disease. A faith healer is "kept by the power of God," and to vaccinate against smallpox is to be afflicted by the devil's instrument to save from a greater affliction. It is a cardinal doctrine no remedy must be used. Microbes are made harmless by the blood of Christ, fever germs and the virus of a mad dog can find no lodgment in a body sanctified and "preserved blameless." This is the basal ground of the teaching. —*Los Angeles* (Cal.) *Tribune.*

EVERLASTING.

A Jewish writer commenting upon Jer. 18, 4: "And I will cause thee to serve thine enemies in the land which thou knowest not; for ye have kindled a fire in mine anger, which shall burn for ever," says the Hebrew words *ad olam* occur in Scripture in three significations—First, in application to an existence unlimited by time. Thus we have in 2 Samuel 7: 26: "That thy name may be magnified for ever," by saying: "The Lord of Hosts is the God of Israel." The second meaning of *ad olam* for ever, relates to man's limited existence on earth, (see 1st Samuel 1: 22), "That he may sit here for ever." And 2 Sam. 12: 10, David is thus forewarned: "The sword shall *never* depart from thy house." The word *never* merely relates to David's lifetime. In the third place, the Hebrew expression *ad olam* stands distinct from the forenamed two meanings, and relates to a period finite in the prescience of the Almighty, but unlimited according to the knowledge of man.—(See Isaiah 32: 14): "Because the places shall be forsaken, the multitude of the city shall be left; the forts and towers shall be dens *for ever*." The limitations of the words *for ever* is shown in the verse immediately following: "Until the Spirit be poured down upon us from on high, and the wilderness be a fruitful field," etc. The destruction decreed to last for ever will, nevertheless, give way to restoration as soon as the Spirit shall descend on us. The term, "It shall burn forever," refers to the third signification; but it can not mean the infinitude of eternity.

The above testimony is given because of its bearing upon the question of the interpretation of the passage in Matthew 25th chapter. These shall go away into eternal punishment. The word in the original means *agelasting*. It is a long period unknown to man. It can not be absolute endlessness, an idea incomprehensible by man. The Savior professed to be ignorant of a day in the distant future, and who are we to be wiser than He? The idea of a long period like an age is comprehensible and so the Scriptures uses the term *agelasting*. It is objected that if the punishment is not literally endless, then the reward to the just can not be either, for the same term is used for both. To this it may be replied that the case of the two may agree in time in the sense of the speaker and writer, but not necessarily so. The same term to-morrow is applied to an event which takes but a little while and it can also mean an all day act. An "eternal hill" and the "Eternal God" manifestly do not have the same period of existence.

J. CROSSETT.

Chinese Times.

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Conference Minutes.

LITTLE SIOUX.

Quarterly conference of the Little Sioux district convened at Little Sioux, Iowa, June 7th, J. C. Crabb, president, A. M. Fyrando, secretary. Branch reports: Willow Valley 65, 1 marriage; Logan 56; Sioux City 17; Unionburg 34, 5 removed; Spring Creek 88; Union Center 100, 1 received by certificate of baptism, 1 marriage; Little Sioux 220, 1 received: Magnolia 164, 1 died; Woodbine not reported; Kingsley disorganized. Sabbath Schools reported: Unionburg, Persia, Magnolia, Logan and Woodbine. Ministerial reports: High Priests: C. Derry, J. C. Crabb; Seventy: G. Montague, H. O. Smith, J. F. McDowell, J. F. Mintun; Elders: J. Seddon, D. Chambers, J. H. Hunt, R. Farmer, J. T. Coffman, A. M. Tyrando, W. Chambers, J. M. Putney, A. Ballantyne, E. Lamphere, E. McEvers, H. Garner, D. Maule; Priests: J. L. Gunsolly. Report of D. Chambers, Bishop's agent: Moneys received from Dec. 24th, 1888, to Mar. 30th, 1889, $420.03, total cash paid out $425.47, Dr. to D. Chambers, agent, $5 44. Approved by auditing committee. Two days' meeting appointed: June 29th and 30th at Ammon Fry's grove in Bigler's Grove, J. C. Crabb in charge; July 27th and 28th at Moorhead, Monona county, Iowa, in charge of presidency of district; August 24th and 25th at Little Sioux. On motion Jos. Seddon was requested to labor in this district as much as convenient with his other labors. Preaching Friday evening by J. F, McDowell, Saturday evening by C. Derry. Met at 10 a. m. for prayer service; at 11 a. m. J. F. McDowell addressed a very large congregation, and at 2:30 preaching by C. Derry, and at 8 p. m. H. O. Smith addressed the people. The large reunion tent was used for services, situated in a beautiful park. Meetings were largely attended and the best of feeling prevailed. Adjourned to meet at Persia, 1st Saturday and Sunday in September.

KENT AND ELGIN.

A conference of the above district was held in the Blenheim branch, June 8th and 9th, 1889, convening at 10 o'clock. J. H. Lake was chosen president, and R. Coburn and Samuel Brown clerks. The time till noon was spent in prayer and testimony, during which a hymn was sung in tongues by Bro. J. H. Lake and interpreted by R. C. Evans, and a good time enjoyed. At 2 p. m. the minutes of last session were read and approved. Branch reports:—Zone, 47, 2 received by certificate of baptism. Blenheim, 38, 2 died, 1 marriage. Tilbury, 30, 2 received by letter and 1 by certificate of baptism. Petrolia, 35, 3 baptized, 3 received by letter, 2 removed by letter, 1 died. Lindsley 39, 4 names taken off that did not belong to the branch, 1 expelled and 1 died. Puce River, 9, members mostly scattered. (This report was received too late to present to the conference.) Bishop's Agent, R. Coburn, reported as follows: Balance on hand last report $69.38; received since $282.25; paid out $325 42; balance on hand June 7th, 1889, $26 21; The above report was examined and found correct by Brn. Blakely, Evans and Strange. Reports: Elders; A. Leverton, (baptized 3, ordained 1 elder), R. C. Evans, E. Carlton, S. Brown, (baptized 5,) G. Green, R. Coburn, N. L. Blakely. Priests, S. W. Tomlinson, J. H. Tyrrell, S. H. Bacon, G. F. Green, J. Taylor; Teacher, G. Hampshire. Resolved that the Ridgetown branch be declared disorganized, also that the members who wish their letters of removal can get them from the district secretary. A committe was appointed to take into consideration the advisability of the Chatham Saints purchasing a church for sale there; and further, if the Chatham Saints buy it, that the above committe be authorized to solicit aid from the district for them. A committee was appointed to investigate the matter of Bro. Blackemore's silence and ordination, and report to the next conference. Resolved that we reconsider the motion made at last conference in regard to representing the branches at the district conference by delegation. After the matter was thoroughly discussed the motion on delegation was put and carried again. The president of the mission then read a portion of the Book of Rules, also the *Saints' Herald* for April 28th, 1888, showing the ruling of the church in regard to Elders' Courts, etc. The following motion was adopted: Resolved that we reconsider the motion appointing the district president. Resolved that Bro. Samuel Brown be the president of the district. Preaching by J. H. Lake, W. Strange, A. Leverton and R. C. Evans. A vote of thanks was tendered Bro. A. Leverton for his services as distrtct president, also to the Blenheim Saints for their kindness. Bro. N. L. Blakely was sustained as vice-president. Adjourned to meet at at Chatham, October 15th.

INDEPENDENCE.

Conference met at Holden, Missouri, May 4th, Joseph Luff president *pro tem.*, S. Crum secretary. Branch reports: Independence 658, 6 baptized, 12 received by letter, 3 marriages, 3 removed, 2 died; First Kansas City 38, 1 baptized, 7 received by letter, 4 dropped and reported scattered; Holden 41, 3 baptized; Armstrong 103, 4 baptized, 3 received by letter, 2 removed, 1 expelled, 1 marriage; Rich Hill 67, 48 baptized, 18 recieved by letter, 1 by vote, loss of 3 by letter, 2 by death, 3 ordained, 3 marriages, present number 62; Lowery City 41, 1 baptized, 1 marriage; Clinton 24, 40 removed by letter, 3 received, 1 marriage. Elders reports: J. Luff baptized 4, E. Curtis baptized 8, C. StClair, S Crum, J. C. Christensen, S. S. Black, I. N. White baptized some, A. White baptized 2, J. A. Robinson. Priests: H. Scarcliff, R. May, D. F. Winn baptized 1, D. E. Tucker baptized 1, W. H. Kelley baptized 4. Committee on representation reported: "We, your committee appointed to consider the advisability of adopting a system of delegate representation for the district, report as follows: 1st, That we are of the opinion that such a system of represetation should be adopted. 2d, That the basis of such representation should be one vote for every six members in a branch or fraction thereof. 3d, That no branch shall be allowed more than ten delegates. 4th, That branches shall be required to select by vote at their last regular business meeting preceding the convening of conference or at the convening of conference or at a special meeting called regularly for the purpose, as many delegates as their members entitle them to, not exceeding the above limit; and the clerk or president of the branch shall certify to their appointment, which certificate shall, when handed to the district conference or the presiding officer thereof, entitle said delegate to voice and vote at said conference. 5th, That branches may instruct their delegates upon any subject which in their judgment will be presented for action. 6th, That the entire vote of any branch may be cast by the number of delegates present from that branch. 7th, In case of disagreement between the delegates from any branch upon any subject to be voted upon, the majority of those present shall cast the entire vote. 8th, That in case a tie shall occur in the vote of any branch delegation, half of the vote shall be cast on each side of the question. 9th, That in all routine business delegates shall vote only in their individual right. 10th, That in selecting branch delegates a majority vote of those present and voting at the meeting held for that purpose shall determine the appointment. 11th, That if a special or called meeting is held in any branch to select delegates to conference, the time and object of said meeting should first be duly announced, that the meeting of the branch may be informed as to the purpose. 12th, That all ministers in the Melchisedec line of authority, also priests, teachers and deacons of the district shall be ex-officio members of conference. 13th, That members of the First Presidency or the Twelve shall be considered ex-officio members of conference when present; also general conference appointees, or those laboring in the district under the direction of the missionary in charge. 14th, These recommendations and this system shall go into effect at once and be in effect at our next district conference." Report received and adopted. On motion our next conference will be held at Independence, Mo., September 7th, at 10 a. m. Bishop's agent's report and books from February 28th, 1888, to March 1st, 1889, were audited and found correct as follows: Balance due church March 1st, 1888, $654.94, received since $1,404.93, expended $1,855.10, balance $204.77. Preaching by J. A. Robinson and J. Luff. Adjourned.

SOUTH-EAST ILLINOIS.

Conference convened at Brush Creek branch, June 8th, and was called to order by G. H. Hilliard, who presided until the arrival of J. W. Gillen. Branch Reports: Brush Creek 143, 3 baptized, 1 died. Tunnel Hill 75, 1 expelled. Springerton 56, 1 baptized, 1 died. North Fork 11. Parrish 30, 2 removed. Dry Fork returned for correction. Elders Report:—T. P. Green, I. A. Morris, J. F. Thomas, H. Walker, I. M. Smith and G. H. Hilliard reported in person; and Jasper M. Tousley and T. C. Kelley by letter. The elders were appointed missions for the next quarter. Adjourned to meet Sept. 7th, at Pleasant Ride school house in Dry Fork branch. G. H. Hilliard, Pres. I. M. Smith, clerk.

Miscellaneous.

MISREPRESENTATION.

Editors Herald:—Will you give space for the ventilation of a misrepresentation I have not seen contradicted? In a book called "Tabernacle Lectures," published by the Adventists, at Battle Creek, Michigan, Elder H. M. Kenyon on page 26 says: "The Mormons claim that he [Jesus Christ] came in the person of Joseph Smith." If Mr. Kenyon is so ignorant of Mormonism, he had better let it alone till he knows more about it.

And again, on page 165, Elder Uriah Smith endorses the position taken by Dr. Adam Clark, that Moses, when he appeared in the transfiguration, was a resurrected being, and tells us this is a reasonable view of the matter, thus denying the word of God which teaches that Jesus was the "First Fruits" of the resurrection. The test-rule of Isaiah 8th chapter, "To the law and the testimony," shows that "there is no light in them."

E. C. BRAND.

NOTICES.

This is to certify, that on the 20th day of May, 1889, Elder James Wedlock was silenced for cause and from that date until his license is restored by proper authority he will have no right to preach the gospel or officiate as an elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. W. WHITING,
Pres., of Galland's Grove Dist.

Dated at Dow City, Iowa, June 14th, 1889.

The Latter Day Saints will hold religious services in Volmore's Grove, one and a half miles south of Eden, and about two miles from Daniel Munn's house near Good Intent, Kansas, commencing July 4th at eleven a. m. Services will continue till Sunday night. All invited.

E. C. BRAND.

Whether the road is sixty-six or forty feet wide, the owner has the right to plant trees on his own half of the highway; and they are his own exclusive property as completely as though they were on his own enclosure. The public does not own the highway, but only the right of passage and the right to quarry stone and cut timber for its repair. So long as passage is free and unimpeded the owner may plant trees, and and mow or cultivate the road sides. If the road is vacated, the property including road way, reverts to him without any further conveyance. —Homestead.

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MARRIED.

CLARK—MCCLARTY.—At the house of the bride's parents, Holden, Missouri, Sunday, June 2nd, 1889,—Mr. Theodore Clark and Sr. Louisa A. McClarty. Priest William Kelley officiating.

HILL—LAING.—Married at the residence of D. Chambers Persia, Harrison county, Iowa, June 10th, 1889, Bro. William S. Hill., and Miss Elizabeth Laing. David Chambers officiating.

ENNIS—HARRIS.—At the residence of the bride's uncle, J. L. Wright, No. 1001 South 10th street, Burlington, Iowa, June 12th, 1889, by Elder James McKiernan, Bro. Herbert D. Ennis and Sr. Ella C. Harris. The dining-room and parlor was a wilderness of blossom and evergreen. The bride and groom took their station to the music of the wedding march, beneath a beautiful bell of flowers suspended from a handsome arch of white flowers and arbor-vitæ, where they remained while the impressive words were said that united them for life. After the ceremony the host of friends present partook of a sumptuous collation, and viewed the numerous beautiful and useful presents given. The happy scene was one of transcendent peace; the Spirit of the Master was there to bless, and all expressed hearty wishes for the prosperity and happiness of this estimable couple.

DIED.

HOWELL.—At Jonesport, Washington county, Maine, March 27th, 1889, Sr. Lovinia Howell. She was born at Horton, Nova Scotia, May 7th, 1812, and was one of the first here to accept the gospel invitation proclaimed by T. W. Smith, followed by Elder Josiah Ells; by whom she was baptized November 13th, 1870. Funeral services by Elder U. W. Greene; text, Revelations 20: 6. She sincerely loved the latter day work, and while strength permitted was ever found at her post and ready on all occasions to give a reason of the hope she had, which was truly like an anchor to her soul. Death was sweet unto her, for she was anxiously awaiting the summons, "Come home;" and could say like one of old, "Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The sick and afflicted found in her a sympathizing friend. She was a widow for several years. She leaves no children of her own, but an adopted daughter and her family who kindly administered to her wants, and who mourn their loss.

Bereaved ones, weep not for her
Whose place is vacant here;
Your loss is great, but she has gained
A brighter, happier sphere!
She's only gone to wait awhile,
Beyond this vale of tears;
To bask in her dear Savior's smiles,
Till Christ in clouds appears.

Then, like her; hold the "iron rod;"
Let that your footsteps guide;
And then her God will be your God,—
Your feet shall never slide.
You'll then behold her face to face,
When no rude hand shall tear
You from each other's warm embrace,
Nor cause a sorrow there.

WILDERMUTH.—At his residence in the town of Willow, Richland county, Wisconsin, on the 6th day of April, 1889, of sickness incident to old age, Elder David Wildermuth. He was born in Fairfield county, Ohio, on the 17th day of January, 1803, and was aged 86 years, 2 months and 9 days at his death. He moved into Lafayette county, Wisconsin, in 1854, and later on into Richland county, same state. He married Miss Anna Newkirk in 1831, and raised a family of 7 sons and 3 daughters, of which 4 sons died, 2 in defense of the Union. Three daughters and three sons remain. Two of the sons are in the ministry—E. M. and E. C. Wildermuth. Bro. Wildermuth was baptized in an early day by Elder Zenos H. Gurly, sen., and took a prominent part in the starting of the Reorganization of which he ever remained a consistent and faithful member, passing away in the full hope and assurance of a glorious resurrection, leaving a large circle of friends, a true and devoted wife and family to mourn their, to them, irreparable loss. Funeral sermon by Elder C. W. Lange, assisted by Elder Frank Hackett.

With hoary age his life was blest;
And with his Savior he found rest.

SHUPE.—At Valverde, Colorado, on Saturday, June 8th, after a short but severe sickness, Edward Harrison Shupe; born November 21st, 1888. He was the son of Bro. E. F. and Sr. E. C. Shupe. Funeral services by Elder James Caffall.

Then sorrowing parents dry your tears,
For though gone, thy babe still lives
In a sphere that's grand and bright;
Where neither sin nor pain can reach;
For the glorious doctrine Christ did preach,
And that infants were as angels He did say,
Living in a realm brighter than day.

Bro. and Sr. Shupe solicit the prayers of the Saints, as themselves and two others of their children are suffering.

SHUPE.—Stella Ruth, daughter of E. F. and E. C. Shupe, at Valverde, Colorado, June 13th, 1889. She was born February 3d, 1884. Funeral service by Elder James Caffall.

To you, the Lord gave,
From you has he taken,
But let not your faith in God be shaken,
'Tis well you strove your darlings to save,
But God knows best,
And so has taken them home, to rest.
They are not dead; for those in Christ never die,
And if faithful, ere long, to them you'll fly.

SAWYER.—At Jonesport, Washington county, Maine, February 15th, 1889, Sr. Eliza N. Sawyer, aged 83 years, 8 months and 27 days. She was baptized by Elder F. M. Sheehy during the Reunion which convened here last August, and was permitted for a few months to rejoice in the gospel of Jesus Christ, which she loved; then passed quietly away in hope of a glorious resurrection. Funeral services by Elder U. W. Greene, from the text, "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

GRIFFITHS.—At Lucas, Iowa, June 13th, 1889, Ella, child of Bro. Thomas R and Harriet Griffiths. She was born July 8th, 1889. Funeral services conducted by Elder John Watkins, Sen.

BEATRICE CHAUTAUQUA.

This assembly will meet at Beatrice, Nebraska, June 28th, and hold till July 8th. The exercises promise much that will both entertain and profit those who attend. Those desiring it can obtain program by sending to the secretary, S. L. Green, Beatrice, Nebraska.

TO KEEP STAMPS FROM STICKING.

I saw a woman buy 50 cents worth of stamps and after she got them she opened them out, and deliberately rubbed the backs of them over her hair. I regarded with curiosity this ceremony, and when the woman with her also looked astounded, and said-

"What on earth are you doing?"

I listened for the reply.

"Oh, if you do that your stamps wont ever stick together. There is oil enough on your hair always to keep them from getting in the tight wad to which they incline in hot weather."

"And I suppose," said number two, sarcastically, "that it keeps them from sticking to your letters too, and they are shipped off on all sides to the dead-letter office because the stamps have dropped off."

"I havn't lost a letter in ten years, nor a stamp either; the stamps won't come off; there isn't oil enough to keep them from sticking when you wet them."

BRUNO.

"Giordano Bruno, the Italian philosopher, was born at Nola, near Naples, about the middle of the sixteenth century and was burned at the stake in Rome, Feb. 17, 1600. He entered the Dominican order at an early age, but becoming skeptical was forced to leave it, and fled to Geneva in 1580. His ideas were no more acceptable to the Calvinists than to the Catholics, and after two years he went to Paris, where he gained some celebrity by a satirical comedy. His attacks on the philosophy of Aristotle aroused much hostility among the scholars and clergy of Paris, and in 1583 he went to England, where he enjoyed the friendship of Sir Philip Sidney. There he wrote some of his most important philosphical works. In 1585 he returned to Paris and the next year went to Germany. After a brief stay at Marburg he settled at the University of Wittenberg as a lecturer on philosophy and mathematics. After visiting several German universities in succession he returned to Italy in 1592. There he remained for six years, living at Padua unmolested by the ecclesiastical authorities. At last in 1598, while on a visit to Venice, he was arrested by the Order of Inquisition, taken to Rome, and put to death after spending two years in prison."—*Ex.*

The legal fraternity of Iowa is just now engaged in a commendable movement, the merits of which should crown it with full and speedy success. An effort is being made throughout Iowa to strip legal documents of their vast load of verbiage, which is less than downright nonsense. Lawyers declare that deeds, and nearly all other legal papers can be cut down nearly one-half in the amount of wherefores and whereases and and their legality be not impaired. The complicated labyrinths of language now used render it necessary to employ an expert to interpret it. There is no reason why a simplification of legal forms should not be gladly welcomed by all.—*Leon Reporter*

BOB BURDETTE is generally thought never to have spoken or written anything except fun, but this is a sad mistake. Bob sometimes gets down to solid facts and naked truths, as he did when he said "God wasted mud when he made the man who is so little as to have the postmaster return a newspaper marked 'refused' when he owes two or three years subscription."

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Flora L. Scott

Vol. 36.—Whole No. 842 | Lamoni, Iowa, July 6, 1889 | No. 27.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 6, 1889.

SUNDAY SCHOOL WORK.

IMPROVED AND SYSTEMATIC MERHCDS.

ALL interested in the improvement and advancement of the Sunday School work should read the minutes of the Sunday School Association of the Decatur district, published elsewhere in this issue of the Herald.

The main features reported therein are significant as indicating the earnest determination of the workers in this department not to be content to move on in antiquated ruts or pursue unprogressive methods of carrying on that work. They evidently intend in this age of improvenent, of which the prophetic declaration is made "knowledge shall be increased in the earth," that the scholars and teachers of the Sunday schools shall be equipped and provided with the very best and most systematic methods of instruction which the inspiration of the work, experience, obser- and education afford.

To the discerning and far-seeing all these advancements will be recognized as indications which point to the perfect drill, discipline, and armament of this portion of the army of Israel, whose hosts are falling into line and preparing for the great conflict of peace which shall subdue the world, and which "sanctified, fair as the sun and clear as the moon" shall yet become terrible" in the majesty of its power to resist ignorance rnd evil, and to save.

The proposed organization of training classes under the supervision and instruction of those educated and experienced in the most advanced systems of normal methods of teaching, or by those who may be aided by the suggestions of those so experienced, and others, will prove valuable auxiliaries to many who doubtless consider themselves lacking in ability as teachers. Those classes will afford such a valuable opportunity of becoming capable and efficient teachers; an opportunity which should be eagerly seized by all who are, as all should be, imbued with the spirit of their work.

The suggestions offered by the superintendent, and which appear in said minutes, should be studied by all officers and teachers in the Sunday schools. And it is hoped that the mutual suggestions offered by the different associations and workers will be considered that there may be a continued improvement in theory and practice, and a constant approach to the true standard, viz., "perfection"

"Out of Zion, the perfection of beauty, God hath shined," burst from the lips of the inspired David as he viewed the majesty and magnitude of the work to be done by her sons and daughters just previous to the second coming of the Messiah. The statement is a significant and broad one, for it indicates that in the accomplishment of the great work of preparing a people for the coming of the Lord the most perfect and systematic principles and means known to God and man will be brought into requisition. We believe that the beautiful garments with which Zion is to be arrayed are the graces and wisdom of the Holy Spirit, and the thorough preparation which shall be made by those who receive of it, and that they will thus become a mighty power for good. Let us discern the signs of the times and be going on to perfection in every good word and work.

IN another place in this paper will be found Elder J. R. Lambert's report of the characteristic doings of Clark Braden at Plum Hollow Iowa, of late; and the clipping below furnishes added information as to the methods and fruits of Mr. Bradens work.

"A RIOTOUS DISCUSSION.

"Mr. C. B. Reynolds (Liberal), and Rev. Clark Braden (Christian), held a discussion at Walla Walla, Washington Territory, on the evening of the 18th of May, and a Christian correspondent of the statesman of that city gives the following account of the discussion:—

"REYNOLDS *VS.* BRADEN.

"MR. EDITOR:—I am one of those who, although not believing in the teachings of Mr. C. B, Reynolds, yet admire him as a gentleman and endorse his withdrawal from the debate on Saturday night. I was ashamed of Mr. Braden's remarks, and blushed to think that the Christians of this community were guilty of the folly of placing him in the position of their champion. I am a church member, but am thankful in my heart this man Braden was not endorsed by me. I can now fully understand why Mr. Reynolds positively refused to enter into any discussion with this man, unless he was endorsed by the Christian ministers of this community. That this endorsement was given is truly a misfortune to Christianity. Braden's actions have brought strife in the city among friends. His action, instead of doing good has accomplished much harm that will take many, many years of urgent Christian endeavor to eradicate.

"In charity I say it, he is too much of a bully, too little of a gentleman; he wants to carry his point by vindictive high-handed personalities, rather than by reason or persuasion. His action is an insult upon the intelligence of the community, and although I was one of those who were anxious to have the debate commence, I must also fully admit that it was a great misfortune to have this man Braden champion the cause of the churches. We were very unfortunate in the matter, and to say that Mr. Reynolds, as a man, showed much more the spirit of a true Christian than the much professed champion of the cause of Christ and the welfare of the souls of the people, is but giving justice where justice is due. Mr. Braden's action has caused a bitterness, a vicious and revengeful feeling in the bosoms of church people hitherto unknown in Walla Walla, and only yesterday I heard a kind and gentle mother use such cruel and vindictive threats toward Mr. Reynolds, that shame and sorrow caused a deep sigh to come from my heart, and involuntarily I asked myself the question: "Can such be the teachings of the Bible?" I am one of the Chaistians of this city that does not indorse Mr. Braden in his actions. I am yours, etc.,

HONESTY."

"Another account says that the discussion ended in a row, and that Mr. Reynolds, in making his closing speech—

"Stated that he considered himself villified beyond the bounds of endurance, and felt it his duty to respectfully withdraw. He considered the Christans of Walla Walla very unfortunate in having such a man to represent them. Mr. Braden then endeavored to continue his address, which was anything but becoming under the circumstances, and was met with hisses, shouts, and general uproar. Order being somewhat restored with difficulty, Mr. Braden again began a bitter tirade upon his gentlemanly opponent, but the audience left as fast as convenience would permit. The discussion is now ended. Many there are who think the case of Christianity in Walla Walla has not been benefitted by the conduct of Mr. Braden."

BELOW will be found a letter which needs no extended explanation. When we read Ebenezer Robinson's statement in the *Return* we thought it strange if the officers of the Davis City branch had not taken legal steps in his case as he charged. Mr. Robinson is now far advanced in years, and the infirmities of age, including feebleness of memory, may in a measure, unfit

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him for a clear and exact statement of facts; and it remains therefore for all to exercise that charity which "thinketh no evil" and conclude that his statement, which the letter below officially contradicts, was not *designed* to be untrue.

DAVIS CITY, Iowa, June 17th, 1889.

Editors Herald:—I notice in the June number of the "*Return*" that E. Robinson says that he was not legally dealt with before he was expelled from the church. I wish to affirm that he was, even after the same manner that others were dealt with while he was branch president, which like proceedings aforetime he pronounced as being legal. In March, 1888, he was labored with by the branch officers, following which the charge of apostasy was preferred and an Elders Court was convened, he being duly notified of the same. I was one of said court. He was found guilty and was suspended from church privileges and fellowship, being given time to see his error. In March, 1889, the branch president, Bro. W. N. Abbott, made a final call upon him, and asked if he did not feel willing to return to the church. He replied, "No, never." Thereupon the branch took action and expelled him from membership.

Your brother,

OLIVER J. BAILEY.

BELOW will be found a clear cut statement by the *Desert News*, the official organ of the Utah Mormon Church, as to to what are and are to be known and accepted as the "Standards" on doctrine and discipline for that church, and we most cheerfully give it place in our columns that our readers may know of the claims set forth therein. The italics are ours.

The only objection we see in the position taken is in the fact (1), that the Utah Doctrine and Covenants, since 1876, is not the same as the editions they had aforetime, for in that year they introduced one containing a revelation in favor of plurality of wives—a principle and practice thoroughly condemned and prohibited by all former editions, as also by the Book of Mormon with which polygamy is sadly "out of harmony." Besides this, there was in all the editions of the Doctrine and Covenants published prior to 1876, a section on the subject of marriage, strictly monogamous in all its provisions, and which was regularly accepted and endorsed by the church, August 17th, 1835, in a General assembly, at Kirtland, Ohio, and reaffirmed by the church at many subsequent times. This was left out of the Brighamite edition, and matter favoring polygamy put in its stead. And all these changes in that "standard" were made without the knowledge or consent of even the Utah Mormon church, to say nothing of the non-consent of thousands of Saints scattered abroad throughout the world.

Polygamy, and some other strange and heretical doctrines, all sadly "out or harmony" with the Bible, Book of Mormon and Nauvoo edition of the Doctrine and Covenants, were introduced as doctrine and discipline by leading men of the church irrespective, and apparently reckless of the will of its ministry or membership, and without the least attempt in a regular, lawful way, to have the church hear, consider, and authoritatively accept and adopt them.

But we are glad the leaders of the Utah Mormons are now asserting the authority of "the written standards" and deprecating all "theories" and "revelations" found to be "out of harmony" with what has been regularly, lawfully, "passed upon and endorsed by" the church. If they will now go to work and eliminate from their theories and practices whatever is "out of harmony" with the Book of Mormon, the Nauvoo edition of the Doctrine and Covenants and Joseph Smith's translation of the Bible, and repudiate as doctrine or discipline whatever has not been regularly "passed upon and endorsed by" the church and "accepted and recognized by the body" as was provided for in the law and order of the church in the days of Joseph the Seer, then their "standards" will be such as will secure the favor of God, the unity of the Saints, the favor and aid of right minded people, and free them largely from the irritation, friction, prosecution and persecution to which they have so long been subjected. God is at work sifting and cleansing and proving the people, inviting their return to "old paths."

Here is the article mentioned:

THE STANDARDS OF "MORMONISM."

When discussing "Mormonism" its opponents frequently invent peculiar notions and advance them as part of the "Mormon" creed, and occasionally quote disjointed and garbled extracts from the writings of men connected with the "Mormon" Church, which are foisted upon the public as authorized expositions of its articles of faith. This is very unfair and misleading. There is in it more or less of a desire to deceive and to prejudice the public mind.

The proper way to oppose any principle or tenet alleged to be false, is to state it fairly and fully as it is entertained by those who advance it, and it is wrong to attribute to a society or organized body of any kind, ideas entertained by some *individual* which are *not endorsed by the association* of which he may be a member.

In assailing "Mormonism," either from the pulpit or the press, it is seldom if ever that its *authorized articles of faith* or *recognized standards* are cited, or if they are, that they are given as they stand, without interpolation and without mutilation. What is pretended to be "Mormonism" is not "Mormonism," and that which is ridiculed, or controverted, or held up for destestation, is simply something manufactured for the occasion or so great a burlesque, or exaggeration, or distortion of the truth as to be closely akin to wilful falsehood,

The published *standards* of the Church of Jesus Christ of Latter Day Saints are the Bible, the Book of Mormon, the Doctrine and Covenants and the Articles of Faith, They are *accepted* and *recognized* by the *body*. Revelations received by the head of the church on earth *and accepted as such by the body*, may be classed in the same category. But the opinions, theories, arguments, illustrations and contentions of men connected with the church *and not passed upon and endorsed* by it, are not to be cited as authorized, particularly when *out of harmony* with its *written standards*.

There is no embargo placed upon the thoughts of men in this church, nor upon the expression thereof. Many things have been published by men connected with the church which *the body would not approve* if they were presented for its action. Wide circulation has been given to theories and opinions of men holding prominent places in the church, which have been publicly declared by its president to be "no guide for the Latter Day Saints." Yet these are frequently cited as "Mormon" doctrine and applied in a manner not intended even by their authors. When they are fairly quoted, however, while they are not to be held as expositions of the "Mormon" creed, blame can not be justly cast upon those who cite them as such, as it may when they are misquoted and garbled and misapplied.

There is nothing in the recognized creed of the Latter Day Saints which *infringes upon human liberty* or is incompatible with a republican form of government. It does not attempt to suppress freedom of thought or of action, providing the latter does not pass the line of the liberty of others. It does not seek to subvert the force of Constitutional law or the authority of any recognized human government. It teaches that man should be obedient in all things to his Maker, but does not put any persons in the place of Deity to be worshipped, adored or submitted to as God. When God reveals anything through the man appointed as His mouthpiece to the church, *the numbers may determine whether they will receive it* as "the word of the Lord," and they have free agency to obey or disobey it and take the consequence of their own acts. There is no compulsion attending it, and if they believe and bow to it, their faith and obedience are in and to God and not to man. If Moses, or Isaiah, or Peter or John wrote "the word of the Lord," those who are led by it are not worshippers of either of those men but of God who spake by them. So with any modern revelation.

The kingdom of God is to come, and the will of God is to be done on earth as it is done in heaven; so the Latter Day Saints believe in their hearts, as many other people profess to believe with their lips. When Christ appears he will be the recognized head of that kingdom on the earth. "Until he comes whose right it is to reign," the Saints are commanded by divine revelation to "be subject to the powers that be;" that is, *to the governments established wherever they reside.* That is "Mormonism." So is this, the Articles of Faith: "We believe in being subject to kings, presidents, rulers and magistrates, in honoring, obeying and sustaining the law." And so is this, in the Doctrine and Covenants: "It is not right that man should be in bondage one to another." Any theory, or hypothesis, or philosophical disquisition opposed to these is not "Mormonism," by whomsoever promulged, and is not to be cited as "the Mormon creed."

We believe that true religion will influence a true believer in all the affairs of life. Also that members of the Church of Christ should be mutually helpful in everything that pertains to their well being in time and eternity. Also that they have the right, under the constitution and laws of this country, to combine and unite for self-defense and self-preservation, for good government and the prevention of bad government, in all things spiritually and temporally, so long as they do not violate law nor *infringe upon the rights of other people.*

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Our enemies may twist and distort and misstate these propositions as they please. They may quote sentences culled from the writings of individual theorists and tack them together for the purpose of misrepresenting "the Mormon creed," but the facts remain as we have stated them, and *the recognized standards* of "Mormon" doctrine stand as the *authorized exponents of our faith and discipline.* They are our guide so far as books can be, and the Spirit of the living God, which is the light and life of all things, is within the reach of those who seek for it in the appointed way. The revelations of heaven, and not the opinions and reasonings of men are the standard of faith of the Latter Day Saints.

EXTRACTS FROM LETTERS.

Bro. B. H. Case, of Coal Hill, Arkansas, writes as follows:

"There were no Saints here when we came, but there has been six baptized, and there are good reasons to believe that more would follow if an elder would come this way. I think this would be a grand field to labor in if converts will pay the bill. I have never regretted that I obeyed the gospel, in 1879, for I know it is God's eternal truth."

Bro. R. M. Elvin wrote from Brownville, Nebraska, June 22d as follows:

"I expect to trouble the water to-morrow; have troubled the people for over a week?"

Bro. Warren E. Peak recently wrote from Cormorant, Minnesota, of the labors of Bro. J. A. Davis and himself, who are holding tent meetings:

"We are doing very well in our field here, and some are talking of obeying."

Bro. Heman C. Smith wrote June 22d, from Covina, California, as follows:

"Have baptized three since I wrote you; one in Pomona and two at Valley Center. Bro. Wright is still with me, and we have commenced a series of meetings at this place."

EDITORIAL ITEMS.

We thank Bro. J. D. Howell, of Wales, for late copies of "The War Cry" and "All the World," publications of the "Salvation Army." These add to the swelling volume of evidence that man prefers to serve God in a manner his own perverted tastes provide, and in a way dictated by worldly wisdom of a strange and cranky order, rather than according to the wisdom of God set forth in the Christian pattern found in the Scriptures, Why will not men, with the Bible in their hands, seek and worship the Lord in His own appointed way!

President Joseph Smith wrote us from San Francisco, California, the 17th ultimo that he intended to start for Salt Lake City the 24th or 25th. His health is improving and he reports that the work of the church in some parts of central California is quite prosperous, while in one place it is at a standstill, owing to personal striving and official misunderstanding. He hoped for the best.

A brother, J. L. Pride, who has got into difficulties with the church in Dakota, visited this office of late and wished us to ask that his name be dropped from the church records, and that the same be mentioned in the Herald. Those having charge of church affairs in Dakota will please take notice of the matter and proceed with it strictly according to the law of the Church and the regular order provided in such cases.

Bro. Bowen, of Fremont, Nebraska, in company with a Mr. Wood of the same city, are examining the facilities offered in and about Lamoni for making and selling brick, and they hope for success.

Bro. E. C. Brand was at Seneca, Nebraska, the 18th inst., and says: "I baptized a lady Monday morning. I preached here all this week in the Universalist church."

Sr. Lucy Goble, of Lewiston, Nez Perces county, Idaho, desires information in respect to Sr. Emily Llewellyn, and her residence. Will some of our readers please send it to her at once?

Bro. Duncan Campbell, while engaged in missionary labor in Union county, Iowa, stepped into a ditch and seriously injured his afflicted leg. He is now at home, but expects to soon again be in his field.

Bro. John Erter writes from Antwerp, Ohio, Renewing for the church publications. He states that the work moves slowly there, but only for lack of laborers. Rain has been abundant and crops look well there.

Bro. John Hawley writes that he is well pleased with his new home near Sheridan, Worth county, Missouri, and that he and his family are securing many excellent friends there.

Some of our Utah exchanges report the accidental death of Bro. Simeon Atwood, at Benjamin, near Spanish Fork, Utah. He was born September 12th, 1814, in Mendon, Monroe county, New York, and died June 2d, 1889, from the effects of a fall from a tree when seeking to hive a swarm of bees.

This office has now on sale Primary Question books, for Sunday Schools 15cts each, or $1.25 per dozen; also new Sunday School cards: No. 1, package of 50, 5 varieties, large, 75cts; No. 2, package of 100, 10 varieties, smaller, 50cts.

South-westerh Iowa may well and very properly be called the blue-grass region of the west. We learn that blades of blue grass five feet and four inches in length have been brought in from the field. A head of timothy measuring ten and one half inches has just been handed us.

"The New Era Exposition" which will hold a session in St. Joseph, Missouri, commencing September 3d and closing October 4th, promisises to be one of the most successful and interesting efforts of its kind ever made in the west.

St. Joseph is developing splendid energies and enterprise, and her business men seem determined to spare no effort in making their city among the very best in the Missouri Valley; and at their present rate of progress they will, ere long, realize their highest hopes.

Bro. R. M. Elvin, in a letter dated at Brownville, Nebaska, the 24th ult., says he, the day before, baptized "a most excellent man." He thinks a branch may be organized there soon. He intended to move on farther north in Nebraska, right away.

Bro. I. N. Delong, of Progress, Colorado, would be glad if faithful elders would labor some in his place and vicinity.

Elder D. M. Strachan wrote June 22d that he had preached at Washingtonville, Ohio; baptized two ladies, leaving other persons interested. Thinks a good work can be done there.

Bro. William Crick, formerly of Lamoni and for many years associated with the Herald Office work, has of late been visiting Plano, Illinois, and Lamoni. He looks well and is in good spirits. He reports progress and good outlook for the work at Independence, which place he likes as a home.

QUESTIONS AND ANSWERS.

Ques.—Is there any valid objection to sisters, in good standing in the church, meeting together for the purpose of prayer; the objects and subjects of those prayers having been published to the entire church?

Ans.—No.

Q.—What is the meaning of this statement of Paul in 1 Cor. 11:11: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord"?

A.—Paul explains it in an easy, natural way, in the very next verse, when he says, "For as the woman is *of* the man, [See verses 8, 9, also Genesis 2:21, 22], even so is the man also *by* the woman; but all things of God." He refers to the facts set forth in this last verse in order to show *why* man and woman are interdependent and complements of each other, and also that all this is according to the design and purposeand creative work of God. These verses are most valuable as showing the unity and equality of the sexes and the mutual interests existing between them.

Q.—Has not the influence of the powers of darkness (history being the standard of evidence) ever been as powerful in leading the priesthood astray as the people?

A.—While it is deplorably true that, at times, the leaders of God's people have been blindly or viciously led astray by the wiles of Satan, the corruptions of their own evil hearts, or the "cunning craftiness of men," yet it is not true that they have suffered to the extent that the people have. If the priesthood are faithful, they are impregnable to "the influences of the powers of darkness," for they possess qualifications, experiences, graces and gifts of authority and knowledge, which shields them largely, if not fully from delusion and error.

If the priesthood were less secure from evil influences than the people for whom they minister, then the people and not the priesthood, should be leaders and instructors. If the people were in less danger of being deceived and misled by such "powers" than are the priesthood, then it were better that that there be no priesthood.

History shows that the errors and the evil doing of the priesthood were and are given greater prominence than those of the people; and this may lead some to think that the priesthood are more susceptible, more liable, and more vulnerable to "the influence of the powers of darkness" than are and were the people.

The Lord has delegated authority to his ministry to teach, preach, expound, exhort, invite,

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counsel, instruct, watch over, reprove rebuke, lead, "feed the flock of God," and administer the ordinances of the house of the Lord, and there is far less danger of their being brought under "the influence of the powers of darkness" than there is of the people. The "influence" of such "powers" should be and are much more likely to be discovered, exposed and successfully resisted by a minister of Jesus Christ than by any other person. If not so, then the bestowment of divine authority and priestly calling would be a source and means of weakness instead of power; of danger instead of safety.

History attests that when a leading minister falls it becomes more notorious than the fall of thousands of people. And history attests that where one leading minister falls beneath "the influence of the powers of darkness," thousands of the people yield to the same "powers."

While it is true that the priesthood receive more frequent and more powerful assaults and trials from "the influence of the powers of darkness," it is equally true that they are better qualified to resist, and that they do more faithfully resist than do others.

The ministry are rightly supposed to be a source of light, of strength, of edification, and of safety to the flock of God, and to the world. God the Father, Christ the Son, and the Holy Spirit—all have ordained it thus. And though it may be true that "the influences of the powers of darkness" have misled some of the priesthood and overthowu others, it is nevertheless true that the great body of the priesthood, agreeable to the designs and purposes of God, have been more successful in discovering and resisting "the influences of the powers of darkness" than have others.

We repeat it, that if the said "powers" are and were more successful "in leading the priesthood astray" than the people, safety would be found primarily and in greater fulness with the people than with those whom Christ has called and ordained to be "the light of the world," "a city set on a hill," whose "good works" He intends shall lead others to "glorify the Father."

THE SIZE OF HEAVEN.

The twenty-first chapter of Revelations gives the measurement [of the New Jerusalem]. The most interesting calculation on the subject is that of Capt. J. B. Sharkley, a measurer of vessels in the Boston custom-house. He takes the statement in Revelations xxi, and figures it out thus: "And he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height are equal." Twelve thousand furlongs—7,920,000 feet cubed—497,763,088,000,000,000,000 feet. Reserving one-half of this space for the throne and court of heaven and one-half of the remainder for streets we have 124,198,272,000 000 000,000 feet cubic. Divide this by 4,096 cubic feet in a room sixteen feet square and there will be 30,321,843,750,000,000 rooms. We will now suppose the world always did and always will contain 990,000,000 inhabitants and that a generation lasts 33⅓ years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000,000 inhabitants. Now, suppose there were 100 worlds like this, equal in number of inhabitants and duration of years, a total of 2,970,000 000,000,000 persons, there would be more than 100 rooms 16 feet square for each and every person.—*Chicago Times.*

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Life has a burden for every one's shoulder
None may escape from its trouble and care,
Miss it in youth and 'twill come when we're older,
And fit us as close as the garments we wear."

REST AS A CURE.

We take too much medicine, employ too many doctors, seek too many outside helps. Half of our diseases are preventable or easily dissipated by attention to the common-sense rules of health; many of the other half will usually yield to absolute rest—rest of muscles, nerves, brain and stomach. We go through life on high pressure, and wonder our engine is ever out of order. Well, an engine does not require so much attention as our body; but no wise engineer will allow his engine to run till it bursts for want of occasional examination, nor even to choke for want of cleanliness.

Sickness is called a calamity; it is often Nature's necessary reminder of our inconsistencies. If sickness did not occasionally cry a halt, our mad rush would soon bring us to the brink of destruction. The trouble is, when Nature thus calls aside from the world's busy whirl, instead of patiently listening, and lying quietly a little time to obey her dictates, we begin to swallow all kinds of poisons. We are so anxious to be on our feet that we are unwilling to give a little comparative rest to his wonderful machinery. We have no time to hearken to the voice of common sense, nor inclination to heed the piteous entreaties of our tired, misused and abused body, though it has been cruelly lashed to unwonted pace by the whip of our ambition, or our lusts, or our greed.

Lie quiet, and talk with your conscience awhile, and with your reason, and with your spiritual nature: it will do you good. Think of the medicines within your reach before sending for the medicines in the doctor's saddle-bags. Ask your own body to instruct you; feel your own self calmly, patiently, consistently, and take the medicine Nature suggests as from a physician you can trust, and should have obeyed long ago. Above all thing *rest*—rest the stomach, till it calls for food loudly and then supply it sparingly; rest the passions, till they are content with moral activities; and still, rest, till, through and through, the warring elements subside, and peace reigns; rest, rest, rest, till the whole man—body, soul and spirit—is ready to rise renewed, purified, enthused in character and purpose.

Ah, if this was the medicine when sick in body or mind, we should not "have to" be sick so often, and when sick, it would be a short if not sweet repose, and we should be much better by its lessons.—*Sel.*

Home Column Missionary Fund.

Sr. Flora Evans, Havens, Neb	$ 35
Sr. M. E. Nosker, Phœnix, Ore	5 00
Sr. M. M. Patten, Olivet, Dak	10
Sr. Sophia Jewks, Orangeville, Utah	1 00
Sr. Alice Minthorn, Mancetona, Mich	25
Bro. Charles Hayer, Eagle Grove, Iowa	1 00

Lamoni, Iowa, June 27th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

Cameron, Mo., June 10th.

Dear Sisters:—I have felt impressed to write to our Home Column for some time, but having so much of a temporal nature to think about and so much work waiting to be done by me that it seemed useless for me to try to draw in my thoughts from the cares of temporal things, and place them upon spiritual things for any length of time, and while under the impression that it was my duty to help I have been of late led to ask myself the question: "Are you neglecting this that you feel to be your duty, keeping the covenant you made with your heavenly Father when you came up out of the waters of baptism filled with that spirit of love and gratitude to him who had done so much for you? Then you said you would always strive to give Him and His work the first place in your heart; that everything else should be set aside for it; and that you would ever strive to do all you could for the comfort, strength and encouragement of others." I must admit that I feel condemned, and while meditating my thoughts wander back over the eleven years since that covenant was made; and the days, weeks and months of these years now seem to me perfect happiness, peace and joy. I feel satisfied the peace they brought was as near perfection as can be enjoyed by mortals in this life. My whole soul was in this work. I do not believe at that time there could have been any sacrifice too great for me to have made. I feel satisfied that I would have been willing to have given everything we had into the hands of the Bishop of the church to be used for the spread of the gospel, and would have gone without or have worked by days' work for more, if I had had any idea that the Lord required it, or even had the Bishop said so. I had perfect confidence in both the leaders of this church and in the members also. I did not see their weaknesses, neither did I wish to see them; in fact, I had no place in my heart for anything but love and gratitude to my heavenly Father for his loving kindness to me and mine. Even this land seemed sacred and my prayers would ascend daily to him in thankfulness for the blessed privilege of dwelling on this promised land, even the land of Zion; although I had left a good home and every relation I had except my husband and children. I did not for a moment regret it or wish to return, but I did earnestly pray even as I do to-day that they might be able to discern truth from error, repent and turn to the Lord with full purpose of heart, and be numbered with his children. And now, sisters, as I claim to be to-day anxious to see this work prosper, and often testify that this cause is dearer to me than anything else on earth. I feel as though a course of self-examination would help me to determine whether I am justified in making such a statement or not. In the first place, am I just as willing to make sacrifices for it as I used to be or am I not more inclined to make myself and the wants of my family first, and if there is anything left (which I fear is not often the case) give it to the Lord? Am I as willing to put myself out for the comfort and enjoyment of his servants as I once was? Could I, if my accommodations were no better than they were then, ask the elders who were traveling through here home with us and make them as welcome as I once did, knowing that they were used to having everything nice at home, never having been used

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to the inconvenience of having but the one room for kitchen, dining-room, pantry and sitting-room? Am I just as anxious to have others understand and obey the truth as I was then? If I am, I will be trying to help them to see as I do by buying and distributing tracts, letting no opportunity pass without giving them my reasons for believing this gospel to be true. If the cause is as dear to me as I claim it to be, I will not be found showing up the weaknesses and faults of my brothers and sisters to those out of the fold, neither to those that are in the fold, but will rather try to hide them, and exercise all the charity I can for them. I will not allow evil thoughts or surroundings to remain within my heart about any brother or sister; for if the work is dearer to me than anything else on earth those who have enlisted in the work must be dear to me also. How beautiful, and how truthful, are the lines we often sing in our social meetings:

"Charity and love are healing,
These will give the clearer sight;
When I saw my neighbor's failing,
I was not exactly right.
Now I'll take no further trouble,
Jesus' love is all my theme;
Little motes are but a bubble,
When I think upon the beam."

I feel assured that if we could always "See ourselves as others see us," we would have no time to be looking for or canvassing the faults of others; but I feel we should have all we could do to overcome our own.

Since going through this course of self-examination I truly feel that I am not at all times justified in stating to my brothers and sisters that this cause is dearer to me than anything else and I desire to profit by it; and wherein I see I have failed in the past to watch and pray that I may not in the future fail in that same way, nor in any other; for I earnestly desire to be a child of God in spirit and in truth. When I have done all that I possibly can do, I can never half repay him for what he has done for me. May our kind Father help us all to be watchful and prayerful at all times, that we be not overcome, and that we may each and all be able to say that this work is dearer to us than anything else on earth, and our daily walk and actions justify us in making this assertion, is the prayer of your unworthy sister, G. F. S.

MARSHALTOWN, Iowa, June 14th.

Sr. Frances:—Not being permitted to enjoy church privileges, I feel to express my thoughts to you on paper. This lovely morning my heart is filled to overflowing with gratitude and praise to the giver of all good for His manifold blessings to us—first: temporally, for our very existence, life, health and strength, food and raiment and a shelter to cover us, and also our God-given faculties enabling us to enjoy his many blessings. Second: spiritually, not being situated so I could call the elders I have been healed instantly through faith and belief in his ability to heal. Have been warned, rebuked and admonished by dreams and the voice the Spirit. Oh what blessings we as Saints may enjoy, through obedience, faith and belief in His gospel plan of salvation as revealed through the three books. Restored in its purity by the ministering of an angel with its priesthood as in the beginning, its primative organization, its gifts and blessings. May all that have taken the name of Saint live worthy, obey the injunction of the Spirit to "Come up higher," live by every word that proceedeth out of the mouth of God and attain to a higher plane in spiritual life is my prayer.

I can not forbear a word in commendation of the church publications; of the inestimable worth they are to me. The *Herald* in all its departments, the Home Column, the letter department, Bro. Blair's editorials of late, his answers to questions are all edifying to me.

In gospel bonds,

LOU BERRY.

CHARTER OAK, Iowa, June 16th.

Dear Sisters of the Home Column:—It is nearing the time for me to send in my offering. I feel it our duty to be prompt in sending and not wait until our birthday is passed three or four months, before we send in our mite; we do not know how much good it might be doing while we are holding it back waiting for a more convenient time to send it. I felt sad to-day on opening the *Herald* to see not one offering. What is the matter sisters? Are we getting tired of casting in our mites for the Master?

Do not grow weary in well doing for you will be rewarded, not in this world, perhaps, but in the world where all is peace and happiness for the children of God. It seems to me the Prayer Union is a grand organization, although I can not meet with my sisters, but I try to keep the hour or part of it every week. It has been over three years since I united with the true church, and I can truly say I have never regretted it. But I thank my Heavenly Father that he led me to see the light and helped me to decide for the truth.

Praying for the welfare of Zion, I remain your sister in the one faith,

MAY BUTTERWORTH.

JOHNSON CITY, Mo., June 12th.

Dear Sisters of the Home Column:—I am made to rejoice when I read of the noble work achieved by our elders notwithstanding the many hardships they are called to pass through, and I rejoice with those that rejoice and weep with those that weep.

Husband and I are the only Saints at this place. How we do miss the company of the Saints! The people are kind and neighborly, but not like the Saints. I have loaned some copies of the Voice of Warning and shall send for some tracts to circulate among the neighborhood as soon as I can. The doctrine is new to the people here and I believe there are some of the sheep fold here. We will try to have preaching here as soon as the hurry of getting in crops is over. We go twelve miles to Taborville to hear the good word preached every fourth Sunday, and are always more than paid for the trip. I was the first to obey the gospel at Taborville over a year ago. Since then there have been thirteen more and many are almost persuaded to come; and this through the wise and judicous labors of Bro. I. N. White and his co-laborers. The work is being placed in its truth and purity before the people, and if we are only faithful many more will be gathered into the fold was the voice of the Spirit unto us.

I have never regretted the step I took when I made up my mind to accept the truth, and I thank the Lord that I have been called out from among the world, for I have received blessings and testimonies so that I have not the shadow of a doubt but what the work is of God. It is my greatest desire to live such a life that I may be worthy to be called a Saint in word, thought, and deed.

Sisters of the Prayer Union, I am alone but I have not missed observing some time of each Thursday (and all other days) with you in spirit if not privileged to be with you in the flesh; and can truly say I gain strength thereby.

I have a family of six dear children entrusted to my care, and it is my greatest desire to rear them up fit for the kingdom of God. I have many hard trials to pass through, but would I hove one sorrow less? We know that we must be tried as by fire, for God will have a tried people. Still it is hard to have those that are near and dearer now than ever, turn the cold shoulder and point the finger of scorn at us. I am commanded to pray for them, to love them and return good for evil. May God help me ever to do His will is my prayer, and for all the children of God. I am Sister

MARY LYON.

PLANO, Ill, June 21st.

Sister Frances:—I was requested to ask the prayers of the Union in behalf of brother Ameda Wilcox that he may be healed of the affliction that has been troubling him for years. I will just say that a few sisters in this place have organized themselves into a Prayer Union and that the Lord has blessed us with his Holy Spirit many times.

AMY DEMPSTER, *Sec'y.*

NEWARK, Dakota, May 16th.

Sr. Frances:—I write to inform you that seven of the sisters of the Marshall branch met at the house of sister Morris on Thursday, June 6th, at 2:30, p m., and organized a Prayer Union. The following officers were chosen: Sr. Mary C. Ode, president; Sr Amanda M. Oehring, secretary.

AMANDA OEHRING.

Correspondence.

LINEVILLE, Iowa, June 25th.

Dear Herald:—I have been waiting and hoping that I might be able to report something more favorable concerning my state of health before writing for your correspondence column.

After the St. Joseph conference my health kept failing till I was brought into a very critical condition. At this juncture, I concluded to come here and try drinking the mineral water again. It had always helped me more or less, before, but this time I had some misgivings. However, I did not come till I had given the matter due thought and prayer. My trip here, from Lamoni to Pleasanton, and from Pleasanton to the Springs, came near being too much for me. The distance is twenty-five miles and we took two days for it.

I shall not attempt to describe my experiences for the first four days at the Springs. I am thankful that they are among the things of the past, although the Lord was good to me, and the gospel was never more precious to my soul.

After the lapse of a few days, I began to improve rapidly, and on Sunday (five days after my arrival at the Springs) I walked one and one-fourth miles to the Hickory School-house, and spoke to a very attentive congregation at eleven

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a. m. I had to start early and take a good rest with a friend about midway. What a grand thing it is to have kind friends! Who can do without them? I mean those whose hearts are right, and there is no flattery or deceit found on their tongues. Give me just a few like these, and the Almighty with them, and the devil and the world and false brethren may oppose if they will.

After a ten days stop at the Springs it became necessary for me to return home. The measles had come in our midst. Sr. Lambert was nearly worn out with labor and care.

May 26th I preached twice in the Saints Chapel at Davis City. On the 30th and 31st, I returned to the Springs; was considerably better than when I went the first time, but not near so well as I was when I left. Through the kindness of friends at Lamoni and Pleasanton, I have been conveyed to the Springs, thus far.

June 6th I left suddenly for Plum Hollow, Iowa, to look after our old friend (?), Clark Braden. The results of this visit appear elsewhere, in the Braden article. On my return I stopped a few days at home, and on the 18th instant arrived here again. I feel better here than elsewhere, as a rule, and am able to do more work. Through the consent and advice of the Bishop, I have arranged to make this my headquarters, at least for the summer and fall. Last Sunday we had a basket meeting here, in the grove, which was quite well attended considering there were other meetings on two sides of us. We had a pleasant and, I trust, profitable time. The work of speaking in the open air and helping fix up the grounds a little, were almost too much for me; but to-day I am feeling better again. Have appointments out for next Sunday at the New Zion and Hickory School-houses and for July 21st in the grove, at the Springs. Plenty of opportunities for preaching in this region, and I shall try to do all that I am able. All is well so long as we do right.

JOSEHH R. LAMBERT.

TAWAS CITY, Mich., June 21st.

Bro. W. W. Blair:—Our conference here is over and we had a peaceful and pleasant time. We were well represented from Bayport, Oscoda, Bay City and Juniata, Altogether we enjoyed a peaceful time. Last week I was called to administer to the sick in Bayport. I left Tawas at one o'clock in a sailboat, arriving at Bayport at eleven, a. m. Found Sr. Brackenbury very low but left her feeling better. Before leaving that place I baptized one, and yesterday I baptized one more here. Others seem very much interested. I am to meet with the Saints in Bayport Sunday next. Your brother,

E. DELONG.

BLENHEIM, Ont., June 18th.

Bro. Blair:—Our district is now in a prosperous condition, for which we are deeply indebted to Bro. J. H. Lake. God has truly blessed him in his missionary labors in Canada, and especially since his return from General Conference. His movements have been directed by the Spirit in a marked degree.

Our district conference convened June 8th at Blenheim. The Spirit of God was with us in abundance from the commencement. The weather was rather disagreeable on Saturday, but was pleasant on Sunday, a spirit of solemnity rested upon us at the first meeting after conference was organized, which was prayer and testimony. After several inspiring testimonies were given, causing our hearts to burn within us, Bro. J. H. Lake sang in tongues. Bro. R. C. Evans gave the interpretation as follows:

"Ye saints of God fresh courage take,
I bless you for the truth's free sake;
I've called you for to sing my praise,
In these the great and latter days.

Be firm and fixed in me your Lord,
I'll bless you if you keep my word;
Your trials shall all dross remove,
Temptations shall love for me prove.

Then rise my people, do my will,
Soon you I'll bring to Zion's hill;
My people there shall gathered be,
My face and glory soon they'll see."

On the evening of the same day Bro. Lake preached a grand discourse. He took for his text, "Who shall abide the day of his coming? and who shall stand when he appeareth?" We had prayer meeting Sunday evening. Gifts of tongues and interpretation through Bro. A. Leverton, encouraging some, warning others of approaching trials. Preaching in the forenoon by Bro. Strange of St. Thomas; Bro. A. Leverton in the afternoon and Bro. R. C. Evans in the evening. In all I do not think I ever enjoyed a conference as well as this one in the seven years that I have been a member of the church.

Your brother,

S. H. BACON.

SPRINGFIELD, Neb., June 19th.

To the Editors:—How badly we need preaching here. I hope some of the elders will soon come this way. We have had no preaching but a few sermons by Bro. Rumel of Fremont, for about three years. Bro. R. M. Elvin was with us a few days. We live so scattered that we do not see each other but very seldom, and I am fearful if we do not have preaching soon there will be no place to preach in. The M. P. Methodists have had somewhat of a revival here and are gathering out of all the churches. They are going to build a church near us, and I am afraid the School-houses will be closed against us or anybody else. Your sister,

MRS. W. M. SATTERFIELD.

WEST BAY CITY, Mich., June 21st.

Bro. Blair:—On the Monday after the conference in Tawas City I walked around the town with some of my brethren to see if our presence and our conference was causing any excitement there. When we came in front of the post-office we found a group talking on Mormonism, a Methodist minister and a lawyer, both strangers to me, says: M. M.—"Well, there is a big crowd of them here, anyway."

L.—"Yes, they are making quite a stir."

M.—"Do they believe in old Joe Smith and Brigham Young?"

L.—"No; I do not think they believe in Brigham Young."

M.—"Well, they believe in polygamy."

L.—"Oh, no; I guess not. This kind has nothing to do with Brigham Young or the people of Utah."

M.—"Well, what do they believe in?"

L.—"Oh, they are all right; they believe in the Bible."

M.—"Well, they believe in free loveism, do they not?"

L.—"Well, I—I—do not—

J. J. Cornish.—"No, sir; they do not believe in free loveism; please excuse me, gentlemen, for interrupting you."

M.—"Yes they do, and in old Joe Smith, and polygamy, and Salt Lake City in their headquarters—their doctrine is false, and they are a mean, dirty, low lived people, and—

L.—"This," addressing me, "is Elder Weir. Mr.——, are you one of the Latter Day Saints?"

C.—"Yes, sir."

L.—"Yes, I thought you were. Well, this is an elder you are talking to."

C.—"I was thinking he was by his talk. Did you ever hear one of our elders preach, Elder?"

M.—"No; nor do not want to!"

C.—"Well, you would not be a very good judge as to whether their doctrine was true or false."

M.—"Well, I know all about them; Joe Smith was a polygamist and his doctrine was false. The three witnesses all went back on their testimony, etc. Your members are drunkards and the whole church is corrupt. You claim to work miracles, heal the sick, etc. If you can do such things let us see you at it. Get some of your oil and grease over some one and let us see your power. Lay hands on a sick horse and heal him. Take up a serpent; take poison—I will pay for the poison; perform some miracle and I will believe your doctrine."

All this of course gave a big opening for me to talk to him. And I talked to him, too.

In a few minutes there were about fifty people listening, and we were crowded on one side of the sidewalk into an alley, and the Rev. Elder could not get away.

I talked business right up for a time until I got him to agree to discuss the points of difference between us. Propositions are signed to discuss six evenings, three on the Latter Day Saints, and three on the Methodists, debate to take place the latter part of July.

That night and the next morning it was the whole talk of the place. It is being published through the papers for fear he may back out. I will try to teach such men a little lesson. No doubt the debate will do much good.

J. J. CORNISH.

DOW CITY, Iowa, June 21st.

Bro. W. W. Blair:—Our conference, which closed on Sunday evening last, was an enjoyable one, and the attendence was large. A good feeling prevailed throughout; but, like it was at Salem last June, we had a soaking rain on Saturday. Everybody felt glad and thankful, for it was just what we needed. Vegetation has improved wonderfully; our wheat and oats, which we thought would be scarcely large enough to bind, have grown, it seems, almost a foot since the rain. The prospects are decidedly encouraging.

In gospel bonds,

JOHN PETT.

LOOKOUT, Cal., June 18th.

I preached in the county supervisor's house yesterday and also baptized a very promising young man about twenty-four years of age. About twelve others have said they should join. I shall remain here all summer and labor, if my family can be sustained; but if not I will be obliged to return home. In bonds,

J. R. COOK.

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STEELVILLE, Mo., June 15th.

Bro. Blair:—In infancy I was rocked in a Baptist cradle, my father being a minister of that church, and I received a thorough training in that belief. I joined them at the age of seventeen; belonged to that sect about four years. Coming to the conclusion that they would not make a clumsy counterfeit toward being the true seed of Abraham by the rule of adoption in the kingdom of the meek and lowly Jesus, I left them. They failed to acknowledge the priesthood, and denied that there was any; that baptism was simply to answer a good conscience; that the baptism of the Holy Ghost was only continued through the apostolic age; the signs that were to follow the believer had ceased; that there was no more need of them, for said they, "The kingdom of God is the Baptist Church, and it is already established." I could not find any succession for them from the apostles down, and they objected to new revelation and would not have any. And as one would suppose, that was looking after the light of God's kingdom, I just left their church feeling well assured that it was not in possession of the gospel.

I then took up many of the sectarian churches and tried to place them between the sun of righteousness and myself to see if they would cast a ray of the Son and his kingdom on me. But alas! all was dark, oh how dark, and the more I strove to get light from them the darkness became the more dense. I had not at that time had an opportunity of hearing the gospel preached and I did not know there was an organization on earth called a church that saw the confusion of Babylon as I then saw it. So I come to the conclusion that I would let it all go.

Things went on thus for twelve years, until I became acquainted with Bro. Atwell who furnished me with books and papers published by the Reorganization, and I found it was the organization that I had been looking for. But prejudice kept me from uniting with it for about a year. I knew it was the church and I said within myself that I would put it off no longer. I then notified Bro. Atwell that I desired to unite with the people of God and requested baptism at his hands. My wife had told me previously that if I joined the Latter Day Saints she would leave me; but she told a story, for she did not do so; and she says that I am a better husband, father and man than I ever was before. One of the prominent features that made me lay aside prejudice against the Saints, was that the enemies of Joseph the Seer said he was ignorant and lazy, and that he was more than stupid. I had read his lectures on faith and the revelations received by him, which I pronounced as fine language as I had ever examined. I took into consideration the amount of time and labor it took to translate the Book of Mormon and to get up the Book of Covenants; also the New Translation of the Bible. I could not see that he was a very lazy man. And his prophecies were true, for many of them are already fulfilled, and some are being fulfilled at the present time.

I don't know of a single Saint in this county. If there is I want them to let themselves be known to the writer. I would be rejoiced if we could have some preaching done at this place, for the people think the Reorganization is but another name for Utah Mormonism or Brighamism. If an elder will come this way I will make his lot just as comfortable as possible. Would be glad to correspond with any of the Saints that feel an interest that way.

Yours in the one faith,

W. G. MAXEY.

HAVENS, Nebraska, June 16th.

Dear Brothers and Sisters:—I am alone here except that there is a sister who lives about twenty-five miles away and is the only Saint I have met for almost five years. So you see it is quite lonesome for one that has been used to the church meetings, but I am trying to set a good example to my neighbors.

I do not think there has ever been one of our elders this way to preach; in fact there is not much preaching of any kind here. I would like it if an elder could come here, but I see so many calls and no means to send them that I feel sorry. Now, brethren and sisters, as many of us as there are, can't we do more than we are doing. Can't each of us set apart ten cents, or even five cents a month? It is not much for one and from so many it would soon swell the Home Column fund. Where there is a branch this could be all paid and sent at the same time without extra expense. I mean for this amount to be called and used for the Home Column fund. Let us do as these verses tell us:

Do thy little; do it well;
Do what right and reason tell;
Do what wrong and sorrow claim,
Conquer sin and cover shame.

Do thy little. God has made
Million leaves for forest shade;
Smallest stars their glory bring,
God employeth everything.

Do thy little, though it be
Dreariness and drudgery,
They whom Christ apostles made
Gathered fragments when he bade.

Do thy little, never mind
Though the brethren be unkind,
Though the men who ought to smile
Mock and taunt thee for a while.

Do thy little, never fear
While the Savior standeth near,
Let the world its javelins throw,
On thy way undaunted go.—*Sel.*

With best wishes for you all and for the spread of the gospel,

FLORA ABBOTT.

GALENA, Indiana, June 18th.

Brn. Joseph and William:—Our district conference at Olive was not largely attended, owing to the heavy rains. Brn. W. Marshall and wife and two children, and Ed. Ford and wife, while on their way to conference, in crossing a creek their team had to swim and their wagon float, and the water rushed into the wagon bed with such force as to rid it of valises and hats. They were not quite so unfortunate as Bro. W. H. Kelley who lost his hat while asleep. Bro. W. H., no time for sleeping when we are in the land of bald knobbers and white caps! They found their hats the next day and one valise. In company with other Saints I returned to Union on the 11th and held meeting there the same night. On the 12th Brn. J. G. and J. M. started for their homes. I remained, had meeting at the chapel on the 13th, and on the 14th had the pleasure of baptizing Edward Ford and William Jeffers, and blessed two children of the latter.

On the 16th I walked nine miles in the forenoon to Byrnville to fill an appointment; but the appointment had not reached there. I had heard there was to be an expose of our faith at Edwardsville, so in the afternoon I walked nine miles farther. The expose did not come off.

Yours in the conflict,

M. R. SCOTT.

CORMORANT, Minn., June 18th.

Dear Herald:—I feel impressed this morning after a reviving and badly needed shower of rain to write a few lines for the benefit of those who are absent from us in being but ever present in mind for our good. Like the rain, Bro. A. H. Smith was needed and his coming was timely. He did us good at conference which convened June 1st and 2d, and was then as heretofore an enjoyable time. The tent has proved a success. It was used for the occasion in the grove between Lake Maud and Lake Eunice, called sometimes the isthmus, on Bro. C. L. Jones' land. It was moved June 3d six miles on the south banks of Pelican Lake, and has been occupied nearly every night since, and twice on Sunday. To-morrow the tent programme is to continue south from place to place, reaching Fergus Falls at harvest time, a city of about five thousand.

As the tent leaves us here, it also leaves many believing, but excusing themselves. They have bought a farm, or a yoke of oxen, or married a wife. But I think it is mainly that name or word "Utah"—make a man an offender for a word—Mormon. Pride is a terrible load to keep people from obeying the Master's plan of redemption. Brn. Peak and Davis are small in stature but mighty in word. May God bless them.

W. W. MCLEOD.

BOSTON, Mass., June 19th.

Dear Herald:—I am very glad to inform the Saints that the Lord is remembering His work in this great city. The spirit of prayerful investigation is resting upon some, who are about entering into solemn compact with the Eternal One, that they will remember Jesus Christ His Son and keep His commandments. Among them are those who will, if faithful, be the means in God's hands of carrying the message of peace on earth and good will toward man, to those we otherwise perhaps could not reach.

There is a peculiar charm in the gospel of Jesus Christ for the honest in heart. When once they have heard it preached with the power of God attending the word, in spite of themselves they do not seem to possess the power of keeping away from our meetings, but like an hungry fish accept the tempting bait held out to it, after perhaps very cautious investigation as to its quality. How it gladdens the hearts of the Saints when those who perhaps for months and even years have been attending the meetings, carefully and prayerfully comparing our claims with their Bible teachings, are at least forced to admit that we have the truth of heaven, and with melting heart and tearful eyes rise in the congregation of the Saints to praise God that they ever came among this people! And after manifesting before the church and the world that they have truly repented of all their sins, desire to follow their Savior into the waters of baptism.

This is the kind, dear Saints, we are having in our midst; this is the kind we want; this is the kind the church wants everywhere; yea, this is the kind the Lord wants. With such there will

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not be much trouble for branch officers. One truly and legitimately born into the kingdom of God will do more for the advancement of truth than a dozen who come in on the strength of some marvelous manifestation or by a too hasty baptism. This is the writer's opinion. For such need something of the kind, (as a rule), about every week to keep them interested in the work. God bless the honest hearted ones from every nation, tongue and people; and let our example before them be of such sterling merit that they may be led to glorify our Father in heaven. Our privileges, dear Saints, are great indeed; more than we perhaps have began to conceive. The depth of this work has never yet been fathomed by man.

Oh, for the time when we shall have so brought ourselves into subjection to the will of God that we shall be so filled with the Holy Spirit that searcheth the deep things of God that the hidden treasures of wisdom and knowledge may be ours to enjoy, and with them the power and authority to impart them to others! Let us heed the Word of Wisdom; let us keep it in strictness. I can testify to its merit as far as I have proved it. Let it be printed in large type on good paper, fastened upon cardboard and hung in every Saint's kitchen, where the memory can be often refreshed by its sacred counsel. Let us "come up higher" that we may be better able to reach the blessings above our heads. God bless the *Herald*, *Hope* and *Autumn Leaves*, their editors, subscribers and all who pray for and contribute financially to their support and advancement. Yours in bonds of peace,

R. BULLARD.

ULTIMATHULE, Ark., June 17th.

Bro. Joseph:—Since my appointment I have labored in Sevier and Howard counties. I have them stirred up at this place and they are trying to get a man to debate with us. I expect to labor in this part until directed to go elsewhere. Bro. Gillen can write me here. I would like to hear from him and get advice where best to labor. I hope this may reach him.

J. D. ERWIN.

Communications.

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

CLARK BRADEN AT PLUM HOLLOW.

ON June 9th, 1889, Clark Braden delivered three lectures against "Mormonism" at Plum Hollow, Iowa, (now called Thurman) two of which had been widely advertised by means of hand bills, etc. The third, we suppose, was the result of an afterthought, in order to fully occupy the time and give the Latter Day Saints no opportunity of defense on that day.

The following were the subjects treated upon: 1. "The origin of Mormonism and its pretended revelations." 2. "The falsehoods, fallacies, frauds and follies of Mormonism." 3. "The Mormon problem and its solution."

The first two were delivered in the grove near Thurman, and the last in the Town Hall. Mr. Braden had been on the grounds for some days, delivering a series of lectures against Infidelity and in defense of Christianity. All this was evidently deemed necessary before making his characteristic attack upon "Mormonism." He needed sympathy and prestige, you know.

Elder McClure (another Mormon eater), was appointed to preside, and some one else to act as secretary; and, as the sequel showed, Squire Smith had been appointed to keep order on the grounds. Every possible effort was made to impress the people with the idea that the Latter Day Saints are a disorderly, rebellious crowd. Before the first lecture was commenced, Elder McClure stated to the people that at the close of the lecture some preambles and resolutions would be submitted to them. All (including the Campbellites, as a matter of course) were urged to vote except the "Mormons and their immediate sympathizers." At the close of the lecture, they were told again by Mr. Braden and Mr. McClure that, "all those who believe that God has given to mankind revelations which are not found in the Bible will not be permitted to vote." The document was read. It bore the unmistakable ear marks of Clark Braden all the way through. We give, in our own language, the substance of this paper, as nearly as we can, from memory: The propositions contained on Mr. Braden's bills are the ones, and the only ones, that we, the citizens of Plum Hollow and vicinity, who are not Mormons, care to hear discussed. Clark Braden is our choice and a suitable man to hold such discussion with the Latter Day Saints. Resolved, that a committee of three be chosen, on our part, to confer with another such committee appointed by the "Mormons," if they wish, to draft rules for the government of the debate, etc., etc.

The document was read. We were again informed that the "Mormons and their immediate sympathizers" would not be allowed to vote. A rising vote was called, but the people were slow to act. Elder McClure urged them to vote, so they commenced, and perhaps one-fourth of the entire audience rose to their feet. The negative vote was passed by quickly—no urging done then—and the vote declared to be unanimous!

Elder McClure then informed the people that a collection would be taken up, in the afternoon, for the benefit of Mr. Braden, for he had paid out quite a large sum of money for advertizing, had purchased a great many books in order to be prepared to put down "Mormonism," had traveled a long distance in order to reach Plum Hollow, etc., etc. Mr. Braden also informed his audience that in the afternoon he would pay his special respects to J. R. Lambert.

At the close of the two p. m. lecture, Mr. Braden informed the people that he did not propose to engage in throwing dirt; that they had some more preambles and resolutions to submit to the people, etc. But as before, the "Mormons and their immediate sympathizers" were not permitted to vote. This document provided for another committee of three (the "Mormons" to choose a similar one if they wished), with whom all complaints against Clark Braden are to be lodged, in writing, for examination and decision, J. R. Lambert or any other person wishing to establish the bad character of Clark Braden to have the gracious privilege of going before these men and doing so, Clark Braden to go before them and make his defense. The decision to be published in the *Saints' Herald* and we don't know how many other papers.

When the paper was about to be submitted to the people, J. R. Lambert asked the privilege of making a few remarks but was promptly denied and told to "sit down"!

"After their meeting had been dismissed, Elder Lambert stood in a buggy and attempted to speak to the people when loud and repeated calls were made for Squire Smith, by Elder McClure. A little conversation ensued between Smith and Lambert, when an appeal was made to the owner of the grounds, who decided that if Mr. Braden was through Mr. Lambert might speak. Just at this juncture, Elder McClure called out, "We will guard the seats," and, Mr. Editor, the good people who had listened to Mr. Braden, both in the forenoon and afternoon, while in his characteristic style he attempted to put down 'Mormonism,' and had quietly submitted to the preamble and resolution scheme, were not permitted to occupy the seats for a short time while Mr. Lambert addressed them! But the friends of liberty and fairness were not asleep. The buggy was wheeled across the road off the immediate grounds, where as many as would and could hear were spoken to by Elder Lambert. Braden & Co. left quite promptly, taking with them a crowd composed, as we suppose, of their strongest supporters and sympathizers. Braden and McClure were evidently very careful that 'the Disciples' should not hear the other side. At the close of Mr. Braden's third lecture he made a personal attack upon Elder J. R. Lambert, upon the strength of what some one told him Lambert had said; but when Elder Lambert again asked the privilege of a few moments for self defense, he was again promptly denied and told to sit down! However, we must not omit to give them due credit for allowing Elder Lambert to announce that he would address the people in the Hall on Monday and Tuesday evenings.

"Although the weather was threatening and somewhat rainy on Monday evening, yet the attendance was good, and the best of attention given to Elder Lambert on the subject of Prophets, treated from a Bible standpoint. On Tuesday evening the house was crowded, and many had to remain outside. The speaker thoroughly exposed the intolerance, injustice and partiality resorted to on Sunday. He also exposed Mr. Braden's methods and manner of interpretation, showing that they are just what he (Mr. B.) so stoutly condemns in infidel writers and speakers. A written reply to Mr. Braden's challenge for de-

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bate was read by Elder Lambert on Sunday afternoon and Tuesday evening, setting forth that the Latter Day Saints are willing, as they ever have been, to affirm their faith, in its entirety, and deny the faith of Mr. Braden's church; but that he, Mr. Braden, would not engage in fair and honorable combat on the full issues existing between the two churches. The reply also makes another offer to Mr. Braden which is 'more than fair,' and it was stated that if that offer was not accepted, he was willing to leave the differences between him and Mr. Braden to a committee of three, one to be chosen by him, one by Mr. Braden, and they two to chose a third, who shall not be a member of any church. The duty of this committee shall be to investigate Mr. Braden's challenge with Elder Lambert's reply and decide definitely what propositions shall be debated. Arrangements have been made to place this reply in the hands of Elders McClure and Braden. Mr. Braden stated that, at the close of his last lecture, he would leave. Did Elder McClure go too? He failed to put in an appearance Monday or Tuesday evenings.

"The following extract from 'Programme and Endorsements of Lectures, by Clark Braden, A. M.,' will serve to show to the Latter Day Saints in general, and to Elders Kelley, Lambert, Bronson and Luft in particular, how unreliable are the statements of Mr. Braden. The truth is that nearly four years ago Elder Lambert submitted to Mr. Braden, in writing, propositions which fairly and fully covered the issues between the two churches, even agreeing to affirm that Joseph Smith was a Prophet of God; but, up to the present time, Mr. Braden has neither accepted the offer in its entirety, nor any one of the four propositions referred to above. And as to the other parties named, not one of them has either backed out from a fair and full defense of his faith, or what he had agreed to do. Here is the extract:

"'Mr. Braden has debated and lectured on Mormonism. In 1883 he debated with E. L. Kelley in Wilbur, Nebraska. In 1884 he debated with Mr. Kelley in Kirtland, Ohio, the cradle of Mormonism. In 1884 he debated with —— Gillen at Stewartsville, Mo. In 1884 Kelley backed out of the debate at Stewartsville, Mo. In 1884 the Mormons of Independence, Mo., the Mormon Zion, backed out of debate. In 1885 —— Lambert, one of the Twelve Apostles, backed out of debate. In 1887 Bronson backed out of debate at Kingston, Mo. In 1888 one Luff and other Mormon champions backed out of debate in Plum Hollow, Iowa. Mr. Braden has spent hundreds of dollars and months of time investigating the origin of Mormonism. He can trace out the origin of the 'Book of Mormon,' and other 'revelations,' as plainly as a chain of title to a farm. He can unearth the Mormon serpent, from head to tail. He will deliver three lectures on Mormonism when needed.'"

We call attention to a few points and then close. "But first, "Let facts be submitted to a candid world."

1. It will be seen from the above that every possible effort was made to keep the people from hearing anything from the Latter Day Saints till after Braden's lectures were all delivered, money gathered, and he gone.

2. The votes taken are called by Braden and company, the expressions of the citizens (?) of Plum Hollow and vicinity, who are not Mormons. About one-fourth of the audience, as nearly as we can tell, voted. Were all the remainder (the three-fourths) "Mormons and their immediate sympathizers?"

Again: Just think of propositions being chosen, formulated, and arranged for discussion upon one of the most unpopular parts of the belief of the Latter Day Saints, by the Disciples and their friends, while the Latter Day Saints are neither permitted to speak or vote!

3 Right here we raise the question, Are Clark Braden and his friends laboring to reclaim and save the Latter Day Saints from error, or have they some other object in view? In the light of the above facts, let the intelligent and thoughtful answer.

4. We have offered, all along, and do still offer, to affirm in public debate all that we believe if Mr. Braden will affirm all the doctrine of the Disciple Church. Why will he not do it?

We offer to affirm that Joseph Smith was a prophet of God, if he will affirm that Alexander Campbell was a true teacher, and sent of God; or if preferred, that the Disciple Church is teaching the gospel as it was taught by Christ and his apostles. Why will he not do that?

5. The ingenious, crafty and contemptible work of Sunday afternoon at Plum Hollow was but an effort to lead the minds of the people away from the true issues, and, if possible confine our efforts to establishing the bad character of Blark Braden. But when they thought they had about completed this part of their work, Elder McClure offered the papers to J. R. Lambert, but the latter would not receive them; so they failed to catch us in that trap. Try again, Mr. Braden.

Let the Latter Day Saints live their religion, preach the faith, and they have nothing to fear.

JOSEPH R. LAMBERT.

LINEVILLE, Iowa, June 24th.

SUNDAY SCHOOL ASSOCATION.

DECATUR DISTRICT.

AT the March (1889) conference of the Decatur district held at Lamoni, Iowa, delegates, appointed by the various Sunday Schools, assembled for the purpose of organizing a District Sunday School Association, or to take such preliminary action as should be found necessary thereto.

The results of their labors were the drafting of a "Constitution and By-laws of the Latter Day Saints' Sunday School Association of the Decatur District, Iowa", (published in the *Hope* for April 6th, 1889), and the passage of a resolution requesting the various schools to take action upon said constitution and appoint delegates to the next session of the district conference to be held at Allendale, Missouri, June 8th and 9th, for the purpose of completing the organization of the association.

In harmony with the foregoing the schools at Lucas, Davis City, Lamoni and Allendale appointed delegates, eighteen of whom met at Allendale, Missouri, June 8th, at nine o'clock.

By request the superintendent of the Lamoni school called the assembly to order, after which Elder H. A. Stebbins, president of the Decatur district, was elected temporary chairman, and R. S. Salyards secretary *pro tem.* Prayer was then offered by the chairman, followed by some general remarks on the object of the meeting.

The following resolution was adopted: Resolved that the chair appoint a committee of five on permanent organization, and that all schools that have sent delegates be represented on said committee.

It was announced that the Lamoni, Lucas and Davis City schools had adopted the constitution.

The temporary chairman appointed the following as a committee on permanent organization: Bro. W. Hudson and Sr. E. Tilton of Lamoni, Bro. O. J. Bailey of Davis City, Sr. E. Birchell of Lucas, and Bro. J. Hammer of Allendale.

By request Sr. M. Walker gave an outline of the work already done, what course was deemed advisable for the schools to pursue, and the objects the association was designed to accomplish.

The committee on permanent organization then reported, recommending the following for permanent officers: J. L. Gunsolly superintendent, H. A. Stebbins assistant superintendent, R. S. Salyards secretary and treasurer. The nominations were concurred in and adopted, and the committee discharged.

The temporary chairman then called the superintendent to the chair, when the following was moved and adopted: Resolved that the chairman appoint a committee to correspond with all other Sunday School associations in the Church with a view to securing a representatien at the General Conference of 1890. E. Birchell, M. Walker and R. S. Salyards were so appointed.

It was resolved that when we adjourn we do so to meet at the place of the holding of the next district conference, and that the delegates convene the day preceding the opening of the conference session.

Brief addresses on the subject of Sunday School work were called for by the superintendent, which were responded to by Srs. Walker, Blair, Birchell and Ackley; and Brn. Hudson, Carr, Hammer, Bailey, Gunsolly, Harder and Salyards. The Holy Spirit was present throughout the entire session in a notable degree, and its influence was felt by all present, and regarded as a significant indication of the Lord's cognizance and approval of the efforts being made, and the promise of His aid in the laudable work of the better development of and increased attention to Sunday School work.

Among other things brought out in the addresses were the general objects of the

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association, which may be briefly stated as follows: To organize and arrange for the proper conduct of Sunday Schools where it may be found practicable; to enlist the interest of the children, the youth, the adult members of the church, and others, as far as possible in the Sunday School work; to increase and develop to the greatest possible degree of efficiency every available facility that may be had; and the organization of training classes in the various schools by the superintendent of the association, in order that the teachers may be instructed in the most advanced and best methods of normal (or natural) teaching, and thus better prepare them for the very important work of instructing the young.

By request Bro. Gunsolly gave some hints to officers and teachers present. They are, however, but an outline of what will be presented to the proposed training classes. They are as follows:

"Perhaps the following suggestions may be found of use to some of the teachers of the Decatur and other districts. They are offered, not in a spirit of criticism, but with a view to better our Sunday school work, and to fulfill the injunction of our Savior: 'Feed my lambs.'

The first subject under discussion is that of *order* in the house of God. It is a notable fact that our church is very deficient in this regard; and not alone do the children show a lack of respect and reverence for God's house, but they are taught this by the example of a parent, an elder brother or sister, by their teachers, or even by the elders themselves. While it is true that we are a very sociable people yet ought we to do those things which would, in the popular churches, be called a lack of reverence for the house of worship? Teachers are to blame for whatever loud talking and laughing there is heard in the school. Of course the question arises in the mind of every teacher who reads these lines, How is the matter to be remedied? First let me answer, Be in your place at least ten minutes before the last bell rings, and then insist upon order and quietude. Exercise that influence which all teachers ought to have upon their classes. If you find you can not be heard and heeded, let the superintendent take the case in hand who should not hesitate to secure the proper obedience in the proper way. Remember always, "Order is heaven's first law."

Attention is the next thing to be secured. It is just as reasonable to suppose that you can change the course of the wind as that you can teach a pupil until you have secured his attention. In order to secure the attention various methods must be devised, the chief one of which is to do and say that which the pupil can comprehend. In order to do this the teacher must himself comprehend the subject which he is to present. The teacher should be able to relate or read a simple story in connection with the lesson, which should be adapted to the capacity of the minds of the pupils. Follow the lesson story with the questions prepared upon the lesson, and seek to draw from the pupils their understanding of the subject, and encourage them to tell their ideas. Children are very fond of variety and change and must not be kept too long upon one thing. In presenting the various subjects the teacher must use every familiar illustration possible, for in no way does a child so readily comprehend anything as when he can see it with his eyes, or handle it with his hands. Above all things try to impress only one thing at a time. Let them view this one thing from various sides. If there are two things to be taught in the lesson, they should be presented separately, and better leave the second unmentioned than to attempt both and fix neither.

Do not forget that children can not think and reason as the older ones do. To be sure they think and if encouraged will ask many a perplexing question, but they have not the powers of reason, and hence most of the reasoning must be done by the teacher in adapting the thought to the capacity of the minds before him.

Another great objective point should be to secure regularity in attendance. Many ways may be devised to secure this. Simple and easy songs should be used which are adapted to children's comprehension and voices, and which are of an inspiring character. Another incentive to regularity in attendance is to have some system of grading. This should consist of recording contributions, attendance, preparation upon the lesson, and deportment. Some simple reward or prize might be offered to the one who secured the best record in each department. The prize might be awarded annually or at the option of the teacher.

With respect to text books, it seems that it would be wisdom to use the books published by the church as far as possible, since uniformity is the great object of our association. Also classes ought to be maintained so far as possible in the Bible, Book of Mormon, and Doctrine and Covenants. In the advanced classes the best method to be used is doubtless the topical one which consists in allowing each pupil to read a verse and then to offer comment upon the same, after which a general discussion may follow, the teacher directing by questions and otherwise.

Doubtless one of the most stubborn things we now have to contend against is the lack of interest upon the part of the parents. Some very pious and zealous Saints would be horrified to learn of their children committing any crime but how little attention do they give to the habits their children are forming and to the company and associations with which they are surrounded. Others say, "Very well, my boy has just the same chance I had." Stop! my brother; do you know what you are saying? Do you not know that your boy has ten things to draw him away from Christ where you had one? Every school should have a committee whose duty it shall be to try to encourage and induce the parents to attend Sunday School, and to look after those of their vicinity who do not attend Sunday School.

There has been a wonderful advance made in our Sunday School work within the past few years, and it is the firm conviction of the writer that there will be a far greater step in the direction of perfection within the next five years than there has been within the past twenty. The Lord is working with his children and stirring up the minds of his Saints to an interest which grows and spreads continually and which will ultimately result in securing a Sunday School representation in general conference. The future success of the church depends largely upon the Sunday School work, for 'tis there that the first principles of the gospel of Christ can best be laid, and there the spirit of endeavoring to work in the cause can best be instilled into the minds of the young. Everything points to the fact that the time is near at hand when the church will be fully organized, and let us strive to have our district Sunday school associations as numerous as possible and as near perfection as we can make them. The sectarian world have a national organization and exhibit marked zeal and enthusiasm. If they can accomplish so much in their own wisdom and strength, what might we accomplish with the assistance of Him who gave utterance to the following: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Adjourned to meet at Lone Rock, Missouri, October , 1889.

REASONINGS ON THE BIBLE.

THE AGENCY OF MAN.

Of all the many mysteries none is more mysterious than man himself. Whence his origin? and when or how long has he been here? has been the question and problem that many have sought to solve. Some there be who, through much reasoning, have tried to prove that man has developed from some other kind, such as the ape or gorilla, and all this was before the dawn of human knowledge, and this fine theory may be all set aside as not true by the simple fact that like begets like. One species can not originate another.

Many attempts have been made to prove the existence of man on the earth long before the man Adam, but finding the bones of men even in bear's dens and caves where they appeared to have once lived in a low state of savageness does not prove how long ago they may have so lived, for we find that in some parts of the earth men are so living at this day. Some try to prove that man began life as a low savage and gradually developed to the wonderful freedom and intelligence of the present age, but all are in the dark as to what really was the reason of his ever appearing on the earth, and none can tell for what end, unless by the revelations of God the Father. For to him alone is known the beginning and the end, and those to whom it has pleased Him to reveal a knowledge of the same. With all the reasonings of men the story of God's word is the best and simplest to the understanding of the seeker after truth who would desire to be

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wise in a knowledge of the things of God, and when we look around us at the condition of life, even in this age of boasted intelligence, we see that the greater mass of mankind have to make a hard struggle for an existence, and the state of things to-day is such that if there was no other side to human life but what we now see, the wicked have the best of it, and many have lived in vain. Hence the great need of revelation from God to man that man may know how to serve God aright, and the reason why he should so serve and obey his commands.

Genesis 2:15, 16, 17: "And the Lord God took the man and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." Thus, then, we learn from God's word, that man began life in a beautiful garden to live in obedience to a command to disobey which was death. Many men to-day conclude that this is all a myth and so reject it as such; others believe it and that Adam was a very wise man and had great knowledge and lived in the garden over a hundred years before Eve was formed or made. But this and many other suppositions are simply what men have thought, but the record sustains no such opinions. The Lord God said it was not good for man to be alone, so he made a help-meet for him, and she was made from one of his ribs; another supposed myth. But myth or not, much has been said both by infidels and Christians about this woman, the first accusing her of most wicked acts; the second as the means of bringing much woe and misery upon mankind, as she first disobeyed the command, and first ate of the forbidden fruit. And, strange as it is, there is no record that says she should not eat, then how could one be guilty of disobedience who was never commanded not to disobey? And after it is all told and admitted we learn but little of the why of such a command, or the reason why the eating of the fruit should have such a hard penalty as death, or what that has to do with the creation of this beautiful world or the advent of man thereon. And we would be sadly in the dark had not God in his goodness given us some additional revelations on this subject. D. & C., page 251: "The elements are eternal, and spirit and element, inseperably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples."

Thus, then, we learn why it was that men had need to be clothed in a body of flesh and bones that they should receive of the Spirit of truth and the intelligence of God, and joy therein. Truly it has been no vain thing to be permitted to come to earth and receive a body and of a fullness of joy, which surely shall be the portion of all who shall keep their temples pure and undefiled.

Thus, then, it was why "the morning stars sang together and all the sons of God shouted for joy," when the foundations of the earth were laid; for now they could receive an agency in the flesh and so be fitted and prepared to share in the Father's glory.

Genesis 3:4, (I. T.): "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine only begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." Now this knowledge is had among men, that before the hills in order stood, or earth received her frame, the Lord God saw that when man would receive his agency he would fall away and be lost from the Lord's presence, and as it was not the Lord's will that man should so remain in his lost and fallen state, the question was, What plan should be taken to restore him again unto that which he had lost? Then it was that Satan proposed to go and save all unconditionally. Now this would not have been wise, for it would surely have destroyed the agency which the Lord God gave to man; then would the unjust be equal with the just, the wicked with the good, the false with the true, the oppressor with the oppressed, each and all; not on their own merits or worthiness. Surely this would have been confusion. But the Only Begotten chose the way of wisdom, and it was so ordered that each and all should be agents, free to act and stand or fall thereby. Then there was war in heaven because God had so decreed.

D. & C., page 118: "And it came to pass that Adam, being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."

Thus evil originated by rebelling against God, and so it will continue even with them who say there is no devil and deny his power, for truly the devil always has had and now has great power over the hearts of men. What a cunning whisper, "There is no devil;" but no devil, no agency. Thus we begin to know the origin of all things of and in connection with man,—how he began to live in a beautiful garden to dress and to keep it. But how could he tell it was a beautiful garden, or that he had such an alwise bountiful Father if the earth to-day was all in beauty blooming? If there was to be continual plenty, how could we tell it without a famine? In short, if life had no bitter where would be the sweet? No evil, where the good? It was needful that man must come to a knowledge of good and evil in order that he should learn by contrast or opposite.

"And Satan put it into the heart of the serpent, for he had drawn away many after him, and he sought also to beguile Eve, for he knew not the mind of God; wherefore he sought to destroy the world." This is the beginning of the temptation. It is an old familiar story, how the devil spake by the mouth of the serpent; how Eve was enticed and did eat; how she gave unto her husband with her and he did eat; the discovery that they were naked; the Lord finding them; the man excusing himself because of the woman; the woman because of the serpent; and then the curse upon the serpent,—he loses his legs and is doomed to crawl on his belly. Now to this the naturalists bear witness for they say that the serpent has rudimentary legs, but why they are never developed they can not tell. Simply God's curse is still upon the serpent. There was to be enmity between the seed of the woman and that of the serpent, and so it is to this day. The woman was to bring forth children in sorrow and her desires should be to her husband. The ground was cursed for the man's sake; he was to eat bread by the sweat of his face, in sorrow, all the days of his life, and to die and return to the dust from whence he was taken; and yet this curse was like many of God's curses on the children of men—a blessing in disguise. For this doom to labor is the only way that man can retain health and vigor, and such it has ever been that where men have lived in the temperate regions of the earth and been forced to labor for that which sustains life, they are more robust and manly in all that becomes true manhood; more brave and fearless than those that live in a tropical clime where nature supplies all their wants without the least effort.

It is said there is an error in the fact that Adam did not die on the day he did eat of the forbidden fruit, for he lived many years. We have long known of death and yet can we tell what it is? We see the little innocent babe laughing in joyous happiness, the youth growing into manhood, the maiden in her blooming beauty, the mature man bright in wisdom, knowledge and intelligence, and mother with her children grown round her happy as the days are long if she is but able to care for all. And yet, who can tell how soon that grim monster, Death, will step in and take some loved one from the fold and leave them to mourn in sorrow. How still, how cold and lifeless! What is death? Just as mysterious as life, for all we can tell of it is that death is the absence of life —a separation, and this was the death that Adam died on the day he was sent out of Eden when he was separated from God and so died spiritually. See the beautiful rose bush with its roses in all their beauty. How beautiful they look! how their sweet fragrance fills the summer air! Take one from the stem and it will look just as

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beautiful and smell just as sweet, yet how soon it will wither and decay. Why? Because it is separated from the parent stem that gave it life. So with Adam; he lost the gift of life eternal when he was separated from God. The days of probation was given and he became as the things of nature, subject unto death. Thus, then, it is that they grow, bloom, fruit, wither, decay and die; so does man. But why this death or separation from God? Because man having disobeyed and become subject to do evil, God would suffer no evil to dwell in his presence; hence it was that the promise of the Redeemer was made, and a new command to worship the Lord God and obey the teachings of Christ. Now all things in nature abide the conditions in which God has placed them. The rose bush brings forth its sweet scented roses, the apple tree, fruit after its kind, also all plants, and thorns and thistles. We say that all are true to their nature, and so should man be. And he would be, did he chose to be taught of God, but he has the will to chose and so becomes an agent unto himself, as he may garner the good or evil as he will; and it is truly written "by their fruits ye shall know them." This is a most important and serious matter for all mankind to earnestly consider, for as we are, so we will be; as it is written, "He that is unjust let him be unjust still; he that is filthy let him be filthy still; he that is righteous let him be righteous still; and he that is holy let him be holy still." All that is expedient has been given. To-day is the day of probation, and the way is so plain, so easy to be understood that none need err, for God in his goodness has made it so all may receive of his mercy and live in accord with his truth, justice, mercy and charity; the only things of real worth to human kind, and the greatest of all gifts, the gift of life eternal in a life of never ending happiness. Who would not be wise in the day of probation and obey and receive such great and lasting blessings!

THE STORY OF THE FLOOD.

That there was a flood the traditions of men tell. It is true there may be some conflict in the different stories, but no more so than many traditions that are believed among men to-day. But that flood, the wise men say, could never be over all the earth for it is not possible for water to run up hill. Yet it is admitted that all the rain that waters the earth comes from the sea, and those rains ofttimes cause great floods in their onward march to the sea. Could not that power that now causes the rains to fall have caused the earth to be flooded? Ah, no! there is not water enough, they say.

Much objection is made about the ark and the size of it as far too small; and you know it had only one window. And so much do the wise objectors have to say about the ark and its living freight that they would almost seek to persuade us that what they don't know about the ark is not worth knowing. But the record tells us there was a flood and there was an ark, and God knew and understood all about it, so that we may feel assured that the objections of the wiseheads are too much of supposition and conjecture to be of much serious consideration; and yet we are all curious to know how such a thing as a flood could be over all the earth. How can we so understand it? Men have supposed that our old mother, earth, as we know it to-day, has forever been the same. Are we to believe that the conditions of things to-day are the same as the day when it was said to be finished and all very good? Surely not. Is it not now three-fourths under water, and parts of it nothing but barren, sandy deserts? Great huge mountains, swamps, and a great part covered with ice, or seasons so short, the climes so cold, and land so barren that it does not produce enough for men to live thereon; and when we take it as a whole we discover that there are only spots here and there that men can indeed find the wherewith to sustain life. Yes, there must have been great changes since the morn of creation. We learn that the duration of the lives of men was hundreds of years, and that even Noah was six hundred years old the day he entered the ark. The thought of a man six hundred years old! Look at our men of fifty and sixty, how old, toil-worn and careworn and gray haired do they look; and the average life of mortals is now said to be thirty-three years, and few reach the age of seventy-five, and scarcely any a hundred years of age; and then what aches, pains and ills their flesh is heir to. These things indicate truly that the condition of things to-day are such that men can not enjoy the sweets of life but a few short years, even under the most favorable circumstances.

Now let us read Genesis 1:9: "And I God said, Let there be a firmament in the midst of the waters, and it was even as I spake. And I said, Let it divide the waters from the waters; and it was done. And I God made the firmament and divided the waters, yea the great waters under the firmament from the waters which were above the firmament, and it was so, even as I spake. And I God called the firmament heaven. And the gathering together of the waters called I the sea."

Now we discover in this reading that there was a firmament in the midst of the waters and that this firmament was called heaven. We also learn that the waters under the heaven were gathered together unto one place and called the sea, the heaven and the dividing of the waters was the work of the second day, and there was waters above the firmament and water under. Now how can we conceive such a thing in such a way so as to understand it in the simplicity of its plainness? The waters under were gathered unto one place, that would be at the poles; and the waters above were high up above where we now see those white fleecy clouds surrounding all the earth like a great arch which rested on the poles. This may seem strange at first thought, yet the truth of it can readily be established, as we learn that in those days a mist arose and watered the ground and the first rain we read of was when the fountains of the great deep were broken up, then the sea rolled from the north and the windows of heaven were opened, the great arch gave way and fell to the earth. Then we read of the first wind that passed over the earth and of the new covenant, the bow in the cloud. Now if there ever before had been a cloud there would also have been a bow, but now there was a new order of things and a new covenant made in accord, and this because of the wickedness of men, as the Lord had said, His Spirit should not always strive with man. And it has been so ever since the beginning, that men would rather do evil than good, and so reject the strivings of God's Spirit; and so it has continued unto this day. Thus we see that all the ills that have befallen mankind are because they would not nor will not listen to the voice of God's Spirit nor hear and obey the gospel of Jesus Christ,

Many proofs can be given to show that as time passes our earth is going to decay and becoming a barren waste, because of the wickedness of men and the with holding of God's power in nature, as we can learn even by the history of America. The shores of Greenland were once inhabited by a prosperous people, and on that land grew oats, barley, peas and all the products of a north temperate clime. What is it to-day but a barren icy country? This writer has lived on the isles of the St. Lawrence and in Nova Scotia and ofttimes heard the old men say that when they were boys the land was blessed so that it produced abundance and all had plenty, and we find that there and all over the United States, though the farmer may sow he can not tell if he will reap.

It is not so long ago since we heard of the whirlwinds or cyclones, and when they first appeared the wiseheads said that they had always been in that region of country, but would not be known east of the Mississippi river. But soon they were heard of in the state of Pennsylvania, and even away down to the gulf coast, making a clean sweep for miles of all that came in their course, and appearing at all untimely seasons of the year; all of which goes to prove that we lost much by the flood and the wickedness of men; and we also learn that if we as a people would be truly blessed we must seek to do God's will in obeying His commandments.

WILLIAM CAIRNS.

THE "SEALED BOOK."—No. XII.

BY ELDER R. M. ELVIN.

THE St. Louis, Globe Democrat, of April 22d, 1877, contains the following very interesting sketch of the works of the ancient people in Colorado:

"The ancient ruins which are scattered all over this country are some of the greatest unwritten pages of the world's history. This fertile valley has been densely inhabited and highly cultivated by an enlightened race of people centuries ago, while the ruins of the houses, corrals, towns, fortifications, ditches, pottery-ware, drawings, noninterpretable writings, etc., go to show there have been many arts cultivated in

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those days, which are now entirely lost to the human race. Their houses have been built of most every kind of rocks, from small boulders to the finest sandstone. The finest of these rums, and the most perfect, are located fifteen miles up the Animas river, or about thirty-five miles below Animas City, in a large valley fifteen miles long by seven miles wide, on the west side of the river. This valley has been covered with buildings of every size, the two largest ones being 300 x 6,000 feet, and are about 600 feet apart. They are built of small sandstone laid in adobe mud, the outside walls being 4 feet, and the inside walls from 1½ to 3 feet. In the lower story port-holes have been built for defense. There are rooms now left and walls for about four stories high still standing. About the second story, on the west side, there has been a balcony along the entire length of the building. No signs of a door are visible in the outer walls, and the ingress must have been from the top, in the inside there being passages from room to room. Most of them are small, from eight by ten to twelve by fourteen feet, the doors being two by four feet. The arches over the doors and port-holes are made of small cedar poles two inches wide, placed across, on which the masonry is placed. The sleepers supporting the floor are of cedar, about eight inches through and from twenty to fifty feet long and about three feet apart. A layer of small round poles is then placed across the sleepers, then a layer of thinly split cedar sticks, then about three inches of dirt, then a layer of cedar bark, then another layer of dirt, then a carpet of some kind of coarse grass, which forms the floors. The rooms that have been protected from exposure are whitewashed, and are ornamented by drawings and writings. In one of these rooms the impression of a hand dipped in whitewash, on a joist, is as plain as if it had been done only a few days ago. In another room there are drawings of tarantulas, centipedes, horses and men. One room in the eastern portion is quite a curiosity, it being perfectly round, and must have been used for a hall. It is about twenty feet across. In some of these rooms have been found human bones, bones of sheep, corn cobs, goods, rawhides and all colors and varieties of pottery-ware. These two large buildings are exactly the same in every respect. Portions of the building plainly show that it has been destroyed by fire, the timbers being burned off and the roofs caving in, leaving the lower rooms entirely protected. The rock these buildings have been built of must have been brought a long way, as nothing to compare with it can be found within twenty miles. All the timber used is cedar, and has at least been brought twenty-five miles. Old ditches and roads are to be seen in every direction.

"In conversation with the Navajos in regard to these ruins, they say their forefathers came there five old men's ages ago (500 years) and these ruins were here, and the same then as now, and that they have no record of it whatever.

"The only thing to show its age is a date in one of the rooms just opened, which took two men one day to get into, and found on the wall the date of 1225."

Rosengarten, in writing of the Arch of Las Monjas, Palenque, describing the Treasure-house of Arteas" says:

"The base of his treasure-house is circular, and the covering of a dome shape. It does not, however, form an arch, but courses of stone are laid horizontally over one another in such a way that each course projects peyond the one below it, till the space at the highest course becomes so narrow that a single stone covers it. Of all those that have survived to the present day the treasure-house at Arteas is the most venerable." Architectural Styles, p .59.

"In the ruined cities of Cambodia, which lies farther to the east of Burmah, recent research has discovered teocallis like those in Mexico, and the remains of temples of the same type and pattern as those of Yucatan. And when we reach the sea we encounter at Suku, in Java, a teocalli which is absolutely identical with that of Tehuantepec. Mr. Ferguson said, 'as we advance eastward from the valley of the Euphrates, at every step we met forms of art becoming more and more like those of Central America." — Builders of Babel, p. 88.

The above writer evidently thinks that the cities and civilization of ancient America are equal to those of the Old World.

WRITINGS.

MacLean, describing the Grave Creek stone says: "The inscribed stone is an oval disc of white sand-stone, nearly circular in form, about three fourths of an inch thick, and an inch and a half in diameter. On one of the flat surfaces are engraved three lines of unknown characters. At the Congress of Nancy, Monsieur Levy Bing made a report of this inscription from an imperfect engraving. He states that after different combinations of the twenty-three letters, I obtain the following result, that is eight Canaanite words, having complete sense; forming a phrase which corresponds admirbaly with the symbol below the inscription."

In regard to the genuineness of this stone he says: "I have carefully gone over the whole of this evidence, both pro and con, and have no hesitancy in declaring that if the authenticity of the 'Grave Creek Tablet' has not been established, then no reliance can be placed upon human testitestimony."—Mound Builders, pp., 91–95.

Colonel James E. Wharton, who examined the stone immediately after it was found, says: "It was a hard, dark grey sandstone, the letters mostly phoenician, and I believe I was the only one present who had ever seen that alphabet, or the Celtic or Bardic, which were somewhat similar; they were clear, deep, and carefully cut, the stone oval, the edges nearly beveled all round on both sides."—Ibid, p. 97.

In "Ancient Monuments" the following description of the Cincinnati Tablet" is given: "The material is a fine grained compact sandstone, of a light brown color. It measures five inches in length, three in breadth at the ends, two and six tenths at the middle, and is about half an inch in thickness. The sculptured face varies very slightly from a perfect plane. The figures are cut in low relief (the lines being not more than one twentieth of an inch in depth), and occupying a rectangular space four inches and two tenths long, by two and one tenth wide."—Ibid, p. 275.

The "Cincinnati Tablet" was found in November, 1841, at the corner of Fifth and Mound Streets, Cincinnati, Ohio. The "Grave Creek Tablet" was found the 16th of June, 1838.

"In 1870 there was found a tablet in a mound near Lafayette bayou in Issaquena county, Missippi, which has the same reduplication of figures in the carved work as exists in the 'Cincinnati Tablet.'"—Ibid p. 110.

"This [Berlin] tablet was found June 14th, 1876, by Dr. J. E. Sylvester and Lurzey Cremeaus, near Berlin, Jackson county, Ohio. It was found in a small mound situated on the second bottom of a small tributary of Dickson's Run. The stone, which is six inches long, three and five eighths wide, and half an inch thick, composed of a fine grained sandstone of a greyish brown color, occurred on a level with the original surface, placed on its edge with its ends pointing east and west. Both sides are engraved, the style being of that kind known as line engraving. One side is a reduplication of the other."—Ibid, p. 110.

The Chicago *Times* for July 17th, 1876, in its special correspondence, contained the following: "In the same county, near Murphysboro, is a circle of upright stones inclosing a monolith of cut stone, ten feet in height, and inscribed with various characters, now nearly effaced. On the east side is a representation of the sun, on each side of which is a woman figure in a kneeling posture with the hands held aloft. Under these are hieroglyphics. On the west side is the picture of a buffalo, apparently, though the identy is doubtful, drawing a cart, headed toward the south. On the north side, or edge, is a hole near the top, of about two inches in diameter, extending downward at an angle of forty-five degrees. Mr. Edmunds, on whose land this interesting relic stands, has inserted into this aperture a straight wooden bar, and has marked its shadow on the circle of stones into hours and their decimals, and is firm in the belief that it was originally intended as a sun dial or clock. He has shown a commendable spirit in placing a stout fence around this rare place." No untutored Indian was the architect or manufacturer of the above described relic.

The Newport (Vermont) *Express* and *Standard*, of August 15th, 1882, has the following from the New Orleans *Democrat:* "Numerous of the pyramids and mounds which so often occur in the western states, have been leveled to the surrounding surface by zealous searchers for relics of antiquity. Nor have their efforts been in vain. Copper hatchets, chisels, and various other kinds of tools have been unearthed, together with copper plates covered with inscriptions, and with pho-

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netic signs which proves conclusively that these people had a written language."

Baldwin says upon the art of writing: "If a consecutive history of the ancient people of Central America and Mexico were ever written it has been lost. Probably nothing of the kind ever was written in the manner which we call history, although there must have been regular annals of some kind. The ruins show that they had the art of writing, and that, at the south this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved, are not the same as the 'Mexican Picture Writing.' It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period. They had an accurate measure of the solar year and a system of chronology, and many of their writings were historical. Among the Mayas, and in other communities of the same family, writing was largely used in the time of the Spaniards. It was common also among the Aztecs, but they used 'picture writing.' "—Ancient America, p. 187.

One of the offices among the ancient people, was one to write history and to chronicle events. "These chroniclers had likewise to calculate the days, months and years; and though they had no writing like ours, they had their symbols an characters through which they understood everything; and they had great books, which were composed with such ingenuity and art that our characters were really of no great assistance to them. Our priests have seen those books, and I myself have seen them likewise, though many were burned at the instigation of the monks, who were afraid they might impede the work of conversion. Books such as those here described by Las Casas must have contained important historical information."—Ibid, p. 188.

There can be little doubt that the opinion expressed by Mr. Baldwin is correct, that many of the older books perished by reason of the wars, and mouldered into dust by the wear and tear of time and use.

"We learn from Spanish writers that a still greater destruction of the old books was effected by the more ignorant and fanadical of the Spanish priests who were extablished in the country as missionaries after the conquest. This is stated by Las Casas, himself one of the missionaries. Besides the many smaller bonfires of this fanaticism, there is record of a great conflagra tion, under the auspices of Bishop Zumarraga, in which a vast collection of these old writings was consumed. As the writing was all on paper (which had long been used in the country) the burning was easily accomplished."—Ibid, p. 189.

The Peruvian name for paper was quellca. And the government of Peru had a law regulating the manufacture thereof, as also proscription to the use of the same.

"Paper.— The same argument holds good as to paper. The oldest Egyptian monuments contain pictures of the papyrus roll; while in Mexico, as I have shown, a beautiful paper was manufactured and formed into books shaped like our own. In Peru a paper was made of plantain leaves, and books were common in the earlier ages. Humboldt mentions books of hieroglyphical writings among the Panoes, which were "bundles of their paper resembling our volumes of quarto.' "—Atlantis, p. 451.

Of the Aztec writing Baldwin says: "Their skill in architecture and architectural ornamentation did not enable them to build such cities as Mitla and Palenque, and their 'picture writing' was a much ruder form of the graphic art than the phonetic system of the Mayas and Quiches."—An. Am., p. 221.

From the above we are led to believe that a wide contrast existed in the writings of the Ancient Americans. Some were elegant in their artistic appearance, while some were rude.

Some of the Peruvian tongues had names for paper; the people knew that a kind of paper or parchment could be made of plantain leaves, and according to Montesinos, writing and books were common in the older times, that is to say, in ages long previous to the Incas."—Ibid, p. 255.

As to hieroglyphical writing, Baldwin says: "It is not improbable that a kind of hierographical writing existed in some of the Peruvian communities, especially among the Aymaraes. Humboldt mentions books of hieroglyphical writing found among the Panoes, on the River Ucayali. . . . A Franciscan missionary found an old man sitting at the foot of a palm tree and reading one of these books to several young persons. The Franciscan was told that the writing 'contained hidden things which no stranger ought to know.' It was seen that the pages of the book were covered with figures of men, animals and isolated characters, deemed hieroglyphical, and arranged in lines with order and symmetry. . . . There is similar writing on a prepared Llama skin found among other antiquities on a peninsula in Lake Titicaca, which is now in the museum at La Paz, Bolivia."—Ibid, p. 255-6.

Delafield says: "Their buildings, particularly the sacred houses, were covered with hieroglvphics. Each race, Egyptian, Mexican and Peruvian recorded the deeds of their gods upon the walls of their temples."--Inquiry, Origin American Antiquities, p. 60.

Prof. C. S. Rafinesque says: "It is false that no American nations had systems of writing, glyphs and letters. Several had various modes of perpetuating ideas. There were several such graphic systems in America to express ideas, all of which find equivalents in the east continent."—Ibid, p. 305.

Speaking of a sculptured figure at Uxmal, Stephens says: "Around the head of the principal figure are rows of characters. We now discovered that these characters were hieroglyphics."—Incidents of Travel in Yucatan, vol. 1, p. 167.

And of a building at Uxmal he says: "In the south end apartment we found the sculptured beam of hieroglyphics which had so much interested us on our former visit."—Ibid, p. 178.

Of a vase found at San Francisco, (Central America) he says: "The engraving below represents two sides of the vase; on one side is a border of hieroglyphics."—Ibid, p. 275.

Describing a building at Kabah, he says: "But the layer of stones around the base were sculptured, and on examination, we found a continuous line of hieroglyphics." Ibid, p. 387.

Explaining the appearance of a figure at Kabah, he says: "The head-dress is a lofty plume of feathers, falling to the heels of the standing fiure, and under his feet is a row of hieroglyphics,"—Ibid, p. 413.

Of a certain tradition the same author writes: "There is a tradition of a great paved way made of pure white stone, called in the Maya language sacbe, leading from Kabah to Uxmal, on which the lords of those places sent messengers to and fro, bearing letters written on the bark and leaves of trees."—Ibid, p. 415.

Of an inscription at Kewick he says: "It exhibits a rude human figure, surrounded by hieroglyphics, which doubtless contain the whole of its history."—Ibid, vol. 2, p. 74.

He tells of the burning of some ancient books: "In 1571, 29 years after the foundation of Merida, some Indians of Mani relapsed and became idolators, practicing in secret their ancient rites. Intelligence of their backsliding reached the ears of the provincial in Merida, who came to Mani in person, and forthwith established himself as inquisitor. On a day appointed for that purpose, he made them bring together all their books and ancient characters and publicly burned them, thus destroying at once the history of their antiquity."—Ibid, pp. 261–2.

Of a tablet found at Chichen, he says: "This tablet and the position in which it exists. have given the name to the building which the Indians call Akatzeeb, signifying the writing in the dark; for as no light enters except from the single doorway, the chamber was so dark that the drawing could with difficulty be copied. It was the first time in Yucatan that we had found hieroglyphics sculptured on stone, which beyond all question bore the same type with those at Copan and Palenque."Ibid, p. 292.

Tyler says: "There is evidence that the Maya nation of Yucatan, the ruins of whose temples and palaces are so well known from the travels of Catherwood and Stephens, not only had a system of phonetic writing, but used it for writing ordinary words and sentences." — Tyler's Researches, pp. 100–1.

Wilson says: "The recurrence of the same signs, and the reconstruction of groups out of the detached members of others, clearly indicate a written language and not a mere pictorial suggestion of associated ideas, like the Mexican picture writing. In the most complicated tablets of African heiroglyphics, each object is distinct, and its representative significance is rarely difficult to trace. But the ma-

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jority of the hieroglyphics of Palenque or Copan appear as if constructed on the same polysynthetic principle which gives the peculiar and distinctive character to the language of the New World. This is still more apparent when we turn to the highly elaborate inscriptions on the colossal figures at Copan. In these all ideas of simple phonetic signs utterly disappear. Like the bunch-words, as they have been called, of the American languages, they seem each to be a compound of a number of parts of the primary symbols used in picture writing, while the pictorial origin of the whole becomes clearly apparent. In comparing these minutely elaborated characters with those on the tablets, it is obvious that a system of abbreviation is employed in the latter. The Palenque inscriptions have all the characteristics of a written language in a state of development analogous to the Chinese, with its word-writing; and like it, they appear to have been read in columns from top to bottom. It is also noticeable in the frequent occurrence of human and animal heads among the sculptured characters they invaribly look toward the left, an indication, as it appears to me, that they are graven inscriptions of a lettered people who were accustomed to write the same characters from left to right on papers or skins."—Wilson's Prehistoric Man, p. 378, et seq.

I leave this part of the subject with some degree of reluctance, but fondly entertain the hope that the next will be fully as attractive.

The evidence that a people, anciently in America, possessed the knowledge of such a high degree of civilization and an education that demanded the use of letters and characters, make us wish that such men as Bishop Landa had been more kind and thoughtful, and not consigned the ancient books to the flames, for we might have found great help in our search after the antiquities of those people.

(To be continued.)

Miscellaneous.

BISHOP'S APPOINTMENTS.

In accordance with the recommendation of Bro. G. T. Griffith and New Hope Branch of Virginia, that Bro. Isaac Coffman be appointed my agent for said Branch and vicinity, I, therefore, appoint him as such and recommend him to the Saints to sustain him by their prayers and means.

Bro. Samuel Brown having moved from London District, and requesting to be released from acting as Bishop's Agent, and as at the district conference held in said district, at Garafraxa branch, June 15th, 1889, Bro. Egerton K. Evans was recommended as my agent in Bro. Brown's stead, I, therefore, appoint him as such and recommend him to the Saints, asking them to faithfully sustain him by their prayers and means.

G. A. BLAKESLEE,
Presiding Bishop.

BIRTHS AND BLESSINGS OF CHILDREN.

Born to Winfield and Ella Brown, at Stewartsville, Mo., on January 3d, 1889, a son who was blessed by Elder Mark H. Forscutt on June 9th, 1889, the name of Winfield being given to the young "Hope."

Born to William and Jannette Clay, at St. Joseph, Mo., on June 16th, 1888, a daughter. The name of Jennie was given to the laughing-eyed one when blessed by Elder M. H. Forscutt on June 20th, 1889.

Born to Mr. and Mrs. Gilmore, at St. Joseph, Mo., December 15th, 1888, a daughter. The sweet babe was blessed by Elder M. H. Forscutt on June 20th, 1889, and the name of Maud given to her.

BALDWIN.—At the Saints' Church, Stewartsville, Missouri, on Sunday, June 30th, 1889, the two infant sons of Bro. and Sr. D. R. Baldwin, born May 19th and named Gomer and Homer; Elder James Drown officiating.

DIED.

WALLACE.—At her home in Keokuk, Iowa, Sr. Hannah Wallace, nee Vest, at ten p. m., June 13th, 1889. Sister Walace was born in England, January 7th, 1839, and was aged 50 years, 5 months, and six days. She was baptized in England by John Carmichael, came to America in 1853, and settled in Utah; but became dissatisfied with the methods of the authorities there and returned to the states in 1857. She was married to John Wallace, at Boscobell, Wisconsin, July 16th, 1866. She, in company with her husband, came to Keokuk in 1867, and has lived in or near about there ever since. She united with the Reorganization October 12th, 1884, under the administration of Bro. M. T. Short. Her last illness began April 10th, after which time she was a great sufferer from that terrible disease, dropsy. Within a short time of her death she prayed the Lord to have mercy on her; and immediately she became easy and continued so until she passed away. The funeral services were conducted at the Latter Day Saints Church, Keokuk, Iowa, by Elder James McKiernan.

GOBLE.—Abiel Goble departed this life May 5th, 1889. He was stopping with his son during his sickness, in Nez Perces county, Idaho, where he died, with his family to witness his last moments. He was a great sufferer till death brought relief. His last hours were borne with great patience; and death would have been welcome much sooner if the Lord had so willed it. He was born in Pennsylvania, October 12th, 1819, and was aged 69 years and seven months. He was a member of the First Day Advents. He leaves a wife, four daughters and one son to mourn their loss till they meet in the resurrection morn. His remains were brought to his home in Asotin county, Washington Territory, where he has resided for years. Funeral services by S. Rice, Adventist.

GLADWIN.—At Council Bluffs, Iowa, June 13th, 1889, of congestion of the lungs, Sr. Georgia A. Gladwin. She was born near Council Bluffs, the 28th of January, 1856, and was baptized March, 1888, by Elder M. H. Forscutt. She sleeps in peace.

BOURGEOIN.—At St. Joseph, Mo., on June 15th, 1889, Brother Lewis Bourgeoin. He was born at Amsterdam, Holland, in July, 1808, and was therefore nearly 81 years old. He leaves a noble-hearted widow behind him to perpetuate his memory. The funeral sermon was by Elder M. H. Forscutt at his recent home, St. Joseph. After the services his remains were followed to the depot, and thence taken to Lamoni for interment. There they were laid away to rest under direction of President W. W. Blair, who officiated at the grave. Faithful through life, faithful to the end, he rests in peace.

WEBER.—Killed, at St. Joseph, Mo., on June 14th, 1889, by the falling of a brick wall upon him while at his employment as a bricklayer, Brother Henry Weber. He was born in September, 1804, and was therefore nearly 85 years of age at the time of his death. Baptized at last April conference, his testimony often was "I have since been very happy." Funeral sermon by Elder M. H. Forscutt at Saints' Hall, 5th and Edmond, St. Joseph.

ADDRESSES.

Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.
John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales, Great Britain.
E. C. Brand, No. 712, Q st., Atchison, Kansas.
E. C. Briggs, Shenandoah, Iowa.

NOTICES.

To the Saints of the Southern Indiana district, especially the branch officers: As there has been much said and done in this district which has not been in strict harmony with the general church, in dealing with members, therefore I submit for consideration and action the rulings of General Conference, 1884: "No person's name should be stricken from the Church records until specific charges have been preferred against them and lawful action had in the case; and that the cause or causes of action and expulsion should be stated upon the records, hence those apostatizing ought to be visited and their desires learned. If they can by kind persuasion be brought to come back, let the effort be made. If after kindly labor they are still determined to withdraw, then let the teachers prefer charges based on their findings and time be set and they be notified to appear before a court of elders to formally sit and try the case or cases. In that way they can be legally disposed of." If any are hanging in suspension do not let them hang until they are dead. If any have not been dealt with properly see to it that the law is properly administered, and that no personal feelings or differences are made to be the basis of a charge.

Yours in bonds,
M. R. SCOTT,
President of the Southern Indiana district.

A series of two days' meetings will be held in the Galland's Grove district, Iowa, commencing as follows: At Deloit July 6th, Brn. Charles Derry and Charles E. Butterworth in charge; at the Salem branch July 13th, Brn. C. E. Butterworth and Joseph Seddon in charge; at Galland's Grove July 27th, Brn. C. E. Butterworth and Joseph Seddon in charge; at the Union Church, Calhoun county, Brn. James T. Turner and David Rudd in charge. Notice of time will be given in *Herald*. A camp meeting will be held at the North Coon branch, commencing September 5th, the district presidency in charge.

JOHN PETT.

All members of the Second Quorum of Elders are requested to send their present Post Office address to the undersigned at Persia, Harrison county, Iowa.

JOSEPH SEDDON, *Sec'y. of Quorum.*

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Lamoni, Iowa, July 13, 1889.

THE UNJUST STEWARD.

"PLEASE explain the sixteenth chapter of Luke; that part referring to the 'unjust' steward; especially the ninth verse:"

"And he said also unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods, and he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship. I can not dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser in their generation, than the children of light. And I say unto you, Make to yourselves friends, of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give unto you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. And the Pharisees also who were covetous, heard all these things; and they derided him."—*Luke 16: 1–14, Insp. Tran.*

A careful examination of the above is necessary in order to properly understand the meaning of it. We call attention to a few brief points in reference to it.

The steward is called the "unjust" steward; a very significant term, and one which plainly indicates that he was guilty of wrong doing, and for which he was accused, even by his lord who afterwards commended him for his sagacity and shrewdness, although he made a sinful use of those qualities.

The steward evidently knowing that his dishonesty would cause him to lose his stewardship, resolves that though that fails him, he shall be received and favored by those whose debts to his lord he had diminished.

The Savior recognized that his people in all ages have been careless and unwise in temporal things, and have failed to realize the importance and power for good of temporal riches. In their desire to obtain the spiritual riches they have not paid, in many instances, due importance to the things of this life. On this account he enjoins upon them the necessity of making to themselves friends of the mammon of unrighteousness; not to serve it, but to make it serve them and their God by aiding His cause. The proper amount of attention and the right use of our temporal stewardships (the little things) will enable us to grow, do good and be useful in fitting us to make right use of the greater riches by coming into entire harmony with the laws that govern them. See eleventh and twelfth verses. Jesus commends one phase of the wisdom of the unjust steward—that of providing for the future—but in these verses condemns the misapplication of the principle, the improper and unfaithful use of another man's property.

God has chosen mankind as his agents in accomplishing his purposes. To aid them He blesses them with spiritual aids and also temporal things. He expects man's agency to be used in the application of these things to the highest purposes. Temporal things have their likeness and form part of the agencies furnished to carry out God's great designs. That is their true ultimate. They are not to be used to simply gratify passing whims, enjoy worldly pleasures and vain desires, but are for a grander purpose. Hence the Master did not disregard them but taught his people the necessity of rendering an account of their temporal as well as their spiritual stewardships, with the promise that when those things of a temporal nature failed, they (God and Christ, who only have the power to do so), would receive them into —not temporal—but "everlasting habitations." Jesus in this and in all his sayings condemns not only the act but the very semblance of dishonesty. Any other interpretation of this parable would cause a conflict in the teachings of the Scripture which must be considered in its entirety.

It is a well known fact that a wise and faithful use of temporal means will cause an individual to develop in benevolence, and free him from selfishness—one great affliction common to humanity. It is also just as requisite to their proper use that they be not used in profligacy, but where they will do the greatest amount of good.

Mankind make God and Christ their friends by laying up treasures in heaven by the right use of what has been termed (on account of its improper use) the "mammon of unrighteousness." Any true principle can be misapplied and perverted to another than its intended use. The proper use of anything is the true idea and will bring the best and grandest results. The harmony of these things with the experiences of human nature, man's necessities and the temporal and spiritual laws of God is apparent.

When perfected, all the elements and man himself will be substantial and eternal. We must be made perfect to receive and enjoy them in their perfect conditions.

MILES GRANT IN UTAH.

IN "The World's Crisis," for May 29th, and June 5th and 12th, there are articles from the pen of Miles Grant, sometime editor of that paper, in which he relates at length his missionary efforts of late in Salt Lake City, and how freely the Methodists and Mormons gave him their churches and halls in which to hold religious services and deliver lectures, and also how readily he set before the Mormons the idea that there was and is nothing in or about man that is immortal, and also that other leading idea of the Adventists, namely, that the Kingdom of God is not and never will be set up on earth till Jesus Christ makes his second advent. All his efforts may have been very attractive, and equally amusing, to well posted Mormons, but we doubt if one such was in the least converted to those unscriptural, irrational theories. Whoever is well read in the teachings and revelations of Joseph Smith the Seer, whether in or out of Utah, knows full well that, on the plan of interpretation and application set forth in them, the teachings of the Bible are blended solidly on these and other points into one consistent, harmonious and beauteous system, as far superior to the *ignus fatuus*, or penny-rushlight of Adventism as the splendors of midday are superior to the mists and uncertainty of the vanishing rays of departed day.

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Intelligent Latter Day Saints nowhere believe that immortality is naturally inherent in man in this life, much less in the mere earthy body of man; but they do believe that the spirit of man, like that of Christ their Lord, possesses the quality of immortality, it being "the offspring of God" (Acts 17: 29), He being "the Father of spirits" (Heb. 12:9). They believe that death is fitly described by our Lord when he said in John 12:24: "Except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit;" and also when dying, himself said, "Father, into thy hands I commend my spirit; and having said thus he gave up the ghost"—spirit—(Luke 23:46); all of which is in exact harmony with the word of God in Eccl. 12:7, which says: "Then shall the dust return to the earth as it was; and the spirit shall *return* unto God who gave it." Everyone knows that, if "a corn of wheat fall into the ground and *die*," then death simply unfetters, frees and separates the vital, life-principle within the corn, and that the latter, apart from the shell or inert body, actively takes on other living, developing and progressive conditions. Man, as a present living whole is not immortal, for the reason that death separates the immortal spirit from the body or earthly tabernacle. But when these are united in the resurrection, then man, in his two-fold being, will be immortal.

In the number for May 29th Mr. Grant says of the Mormons: "I showed them it [the kingdom of God] could not be set up *till after* the second coming of Christ." Wonderful, if true! We presume this claim is no better sustained than many others he makes which are found to be groundless. Mr. Grant nor any other person can prove from the scriptures that the kingdom of God will not be set up on earth "till after the second advent of Christ." The very reverse of this is true, as is witnessed by the Lord Jesus, the prophets before him and the apostles after him. The Latter Day Saints, in all their standard works, claim and teach that the kingdom of God may exist in heaven and on earth at the same time.

Jesus and his apostles taught in their times that the kingdom of God was then on the earth. Jesus said to the blind Pharisees, "Behold, the kingdom of God is within [among] you."—Luke 17: 21. Jesus the King, his officers, his law, and his subjects—all were *then* in the midst of the Jews. Again he said to them, "But if I cast out devils by the Spirit of God, then the kingdom of God *is come* unto you."—Matt. 12:28. And to "the chief priests and the elders of the" Jews he said, "Verily I say unto you, that the publicans and harlots go into the kingdom of God before you;" and further, "The Kingdom of God shall be *taken from you*, and *given to* a nation [the Gentiles] bringing forth the fruits thereof."—Matt. 21:31, 43.

Jesus also said, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man *presseth into it*."—Luke 16:16. And speaking of the ministry and persecutions of John the Baptist he said, "And from the days of John the Baptist until now the kingdom of God suffereth violence, and *the violent taketh it by force*."—Matt. 11: 12.

It is quite impossible to justly refer these texts to the kingdom of God *after* the second advent of Christ. Saint Paul taught that the kingdom was on earth in his times, for he says the Father "*hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of his dear Son."—Col. 1:13. Mark it well,—this work had already been accomplished—it did not remain to be done in some future time. Scores of passages may be added to these proving that the kingdom may be on earth before the second advent, for we see it was on earth in the times of John and Jesus and the apostles.

And that it will be on earth before Christ makes his second advent is seen in the following texts: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them which do iniquity."—Matt. 13:41. This certainly refers to the kingdom prior to the advent, when *in it* are found both the bad and the good. Jesus, in verse 44, further says: "Again, the kingdom of heaven is like unto treasure hid in a field [the created world]; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—And Abraham also became "the heir of the field" or world.—Rom. 14: 13.

Jesus in verses 47, 48 and 49 further says of the kingdom as it will exist on earth *before* his second advent, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of *every kind;* which, when it was *full*, they drew to shore, and sat down, and gathered the good into vessels, but cast *the bad* away. So shall it be *at the end of the world;* the angels shall come forth and sever the *wicked* from among the just."

And in Matt. 25: 1–13, when speaking of the condition of the kingdon on earth just *before* the second advent, "while the bridegroom tarried," Jesus says the kingdom will be then composed of the "five wise" and "five foolish" virgins who will be aroused by "a cry" which *comes to* "the wise" and "foolish" alike, "the wise" alone being prepared for the occasion.

But, mark it well, the kingdom is then, *before* the second advent, composed of the foolish and the wise. This must not be said of the kingdom *in* heaven, nor of those who *come with* Christ in his glorious advent. It can only be said of it when in its militant state, composed of "the good" and "the bad" mentioned in a previous quotation from Matthew, chapter 13. Jesus knew what the facts would be just prior to his glorious advent, and he says that "*Then* shall the kingdom be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom"—Jesus Christ—which proves that the kingdom will be on earth, in its imperfect condition as to its members, before Christ comes in glory. Daniel 2:34, 35, 44, 45, and Psalms 102: 16, and many other like passages teach the same idea. From all these texts we learn that the kingdom of God may, and in these last days will, exist in heaven and on earth at the same time. And it is therefore perfectly consistent that Saints should pray the Lord's prayer—"Thy kingdom come"—for it simply breathes the faith and hope and ardent desire that the kingdom of God in heaven may "come" and be united with the "good" and "wise" ones found "in the kingdom" on earth at the times of the second advent.

In perfect harmony with this is the prayer provided for the Saints in October 1831, by revelation, found in the Doctrine and Covenants, which is clear evidence that Joseph Smith was inspired by the same Spirit that moved the ancient prophets and seers, including also our blessed Lord. It reads:

"Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people. Call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen."—D. & C., sec. 65.

And in 1843 we find Joseph teaching the Saints in exact agreement with this revelation and the Bible, for he says:

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ, and the prophets whom God hath sent, the judgments of God have rested upon people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the prophets.

"Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of

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God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, there is the kingdom of God. And where the oracles of God are not, there the kingdom of God is not. . . .

"The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations we do not have the oracles of God; and if they have not the oracles of God they are not the people of God."—Life of Joseph the Prophet, pp. 412–13.

How perfectly like the above are these words of Jesus,—"The field is the world; the good seed are the children of the kingdom." And this,—"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. And this also.—"If I cast out devils by the Spirit of God, then the kingdom of God *is come unto you*."—Matt. 12:28.

In view of all these facts, well known to all fairly posted Latter Day Saints, we conclude that Miles Grant is much too fast when he claims to have converted "the Mormons" to his soul-sleeping nonsense and his post-advent-kingdom heresy; for it is scarcely possible they should have forgotten all the leading lines of argument and proof-texts concerning these matters. Mr. Grant is as badly blinded and befogged on these matters as he and his fellows have ever been on the numerous fixed times they set for the advent of our Lord.

DAVIS CITY CAMP MEETING.

NOTICE is given that the Davis City Camp Meeting, arranged for by the Decatur district, will commence Friday, August 2d, and continue over Sunday the 11th. Full information concerning the cost of fuel, feed, etc., will be given next week.

THE letter below we give our readers without note or comment:

"THURMAN, Ia., June 30th.

Brother Blair:—As per notice the Rev. Clark Braden put in an appearance at this place, June 1st, and gave a series of lectures against Infidelity; and on June 9th he delivered three lectures against Mormonism. To my mind, his manner, speech, and general deportment throughout betrayed him in his pretended profession as a representative of Christianity, and placed him on the lists of aspirants to unmerited praise. And were it not for the unpopularity of the theories he essays to make war with, he would undoubtedly be regarded by all fair minded people as a charlatan, a low-down cunning trickster, entirely destitute of the humility and meekness characteristic of the true christian.

He seems to be brimfull of egotism, and in his morbid desire for fame and notoriety, appears to be willing to stoop to anything in order to secure an endorsement from the people. This was clearly manifest here on the occasion mentioned in his attempt to bulldoze the people by threats, seeking to intimidate them and prevent the free exercise of their agency, cunningly pretending to submit some prepared resolutions to them for their consideration, to be voted on, and at the same time denying any one the right to vote who would be likely to vote in the negative. And by this crafty scheme he actually "stole a march" on some of our most honorable, unsuspecting citizens, by which he got an endorsement from them. This is the manner in which he manufactures his many published endorsements (?) which he sends broadcast throughout the country in order to deceive the people and establish the assumption that "I, Clark Braden," am a mighty man, because, forsooth, he assumes to be a representative of christianity; a defender of the faith!

Such a display of egotism, fraud and deception, has never had a parallel in the history of our county.

A friend of justice and the people.

WM. LEEKA."

EDITORIAL ITEMS.

IN this issue will be found an article sent us on "Intermeddlers." We commend it to those who need, and advise them to take it, daily, in liberal doses, till they are fully purged of the hateful, harmful disease of intermeddling. It is probable the author of that article has come in direct contact with the evil works of intermeddlers, and has seen the inevitable fruits thereof, and therefore hates and denounces the vile thing. The Saints should observe the "Eleventh commandment," which reads,—"Mind your own business." This done, and interference in others' affairs will be unknown among them.

By letter from Pres. Joseph Smith dated Salt Lake City, June 27th, we learn that he has arrived there and is in good health and spirits. He states that "Bro. Peter Anderson has just arrived from Logan and proposed to start for the south. He has baptized some eight or nine lately. He reports favorably from Malad, St. John and Macedonia, and Brigham and Willard cities. So does Bro. Evans." "June 28th, 7:45 a. m. Am feeling quite refreshed this morning, and feel no ill effects from the ride over the alkali plains, and no reminders of neuralgia; so that I am still encouraged." Bro. R. J. Anthony is with him.

Bro. W. H. Kelley wrote from Kirtland, Ohio, in a late letter stating that he has read Clark Braden's boastful advertisements and his statements of reputed victories. He thinks he should be met, and on his own propositions, if necessary, and be given war to his heart's content.

Bro. I. N. Roberts wrote June 26th from Cook's Point, Texas, that although compelled to remain for a time in his old field, he had lost no time in preaching the word. He expects to attend the Texas Reunion which begins July 5th, after which he expects to proceed to Missouri and Arkansas.

Complaints are made that in some copies of the June number of the *Autumn Leaves* mistakes occur. Those having defective copies will please return them to this office, and their places will be filled by perfect ones so long as there are any on hand. In this connection we note that typographical defects are much too numerous in late issues of the *Herald*. We shall seek to prevent this hereafter.

Bro. H. O. Smith wrote June 26th from Underwood, Iowa, that since May 1st he had spent most of his time preaching in the Little Sioux district with good results. He is at present in the Pottawattamie district. He states that he has enjoyed the best of liberty since the April conference, for which he expresses gratitude.

Bro. N. N. Cooke of St. Louis, Missouri, sends us an invitation to be present at the "third annual basket picnic" held by the St. Louis Saints, for the benefit of the church. Thanks.

Read Bro. W. H. Kelley's communication in this issue. It contains much wholesome advice, and practical suggestions.

THE following editorial from the *Salt Lake Tribune* is so just and so sensible that we think it well worthy of preservation. Mankind should learn early that heaven will not change the established laws of the universe nor suspend their operations when men wilfully or ignorantly violate them. The laws of nature are the laws of God, and when they are faithfully observed blessing and favor follow. When they are transgressed the penalty finds out the evil doer in due time.

"ABSURD STUPIDITY."

"The most absurd freak to which the Johnstown calamity has given rise, is the reported loss by the survivors of their faith in Providence, and their open burning of their Bibles. As if Nature, or Providence, call it which we will, were responsible for hanging that sixty million tons of water up there three hundred feet above the town! Probably there was never a lovelier or more dashing stream let down from the mountains than the South Fork of the Conemaugh, winding between the crowding hills, in and out of leafy thickets, between flower-decked banks, tumbling anon over the bowlders, and then sliding under the banks and shelving rocks, where the speckled trout hid from the sneaking angler. Big trees, hemlock and spruce and maple and beech and birch higher up the hillsides, in which the songs of birds never ceased. That is what Providence provided for man's use and enjoyment. It was for man's idle hours, not even to turn his water wheels, that man dammed the stream and then neglected the dam until an extraordinary rainfall swept it away and with it thousands of people and their homes and property. If we are to repudiate the sweet legend that not a swallow falls out of heaven or a hair of man's head to the ground without our Heavenly Father's notice, let us do it on some more tenable ground than that Providence is in any sense responsible for the distrees, the loss, the sudden death and widespread devastation consequent upon the bursting of the South Fork dam. Away behind all creeds and beliefs are the immutable laws that hold the universe serene, the planets and suns in their orbits, the oceans within their shores. One of these laws the men of Pennsylvania chose to defy, and they suffered. That is all there was to it, and the most cowardly thing that mortals ever can do is to seek to make Infinite Wisdom responsible for their infinite foolishness."

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Selected Poetry.

A WORKER'S PRAYER.

Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children, lost and lone.

O lead me Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

O strengthen me, that while I stand
Firm on the rock and strong in Thee
I may stretch out a loving hand
To wrestle with the troubled sea!

Teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me
That I may speak with soothing power
A word in season as from Thee
To weary ones in needful hour!

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show!

O use me, Lord–use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share!—*Sel.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Long years ago I held within my grasp
An open page—a fair, white, goodly page—
Whereon to write a life. I filled it full
With love and love's sweet ministries, with home,
And the dear homely cares that make most full
A woman's life—my husband's sheltering love
And the soft prattle of a baby's voice.
And then, in very peace and restfulness,
I closed my eyes and said: 'I thank Thee, Lord,
For life.' "

AUNT PATTY'S ADVICE.

Harry, go out doors this minute and don't you come in until I call you! Ethel, put up that music box immediately, and go into the dining-room and study your Sunday School lesson! Quick, march! Ralph Holden, how many times have I told you not to play in the mud, you naughty boy! Come here to me! Upstairs to bed you go this minute!"

And having issued the above command, Mrs. Holden rushed Ralph screaming upstairs, where she gave him a smart whipping and put him to bed, where he lay sobbing a long time. Ralph was only five, and so fond of playing in the mud. He had not intended to get dirty, he didn't mean to bother mamma—but a team was rushing by. The mud splashed all over him, and with a grieving heart he was rushing to mother to "fess," as he called it when she had so summarily dismissed him unheard.

"I tell you, Ethel, mother's got in one of her tantrums, and we will have to keep scarce. Wish you could go out, too, but of course you didn't ask her," was Harry's remark as he left the room where Ethel was already seated with her lesson, looking very sullen.

"I don't see what we were doing, that she need to come and bother us. She said she didn't care what we did so long as we didn't bother her, so there."

"She's coming, she—e's," and Harry bounced out doors as his mother came from upstairs, and glancing into the room assured herself she had been obeyed.

"There, now, I'll see if I can finish this dress of Ethel's without going crazy. I don't know why it is, but it seems as though the days fullest of work are the very ones the children take to make the most trouble, especially if at the same time I'm nearly wild with the headache," said Mrs. Holden to her aunt, who was making her a visit. Then seeing her aunt made no reply she added, "I suppose you are perfectly shocked at my way of governing, but nothing short of a general stampede seems to have any effect such days as this. There's a great difference between theory and practice, as any one will find out soon after they try it"—snap went the thread as she pulled nervously at an obstinate knot—"there, even the thread seems in a spirit of rebellion, never knew it to be so full of kinks before, and my machine-needle broke, too, first one since I've had the machine, and I wasted a half-hour setting another. How any one can keep their temper under such manifold trials, I don't see," and she turned to the machine and sewed vigorously, apparently somewhat relieved by getting it in rapid motion, the uneven action ensuring the greatest amount of noise.

"I don't see how any one with your way of living can expect an even temper," said Aunt Patty quietly when the machine stopped for a moment.

"No one would believe me if I should say I had any plan of government, and I sometimes doubt if I have. Sometimes when I'm unusually well, I flatter myself I'm training my children in quite a model manner. There'll be several days in succession of continual quiet, then comes a day like this when every one seems to get up wrong. I'm sick and hurried, and such days with their numerous battles undo weeks of the method plan. And I don't understand why they come, or why children always take the days I am the most nervous to have all their worst tantrums."

"Did you ever think possibly the fault was all with you?—that they were no worse on that day than any other?"

"Oh, yes! I have times of such self-infliction; and I think, 'now I won't notice little things, I'll let them pass.' But it's sure to become unbearable, and end as it did just now. Mrs. Cotton says she believes children need a sound trouncing about once in so often, and I'm nearly converted to her theory."

"Now, Emma, I think you do yourself a great injustice in this matter, almost as much as you do your children."

"I know I fall very far short of being a perfect mother, and I sorrow over these constantly recurring outbreaks more than I can tell," and the blue eyes filled with tears.

"So I believe, for I know you to be an earnest Christian at heart, but you make the same mistake, in words, to my mind commit the same sin so many do of expecting too much of yourself," was Aunt Patty's answer.

"But how can one expect too much of themselves, or have too high an estimate of their responsibilities?" asked Mrs. Holden.

"First, Emma, in this way,—let us make it a personal matter. When you exacted of yourself the finishing of Ethel's new dress before Sunday morning, you made a mistake; when in finding you had a headache you insisted in completing your allotted task you committed a sin. There was where all the trouble, or much of it, came in at this time."

"But I'd promised Ethel she should have the dress, for she sings in the concert in the evening."

"She had another white dress that was presentable, had she not?"

"Yes, but they are old," answered Mrs Holden.

"A white dress always looks well if clean and whole. To my mind Ethel will not feel repaid for her present punishment by wearing the new dress. Being a child, she will not see the connection."

"What would you have me do, then?"

"When you found yourself sick, remained in your room in quiet; called the children to you—told them mamma was sick, and they should see how quief they could be. Explained to Ethel that perhaps you'd not be able to finish that dress, much as you wanted to, but if your head stopped aching you would try. Few children who have been brought up to be unselfish will resisf an appeal to their sympathies, or not be made more docile by feeling a responsibility was placed upon them. They may forget, and in their play choose something so boisterous that that they will need reproof, but if it's kindly given and another game suggested, there's not apt to be the spirit of combativeness that your method aroused. I heard you tell the children you didn't care what they did so long as the didn't bother you."

"Yes, I don't doubt I made just that remark. I was nearly frantic, and their noise I just could not stand."

"I'm not blaming you for that, although they were not making half the noise they did last evening, and you did not reprove them, but joined with them."

"But my head did not ache then," persisted Mrs. Holden.

"That's just the point I want you to make. Now instead of thinking your children are the most mischievious, obstinate children ever made, just look over the day. It seemed as though they couldn't do any thing right. Harry was too long coming back with the thread for which you were so impatient—minutes seemed hours—so he was scolded for tardiness which was more imaginative than real. Ethel was uneasy when you were fitting her dress. She got several jerks, and finally a clip on the head. Then she was out of humor. Ralph was banished because he asked too many questions, he was playing as near the forbidden ground as possible when a passing team bespattered him with mud. When he comes in broken-hearted he is sent straightway to bed, everybody is cross — all is at sixes and sevens, and all because mother insisted on working when she is sick. Now, Emma, don't think that you have sinned beyond forgiveness, or that you are alone in this matter. Thousands of mothers are doing the same thing, and without knowing why, are blundering on, often weaning their children from them entirely by their erratic ways.

"There are times and circumstances where mothers can not take even the slightest rest from their labors, but they are fewer than one imagines.

"Every mother owes it to herself, her children, and her Maker, to maintain as high a type of bodily health as possible. To do this she must

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take time for a change of scene or occupation. When she finds her nerves are so on edge she is on the point of exploding under the slightest added provocation, then is the time for her to change, if only for a few minutes, if it's only looking to see if the flower-bed is thrifty, or if the continued story she's been reading is finished in the last magazine, if she is so fortunate to have one; or let her look at the passers by, and it will relieve the nervous tension, calm the troubled spirit, and all will be smoother.

"The work of of the wife and mother, especially of those in slender circumstances, where one pair of hands must do a numerous number of duties, is very rasping, very wearing; the mother gets nervous—the children are nervous—there's scolding, bickering, contention, much of which would be avoided were mother well.

"The reason of the work being so wearing is not because of the monotony of it, for work at the shopbench—at the store counter—the counting-house, allows of far less change than housework; but, in these callings the laborer has a daily walk through the crowded street, past the well-decorated store windows, he hears bits of news, many things aid to give his mind a change, he does his work automatically, and does not wear himself out by being self-centered."

"But it takes time to secure a change. I never had so manny interruptions as to-day. I fear I shall not get this done, and I hate to have a nearly completed garment go over to another week," said Mrs. Holden. with a show of reason.

"Of course, one of your methodical habits dislikes having their plans interfered with. But had you rather offend one of Christ's little ones, of which offense He says, 'it were better that a millstone were hanged about his neck and he was cast into the nethermost parts of the sea, than that he should offend one of these little ones?'"

"Aunt Patty! Do you think I have been guilty of that offense in my hasty dealings with my children?" exclaimed Mrs. Holden.

"That is the way it looks to me—and, furthermore, you have sinned against yourself. Excuse me, niece, if I speak plainly, but I grieve to see you forcing yourself to exertion far beyond your strength so constantly. You already begin to show the look of care and worry. You save for yourself not a moment's time for rest, for communion with your God, for gathering strength of mind and tranquilty of spirit necessary to be all to your children and husband it is your privilege to be. You say yourself after such a day as this, the little ones seem farther away from you for several days."

I think I begin to see how a certain degree of selfishness in a mother can be the best of kindness to her family," said Mrs. Holden, meditatively."

"Exactly. As I said before, every mother owes it to herself to keep her health up to the very highest standard possible. To accumulate all the reserved strength possible for the numberless emergencies always arising in the best regulated families. Then she will have far less occasion to lament her hasty words, to bewail her lack of government — few black days to live in her memory, when those who help to make everything at sixes and sevens are scattered,some to their lifework, some to sing in God's choir, and mother is left with ample time to think, "Why, Oh, why, did I not enjoy them while they were young, instead of being encumbered with so much serving!"—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Abigail Y. Alley, of Jaffa, Palestine, requests your earnest, united prayers that God will open the way for an elder to be sent to that land.

Sr. Ward, of Percy, Illinois, requests the prayers of the Union in her behalf, that the Lord may restore her to health.

Sister Louisa Myatt of Elwood, Iowa, requests the prayers of the Union in her behalf, that if it be God's will, her eyesight may be restored so that she will not loose it entirely.

HOME COLUMN MISSIONARY FUND.

Bro. John Wonders, Streator, Ill.	50
Sr. Loretta Bennett, Buttsville, Mo.	18
Sr. Leota Bennett, Buttsville, Mo.	17
Sr. Gertrude Bennett, Buttsville, Mo.	13
A sister, Canton, Iowa	2 00
Sr. Amelia Trescott, Alpena, Mich.	50
Sr. Emily J. Jenks, Wilmington, Ill.	2 50
Sr. Lizzie S. Terry, Glendale, Mont.	25
Sr. Fannie E. Richardson, Hubbard, O.	50
Sr. Rachel Compton, Lynn, Mass.	65

LAMONI, Iowa, July 4th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LIBERTY, Kansas, June 17.

Dear Sisters of the Home Column:—Many a time have I reflected upon what has passed through the day and seen wherein I might have had had more patience. There is not a day passes but what I feel the need of a guiding hand and wisdom to train my children aright. I have three promising boys and hope to raise them up to be useful men in the ministry if God sees fit. I had the pleasure not long since of being at a meeting in our branch and it was one long to be remembered by me and most of the people there. We do not have the privilege of attending often, as we live about eight miles away and my husband has to stay at the station Sundays and all Asking the sisters to pray for us I will close.

Your sister in Christ,

MRS. CHARLES K. RYAN.

BUTTERMILK is highly recommended as a healthful summer drink. Among its beneficial effects, particular stress is laid upon its power to clear the system of unwholesome impurities which poison it durlng the enervating season. Hall's Journal of Health says: It should be freely used by all who can get it. Every one who values health should drink buttermilk daily in warm weather and let tea, coffee, etc., alone. For the benefit of those not already aware of it, it adds that in churning the first process of digestion is gone through, making it one of the easiest and quickest of all things to digest. It mades gastric juice, and contains properties that readily assimilate with it with very little wear upon the digestive organs.—*Ex.*

FOOLISH spending is the father of poverty. Do not be ashamed to work and do not feel that your work is beneath you. There is a dignity in honest labor that all wise men recognize, and the man who tries to avoid it loses his own self-respect as well as that of his fellow men. Be your own master and do not let fashion or pride swallow up your individuality—hat, coat and boots. Let your pride be of the right kind. Be too proud to give up without conquering every difficulty, too proud to wear a coat you can not afford, too proud to keep company at night you are ashamed to be met with in day time, too proud to lie, steal or cheat.

Correspondence.

SIX MILE GROVE, Iowa, June 23d.

Dear Herald:—Never thinking it of special importance for your readers to know every step I take, every sermon I preach, or every child I bless, I do not trouble them often with an account of my doings; but when I have anything that will gladden the hearts of the Saints, strengthen the weak and encourage the strong, I love to contribute my mite to that end.

Since our general conference I have labored diligently for the cause, and hope that eternity will reveal some good done through my instrumentality. Once in a while I learn of some souls gathered into the kingdom of God in whose hearts I have sown, in common with other laborers, the seeds of truth; and I rejoice to know that some are permitted to water that seed while I realize the increase is from God. A few weeks ago I was requested to visit some friends belonging to the Methodist church. The husband had been a class leader in that body, and the wife a devoted member; but some years ago a little grain of truth was dropped in the hearts of this worthy couple, from my lips. Since then they have wandered into Kausas, and have been far from where they could hear the preached word. They have passed through varied changes, yet holding on to the Methodist church; but never forgetting the little word of truth that sounded so strangely to their ears. And now, being returned to their former home, I was requested to visit them, and in doing so my heart was made glad with the assurance that no earnest word of truth was spoken in vain, and that Solomon made no idle utterance when he said, "Cast thy bread upon the waters; for thou shall find it after many days." The lady repeated the utterance; it had been by me forgotten, but not so with her. She said she should never forget it, and it created in her a hungering and thirsting after righteosness. And Christ says such "shall be filled." They requested me to leave them the Book of Mormon. I did, and also the Compendium, and the other day when I called on them the Book of Mormon had been carefully read and compared with the Bible. Nor had the reading and comparison resulted unfavorably as to the question of the divinity of the former; and ere long I believe they will obey the gospel as it is in its fulness restored.

Our conference at Little Sioux passed off with great pleasure and profit in a spiritual sense. By the zeal and energy of Bro. John Coffman (president of the Little Sioux branch) and his brethren and sisters, they secured the big tent for the conference which attracted great numbers from the outside; and there was a goodly number of Saints from different branches, though not as many as there would have been if all had understood the printed notices aright. There was some excellent preaching by Brn. McDowell and H. O. Smith, and the writer was permitted to occupy the stand twice. The best of attention was given.

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It was thought proper to continue meetings in the tent. Elder Smith occupied one evening and Elder McDowell the remainder of the time, in connection with Elder Crabb, the district president, the result of which is that last Sabbath Elder McDowell baptized seven souls, some say "of the best citizens;" *but I recognize no best* only as men and women *do best*. Money and position are nothing in the sight of God. Our condition when outside of his kingdom is one; all are sinners in his sight; but God, angels and all good men rejoice when they see souls return to him, whether of high or low degree. No matter who is the instrument in adopting them in, God works through whom he will. Many may be weavers in the great warp and woof of human salvation, but the glory of that salvation belongs to God and his Christ.

I attended the conference of the Galland's Grove district at Dow City. A good representation of the branches, Elder Whiting president. The bread of life was broken by Brn. Whiting, Butterworth and Seddon, your humble servant putting in a helping oar. There seemed to be an earnest spirit among the brethren. Bro. Charles Butterworth was appinted to mission the southern part of the district, and Elder David Rudd the northern portion, in connection with the president of the district and Elder Turner, and other local helpers. There was a good interest manifested in the Sabbath School. Elder Butterworth and myself labored several nights and one Sabbath to present the work on Pleasant Ridge, about five miles west of Harlan. The Union church was crowded on the Sabbath, and good attention was given. The nights being dark and rainy not so many attended as on the Sabbath, but words of encouragement reached our ears, and hearty expressions of approval from many of the audience. Bro. Butterworth was left to hold the fort. On my return from Dow City I preached in Woodbine to a fair audience of attentive listeners. I trust God will give us sheaves there to gladden our hearts in the harvest home. Priest Matthew Hall and Teacher Kibler are good earnest workers there, watching over the interests of the work, and caring for that great nursery to the church, the Sabbath School. May God bless their united efforts together with the efficient help of the sisters, who take so earnest a part in that work; for I assure you their efforts are not to be despised, and God will crown them with honor and glory!

I have preached in this grove nine sermons of late to very attentive audiences. Have baptized one young lady. Her father declared his determination to obey, but believes God will have mercy upon him until his companion will come with him. Others have expressed themselves desirous of being on the Lord's side. I see nothing to hinder a good work being done here if the Saints will do their duty, and if not the blood of souls will be found on their hands. God will never approve of half hearted followers. If we are for God we must show it by our lives. Jealousy is a flame from the infernal pit, and will consume to the lowest hell all who give it place in their hearts. God help me to be clear of it! I want to be on the Lord's side with all I have and am, but I realize my weakness and unprofitableness in His cause.

The presidency of both the districts seem to be in earnest; the Bishop's agent seems alive to his duty, and the general conference appointees permitted to labor in these districts are proving by their works their zeal for the truth, and I hope by next general conrerence to roll up a good report of this part of the Iowa mission.

Pardon the length of this report or letter, and when I have better news I will give it.

CHARLES DERRY.

P. S. Many are asking about the Reunion. Is it not time our committee revealed the day and the hour when it should begin? C. D.

MILLERSBURG, Ill., June 26th.

Editors Herald:—I was gone up north into Wisconsin forty-five days. It took two days to come and as many to go, and I lost five days from bad weather and other hindering causes. But "for a' that" we averaged one meeting per day. I spoke forty times, convened one sacrament and social service in Davenport, Iowa, took part in one debate and heard Bro. Pender four times the few days he was with me. Our labor was confined to three localities, or villages, in a section where they had never heard the word dispensed, and hence prejudice was rife. We have many warm friends there, and plenty of good homes for self or successor in work. Returned home last week to rest and recruit from my hurts in a smash-up, and will take my exit in a very few days for Northern Illinois conference at Chicago, and on to work. Feel well and hopeful; have a few trials now and then, but such is life. I am desirous of being ever diligent, and wish to improve in humility, caution, prudence, and every good word and work. The poet says, "We resolve and re-resolve, and die the same." The Lord bless Zion and enlarge her borders and comfort all her children. M. T. SHORT.

LAMONI, Iowa, July 3d.

Dear Brethren and Sisters in the covenant of the gospel of Christ Jesus our Lord:—How great are the privileges and blessings we enjoy in this the dispensation of the restitutions of all things spoken by the mouths of all the holy prophets since the world began! Well might the apostles say, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him," —those that keep his commandments.

Why do our brethren and sisters mourn when trials come? Know we not that we must be made perfect through suffering, like our divine Master? When tribulations come, be not troubled, but rest in the Lord, that "when he who is our life shall appear, we may appear with him in glory." How we long for the time to come when the Lord Jesus Christ shall come in the clouds of heaven with ten thousand of his Saints in the glory of his Father. Dear children of God, are we prepared for his coming? We look earnestly for the signs of his coming. I think the surest signs of his coming for us to look for is the unity of the Saints and see them walking in all the ordinances and precepts of His house blameless For Jesus will not come till there is a people prepared for him to come to. O, my brethren and sisters, let us put on the whole armor of God in Christ Jesus our Lord, that we may be one as Jesus Christ our Savior and his Father is one. Except we are one, we are not his. Therefore let us lay aside every weight, and the sins that so easily beset us, and run with patience the race set before us, looking unto Jesus the author, and who will be the finisher of our faith. If we so order our lives in conformity with the principles of his gospel, which ever will be the power of God to our salvation, if we believe and obey. For most assuredly, the light of the gospel of God has come. Then let us walk in that light so we may not be overcome and walk in darkness, and miss the narrow path that leads to the tree of life. But may we be faithful and partake of that fruit and live forever. "Blessed are the pure in heart, for they shall see God. Blessed are they that hunger and thirst after righteousness, for they shall be filled of the Spirit of the Lord."

O thou that dwelleth in the heavens, look in mercy upon thy children on earth and keep us from sinning and bring us safely home to enjoy that rest thou hast prepared for Thy children, for Jesus' sake, Amen.

JAMES WHITEHEAD.

RIVER FALLS, Wisconsin.

Dear Herald:—I have just laid down the *Herald* for June 1st, and it gives me new strength to hear from the different branches of the church. I was born in Portage county, Ohio, removed from there when quite young to Illinois, and from there to Iowa. I have heard all the different churches but when I heard the Latter Day Saints preach the restoration of the gospel to earth, I accepted it, and myself and wife were baptized at Sioux City, Iowa, June 10th, 1889, by Elder M. T. Bean, and then I left for the above named place, where I am laboring at present. I am alone here but I pray the Lord for strength and he gives it to me. I would be happy to correspond with any of the brethren who may wish to write or will be happy to meet any that may call.

Address, E. H. RANDALL,
Box 253, Fall River, Wis.

ST. JOSEPH, Mo., June 30th.

Bro. Blair:—I feel very glad to be able to say that the spiritual condition of our church has increased considerable since the general conference. About two months before general conference I stated to some of the brethren that I wished said conference was over, being afraid it would be a failure, but instead of that it has been a blessing to this branch. It has removed a great deal of prejudice in this city, and what is still better, it has made the Saints more united and firm in the work. Our Sunday School is growing in numbers; our attendance to-day was fifty, with good prospects that it will increase steadily. I have always loved Sunday School work, and it has been, in my estimation, a sowing of spiritual seed in the hearts of the little ones which can not fail to pay ten—yes, a hundred fold in after years.

The meetings for Sunday are as follows: at 9:30 a. m. testimony and sacrament meeting; at 10:30 a. m. preaching; at 12:15 p. m. Sunday School, and at 7:30 p. m. preaching.

Bro. Mark H. Forscutt has made his home with us for this conference year. His time is pretty well taken up as follows: Tuesday evening, practising in singing; Wednesday evening, Saints' meeting; Thursday evening, preaching in North St. Joseph at Bro. Clay's; and Friday evening, young folks' prayer meeting. During the day he is away from home visiting the Saints, administering to the sick, etc. etc.; and he has

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been very much blessed in said duties. We are all glad to have him with us, and feel satisfied that Bro. Mark will do a great work in this city. He has done so already in this branch.

I feel very gratefull for the courtesies shown me during my short stay in Lamoni; and was very much pleased with the locality in which it is situated. I like those smooth, sloping lands.

Ever praying for the welfare of Zion, I am yours in the gospel, L. NIEDORP.

MILAN, Sullivan Co., Mo., June 13th.

Dear Brethren:—I have preached every Sunday but one since conference, the Lord blessing me with a delivery of speech. My hip has given out so that I can not travel any more on foot. I am at Andrew J. Glaze's, my brother-in-law today. I will start to Texas next Monday. I borrowed twenty dollars from my sister, Sarah G. Glaze. May God bless her for her kindnes! I met with the Saints last Tuesday night in prayer and testimony meeting. She Spirit was with us. May truth prevail here and elsewhere is my humble prayer. Asking the Saints to pray that my health will improve and that my labors in the gospel will prosper.

Your brother,

HENRY GRIM.

LAMONI, Iowa, July 3d.

Bro. Blair:—Since my appointment by general conference I commenced labor near home where I baptized two, heads of families, with the promise of more. The work is onward in this part of Decatur county. I then commenced to lead out in other places where I found good interest and the people willing to hear. I then went into Missouri where I have done some work near where Bro. L. Wight and Wm. Allen live. The people are wakened up and notwithstanding the raging of the heathen and the closing of the church we had a big time Sunday, June 30th, and I felt like the old prophet, that the Spirit of the Lord God was upon me, and I led four good honest souls into the waters of baptism. It was a time of rejoicing, which was felt by all present. The names of those baptized are Bro. Thomas Brinigar and wife, and Bro. Henry Bandy and wife. Expect to baptize more when I return, which will be July 14th; and will say to the members that there will be a grove meeting commencing half past ten o'clock two miles east of Ridgeway, Mo. All are invited to attend, and a good time is expected. The man that owns the grove said that he would not let one of our elders preach in a school house while he was director, but he was out to hear the gospel on Sunday and it had a good ring, and he came forward and said we could preach in his grove or the school house. It made me glad and I remembered how the Lord had said he would send his Spirit before us and prepare the hearts of the people. The house would not hold those who came out to hear June 30th.

Bro. Bell, of Lamoni, was with me and assisted. I hope the brethren will not forget to attend July 14th. We have seventeen members there though somewhat scattered. I expect to organize a branch there this summer.

Bro. S. J. Salisbury told me when I was young in the work that if I was faithful I would see the fruits of my labor. Little did I think at that time that I would ever baptize any one, but when a man speaks in the name of the Lord and the thing comes to pass, then we may know that the Lord hath spoken. As my faith gets stronger my hopes grow brighter, and it seems that my joy is full, and my love for the work is greater. I hope to be a wise servant.

Yours in the faith,

THOMAS WELLINGTON.

PLEASANTON, Iowa, June 27th.

Bro. Blair:—I had the pleasure last Sunday of assisting Bro. J. R. Lambert in his meeting at the Reger Mineral Springs. There was quite a large assemblage, especially in the afternoon, and there were several features of encouragement connected with the meetings, One was that several persons came to the stand at the close of the service with the question "Can't you come over to our neighborhood, and do some preaching?" This request came too, from places where efforts have been made to our disadvantage.

We were also pleased to note the close attention given by men of thought and earnestness; and while it is probable that some of these will not unite with the church, yet they must experience, to some degree, an uplifting in thought, in sentiment, in life; and this must make them more favorably disposed towards the work which we represent; and their influence being exercised upon others will incline them to listen more readily to what our people have to say. I think the number baptized into the church represents only a part of the work which the elders are doing. The impetus which is given to broader lines of thought, to purer speech, and nobler action will count for more than we now think in time to come.

Appointments were announced for next Sunday—New Zion at 11, a m., and Hickory at 4 p. m. Also grove meetings at the Springs on third Sunday in July at 11 a. m., and 3 p. m.

Fraternally,

DUNCAN CAMPBELL.

DIAMOND, Ohio, June 25th.

Bro. R. S. Salyards:—Bro. L. W. Powell arrived in the mission on the 12th inst. He delivered two sermons in Kirtland with good liberto and acceptance; also Bro. T. W. Williams, our "young preacher," did some excellent preaching, and baptized three at Kirtland on the 16th. Our young brother is a second cousin of Captain "Dan Jones," the great Welsh preacher orator,—one of the first missionaries to Wales. I am inclined to believe that if Bro. Williams keeps humble and is faithful in keeping the commandments, he will become a useful man in the church. May God bless both of our worthy young brethren! Both seem to have a grand future before them, and if they will continue to be true to the trust that God has reposed in them, He will be to them a true friend and a constant helper.

The Kirtland Sabbath School picnic, on the 11th inst., was a grand success in every particular; there was a large gathering of friends all of whom seemed to enjoy themselves immensely. A variety of innocent games were indulged in for the amusement of both old and young. Long tables were spread with an abundance of eatables which were truly appreciated by all. The school furnished the ice cream and lemonade, which of course gave satisfaction.

The work in this mission is in a splendid condition with the exception of a few places where some trifling grievances exist; but we hope to be able to adjust all these difficulties soon. It is almost impossible to keep all who profess to be Saints within the lines of duty. Some people do not seem to be happy unless they are constantly in trouble, nor do they enjoy themselves unless they can bring others into the same miserable condition. If those that appear to possess the faculty to discover defects and weaknesses in others would occasionally turn the reflector on themselves, perhaps they would find it sufficiently hard to keep self clear of those human weaknesses that we are all subject to.

We desire to call the attention of the Saints to the fact that there has been a large number of missionaries assigned to this mission, and that it will require a considerable amount of money to support them and their families. Hence it is to be hoped that all who are interested in this latter day work and the salvation of the people will put forth an earnest effort to pay their tithes and free-will offerings into the church treasury as soon as practicable. Please send all moneys to the following agents: F. Criley, No. 116 Federal street, Allegheny City, Penna., T. J. Beatty, Limerick, Jackson Co., Ohio; William Lockerby, Coldwater, Michigan; Andrew Barr, Forester, Sanilac county, Michigan.

I leave here to-day for Washingtonville, Ohio. Brn. Powell and Williams will continue the meetings as long as the interest will justify their remaining here. The Saints here are doing nicely; Sr. Stewart furnishes a good comfortable home to any of the ministry, which is highly appreciated by the brethren. Bro. Stewart kindly conveys the brethren to and from their appointments which is also appreciated. Sisters Hawley, and Harriett and Mary Ann Scott are growing strong in the faith, and are a great help to the cause here. Some are believing and I think will unite ere the brethren leave. With regards to all, I am, your brother and co-laborer,

G. T. GRIFFITHS.

ARLINGTON, Dak., June 26th.

Dear Herald:—Since I last wrote you, Bro. Robert A. Oehring and myself have tried to point the people to the straight and narrow way. We have held quite a number of meetings in the Bolt School-house, about five miles north-west of Arlington. We were blessed with good liberty and fair congregations. The seed sown did not all fall on stony ground; some fell in good soil, and as a result I had the pleasure to-day of leading six precious souls down into to waters of baptism. We confirm them there this evening. Bro. Morris Stone; also Bro. A. C. Stone and wife were the only Saints in this place when we came; now they rejoice to know that the Lord is calling others out of darkness into his marvelous light.

Last Sunday afternoon I spoke on the divine origin of the Book of Mormon. A Lutheran minister by the name of Christopherson was present. After meeting we gave permission to ask questions. The Rev. (?) asked if he could say a few words. We gave him our consent, when he asked if he could speak in his mother tongue (Norwegian). This was also granted, when he spoke about twenty minutes. We learned afterwards that he had counselled all his flock to stay away from "those soul-devouring men."

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Sr. Stone defended our cause in the Norwegian language. I went up and shook hands with the Rev. after the conflict had ended, and asked him to tell me what we were preaching that was not in accordance with holy writ. He said that he had no time to discuss; had no time to talk. I tried to get him into argument, but I could not. He left amid the laughter of those present.

We leave for Farnsworth, Sanborn county on the morning train tomorrow,

E. DAY BENNETT.

NEW FREEPORT, Pa.,

Editors Herald:—I am alone; no one on earth near my place of residence to comfort me; no one to labor with me; none to sing a song of Zion to cheer me; none to bow in prayer with me. I have heard but one or two sermons preached since I came into the Church. It is very trying for one to be all alone, while storm after storm of persecutions rise up against him, while the world speak evil of me daily, and the professing characters and their ministers of the sectarian faith and doctrine, who teach nothing but the doctrine of men, laying aside the commandments of God. But while all this is the case, in the very midst of all these fiery trials, I intend to cling to the rich promises of Christ, for he has promised to protect and help all who will obey and be faithful unto the end. He is my comforter, my shield and my only support; my only care, and if I continue faithful I know I shall never fall.

I know that the Lord can bring us all out on the safe side if will put our whole trust in him, devoting all our time and service unto him. I am poor, but the Lord is rich unto all who call upon him; when I am weak he is able to strengthen me; when surrounded by a host of enemies he is able to send legions of angels to deliver me from their hands. And while all these things are true, and God can not lie, O why should I or any of us murmur, or yet complain, when we meet with trials and temptations hard to bear?

When we think of how our Savior suffered for our sakes, and think how great was his sufferings, and how great was his love toward us, insomuch that he died for our sakes—died that we might live! Who but a kind Savior would have done so much for a people? He died not, for his friends, but for his enemies! Praise be unto his name for his goodness.

We look for a new heaven and a new earth wherein dwelleth righteousness. We should live to enjoy that time, for we are taught by the scriptures that it is a fearful thing to fall into the hands of the living God, but he knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day oi judgment. May the persecutors of the Saints shortly turn to the high calling, (as was the case of Saul).

My parents brought me up in the so-called Campbellite faith, and when I reached the age of twenty-three, thought I ought to become a christian, and that people was holding a protracted effort in Wetzel county, West Virginia, at my father's residence. One night, on invitation, I went forward and gave the preacher (Steed by name) my hand, and the next day I was (so-called) baptized by him and received into that church, and of course was a member of that body. But no blessings of the Holy Spirit were given; nothing to encourage me, insomuch that I could say that I was in the true church and kingdom of Jesus Christ.

But I went on in that way until I met a little band of Saints who taught quite a different doctrine, which embraced a different faith, and which was strengthened by heavenly truth. I at first shunned them, for I was taught not to listen to them as they were nothing but "Mormons," and Salt Lake devils and demons trying to enforce polygamy upon the people. I well remember the first time I went to their church. I would not go into the house, but laid down on the outside and made light of their preaching. I heard them speak in the gift of tongues, and I laughed all the more. But suddenly there came a fear upon me. My attention was turned toward them, and the next time I went into the house and listened more earnestly and more honestly; and the preaching was with such words of great power that I was at once convinced that, surely, they were the people of God, and that the Lord surely worked wonderfully with them. But my parents fought all the harder against my going to where the Saints had meetings. They began to think I would leave the Campbellite Church. But I had dreams of much warning, for I called upon God to hear my cries, as I was in great distress—troubled day and night. And thanks to God and to the Lamb, my voice was heard, and the Lord opened up a way before me, bursting the clouds of fear and doubt that had clustered so heavily around me; and I gave myself up fully unto the Lord, and I forsook my parents, brethren, friends and so-called church, and fled for refuge in Christ Jesus. Elder Thomas Wyckoff attended to the ordinance of baptism, after which confirmation took place; and O, what seasons have I seen since I became a citizen of the kingdom of God and had fellowship with the Saints!

I have often met with people who, when first we met, treated me with kindness, but as soon as they found out what church I belonged to, they would immediately try to bring blasphemy against me. I have been where I preached and their whole congregation would rise up against me, and revile me, and call me all kinds of names and try to condemn me with the Scriptures; but I must truthfully say that I never was defeated in one of their undertakings against me; the Lord always opened up a way for me to escape in safety; placed words on my lips to use when it was necessary to speak; and I do not think that any Saint need fear any foe if they are living closely to their duties in obedience to their Creator; for the Lord has promised to give unto his servants by the Holy Spirit, in the same hour that they shall speak. I have never known a Saint yet to fail and be at a loss to know what to say, even when the greatest foe approached them. The Lord seeth all things and knoweth all things, and has said that no greater temptation should come upon us than we were able to bear. Then why need we fear to trust him and place all confidence in him?

I would that I was able to send for an elder to come into this part of the country and preach and try to bring many of my friends, whom I love (above all their persecutions, ill treatment they bring against me) to embrace the truth and become heirs of the kingdom, and make their peace, calling and election sure with God before it is too late. For "the day of the Lord cometh as a thief in the night." O, let us all be ready waiting for the coming of the Lord, for he surely cometh in great power, in flaming fire, taking vengeance upon those who believe not the gospel; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. My prayer to God the Father, in the name of Christ is, that all the Saints may so continue to be faithful to the end of the race, for the prize is at the end. We lost one kind sister out of our ranks in Wetzel county, West Virginia—Hannah Wyckoff. She was a faithful sister, and she is greatly missed. She was called before the winter months had closed; but the will of the Lord be done. I have heard her speak with the gift of tongues different times.

If we, as fellow workers in the Master's cause, are not permitted to meet on earth, I hope in the morning of the sweet resurrection we shall all appear in robes of white and behold our Savior's face, and then forever dwell together. Forgive me for being so tedious.

Your brother in Christ,

W. E. RUSH.

WILBER, Neb., June 28th.

W. W. Blair:—Herewith I hand you the letter of Mr. W. T. Moore. He read this in the presence of Brn. G. Z. Redfield and J. Drury. The latter has resided in Brownville since 1857, and they each assured me that the statement of Mr. Moore was correct.

Be it understood by all that Brownville is a "dead town," the cause thereof the removal of the county seat. Town property can be purchased at from twenty-five per cent to thirty-three and a third per cent of what it could now be constructed for. The place is a quiet retreat for those who may desire to live cheaply and comfortably. From thirty-three years experience in eastern Nebraska, I am fully assured that the soil and climate are unsurpassed. I have no "axe to grind," no object in view other than to aid those who may desire to obtain homes in "the regions round about." And to all my advice would be to first go and see—"have all things [arrangements] prepared before hand."

In gospel bonds,

ROBERT M. ELVIN.

To those desiring cheap homes either in town or country come to Brownville, Nemaha county, Nebraska. Brownville is one of the oldest towns in the state, is situated on the Missouri river about half way between St. Joseph, Missouri, and Omaha, Nebraska. Its natural advantages consist, chiefly, in the very rich and productive soil of the surrounding country, producing, in its natural state, without any fertilizing, wheat, rye, barley, oats and corn, in great abundance, also heavy crops of grass, which show up in the fine timothy and clover meadows and in blue grass and timothy pastures that can be seen on the majority of the farms in the country. It is also fully and profitably demonstrated by several years testing by Ex-Governor R. W. Furness, C. W. Kauffman, Joseph H. Heikes and others, that the wooded hills and bluff lands near Brownville are especially adapted to the growing of almost all the different varieties of grapes and small fruits, producing annually large and profitable crops of these fruits. A failure of the small fruit crop in this locality has not yet occurred. Also the larger fruits do well here, especially the

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apple, which is grown in large quantities. The country is abundantly watered with pure and health-giving water. The climate is pure and healthy, the seasons regular, the rain-fall abundant and crops never fail. Schools and churches convenient and plenty; market facilities good; taxes low. It takes but little effort here to make a living, and those that "get up and rustle" soon get rich. Good farms can be bought at from twenty dollars to thirty dollars per acre; some bottom and bluffy farms at from ten dollars to twenty dollars per acre; good hill fruit land at ten dollars to twenty dollars per acre. Choice and well improved farms sell as high as fifty-five dollars per acre. Good three to five room houses in Brownville with one to two lots can be bought at from two hundred dollars to three hundred dollars; and large, commodious frame and brick residences, with from six to ten rooms and three to eight lots, (lots forty-five by one hundred and forty feet), at from four hundred dollars to one thousand eight hundred dollars. Taking everything into consideration, this is one of the best places in the world for a man, woman, or child with a little money to secure a good, comfortable home. If you do not believe it, come and see and be convinced.

For further information address W. T. Moore, Box 193, Brownville, Nebraska.

FLORILLA, Missouri, June 22d.

Herald Editors:—Find enclosed a clipping from the Taney County Missouri *News*. The paper was sent to me by one of my neighbors wrapped around some plants. You see the gentleman defies all Mormons. I think some of our brethren should meet the gentleman and give him the opportunity to prove his bold assertions in public when there will be both sides of the question looked at. [We have sent the clipping to Bro. J. Luff, Independence, Missouri, to look after.—Ed.] I love this glorious cause and love to see it defended.

It does my soul good to read of precious souls coming out of darkness into the marvelous light of God's dear Son. I am only a young soldier in this blessed army of Jesus, and I am to-day rejoicing and thanking God that it has been my happy privilege to enter the fold of the great Shepherd here on earth. Pray for me that I may overcome every temptation and be among the number that have washed their robes and made them white in the blood of the Lamb. I was baptized in September, 1883, by Bro. Bootman, confirmed by brethren Bootman and Atwell. I am the only one of my people that I know of that belong to the church. I pray God to be merciful to them and show them the right way as he has me. My husband is a believer, and I hope ere long will obey.

We are living eight miles west of Willow Springs. This is a new country and there are good chances here for people to get land. The land is owned by the South Missouri Land Co., and can be bought at from two to three dollars per acre. This country is well watered and well timbered, and the land produces very well. We can raise all kinds of vegetables and fruit except tropical fruits. The country is hilly and broken which makes it a splendid stock growing country. We are very anxious to get neighbors who are Latter Day Saints around us. So if any of the brethren or sisters want to come to a new country or want to make any inquiries, if they will write us, enclosing stamp, we will try as near as we can to give them all its merits and demerits. You get three years' time to pay for the land, or you can settle on it by paying a small sum down and wait till you get able to pay the rest. Your sister in Christ,

M. E. TUCKER.

COOKS POINT, June 25th.

Dear Brethren:—I left on the 12th instant for Bell county. I stopped first at Rogers and found that the church at that place was to be occupied the following Sunday by some other preacher, so I left an appointment for the next Sunday and went to Elmwood branch and found the membership moving along tolerably well, except a little bit of trouble in the branch, but am glad to say that was satisfactorily adjusted. While there I preached once and visited all the members. I met Bro. Waterman at Bro. Simons'. Had a good time with them.

We went to a school-house five miles away and I preached to the people. Bro. Waterman opened and closed the services at the meeting. Bro. Simons preached at the same place next day. He is surely coming to the front in the way of preaching this year. It took him a good while to start, but he is making use of the present time and opportunities. Bro. Waterman aims to preach now as opportunity affords or circumstances permit. He seems to be alive to the work gain. He has been rather lying dormant for about four years from some cause. He has been sick for some time and came to Bell county to be administered to and was healed at once, and went on his way rejoicing. He seemed to be very happy.

I left Elmwood and came back to Rogers and filled the appointments there. On my way up to said branch had a small number of outsiders to preach to, but fair liberty. Hope some good will result from the efforts. I also visited the Saints in the neighborhood of Rogers and attended the funeral of one of Bro. L. Thomas' children, a little boy. I administered to one other of his children with seemingly good results. He rested well afterward and I left it doing well. I left for home and on my arrival found all well and glad to see me back again in time for our reunion which commences the 5th of July. Let everybody come that can come.

Yours in bonds,

E. W. NUNLEY.

PROTESTANT Christianity is not only divided and subdivided, but is literally broken into fragments by dissensions and strife within its own ranks, each sect upholding and sustaining opposing creeds, while the Catholic church remains united on every point of doctrine, thereby gaining an advantage over her divided and contending rivals. If the churches were what they profess to be, divine institutions, and the expounders of their principles divinely inspired, we would naturally expect that they would be of a kind and gentle disposition, exercising charity and forbearance towards all who could not conscientiously concur in their dogmas and creeds, but, unfortunately for the churches, the sacred pages of history inform us that with cruel hands they have tortured and put to death in the most horrible manner imaginable the sincere, truth-loving heretic for no other offense than being true to the convictions of his own mind.—*Sel.*

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Communications.

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

BORN AGAIN.

WHAT is it that is born again? the spirit only or both body and spirit? Both, I believe. But two processes are gone through in order to the one complete new birth,—the water first, then the spirit,—making the one birth; for the Savior himself only commands that which he had experienced, and by so much he was the one to tell what would be best for men and women to do in order to obtain citizenship in his church. The Father requires no more of others than he did of his Son. If we do not hear the audible voice of God as Christ did, at our baptism of water, we certainly will know of our acceptance when baptized of the Spirit, for Paul tells us "The Spirit itself bears witness with our spirit that we are the children of God; if children, then heirs; heirs of God and joint heirs with Jesus Christ," because we have gone through the same process that Christ did, namely, baptism of water and the Spirit.

Nearly all who call themselves orthodox deny that baptism of water is a real and saving ordinance, but state that the Spirit is, and that men can and do receive the Spirit without water baptism. They also say that the Savior's lesson to Nicodemus was to him alone and not to any others; that it is useless to make a general application of it. It is asked why the Savior did not put the same words to the rich young man and to the lawyer, instead of saying, "Sell that thou hast and give to the poor," and to the lawyer, "How readest thou?" He answered his own question. Had the rich young man been willing to obey, he would have been willing to be born again; and had the lawyer been willing to love God with all his heart and his neighbor as himself, he too, would have been willing to have been born again. So with Nicodemus, had he been born again he would have been willing to sell all he had and given it to the poor; the new birth brings such a state of things to every heart and mind. Jesus was the most philanthropic being that ever was on earth. He gave on the right hand and left such blessings both temporal and spiritual as were never known on earth before in so plentiful a manner. And he was born again. Does some one say that Christ was not born again? If so I have read to little purpose. Certainly he needed no baptism for sins committed by himself; he was born again, though, for all that.

He never was called the Son of God direct until his baptism by John. The prophets foretold that he should be called the Son of the Highest; the angels announced to the shepherds the birth of a

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Savior, calling him Christ the Lord. The angel to Mary said he should be called the Son of the Highest. But when? At his baptism by John;—the very thing occurred that was foretold; and again, on the mount of transfiguration. Why do men hesitate to say or to believe a plain statement of plain facts even if Christ be the subject under consideration. Shall we deny the truth and say that Christ was baptized just to accomodate John? I believe that a failure on the part of Jesus to obey, and to suffer the ordinance of baptism of water to pass unheeded, and he never would have received the Holy Ghost, and would never have been the Savior of men. And so, now, if we persistently ignore the ordinance of baptism of water, we never will enjoy the Spirit, and we will be worse than the foolish virgins who had lamps but no oil. We will not even have a lamp, much less oil. How men and women can expect salvation through Christ and obedience to his gospel when they are determined to obey it only so far as it suits them is a query. The Savior said, "I came not to do my own will, but his that sent me." "He gave me a commandment, what I should say and what I should speak, and I know that his commandment is life everlasting." Now then he spoke to John when that individual objected to baptizing him, saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

If it became Christ to obey the Father's will, what shall we do if we neglect so great salvation? Are we wiser than God and more holy than Christ?

Now that the body needs regeneration is evident from the fact the body is the temple of the living God. Again: God dwells not in unholy temples, hence the new birth makes us new creatures. Is the spirit a creature? Every creature under heaven perished in the flood. Did the spirits perish if they did? If so, it was useless for Christ to go to the spirits in prison which some time were disobedient in the days of Noah. Again: What is it that is buried in baptism? The body and spirit both. And if the body is not renewed, neither is the spirit, for a good spirit will not dwell in sinful bodies, and Paul says our bodies are to be a living sacrifice. The promise is secured through obedience, and Paul says again: "Having therefore, dearly beloved, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit," showing beyond a peradventure that the body as well as spirit are cleansed in the new birth. And when we fall asleep in Jesus, the spirit rests in hope. It is the body that sleeps, not the spirit. We have no affinity with soul-sleepers.

To Nicodemus the words of our Savior were too deep. After instructing in the complete new birth he tells him, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." As the wind was beyond the ken of Nicodemus as to its course, so is every one else to him that is born of the Spirit. He was as ignorant of the flow or the Spirit and its workings as he was of the wind. We can not believe with some that "So is every one that is born of the Spirit," means that Saints do not know from whence the Spirit comes, for Christ said he would send it from the Father. And if we did not know where it came from, how could we say we felt the Spirit of God? We would be at sea as much as Nicodemus. Thank God for knowledge. We do know that body and spirit are regenerated; that after the birth of water and Spirit we are new creatures in Christ; that the body is the temple of the living God, made in the beginning like unto himself, and will at the resurrection of the just be moulded and fashioned like Christ's glorious body. For as John says, "we shall be like him," and we know his body was glorious if we know anything of the hope of true Saints.

Your brother in weakness,
T. F. STAFFORD.

LEWISTON, Ill., June 6th.

FOOD FOR THOUGHT.

JESUS said "The truth shall make you free." But men can only hope to be free by abiding steadfastly therein.

God is called "The Father of light, in whom there is no variableness, nor shadow of turning." Satan is the head and the front of the opposition to God and His truth, and has been called "the father of lies"—the father of liars—and was himself a liar from the beginning.

Darkness is the opposite to light, as is also error or falsehood to truth. So God as the first great cause, the Author of light and truth, must forever stand as the very embodiment of that which is good. His word, truth and counsel alone are the standard to which man must conform, if he would ever attain unto that excellency revealed in the life of Jesus of Nazareth. Therefore, to be godly and godlike, is to partake of the light as it is in Him, and abide in the truth.

Satan, in the "conflict of the ages," has always stood in opposition to the right, from that day when he fell from his high estate as Son of the morning and was hurled from the battlements of heaven, when he became the Prince of Darkness, the power for evil, and the very embodiment of that which is bad, resisting righteousness and truth and peace among the sons of men.

Men are said to be devilish, and children of the devil, when they identify themselves with them, abiding not in the commandments and loving not the truth. How in the world can a man love the truth, and yet at the same time tell a lie? Can the love of truth dominate a man's life without giving truthfulness to the statements he shall make? When a person falls into the habit, and when lying becomes characteristic of the man, does he abide in the truth? and is it possible for such a one to be in favor with God?

And yet there are persons so low in the scale of morals, and still professing great sanctity, and yet so destitute of truthfulness as not to be believed, even upon oath. When a man descends to that depth of degradation that, in the ordinary affairs of business and every day life, he is constantly guilty of misrepresentation and falsehood, he certainly forfeits all claim to respect and sincerity of motive governing his life. And strange as it may seem, such persons when brought to the bar of the church and convicted, or made to confess, or both, sometimes assume the air of *injured innocence*, and wail so piteously over their great persecutions.

But is it not true all over our fair land, that criminals of all classes always complain when brought to justice? Therefore, the church is no exception to the rule, at least in this respect. Even when persons make confession and continue right on in their crooked course, and it very naturally becomes town talk, how often it is that they seem to feel greatly abused and slandered because of the notoriety of their conduct! If they would stop the clatter of tongues, let them just change their conduct, doing the right because it is right, and loving the truth, so redeeming the past. And then, and not until then, will people see that they really mean and desire to be Christians.

"'Tis a long lane which has no turning;" and while a man by mere cunning and strange combination of circumstances may long go on unchecked in a career of sin and folly, yet a just Providence has ordained, "Thy sins shall find thee out." And while the alert and discerning may long have been aware of the real situation, and were in a state of expectancy for the collapse to come, yet to the unwary and the undiscerning it would be as a clap of thunder out of a clear sky, and a great trial to their faith.

It can not be said that every falsifier is a hypocrite, because some do not make any profession whatever. But it is true that every hypocrite is base in professing to be that which he is not. Actions speak louder than words and are even said to be more eloquent than words. It does not necessarily occur that a fair deed is conclusive as to honest and true motive. Selfish, aspiring and base men, for base and ignoble purposes, often do those things which we call generous and good, thinking that thereby they can best promote their purposes. But the motive governing gives character to the deed. So, if the motive be bad, the deed is bad. And while the deed itself may be a great good in its practical bearings upon those whom it was sought to effect, yet it can not be to the credit of the doer, because he did it but for base and selfish purposes. The very essence of a deed is the motive actuating.

But of all deceptions, that which only a corrupt and depraved man could use, would be to pretend to visions and revelations in order be conspicuous, and also to be regarded by the unsuspecting and weak as beloved of God and possessing special divine favor.

And while it is true that the Lord, as Sovereign God, may condescend to reveal himself in a wondrous manner unto a man in abomination and sin, yet claims made by such men to such especial and extra-

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ordinary distinction, are, to say the least, painfully open to the suspicion of fraud, and need very greatly divine confirmation before being received as from God.

Modesty, (and it is a jewel), would at least suggest that persons whose standing in decent society may well be brought into question, should refrain from parading their visions and revelations in public places and upon public occasions, and should not push them into public print. An unsavory man, with a reputation accordingly, when publicly, or through the press, giving publicity to his claims for special divine manifestation, does but bring into ridicule and disrepute the gifts and blessings of the gospel.

Therefore, it behooves us to act wisely, cultivating the good, repressing the evil, and so stimulate the faith "once delivered to the Saints."

There is great need of the Saints being awake and vigilant, discerning the spirits, for many deceivers are in the land.

A. B.

CHARACTER.

MANY in ancient times sought to render themselves famous and clothe their names with immortality by the erection of ponderous walls, magnificent edifices, towering pyramids or sculptured sphinx. Men valiant in aggressive warfare, were deified; and heroes noted for their deeds of gallant chivalry were enshrined in the memory of tender maidens, aspiring youths, and antiquated sires. These were times of legendary faith and mythological lore.

A higher conception of nobility is generated and revealed in the Christian ideal. The pyramid of Abel is a moral one, by which "he being dead yet speaketh." This monument of royal fame and renown was erected by faith and faithful service to God. Abel's notoriety is due to the excellency of his character, as rendered by his association with God through the gospel. Moses erected no walls nor left the impress of his ambition upon the sculptured rock, yet he lives in the memory of God's people, his character an enduring monument that can not waste with the decadence of years.

Christ fought no battles, aspired to no worldly honors, commanded no wealth; yet in character he stands infinitely high; towering above all. By the mention of his name many hearts are made glad, and the regenerate praise and adore him. A victim of cruel hate, a lamb among wolves, he stood immaculate. His attendants witnessed no scene of violence nor heard a word of contemplated retaliation upon his part. When reviled, he reviled not again; suspicioned, he rebuked the secrets of their hearts in sorrow; threatened, he passed quietly out of their midst, but feared them not; flattered, he received not their homage; beloved, he gave in rich return. Wealth of character was his store.

Everybody should court such riches, and all else be subsidiary to this great end. The developement of character is effected by allegiance to truth and holiness, loyalty to principle and the pleadings of a pure conscience an exercise of which will guide aright and raise our spirits to the realm of usefulness, virtue and true worth.

Socrates of the Orient, and modern philanthropists of our own blessed land, among whom rank Washington, Franklin, Lincoln and many others, rise in preeminence above mediocrity because of their exalted aspirations and unceasing devotion to the better interests of humanity. Prestige of character is not purchased by a single superficial effort. It is the reward of continuous well-doing through life. Energy and perseverance, caution and forethought, charity and humility, reverence and secret devotion, are indispensable qualities to the attainment of the great gift.

Character elevates its possessor to an eminence of thought and purpose and guards him from the dangers of passion and vice. It sees the faults and weaknesses of humanity, but does not stumble at them. Conservative in its nature, it smiles benignly upon all; panders not to the vanity of riches nor looks with disfavor upon the poor; knows no moral standard but truth and justice; accords that "all men are born free and equal."

The genius of character is ennobling, purifying, renovating, exalting. It should be the desideratum of every life, the priceless treasure of every heart, and sought after as the treasure of greatest value. Whosoever possesses it is enriched with eternity's wealth,—the earnest of unspeakable glory. It adapts men to the higher spheres and most important stations of life; qualifies them to fulfill the sacred functions of church and state, and capacitates them for entrance into that greater and holier realm as "rulers over many things."

He who seeks a world of glory—
A brighter sphere beyond the sky,
Must learn the old but still new story
Of how to live and how to die.

To die? Oh, yes; we are but mortal,
This life at best is but a span;
And would we stop within the portal,
We must acquit ourselves as men.

It is not all of life the living,
Nor is it all of death to die;
So while we live let's be preparing
That we may even dare to die.

Yes, ever living, ever dying,
Our onward march is toward the grave;
But Jesus, in the resurrection,
Has promised us our souls to save

GEO. S. HYDE.

HEARNE, Texas, August 15th, 1886.

THE SHEEP AND THE GOATS.

EDITORS HERALD:—With no desire to control, yet I find representatives of the church are frequently approached touching that advocated in the colums of the *Herald*. And nothing is more pleasurable to me than to be in accord with my fellow representatives. But I am not prepared to forego my convictions when thinking they have been legitimately obtained.

Deferentially I wish to say that I am not prepared to endorse the answer, as to the sheep and the goats which appeared in *Herald* of April 27th and which was reproduced in *Herald* of June 15th. The 25th chapter of Matthew explains I think very beautifully that of which it is reflective. That the invitation of Christ to the sheep (as there represented) to inherit the kingdom prepared for them from the foundation of the world was somewhat of a surprise to them is evinced in the fact of their interrogating the King as to when they did the good deeds he gave them credit for. Surely this can not be those who become Saints of God, for they enter the fold of Christ's work and struggle for and expect a reward—a salvation.

The chapter represents five characters, namely: the King, angels, the brethren, sheep and goats. The brethren have been representatives of, hence their relation to Christ. As representatives they are now saved as per promise, "He that is not ashamed of me and my words before men, of him I will not be ashamed before my Father and his holy angels." But the sheep receive the invitation to come, etc., because Christ says as they, the sheep, have done the good deeds to the brethren, they did it unto him. Surely nothing could be more positive to show the difference between the righteous Saints and the sheep who become righteous by the exhibition of kindness to the brethren, so far as such acts could make them righteous. In gospel bonds,

JAMES CAFFALL.

To the foregoing we reply: We are aware that some of the ministry have for years taken the position held by Bro. Caffall of the sheep and the goats. However we see nothing to justify that view.

It will be noticed that at the judgment all nations are to be gathered before him and separated into two classes, the "sheep" and the "goats." The term sheep is a designation of the people of God: so we thy people, and sheep of thy pasture".—Ps. 79: 13: "My sheep wander through the mountains."—Ezek. 34: 6: Awake, O sword smite the shepherd and the sheep shall be scattered."—Zech. 13: 17. "He saith unto Peter, Feed my sheep."—John 21: 17; "The Lord Jesus that great shepherd of the sheep."—Heb. 13: 20.

In this parable the sheep are also called the "righteous" and are to inherit the kingdom, and are addressed as "ye blessed of my Father;" terms pretty strong to apply to any but actual disciples or people of God. Their evident surprise at the commendations of Jesus, and their inquiry as to when they had done such things unto him may be readily accounted for by the statement that they evidently failed to grasp the idea that Jesus did not mean that they had done all those things to him personally, but that in ministering to his servants they had virtually done so to him. "Whoso receiveth you receiveth me," is in harmony with this idea.

Was the kingdom prepared from before the foundation of the world for the blessed of the Father, or for another class of individuals? Those mentioned as being on the right hand of Jesus are called righteous. Who are the righteous? "And they were both righteous before God, *walking in obedience to all the commandments and ordinances of the Lord blame-*

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less."—Luke 1: 6. Paul informs us that the righteousness of God is revealed in the gospel; and John says, "Every one that doeth righteousness is *born* of God;" "the fine linen is the righteousness of *Saints*," etc.

The thirty-second verse informs up that he shall separate them one from another—"the sheep on the right hand and the goats on the left; and while we fully believe in the degrees of rewards and punishments in the future state, we certainly fail to see that this parable divides the nations into any but two classes. The righteous certainly compose part of the "all nations." The term "goats," applied to all who are not righteous, does not preclude nor set aside the various degrees of condemnation under which such may rest.

The term "righteous" can only be applied to actual disciples of Christ. The scriptures conclude "all under sin" who are not Saints. We fail to discover that the word righteous applies to any but actual followers of Christ. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1: 30; "And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4: 24. "He that abideth in the doctrine of Christ hath both the Father and the Son."—2 John 9.

It will not do to interpret the Scriptures so as to make them conflict; and as we before quoted the Book of Mormon on the above, we now repeat it:

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But behold, the righteous, the Saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full forever."—2 Nephi 6: 7.

"And behold, I say unto you, this is not all; for O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace; yea, even the Lord, who has redeemed his people; yea, he who has granted salvation unto his people, for were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth. and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a recurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be even until the resurrection of Christ; for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore they are the first resurrection. They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before God; for ye ought to tremble; for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins; ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he can not deny himself: for he can not deny justice when it has its claim."—Mosiah 8: 6.

INTERMEDDLERS.

Dear Herald:—There is an idle curiosity, called inquisitiveness, which leads to meddling and causes men and women to pry into the affairs of their neighbors, which is really deserving of censure for several good reasons: 1. It disturbs good order and destroys the peace of society. 2. It develops and encourages many bad feelings. 3. It draws men and women aside from a consistent course of civility in the discharge of their own duty as neighbors and citizens. 4. It breaks up the friendships of families and brings bitter and lasting disagreement and eventually propagates its bad spirit in all the surrounding vicinity. 5. It is the cause of destroying those friendly relations and brotherly offices between man and man. 6. It takes out of the hands of each other the opportunities of doing good to each other in times of necessity, and even of direful calamities. 7. Intermeddling is the work of busybodies, tattlers, backbiters, slanderers, liars and self-conceited would-be wise ones. 8. It breeds a malicious spirit, also tale-telling to others confidentially; peddling matters out secretly with the intent to injure. Then the spirit of jealousy arises in order to discover something that will break down the reputation of some to the level of their own. Then flattery comes along and metes out its malignant purposes, doing evil.

Is there nothing better for this class of workers to follow!

Stop, reader, and count up the number of busybodies in your church and neighborhood. The following signs mark them: Some one hears a rumor about some one or some thing, they give it new life, and away it flies on the wings of scandal, accompanied by falsehood, misrepresentation, and mountains rise out of mole hills. It envelopes the minds and conversation of the busybodies for weeks, and finally they talk of it so much they really come to believe the scandal is true. So the world moves.

The disposition of such persons is wholly different from that amiable and gentle spirit, the spirit on which our whole religious system is founded.

Charity covers a multitude of faults; but this prying, meddling spirit in man or woman endeavors to find out all the supposed little and great faults of others, and makes itself the standard of perfection.

Charity does not rejoice in iniquity, but throws her mantle over the shortcomings of others.

This prying into the affairs of others becomes a distemper, and sometimes affects a whole neighborhood, as well as individuals. In fact, nearly all of Adam's posterity is more or less afflicted with it in some form. But Christ's disciples should not be so. There are many little duties for Christ's children to do rather than engage in what the world does. Godliness, virtue, Christian watchfulness and activity are the watchwords.

ARKANSAWYER.

"FEED MY LAMBS."

NEXT to the injunction, "Go ye into all the world and preach the gospel to every creature," is the one uttered by the same great Teacher, with which this article is headed. It is evident here that Christ was speaking of the children of the kingdom, for He at divers times referred to the adults as sheep, and this would be but a logical conclusion.

"As the twig is bent the tree's inclined" is a saying of the present as well as of the past, and that the truth contained therein is evident to every sober and sane minded person needs no argument. It is an established principle of psychology that early impressions are most lasting. All educators and many parents are acquainted with the fact that it requires a much greater effort to get rid of wrong or false impressions than it does to acquire correct ones. Then it follows naturally that a mind influenced by wrong impressions must first be cleansed from these errors and then supplied with right principles. There is no question but that much, if not the most, of character making is accomplished prior to the age of twelve years. From this fact may we not deduce this conclusion: That if proper and healthful influences be thrown about the child up to that time, there is little cause to fear for his welfare through life?

In intellectual pursuits every precaution is taken to develop such methods and to secure such teachers as shall give the right kind of training to the child, so that much time need not be spent in unlearning that which has been learned under improper management. Most of us adults know how difficult it is to break off from habits of long standing even though they seem so trivial in their character. Words whose pronunciation we have learned incorrectly at first give us untold trouble before we are able to master the change.

What is true in the intellectual is also true in the spiritual. Wrong impressions and ideas in regard to principles of the gospel are just as difficult of correction as wrong principles of mathematics, and can be corrected only by unlearning the wrong and substituting the right.

The question for us to solve is this: Shall we arrange for the proper instruc-

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tion of the young and in this way save the extra task of unlearning? and if so, how? To the first part of the question the answer would invariably be in the affirmative; to the second part the answer is: By establishing and maintaining Sunday Schools where right principles shall be taught to the young of the church. These schools should be controlled by members of the church, and the principles of the gospel should be the principal objects to be taught. These schools should be placed upon a dignified basis and must receive the attention of the church in order to secure and maintain the dignity necessary to their success. The Sunday School work ought to be and no doubt soon will be recognized as a distinct department of church work, for the great advance which we expect the church to make in the immediate future depends greatly upon the Sunday School work.

The Sunday School, then, should receive the attention and patronage, where possible, by every member of Christ's kingdom, from the smallest child of a teachable age to the silver haired veteran of the cross. Let us look then to the religious training of the young. There are provisions made for feeding the sheep, and shall the lambs be permitted to go hungry? Do not let us permit them to wander in search of food but set it before them, and when the doors of the fold shall be opened to them they will be willing and ready to enter.

J. A. GUNSOLLY.

Selections.

FAITHFULNESS IN LITTLE THINGS.

THE MASTER has told us, "He that is faithful in that which is least is faithful also in much." In this utterance of our Savior lies the secret of our successful service. The child who never masters the alphabet can never have success in any other department of study. So in all departments of life there are the little things which lay at the entrance of our pathway which must be met and dealt with before we can successfully proceed.

There is that merchant who has been so successful. How we point to him as an example of how some men get on in life and prosper, but are we aware of the real cause of his rise and prosperity? He began as a "cheque boy," and was so faithful and devoted in that position that he was promoted to the "notion counter." And as prosperity did not seem to lift him up in his own estimation and he became only only the more devoted, he was exalted by his employers step by step, till finally he was made junior partner, and then in a little while became the head of the establishment and one of the most successful men of his day.

"Faithful in little," educates us to be "faithful in much." The littles are the principles by which the great problems are solved. Faithfulness in little fits us for faithfullness in greater things. The person who has shown faithful skill in the little and uninteresting field of labor can be depended upon for cheerful and faithful service in the larger sphere of Christian endeavor, for the character of that individual is devotion to present duty.

Paul had the true secret of the motive, spirit, and purpose of our service when he said, "Whatsoever you do, in word or deed, do all in the name of the Lord Jesus." ,'Whatever, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." That shilling kindly bestowed needs a living faith to back it. That tender entreaty must be enforced by Divine love. That cup of cold water must be given in the name of Christ. That visit paid to some burdened soul must carry also a living Savior. Those two mites we bear to the Lord's treasury must be given by a heart wholly the Lord's, and then we shall have wrought well though our work have been but little.

The little duties carry with them grave responsibilities, and in these trusts comitted to our care are we to find the complement of our life's work.— *World's Crisis.*

WHY DO THE NEWSPAPERS GIVE SO MUCH SPACE TO CRIMES AND SO LITTLE TO NOBLE DEEDS!

We cut the following from the "*Journal of Women's Work.*"

If the newspapers took one-tenth part of the interest in noble deeds which they take in crime, our estimate of the human race would be better than it now is. For it is natural, indeed inevitable, for us to generalize on facts brought most prominently and constantly before our minds. If a column in our favorite paper is devoted to the description of a murder or a swindle, and two or three lines, without comment, to an act of heroism, the former is almost sure to make the largest figure in our average. For instance, in a recent account of a railroad collision, we find the following item: "Engineer Martin D. Slattery, of the Wildcat, remained on his engine with his hand on the lever and was instantly killed, the lever going through his body. . . . Another train was following the Wildcat, bound West, and the conductor of the latter (name not mentioned), with three broken ribs and a dislocated hip, crawled back a considerable distance to flag it, and then fainted."

Who that reads of the exploits of men in battle, men with all their fighting instincts and their hope of victory nerving them to courage, would think of comparing their case with that of the man who calmly "stands with his hand on the lever," going, as he knows, to certain death, not to punish, but to save his fellow-creatures; and that other, dragging himself along in torture and at the risk of his life? We could wish we might at least have known his name.

Day before yesterday the writer saw a handsomely attired young man, who had, to her surprise, kept his seat in the street car when a pretty girl entered, rise and give that seat to a large, middle-aged woman with a market basket. And he did it in a way that didn't make her wish he hadn't, and she thanked him heartily, moreover, and then he lifted his hat in a manner that could not have been improved upon if it had been the pretty girl herself. And there are really plenty of such actions occurring every day if we could learn the habit of looking out for them as sharply as we do for their converse.

Apropos of the yellow fever at Jacksonville: Among the honored dead is Dr. L. F. Eddy, of Louisville, who died at the Medical Bureau a few days since. He was one of the volunteer physicians who went there to give his services free of charge to his suffering fellow-creatures, and to lay down his life in the cause of humanity. He was stricken with fever several days ago, and from the first his case has been desperate.

Pillsbury & Co., Minneapolis millers, have lately made their fourth annual divdend to their employes, the sum divided amounting to forty thousand dollars. In no case did the dividend amount to less than a month's wages. The firm has carried out the profit-sharing plan with its workmen for years, and it is needless to say that this firm has no trouble with its employes.

Conference Minutes.

SPRING RIVER.

Conference convened at Sherwin, Kansas. Branches: Webb City 53; Angola 49; Pleasant View 112; Columbus 46. Elders: T. Cheney, W. E. Peak, C. Severeen, J. A. Davis, S. Maloney. R. H. Davis, W. E. Westervelt, W. S. Pender, J. M. Richards, W. S. Taylor, O. P. Sutherland baptized 5, O. Barmore, D. S. Crawley, M. Turpen Priests: W. F. Clark, L. F. Devore, C. Randall, Brn. Bird, Bath, J. M. Puckett. Teachers: Brn. Llewellyn, McKnight, Hobart, Davis. Bishop's agent resigned. J. M. Richards was recommended to Bishop for appointment as his agent. Mound Valley branch recommended to conference for ordination F. W. Clark, A. Hart elders; and L. F. Johnson, R. W. Davis priests. By vote of conference they were so ordained. Church authorities were sustained and D. S. Crawley as president, and G. W. Hobart elected secretary of district. Adjourned to meet at Webb City August 9th.

SOUTHERN INDIANA.

Conference convened with the Olive Branch, June 10th, M. R. Scott, president, James Porter and Anna Camren, secretaries pro tem. Minutes of last conference read. Branch reports:—Byrnville 12, 2 baptized; Hope 26, 1 baptized; Union 25; Eden 25, 1 baptized; Riceville 6. Elders reported:—J. G. Scott, M. R. Scott, J. M. Scott. Priests, J. H. Fisher and S. C. Gruver. Deacons, J. Fewell and J. Porter. Teacher G. Jenkins. Olive branch 14, no change. On motion the action of last conference was suspended for this session and that the branches be more fully instructed in relation to it. On motion the district president was authorized to demand Bro. W. Foster's license. On motion the president was authorized to appoint a court of elders to adjust matters of difference in the Olive Branch; and also in the Byrnville branch. David and J. M. Scott were appointed for the Byrnville branch, and V. D. Baggerley and L. F. Daniels for the Olive branch. On motion the request of the Byrnville branch was granted that George Jenkins be ordained to the office of Elder. M. R. Scott was sustained as district president and Geo. Jenkins secretary for the next quarter. On motion all the general authorities of the church were sustained. Adjourned to meet with the Union branch, Jefferson county, September 7th, 1889, at 10 a. m.

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NORTH EAST KANSAS.

Conference convened at Centralia, June 15th, W. Hopkins in the chair, E. C. Brand secretary *pro tem.* Branch reports: Scranton 44, 2 baptized, 1 received; Netawaka 37, 4 received, 1 marriage; Fanning 33; Good Intent 28, 1 baptized, 1 marriage; Centralia 20, 1 died. Elders reported: D. Williams, G. W. Chute, E. C. Brand, A. Dodd, J. Buckley, H. Green, W. Hopkins, H. Parker, D. Munns, T. Davis, P. Adamson, J. B. Jarvis and W. Gurwell. The following elders not reported: W. Menzies, P. Devlin, J. Menzies, G. George and F. Lofty. Priests J. McDougal and W. Cairns also reported by letter. Henry Green chosen district secretary. Resolved to hold a two days' meeting at Good Intent July 4th and 5th. Adjourned to meet at Fanning, September 7th and 8th.

Miscellaneous.

SALUTATORY.

To the Saints:—Having been reappointed to the oversight of the missionary work in the east for the ensuing year, it is proper to address a few lines to you and call attention to some things of primary importance relating to the work assigned to us.

Some fruit has been given for our labors in the past, and let us confidently hope that the present years' work may bring increased numbers, spiritual power, and influence to the cause. The mission embraces a large territory, and the condition, circumstances, education, tastes and habits of some communities are very unlike those of others, hence the present demands of one are not necessarily those of another. The following is submitted for consideration with a view of stimulating thought and improvement. A greater harmony of sentiment and increased unity of action will be productive of good in many places.

(1) I am confirmed in the opinion that it is not the large numbers received into the church that give it strength and tone, but rather the character of those numbers. Hence it is important that due diligence be given to the administration of church law and usage; that the officers insist upon a compliance therewith by those being received into the church, as well as those belonging to it. Members who have been expelled from the church for disorderly conduct should be received back with great caution. Repentance, reformation and restoration should be required. The church and individuals wronged possess rights, as well as those desirous to return to the fold. The habit of receiving members back by baptism, who have just been expelled from the church, without diligent enquiry having been made as to their fitness, or a proper repentance and restoration had, is unwise and dangerous, and hurtful to the cause. Out one day and back by baptism the next, at the caprice of the parties demanding it, is more of a burlesque on true christian order and discipline than anything else. Care should be exhibited and genuine repentance had, or it is a vain work and a damage to the one received, and to those receiving him back.

(2) The Elders should be first "in their own cause." A dispensation of the gospel is committed unto men, and they should make themselves familiar with every phase of that message that they may be able to present it intelligently, assigning a reason to every man for their hope. They are the light-bearers to this generation. It is not important that they copy largely after the manner and methods of the world, theorize, speculate, present themselves, seek their own glory; but preach the gospel straight, "in the power of God and the wisdom of God" Paul said he was sent "to preach the gospel, not with wisdom of words lest the cross of Christ should be made of none effect."—1 Cor. 1: 17. "Not with enticing words of man's wisdom, but in demonstration of the Spirit and power."

(3) If you are rich in this world's goods, be benevolent and sympathise with the poor. Help and encourage those who are willing and striving to help themselves. That is not a true sentiment entertained by some, that every person might succeed and possess a competency if they were but industrious and would. Large numbers have neither the opportunity or ability, physically or mentally, to compete; besides the training of some is bad. There is something significant in the statement, "The poor have the gospel preached unto them." Something is here implied that they were not responsible for their condition, but perhaps others were. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he has promised to them that love him."—James 1: 5.

If you are poor, do not covet the possessions of the rich. In God's economy the rich are none the better for being rich; and the poor are none the worse for being poor. Moral worth, good deeds, the love of right, are the standards of measurement.—"Thy prayers and thine alms are come up for a memorial before God."—Acts 10: 4. What a sublime rebuke to the parsimony, littleness, irreverence and inhumanity of men who live only for self and this world!

(4) The first thing to be considered and cared for is the home. Constant interest should cluster around and center there. It should be endowed with every constituent element possible of usefulness and success. A well ordered fireside is the brightest spot on earth. Do away with tobacco, whiskey, beer, gaming, opera and theatre going, high life and expensive ways, and build a home, and you will be happier in advanced years.

In connection with this it is necessary to speak of education: Next to the necessaries of life,—food and raiment—education stands first. It should be made a chief thing in life. It is the foundation of our civilization and freedom, and upon it rests the future of our country. It is a crime against your children not to educate them, a sin against society, a shame upon professed religion. In a country of free schools, and in many localities free books, when little or no interest is taken in securing an education, legal enactments are necessary to enforce it. If you want your children to succeed, to be useful and intelligent citizens, ornaments of society, a glory to their parents and country, educate them; not to be "dudes," to live without work; but to be men, useful and noble, able to work to a purpose and to success. Ignorance is the nursery of vice. Nine-tenths of the criminals shut up in our prisons are of those reared in ignorance. I repeat it, educate your children. He is no proper Saint that will not do it, if in his power.

(5) Business meetings are the places for doing business, not the prayer-meetings. In the business meeting all are upon a common footing,—male and female. Each can speak or vote at his or her option, within the rules governing the meeting. Every question of importance connected with the branch should be discussed and settled there. None should be censured for expressing their views freely upon any question presented for consideration. A majority vote should be the rule of power and decision upon every question. All should acquiesce in it, whatever their individual views to the contrary. No one should manipulate the business to serve selfish ends. In the selection of branch officers, especially, it is recommended that the vote be taken by informal ballot. This will give every one the privilege of expressing their choice uninfluenced by another. Get in the way of counseling together, not dictate and lord it over one another after the manner of a boss.

(6) Prayer meetings are not business meetings. So far as practicable business should be excluded from them. Most especially that which is calculated to consume much time and cause division and conflict. These meetings are for worship, song, prayer and praise; the use of scriptural texts and comments, experiences and such like. Insinuations and reflections upon others, or a reference to them, or any matters calculated to wound the feelings of any, are very improper and unbecoming.. Don't do it! Study to be useful in the prayer meetings. Take part with the rest, not necessarily at every service, but at least occasionally. Cultivate the habit of each one leading in singing; not one or two do all of the selecting and starting of every hymn and verse that is sung in the meeting. Give chance for the Spirit to prompt in the exercises, and grow into the habit of responding, and you will be edified and edify others. An apt and well expressed verse of Scripture, with suitable comment, is an improvement, sometimes, over long rambling recitals of experiences oft repeated. Do not repeat, refer to and tell of your experiences in Brighamism, Strangism, Morrisism, Thompsonism, and such like; nor refer to the leading characters of those factions that sought to fasten themselves upon the faith of the church, and ingratiate themselves into the affections of the people, whose very names are but synonyms for folly, crime and iniquity—a stigma and blight. It does no good; is not edifying. The people are pushing away from those old fungus-growths and demand present truth, live issues, gospel liberty, gospel fact and gospel experiences.

Prayer meetings should not be held too long. Those taking part should not speak or pray too long, or too often in one service when there are others to take part. Give every one a chance, especially those of little experience and those who can not attend regularly. What is the use of one person keeping the people on their knees at prayer a half an hour and then get up and speak another half hour? You, long talkers, who don't thtnk you bore people sometimes, just note the clock before beginning to pray or bear testimony, and observe it again when done, and you will soon be convinced that you are monopolizing; you have no more right to monopolize the time belonging to others than the Sugar Trusts have the sugar trade. Short speeches, short prayers and short hymns should be the rule in prayer-meetings—long ones the exception. We are not heard for our "much speaking." "Wisdom is justified of her children!"

(7). District presidents and branches, their respective duties, these are among the mooted questions. There are a good many agnostics regarding them. Something should be said of them however, for order's sake. The district president is a creature of the district. He belongs there or nowhere. He should be of service in some way to the district, or else be dispensed with. He is usually an elder, and may be under general conference appointment; may travel and preach all the time or as circumstances permit. When at liberty to travel he can do any thing any elder can do. Preach in the district or branches in harmony with constituted authorities, the same as a seventy or any other general appointee. All general church appointees should have an interest direct in the general good wherever they chance to be. More especially should the Seventy zealously guard the interest of the work. Church officers are to administer the law, not enact it. See that the law is kept. Branches should control their affairs within themselves so far as possible. and settle their own difficulties. When in need of assistance they may call upon any competent officer available to render such aid. Responsibility, choice, ability, expense, distance, time, etc., being considered in determining the selection; also the importance of the case should have weight. But all things being equal, the district president, the Seventy, or elders under general conference appointment should be selected competent officers. Of course this is where there is not competent local aid that may be capable and preferred.

Branch officers may advise with the district president regarding any matter and obtain his judgment if they so desire. The Seventy, district president, or other general church appointees, when laboring in districts or branches should be courteously received. They should call attention to any matter neglected or that needs attention where they chance to be laboring, advise with reference to it in a public service or otherwise as may be thought for the best. If local officers refuse wholesome advice they should be reported to the missionary in charge when the case may be reached through the district president, Seventy, or other competent authority. Wisdom, care and caution should be exercised here not to be extra officious. By resolution or majority vote either may preside at a branch meeting, and should, if they can best serve the cause in that position. It is proper to extend the

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courtesy, especially if they are experienced elders; proper to extend it to the district president, by way of recognition, prefering your brother before yourself, but neither can insist upon it as a right. Districts should respect their selections for president, but not above what is written. This puts no one up nor any one down.

Branch officers should give all those who labor among them proper recognition and encouragement. Get all the benefit of the laborers you can. Put out appointments, rally the people and let them preach, take or not take. Give them a chance. Put them in charge of their own meetings; allow them to make the opening prayer, if so prompted. Good elders prefer to open by prayer sometimes. The people prefer to hear them. If they can not pray they should not represent.

Don't have everything too iron clad. Give choice for direction by the Spirit. The traveling ministry are aids, helps—not hindrances. When branch offiers become discourteous to those sent to labor with and for them they should be reported to missionary in charge, and it will be his duty to advise a proper course, and vice versa.

Grave matters involving organization, branch rights, radical changes, new departures, should also be reported to the misionary in charge and his advice had. It is the duty of the general church appointees, including the district president, to be in close correspondence with the missionary in charge. The Twelve will insist that the rights of branches and individuals be maintained.

Branch officers should be close mouthed. Don't gather news at one place and scatter it at another. The home is a sacred place. Every one entering another's home is standing on holy ground. He should conduct himself accordingly. Don't pry into things that are none of an officer's business. If there is one terror above another in a neighborhood, it is that of some one going about picking into peoples' affairs where it don't concern him. Church officers are not spies, meddlers and gossip hunters, but peace-makers, messengers to remind, encourage to duty, to warn the transgressor, to bring to justice the wrong-doer.

(8). Temporal things should be considered by the Saints along with others as among first duties. We are stewards over what the Lord has put into our hands. The law requires a tenth of the increase. He that would have the law defend him should keep it. It is a sacrifice with a promise—keep the law.

This article is thought to be within the extremes of mooted questions, and designed to serve a good purpose for the present. *Some* things are pointed out of value and duty; but in some respects the chief may have been omitted. May the spirit of unity and true fellowship abide with the Saints, and the witness of the Spirit be ever present with them.

Your fellow-laborer in the gospel,
WM. H. KELLEY.

NOTICES.

There will be a two-days' meeting in the Pigeon River (Mich.) branch on the 13th and 14th of July, 1889. All Saints, with their friends, are cordially invited to attend. Respectfully,
R. E. GRANT, *Branch Pres.*

Whereas, Bro. Edwin Tyrrell has left the Kent and Elgin district and the Dominion of Canada in an unbecoming manner; this is to notify him that unless he returns here and makes reparation for wrongs done, inside of one year from the date of this notice he will be dealt with as the law of God directs in the case of transgressors.
SAMUEL BROWN, *Dist. Pres.*,
RICHARD COBURN, *Sec.*
BLENHEIM, July 1st, 1889.

Any industrious lady desiring to obtain a good situation and due recompense for her work will do well to address Mrs. Carrie Dickinson, Everest, Brown county, Kansas, Box 83. A Latter Day Saint is preferred. It is a pleasant home for some one. I have lived with them five months and am well satisfied.
CYNTHIA LOOMIS.

CORRECTION.

The late Kent and Elgin district conference adjourned to meet October 5th next, and not the 15th, as erroneously stated hitherto in *Herald*.

BORN.

PITTKIN.—At Viola, Iowa, November 10th, 1888, to Bro. Warren and Sr. Sadie Pittkin, a son. Blessed June 26th, 1889, by J. S. Roth, and named Loren. Branch clerk at Edenville, please copy.

BAKER.—At Dorchester, Nebraska, October 17th, 1888, to Bro. F. M. and Sr. C. E. Baker, a daughter. Blessed at Wilber, Nebraska, July 1st, 1889, by Elders Robert M. Elvin and Levi Anthony, and named Nora May.

MARRIED.

SUTTON — TRIMBLE.— Near Fulton, Jackson county, Iowa, June 20th, 1889, by J. S. Roth, at the residence of the bride's parents, Bro. John W. Sutton and Sr. Tillie Trimble.

DIED.

LOCKLING.—Near Magnolia, Iowa, June 13th, 1889, of jaundice and old age, at the residence of his son-in-law, Elder Artemus W. Lockling. Father A. W. Lockling was born March 30th, 1806, at Lyndon, Caledonia, county, Vermont. He united with the church May, 1835, being baptized by James C. Snow. He was a brother who was much blessed with the gifts of tongues and interpretation of tongues, and through his labors many have been made acquainted with the gospel and the gifts attending the believer. He died without an enemy, and was highly respected for his integrity. His testimony remained unwavering until death. The Saints of Magnolia branch and vicinity will miss the testimonies of Father Lockling very much. Funeral services in the Saints church, at Magnolia, by Elder J. F. Mintun, from Rev. 14: 13. Elder Lockling united with the church in his native state, coming to St. Joseph Mo., in 1849, and thence to Council Bluffs the following year, and from there to Harrison county, where he lived till death. When he learned of the corruptions of the leaders of the old church, he quietly settled down to wait until God should do a work to deliver the church from deceivers, yet all the time advocating the principles of the gospel to his neigbors, and talking of what should be done to establish the church in righteousness. His last words in reference to his hope of eternal life were, "Like old father Paul, I can say there is a crown laid up for me." He leaves an aged wife, two sons, and two daughters, besides a number of grand children and great grand children to hold in memory his faithful life and peaceful rest.

Gone to his rest in the far better land,
In its glorious light with the ransomed to stand,
And sing and rejoice, with the Saints gone before,
Having finished his course, and his conflict all o'er.
For evil he gave not a frown in return,
Nor suffered revenge in his bosom to burn;
When reviled he returned not reviling again,
By patient forbearance, at peace with all men.
In this world of scramble for power, and for gold,
How rarely such virtues as his we behold!
O, that we by meekness like his may prepare
To meet him with joy in the home over there,
Where sickness and death, neither winter nor night,
Can sadden the soul, filled with God's love and light;
Where sin and temptation no more can allure,
And trials ne'er come on the evergreen shore.
—Verses by C. W. Lamb.

STONE.—Otto Stone, son of Bro. Andrew C. Stone, of Arlington, Dakota, born April 11th, 1879 died on the 26th day of April, 1889, aged 10 years, 15 days. Funeral sermon by Robert Oehring and E. Day Bennett.

ANTHONY.—At Wilber, Nebraska, June 25th, 1889, of cancer, sister Mariba Anthony, wife of Elder Levi Anthony. She was born in Highland county, Ohio, and united with Bro. Levi Anthony in the bonds of wedlock, October 4th, 1846. The fruit of this union was thirteen children. Her earthly pilgrimage was 61 years, 2 months and 28 days. There are left to mourn, a husband who keenly feels his severe loss, 10 children, 29 grand-children and 2 great grand-children. She suffered affliction patiently nearly two years, and gave evidence of an abiding confidence in the gospel with no fear of the change. She was of a religious mind from childhood, and January 31st, 1878, was baptized by elder R. J. Anthony. Her chief delight was in administering relief and comfort to others. A mother in Israel has gone to her rest. The funeral was held in the Saints' Church, June 27th, and the sermon was by Elder Robert M. Elvin, from Job 14: 14. The I. O. O. F. attended in full regalia, as also the Rebecca Lodge, who performed their burial service at the grave for their departed sister. The unusually large attendance at the funeral witnessed the esteem in which sister Anthony was held in this vicinity.

BLACKBURN.—Near Cameron, Clinton county, Missouri, Jan 31st, 1889, Robert F. Blackburn, aged 31 years. Bro. Blackburn was born in Shelby county, Missouri, November 16th, 1858, and that was his home until the year 1886, when he came to Clinton county. He with his wife was baptized August, 1888, by Elder W. T. Bozarth, and blessed by the same and Elder Kinnaman, at the Saints' Chapel eight miles north of Cameron. He died of consumption, and though suffering long and painfully, he complained only to say, "Oh, when will the blessed day come, when I shall be at rest!" He was buried at the Cameron Cemetery, and leaves a wife and two little girls to mourn.

GRAYBILL.—S. P. Graybill was born March 26th, 1816, in Jackson county, Ohio. He was baptized into the first organization sometime in 1832; was with the church at Kirtland, also at Far West, and endured the persecutions incident to the expulsion of the Saints from Missouri, but never united with the Reorganization. He died June 27th, 1889, at Weston, Iowa. Funeral services at the grave by Elder Hyrum O. Smith.

KINDER—At St. Joseph, Mo., on June 17th, 1889, Ammon, son of Brother and Sister Kinder. Their little one was born March 13th, 1888. He was their hope of the future in this life, but it seems to have been otherwise decreed. Funeral obsequies at house and grave June 18th, by Elder M. H. Forscutt. The little one leaves a house of mourning, in which no one of the six remaining is free from affliction; yet their strong faith justifies the hope of an ultimate triumph.

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 20, 1889.

IN the *Elders' Journal*, published at Kirtland, Ohio, for November, 1837, there appears a communication from Joseph Smith, editor of the *Journal*, headed as follows: "Be it known unto the Saints scattered abroad; Greeting:" Then follows the presentation of a number of items of interest, the communication closing with twenty questions "which are daily and hourly asked by all classes of people, while we are travelling;" which were to be answered in the next number. In the number of the *Journal* for July, 1838, which number was published at Far West, Missouri, the office having been removed from Kirtland, and prospectus issued for the renewal of its publication in April, 1838, Thomas B. Marsh publisher, and Joseph Smith editor, the questions published in the fall before were answered by the editor. We give these questions and answers below, as they appear in the *Journal*, (See also *Millennial Star*, vol. 16, pps. 150, 151), the copy from which we quote being in the possession of Elder E. Barrows, who resides at No. 532 East Second South Street, Salt Lake City, Utah, and who was a member of the church and passed through the Missouri and Illinois troubles, but has preserved his faith, and kept whatever records came into his hands appertaining to the history of the church. The article is as follows:

"In obedience to our promise, we give the following answers to questions, which were asked in the last number of the *Journal*."

"Question 1st.—Do you believe the Bible?

"Answer.—If we do, we are the only people under heaven that does. For there are none of the religious sects of the day that do.

"Question 2d.—Wherein do you differ from other sects?

"Answer.—Because we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

"Question 3d.—Will everybody be damned but Mormons?

"Answer.—Yes, and a great portion of them, unless they repent and work righteousness.

"Question 4th.—How and where did you obtain the Book of Mormon?

"Answer.—Moroni, the person who deposited the plates from whence the Book of Mormon was translated in a hill in Manchester, Ontario county, New York, being dead, and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them; by the means of which I translated the plates; and thus came the Book of Mormon.

"Question 5th.—Do you believe Joseph Smith Jr. to be a prophet?

"Answer.—Yes, and every other man who has the testimony of Jesus. 'For the testimony of Jesus is the spirit of prophecy.'—Rev. 19:10.

"Question 6th.—Do the Mormons believe in having all things common?

"Answer.—No.

"Question 7th.—Do the Mormons believe in having more wives than one?

"Answer.—No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practiced among us, to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion. We believe that due respect ought to be had to the memory of the dead and the feelings of both friends and children.

"Question 8th.—Can they raise the dead?

"Answer.—No, nor any other people that now live or ever did live. But God can raise the dead through man as an instrument.

"Question 9th.—What signs does Jo Smith give of his divine mission?

"Answer.—The signs which God is pleased to let him give; according as his wisdom thinks best; in order that he may judge the world agreeably to his own plan.

"Question 10th.—Was not Jo Smith a money digger?

"Yes, but it was never a very profitable job for him, as he only got fourteen dollars a month for it.

"Question 11th.—Did not Jo Smith steal his wife?

"Answer.—Ask her; she was of age, she can answer for herself.

"Question 12th.—Do the people have to give up their money when they join his church?

"Answer.—No other requirement than to bear their proportion of the expenses of the church and support the poor.

"Question 13th.—Are the Mormons abolitionists?

"Answer.—No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered such.—But we do not believe in setting the Negroes free.

"Question 14th.—Do they not stir up the Indians to war and to commit depredations?

"Answer.—No, and those who reported the story knew it was false when they put it into circulation. These and similar reports are palmed upon the people by the priests, and this is the reason why we ever thought of answering them.

"Question 15th.—Do the Mormons baptize in the name of Jo Smith?

"Answer.—No, but if they did it would be as valid as the baptism administered by the sectarian priests.

"Question 16th.—If the Mormon doctrine is true, what has become of all those who have died since the days of the apostles?

"Answer.—All those who have not had an opportunity of hearing the gospel and being administered to by an inspired man in the flesh, must have it hereafter before they can be finally judged.

"Question 17th.—Does not Jo Smith profess to be Jesus Christ?

"Answer.—No, but he professes to be his brother, as all other saints have done, and now do, Matthew 12:49, 50, 'And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

"Question 18th.—Is there anything in the Bible which licenses you to believe in revelation nowadays?

"Answer.—Is there anything that does not authorize us to believe so? if there is, we have, as yet, not been able to find it.

"Question 19th.—Is not the canon of the Scriptures full?

"Answer.—If it is there is a great defect in the book, or else it would have said so.

"Question 20th.—What are the fundamental principles of your religion?

"Answer.—The fundamental principles of our religion is the testimony of the apostles and prophets concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things are only appendages to these, which pertain to our religion.

"But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

"JOSEPH SMITH,

"In *Elders' Journal*, for July, 1838, Far West, Missouri."

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One reason for inserting this bit of historical teaching from the pen of Joseph Smith is that some one has said that somebody else said that Joseph Smith told him of the celestial marriage doctrine away back in 1832, to which statement, so loosely made, the simple statement of Joseph Smith, publicly made in a journal of the nature of the Elders' Journal published first in Kirtland, and then continued in Far West, ought to be sufficient and explicit answer. It must strike every one who reads this statement of questions and answers that Joseph Smith deemed it to be necessary for him to place in the hands of the elders who were travelling to preach, and in the hands of the "Saints scattered abroad," such a declaration of the position of the church, its representative men and responsible leaders, upon the points named that they would be able to correctly answer questions of a similar nature, and these included, to the enlightment of those who questioned, and the silencing of those disposed to charge upon the church contrary and evil beliefs. In this statement made in 1838, some eight years and three months after the church was organized, and six years before his death, Joseph Smith distinctly declared that the "Mormons" did *not* believe in "having more wives than one." There is no possible way to twist the answer to make it cover a mental reservation. "No, not at the same time" is specific; and shows most conclusively that under no species of belief, or practice, or under any high sounding terms were men authorized to disregard the then law of God to the church and the law of the land. We publish the whole article as it is in the Elders' Journal and commend it to the reading of the investigator, especially those who may be of the opinion that the position taken by the Reorganization is an incorrect one.

DUTY OF PRIEST.

In pursuance of our self-imposed task we attempt in this article to give some expression of the views we hold touching the duty of the priest.

The common acceptation of what the word signifies, as found in Webster, is as follows:

"A presbyter or elder; a minister; one who is authorized to consecrate the host and say mass; but especially, one of the lowest order possessing this power." "A presbyter, one who belongs to the intermediate order between bishop and deacon."

The definition of presbyter is:

"An elder having authority to instruct and guide in the church." "One ordained to the second order in the ministry, called also a priest."

Dr. Buck states that one class in the church of England, who consider the sacrament of the Lord's supper both "commemorative and eucharistical," also consider all those "authorized to administer that sacrament in the strictest sense priests." "Others hold the Lord's supper to be a *feast* upon the *one* sacrifice, once offered on the cross; and these must consider themselves clothed with some kind of priesthood."—Buck's Dictionary, page 369.

These statements are given for the purpose of showing the generally understood nature of the priest's office; not for the purpose of citing them as definitely deciding the question; only as aids, not as finalities.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law."—2 Chronicles 15:3.

It would be very difficult to enumerate very many of the duties of the priest under the Mosaic economy; but that there will be some obstacles lying in the way of defining the duties of that office under the economy of the apostolic ministry, we need not doubt.

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be *priests* and *teachers* over the land of my people. And it came to pass that we lived after the manner of happiness."—2 Nephi 4:5.

"And it came to pass that King Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma; and others, notwithstanding there being many churches, they were all one church; yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God."—Mosiah 11:12.

"And, behold, you are they who are ordained of me to ordain *priests* and *teachers* to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the gifts and callings of God unto men."—D. & C. 16:5.

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."—D. & C. 17:10.

"And the elder or priest shall administer it."—D. & C. 17:22.

"Or send by the hands of some priest."—D. & C. 17:25.

"I give unto you a commandment, that every man, both elder, priest, teacher, and also members, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."—D. & C. 39:9.

"And also priests to preside over those who are of the office of priest."—D. & C. 104:31.

"And that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest."—D. & C. 111:1.

The passages of Scripture, and quotations from the Book of Mormon and Book of Covenants are presented together for the purpose of assimilation, as no one isolated passage can give so much light on a given subject as many, or all that may be cited, bearing upon that subject placed in comparison together.

From these quotations we receive the understanding of the priest's duty, or duties, which we give in this article. It is the duty of a priest to "preach the word."

In preaching the word, a priest is privileged to use all the diligence, faith, and charity requisite to be used by an elder to render his preaching acceptable. He may likewise sing, pray, open meetings and conduct them, using the Scriptures as a text book. He may invite men to come to Christ, using every auxiliary, honorably and truthfully, within his reach; and may baptize into the body of Christ those who hear and believe on his words. So far, the duties of a priest do not materially differ from those of an elder; and indeed from the character of those duties we may be excused if we conclude that the priest's office is of a composite character, spiritual and temporal.

In the specification of the duties of a priest, as in those of both teacher and deacon, there is much undefined in the law that may be understood by the nature of those duties which are clearly stated.

The organization of branches or congregations of disciples into churches, as they may gather themselves together in the various places where elders may preach and baptize, is not provided for by direct commandment, so far as the organic law contained in the Doctrine and Covenants reveals the commandments; yet there are few who would risk their reputation by asserting that congregations or churches could not be so organized. The good of such churches and the genius of the work demand organization.

How this organization is to be effected, and who shall convene the members of whom this organization shall be composed—the believing and baptized disciples—or who shall be selected from among them to become their standing minister, or how he shall be appointed, chosen or elected, are not pointed out; but it is quite essential that all these things shall be done.

The New Testament affords but meagre record as to how the various churches were organized; but bishops and deacons are both written of; and in various places the church is named as being under rule, being governed, controlled or supervised by some one of their own number.

The Book of Mormon, as we have before quoted, affords us a certain indication of the manner in which those churches were organized there written of; and *priests and teachers were ordained over them.*

The spirit and power of the instruction given by King Mosiah unto Alma, were to organize those hearing, believing and obeying the word, into churches; and select from their midst men who should be ordained to have charge over them, spiritual and temporal authorities for temporal and spiritual labors.

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These selections were evidently to be made, governed, aided and decided under one of three conditions; either chosen by the voice of the body, ascertained by nomination and vote; by the authoritative declaration and selection of the person who was instrumental in originating and conducting such organization; or by the appointment of the Spirit through proper representatives of the church, in answer to the prayer of faith. In the event of one being appointed by the Spirit, the office to which he should be called would most likely be named; but in case he should be selected by the voice of the person officiating, or by the choice of the people, he would needs be so chosen "according to the gifts and callings unto men," and ordained according to the "power of the Holy Ghost in the one ordaining." Ordination in either case must be in accordance with the *law* by which the church was established and by which it should continue.

What instructions King Mosiah gave Alma touching the manner of his organizing churches, the selection of persons for officers and the grade of office to which they should be ordained, does not appear; but the fact recorded that Alma in accordance with the permission of King Mosiah did organize churches, is evidence that he was acquainted with some law by which his acts should be regulated, or that he had received some specific instruction from the King; or what would serve our present purpose far better, had received instruction from the Spirit of Christ.

One of the reasons given for organizing churches, was that all could not be governed by one teacher; nor could they all assemble at one place to hear one person declare the gospel.

Whatever may have been necessary for Alma to do in organizing those churches was done; and when he ordained priests and teachers over those churches, he very evidently did not transcend either his instructions or the law by which they were to be organized.

Whatever may now be said, the priests ordained by Alma must have been preachers; men of character and standing; men of influence and power; men of ability and gifts; men able to persuade, incite and urge other men on in the spiritual race; men prepared to place themselves in the advance in defence of the church, in all good works, and in suffering for the cause; wise enough for counsel, and strong enough for battle against error; men who were not sycophants to those above them, nor tyrants to those below them; in a word, standing ministers to and guardians of the flock.

It is the duty of a priest to "teach." This teaching is for the benefit of the church, and though he holds the privilege in common with the teacher and deacon, it is made his *duty* by the statement that he is to teach. He shall teach the things of the kingdom, deriving the instructions which he imparts from the Word of God, from the teachings of the elders, from the dictation of wisdom, and the voice of the Spirit.

It is the *duty of a priest to expound and exhort.*

He shall make himself conversant with the Scriptures, the laws of the church, the covenants and commandments, that he shall be able to give them a proper construction and application.

It is a priest's duty to *visit the house of each member, and exhort them to pray, etc.*

In the discharge of this duty there is grave responsibility imposed upon the priest. He comes in contact with all kinds of people, under various circumstances, and of different tempers. He must be cool, sagacious and wise, whatever may be his natural disposition; it is his duty, therefore, to cultivate those qualities.

In his visits from house to house the priest must necessarily hear and see much of the inner or domestic life of the saints; it is his duty, therefore, to refrain from telling what he sees and hears; and in no case is he justified in betraying confidence reposed in him by those among whom his visits are made. His questions should be few, and directly connected with his spiritual office as priest. He must neither be suspicious of, nor give rise to suspicion in others. He should study to make his visits welcome seasons of enjoyment to the saints. He must not hear, encourage, nor meddle with, personal differences where hardness against others is held, only to soothe, palliate, or advise to seek for and obtain reconciliation; this he should exhort offenders and offended alike to do.

The priest is to *take the lead of meetings "when there is no elder present."*

The priest is to assist the elders in all the duties enumerated in the paragraph of section seventeen which defines the priest's duty.

The taking "the lead of meetings" is made a part of the duty of a priest, and from the connection of this paragraph, with duties defined in other places, the facts heretofore cited, of the formation of churches by Alma with "priests and teachers" over them, and the declaration made in section 17, paragraph 25, that the lists of members should be sent to the elders' conferences by the hands of a priest, show that it was contemplated that churches could be represented by that priest; the further fact that a priest is authorized to administer the sacrament, are all significant that the same unwritten rule of church law by which different churches may be organized, provides that the chosen, selected, or appointed officers, are presiding officers over such churches. The priest here spoken of, then, is such chosen, selected, or appointed person ordained over the church.

The priest is to assist the elder in all these duties if occasion requires, and in no other case does occasion so urgently require as in the case of the absence of the elder.

In paragraph 11, section 17, it is made the duty of the teacher to take the lead of meetings in the absence of *the elder or priest.*

These two paragraphs, the tenth and eleventh of section seventeen, of the Doctrine and Covenants, have been made the subject of much discussion. In most of these discussions it has been insisted, by some, that the words "he is to take the lead of the meetings when there is no elder present, but when there is an elder present he is only to preach," absolutely prohibit a priest from taking the lead of a meeting when there is an elder of the church, belonging to the same branch, present in such meeting. This is the chief and strongest objection against a priest presiding. It is used as an unanswerable argument, and so it is always thrown in as a clincher.

Paragraph eleven has the terms differently placed, and the words "*the* elder or priest," seem to have a specific reference to some *one* of the whole number of elders and priests as "the" one elder or priest indicated. It is not claimed that this eleventh paragraph can be so strictly construed as paragraph ten.

We desire in this connection, although it may be deemed a digression, to offer the following.

If the words "no elder present" and "an elder present" are to be construed to include only elders belonging to the branch, or particular church, meeting at any one given place, do not the words "*the* elder or priest," in paragraphs eleven and twenty-two, equally as certainly indicate some *one* of those elders and priests belonging to such branch? If so, are there not two declarations making the application specific and limited, against one making it indefinite and general?

Again, if the words "no elder" and "an elder," occurring in paragraph ten, prohibit a priest who belongs to a branch, or specific church, from taking the lead of any meeting where there may an elder of the same branch present, by what rule of construction are those words confined in their meaning to elders belonging to the branch?

Again, if it is an interpolation to construe the words "the elder or priest" occurring in paragraphs eleven and twenty-two, to mean the elder or priest chosen, selected, or appointed over that particular church, is it not also an interpolation to say that the words "no elder" and "an elder" in paragraph ten mean the elders resident in, or elders of that particular church?

The declaration made in paragraph eight "and to take the lead of all meetings" is distorted when it is construed to say the "elders are to take the lead of all meetings." In the beginning it reads, "An apostle is an elder, and it is *his* calling;" the pronoun his representing the word apostle, not the word elder. If it read an elder is an apostle, and it is *his* calling, &c., then the sentence might with propriety be construed to signify that "the elders are to take the lead of all meetings."

We have never been in favor of a strained construction of the law; nor are we any more in favor of seeing the law over-rode and set aside by precedents not in accordance with the law; and where access can be had to the law, and a construction be put upon that law harmonious with itself and

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with the organic law by which the church was established and perpetuated, that construction should obtain and be observed; the charge then that we sometimes go contrary to some former precedents has not yet daunted us when hurled at us by those who held views of the law created by those precedents.

The fact that many branches of the church were governed and controlled by an elder and his two counsellors, does not invalidate the law of organization for branches, or churches, if we can find that law. We find no law providing for a presiding elder and two counsellors as the officers of a branch, or separate church; but we do find the priest, teacher, and deacon spoken of as standing ministers to the church, priests and teachers being ordained for that especial purpose.

Whenever usages of the past contradict or contravene the organic or governing rules of the church, those usages should be abandoned, and a nearer approximation to those rules should obtain.

We can not say what prejudices may be held respecting the taking the lead of meetings; but if by this taking the lead of all meetings, it is intended to convy the idea that the care, trouble, anxiety and self-sacrifice necessary and incident to the spiritual oversight of a church of six or several hundred of the disciples of Christ is meant, we can see nothing especially to be desired to make one jealous of such honor; and just as little do we see the propriety of any man being so tenacious of his personal dignity as to claim from another the privilege to read an hymn; to invoke a blessing; to read a chapter; to deliver a discourse, or preach a sermon; to pronounce a benediction, and be subsequently tortured by fear lest he has trodden on some other man's pet theory, or denounce some other man's pet practices; to be harassed by charges of error, lack of judgment, false doctrine, and so on to the end of the chapter as read by some one of equal ability and equal right to the same privileges.

The priest is to "teach, expound, exhort and baptize, and visit the house of each member, exhorting them."

These duties are continuous, involving a constant watchcare and oversight; not merely an occasional visiting, or exhorting, during the time of meetings. A consideration of the language of this statement of duties, shows that the presence of the priest or teacher is always recognized; that he is the visible presence of the power and authority of the church, its spiritual safeguard. His duties neither begin nor end at the close or opening of the meeting-room door; he is always on duty. In him the higher and the lesser blend, in him they diverge; his duties being of the spiritual and the temporal, partaking so much of the spiritual as to take him to the door of the sanctuary; acquainted with the mysteries within, yet delighting ever to bring men thus far and return for others still on the way. Permitted and authorized to declare the honors and delights of the kingdom, to throw wide the doors and help others through them, yet restricted from conferring the Spirit in confirmation, not because of his lack of worth, but because of the necessities of the duties which he is called to perform.

That he may preside is shown by the fact that Israel mourned when there were no "teaching priests;" by the fact that "priests" were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament, even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.

Section seventeen of the Doctrine and Covenants is not a revelation; but is a definition of sundry duties arranged and presented to the church at a solemn assembly, or conference, and by them accepted and adopted; therefore it is clearly within the province of a similar body to define the construction to be put upon the act or acts of their preceding assembly. This section bears the same relation to the church that the "Lectures on Faith," the "Organization of the High Council," the "Articles on Marriage," and "On Governments" do. The formulas given respecting the sacrament are both transcribed from the Book of Mormon and are accepted as commandments. We are therefore neither guilty of contempt for the law of God, disregard for the covenants of the church, nor blasphemy against the character, goodness, or the Word of God, in thus presenting our understanding of the duties of a priest in the Church of Jesus Christ.

THE CELEBRATION.

It affords us unmixed pleasure to say that Lamoni, and multitudes with her, enjoyed the best celebration of our national anniversary in 1889 ever witnessed here or near here. The day was perfect, the assemblage very large and orderly, the various committees acquitted themselves well, the trade's display was unique, in fine taste, and very large and full; the instrumental music was good, the singing superb, the reading of the Declaration of Independence by Prof. Roy most excellent, and the oration by Hon. J. H. Burrows was worthy of all praise. Mr. Burrows puts his heart into his speech, and this, with his admirably chosen topics, his fluent enunciation, resonant voice, and naturally attractive manners charmed and thoroughly instructed the vast concourse who earnestly listened to his words for at least an hour and twenty minutes. All were delighted with his effort, and all felt richly repaid for their attendance upon and participation in the exercises of the day.

Mr. Burrows took occasion to say to us that he never witnessed better interest and attention than was manifest, especially during the exercises at the stand. And Prof. Roy remarked that the trade's display, and the exercises generally, were worthy of all praise.

We heard of no drinking beer or wine or strong drink on or near the grounds, and nothing of the kind was manifested except with a couple of forlorn souls who drifted in from other parts, and they soon discovered that they were in uncongenial surroundings and so sneaked out of public notice.

The celebration was a success from first to last, saving that the labor and expenses of it were not equally shared by those benefited by it. Lamoni demonstrated again that such occasions can be made most successful and enjoyable without either strong drink, uproar or tumult.

PLEASANTON BRANCH.

On our visit the 7th instant, to Pleasanton, twelve miles east of here, to attend a two days' meeting, we were reminded of the great change there has come to the church both there and in many regions abroad since we first visited that place—in July, 1859. Then there were in the entire Reorganized Church but about one hundred and fifty souls, and not a score of them in Iowa. Near Pleasanton (then called Nine Eagles, or Pleasant Plains) there were a few old members of the church, among them George Morey and wife, Ebenezer Robinson and wife, A. W. Moffett and wife, William Alden and wife, Dr. George M. Hinkle, Austin Cowles and wife, John Keown and wife, father Wright and wife, and a few others. But all these were shy, though friendly, for they had been disappointed by men who should have dealt wisely and truly and honorably with them; and hence when Elder E. C. Briggs and myself told them the Lord would soon send "young Joseph Smith" to lead the church, and that we knew it by the multiplied and oft recurring testimonies the Lord had given us and numerous others all along since November 1851, it sounded to them "like idle tales." But the Lord greatly blessed the efforts we put forth there in preaching and teaching the written word, and He put forth his power in healing Sr. Helen Morey, Sr. Elizabeth Hartman, and some others, and shortly a branch was organized. By and by, about 1863, Ebenezer Robinson claimed to have seen me in vision in their vicinity, howbeit, at the same time it was supposed by all I had gone on to conference in Illinois, while the facts were I had been delayed at Manti, Fremont county, Iowa, preaching and baptizing. By reason of this vision Bro. Robinson notified the family of Bro. George Morey to send me to his place when I came. And on learning I had reached Bro. Morey's, he came personally for me, assured me he had a vision of my coming, and said, "It is all right, brother Blair, the Lord is with you and the work you represent." During my stay at his house, Sr. Robinson requested myself and her husband to administer to her for her "often infirmities," and while having a

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season of prayer, and Bro. Robinson praying, he suddenly burst out weeping and praising God. On arising from prayer he said, "Brother Blair, it is all right; God has just given me testimony that brother Joseph [alluding to "young Joseph Smith," as he was then commonly called by the Saints] is all right; he is in the right place [alluding to his being President of the church], and I am with you heart and hand." Soon after this I baptized him and his wife and others at that place, and the branch, few in number at first, grew rapidly.

But Satan was not idle; for the wine of apostacy still had influence with some, and the mistakes and errors and evils, imaginary and real, of some who united with the branch, cast their shadows across the pathway of the church; divisions, contentions, whisperings, fear and doubts—all did their hateful work—and the church that began its work there in the "wisdom of God and the power of God," suffered at the hands of professed friends who then and since have given cause for it to be "evil spoken of," as happened anciently. But of late the mists and clouds have been lifting and clearing away, discordant and dividing elements have left the branch, the Saints are more united and faithful than ever, the legitimate and helpful influences of the church are extending abroad in all that region, and the branch, rising superior to the assaults within and without, which it has suffered, is now likely to increase "with the increase of God" and go beyond all its past attainments in numbers and christian worth. Patience, perseverance and prayerful devotion are now needed, and if had the Pleasanton Saints will grow and flourish and overcome to the uttermost, and prove a great help in building up the work of God in all that region of country.

LORD SALISBURY.

ENGLAND'S Prime Minister in a recent speech before the house of Lords stated that "it was never more uncertain than at the present whether the present rulers of Europe would remain in power five years."

The above statement was published in an editorial of the *Morning Call*, of SanFrancisco, California, for June 15th, and probably shows the extremely strained tenure of possible peace relations of European nations at the present crisis of political affairs in the old countries.

What the occasion may be that shall precipitate the angry storm may not be clearly discerned; but the probable dropping out of life of Queen Victoria, Bismark, and the present pope, with the new complications sure to occur when these events take place, together with the unsettled affairs of France, and the jealousy of German supremacy in one direction, and Russian, or English in another, will furnish plenty of opportunities for a break in the smooth currents of affairs that will presage war. Will our country be able to maintain her present attitude and policy, or will the sweep of events involve America in the "abomination which maketh desolate?"

It is well for men to be prepared in mind for calamity, perplexity, and possible political ruin. Proper preparation does not consist in the mere forecasting of the events waited for; but is found in such a preparation in heart and life, personal, private and public conduct, that is above reproach and will permit the individual to value and enjoy the highest citizenship, both of state and church—of the state for time, of the church for eternity. There ought not to be among us any "fearful waiting" for what is to come upon the earth, but we should be prepared.

QUESTIONS AND ANSWERS.

1.—In the Word of Wisdom, what is the true interpretation of the statement, "every herb in the season thereof, and every fruit in the season thereof?"

2.—When fruits and vegetables are canned, and eaten after the fresh ones of their kind have passed away, are they used "in the season thereof?"

3.—The statements, "flesh, also, of beasts and of the fowls of the air," and, "the fowls of heaven, and all wild animals that run or creep on the earth," do not mention or include fish or any other animals that inhabit the waters. Are these meant to be forborne in summer, or when there is neither cold nor famine, as other flesh?

4.—Does not the statement "and these hath God made for the use of man only in times of famine and excess of hunger," imply that man could as well do without flesh entirely if he had plenty of other food?

Answers 1 and 2.—We understand the word "herb" to include not only such wholesome plants as are generally understood by that term, but also all useful products of the vegetable kingdom. The statements are made that they are for the constitution, nature and use of man; also that they appear and are to be used in their seasons. We do not understand that they are not to be used out of their seasons, but that the greatest benefit is derived from them when used in the season in which they ripen. Physiologists claim that the human system passes through a series of changes in harmony with the laws governing the seasons. All nature is somewhat in sympathy in these things. The words, "all these to be used with prudence and thanksgiving," suggests that individuals shall exercise judgment and learn by experience and observation what benefits them, and act within the scope of the principles of the word of wisdom. "What is one man's meat is another man's poison" is a true saying. For instance, we heard of a person to whom the luscious strawberry was a positive poison, owing to some peculiar physical antipathy to it. Experience and "prudence" would suggest that such a one let such fruit severely alone, while another would be greatly benefitted by the same.

3. The statements concerning flesh food are, to us, plain and unmistakable.

"All these to be used with prudence and thanksgiving. Yea, flesh, also, of beasts and of fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger."—D. & C. 86: 2.

It is here stated, in effect, that God has "ordained" [appointed] flesh as a food "for the use of man." This should settle the question whether man should eat flesh or not, all extreme vegetarians to the contrary notwithstanding; but it should be used "sparingly," (not two or three times every day), and only in times of winter, cold or famine,—in other words, do not use flesh of beasts and of fowls in warm weather unless there is a famine in the land; but use them sparingly, and in times of winter or cold weather. The prudent use of fish as a summer or winter diet is not prohibited.

4.—No. Such conclusion would be in direct conflict with that cited in number three. We understand the word "these" to refer to *wild* animals which "God hath made for the use of man *only* in times of famine and excess of hunger,"—in unusual emergencies. If we interpret this latter clause as prohibiting the use of flesh entirely, it causes the word to contradict the statement that God hath "ordained flesh of beasts and of fowls for the use of man . . . sparingly . . . in times of winter or of cold or famine." And to be consistent with such misinterpretaion such theory would also prohibit the use of grain (mentioned in the same paragraph) as a food for man, while "all grain" is permitted him. Wheat is designed to be man's specific staff of life, but "all grain" is also for his use. In this connection we quote from Genesis 9: 8–11, Inspired Translation:

"And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands."—*Gen. 9: 8–11, Insp. Tran.*

The construction of man's teeth indicates an omniverous diet for him,—that they are designed to masticate grain, vegetable and flesh foods.

There is a feature of the Word of Wisdom which has not been generally considered, namely, that the benefits derived from observing it are proportionate. If one principle is observed—for instance abstinence from tobacco or strong drink—the

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benefits of said abstinence accrue. If in connection with that we also abstain from other things mentioned therein as not good, additional benefit will be received. But in order to obtain all the wonderful and beneficient blessings named in paragraph three, all the provisions and conditions must be observed. There is danger of being over-particular as well as not being particular enough in its observance.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."—Doc. and Cov. 86:3.

We have at times marvelled at the magnitude of the blessings thus promised. We can not too greatly appreciate them. We hail with joy the seeming awakening of God's people to the necessity of keeping the Word of Wisdom and the approaching time when they shall "live by every word which proceedeth from the mouth of God."

EDITORIAL ITEMS.

In reply to questions as to size of "Saints' Harmony:" it will be about 8 by 10½ inches and will contain near 560 pages, and be near an inch and one-fourth in thickness. It will soon be on sale at $2.50. Send in your orders at once.

Bro. R. H. Wight, of Los Pinos, Colorado, writes that his wife and himself are the only members of the church in that place. They appreciate the publications and feel the need of active church privileges.

Bro. W. F. Clark, who is running a corn meal and feed mill at Caney, Kansas, is reported to be preaching evenings in the school-house at that place. We wish him success.

A late letter informs us that the work is looking up somewhat in Boston, Massachusetts; two were baptized there lately.

The following is the speech of Apostle John W. Taylor, at the conference of the Utah Church, April 6th, 1889, taken from the *Deseret News* of April 9th. The report of G. Q. Cannon in 1884 gave the number of births to be about 1,200 boys, 1,100 girls. It is a peculiar and particular discourse:

"Apostle John W. Taylor was the next speaker. He said that he had traveled among the Saints a great deal as a peacemaker, and he had found that nine-tenths of the difficulties that arise among the Saints are over financial affairs, showing the truth of what Apostle Thatcher had said. He spoke of the necessity of works as well as faith in cases of sickness. There are some of us who are so fanatical that we would let our wives or our children or our brother or our sister die before we would have it said that we had a doctor in our houses. Now this is the height of ridiculous nonsense. I might use stronger terms, but I am learning to use milder terms. It is very often that we let our children die for want of a little medical attention. There are about 6,000 children born among the Latter Day Saints every year. It costs a family man $20 a head for every child that is born, Thus it costs us $120,000 a year for babies. I mention this thing that you may look at it as you please. The speaker closed by exhorting the people to walk in the straight and narrow path which eventually leads to God—reminding them that this is not the narrow guage railway that leads to the lake to bathe on Sunday."

MARRIAGE NOT A FAILURE.

The Hon. Carroll D. Wright has issued a volume of about one thousand pages on the statistics and laws relating to marriage and divorces in the United States. Whatever the report lacks of accuracy is due to the negligence of the authorities of the several states in causing marriages to be put on record. It follows, therefore, that whatever conclusions may be drawn as to the relative number of marriages and divorces the errors will be against marriages, as the list of divorces is more complete being in most cases taken from the records of courts. So far as Mr. Wright has succeeded in getting the records of marriages, the chances are as one to five hundred. If there have been marriages of which no register has been made, the proportion of marriages would be still greater. But, accepting these figures as correct, the showing is not a bad one. With every reasonable opportunity for divorces, only one couple in five hundred avail themselves of the ability to obtain release. In 1880 there were nine and one-half millions of married couples in the United States. The increase from 1870 was about thirty per cent, thus keeping pace with the growth of the population. In the face of these statistics, which, if not absolutely correct, are not far wrong, the problem if marriage is a success ceases to be a problem. No other human institution can be indicated which is so uniformly successful. It will be urged, of course, that all unhappy marriages do not appear in the divorce courts. One important branch of the Christian church does not recognize legal divorce as annulling the marriage bond. The unhappy married couples in that church, it may be said, suffer in silence. At least, they do not give delvers into statistics any material to present to the public. The number of separations which do not figure as divorces can only be guessed at. There is no record by which they can be made public. But with so large a portion of our people at full liberty to get a divorce and with such comparatively meager results, the conclusion is reasonable that the proportion who want a divorce and are not at liberty to get one is not large. Of course, it will not be assumed that the 499 couples who do not apply for a divorce are perfectly happy. Some, probably, think themselves very unhappy. But the condition in life in which unhappiness is not found has yet to be discovered.

In this editorial respecting the absorbing topic lately discussed in many of the news journals of the country, which we clip from a late San Francisco, California, *Morning Call*, the point is clearly made that in the United States at large marriage is not "a failure."

It is probably quite true that many unhappy marriages do not find their way into the divorce court; but if the percentage of those that did was much larger than Mr. Wright makes it, it would not then change the conclusion arrived at.

All who marry should remember that God having been the Creator of man, has given the law by which the dual relation should be governed, and must then necessarily hold all who enter into that relation responsible for how it is maintained and the law authorizing it observed. We believe that man will be held to account before the tribunal of God for the observance of the marriage bond, no matter what the decision of human courts on each separate case may be. That He who gave the law will permit transgression of it to pass without the penalty is not to be thought of for a moment.

The Christian church referred to as discountenancing legal divorces, must be the Catholic; and it is not to the credit of any of the protestant daughters that the mother church was not followed in this particular. We, at least, should be able to read the law clear on this point; and we see only one way to do that; it is to hold that while teaching that marriages should not be hastily, nor lightly contracted, once made, the terms of the contract should be sacredly observed; and he be held guilty of the one cause for which separation should be had, who by any sort of bad conduct puts it out of his companion's power to keep the bond according to its obligations.

Original Poetry.

I send these lines, given by the Spirit at Hackney, London, to Sister Waterman, about six years ago. The Lord's promises seemed to be delayed and she was somewhat sad about it. Others may be in similar circumstances now.

God does not bid thee wait
To disappoint at last.
A golden promise fair and great,
In precept's mould is cast.

Soon shall the morning gild
The dark horizon. Then
Thy heart's desire shall be fulfilled.
Wait patiently for Him.

AUTUMN LEAVES,
Published monthly for the
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M. Walker, Editor and Publisher.

See the following table of contents for July *Autumn Leaves*:—The Jest of Infidelity—The Promise and the Promiser—Our Church—What Will Benefit—The Girl King—Churn Slowly—Story of the Book of Mormon—The Bivouac of the Dead—Moses Q's Reason—Pattie; or Leaves from a Life—The Honest Rum-Seller—Mexican Antiquities—The Ring Motto—Strong Drink the Champion Fiend—Brief Testimony—The Chimes of Amsterdam—Autobiography of Elder Glaud Rodger—On a Mission to the Land of my Fathers—Prayer for Israel—Incidents in the Life of One of Earth's Pilgrims—The Water-Mill—The Home *vs.* the Saloon—Editor's Corner—Occupy Till I Come—Round Table.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

No life
Can be pure in its purpose or strong in its strife,
And all life not be purer and stronger thereby."

THOUGHTS.

"We really need an elder here to help us in overcoming the works of the devil; for how can I stand out alone year after year? Twenty-three years is long enough in all reason! Elders from the Salt land come here, two at a time every year, and they get some to join their rotten church. These same people would have joined our church; but how could they without a preacher? I was acquainted with some of them. And they were nice people. Oh, how I wish it was possible to send and elder immediately!"—Letter from Palestine.

Carefully we folded the letter and laid it away, but we could not lay aside the busy thoughts surging through our brain. Souls hungering, perishing for the bread of life, and we knew that it *was* possible to send an elder—aye more, that there were those who were willing and waiting to go; yet none went, because none were sent. Was there or was there not responsibility connected with this state of things; and if so, where does it rest?

"How shall they hear without a preacher, and how shall he preach except he be sent?" . . . The Lord has done his part, fully, thoroughly and effectually. By the hand of an angel he restored the gospel and commissioned men to preach it in all the world for a witness—and to the intent that "The end might come." The end of sorrow, wickedness, pain and death; the end of man's inhumanity to man; of the power of spiritual wickedness in high places and the oppression of the poor and needy whose cries like the wailing, surging, moaning of the storm-tossed ocean, have entered into the ears of the Lord of Sabaoth and will be answered upon the heads of all—yes all—who might have helped to usher in his coming, but who have folded their hands in the laps of self-ease and self-indulgence, unmindful of the great work to be accomplished; unmindful of him who has called them to a part therein and who has left as way-marks all along the path upon which his followers must walk: faithfulness, diligence, humility, self-control, fasting and prayer; aye, agony and drops of blood.

There comes to our mind as we write a vision or dream which we heard related by Bro. Joseph—indeed, now that we remember, it was published in the *Herald* some ten or eleven years ago, and feeling certain that no better use could be made of the space allowed the Home Column, than to reproduce it, and we will do so in the next issue of the *Herald*. Many hundreds now in the church have never had the privilege of reading it and we feel sure that those who never have will be benefited by its perusal, while those who have read it once will be glad to see it again.

In and by this vision we are instructed that by some there is a terrible self-deception being practiced; and the question which most nearly interests us is, "Is it I?" Will I be among that number who with confident assurance will walk up to the door, never having a doubt that I shall not enter, only to have those gleaming, flashing swords smite together as they shut me out forever, or will they open for me to pass?

What the gospel of Christ demands of one, it demands of all, and when the day of reckoning shall come and the final account be rendered in, then, if not before, we shall know that God is our Father and all mankind are brethren. Justice is the habitation of his throne and unto each one will be rendered a due recompense of reward. How long will this state of things continue? How long will elders wait to be sent and the means be waiting to carry them forth?

"The earth is the Lord's and the fulness thereof." Surely those who occupy will in time discover that the Lord will one day take an account of every man's stewardship.

PRAYER UNION.

MEMORY TEXTS FOR AUGUST.

1st Thursday, Romans 13: 1–8.

2d Thursday, 1 Tim. 4: 16; Rom. 11: 14.

3d Thursday, Psa. 22: 27, 28; Matt. 5: 5; James 2: 5.

4th Thursday, Isa. 1: 8, 9; Jer. 4: 17; Rom. 9: 29.

5th Thursday, Joel 2: 32; Rom. 10: 11–15.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sr. Ida Dunn, Tama, Iowa	$ 25
Sr. E. J. Terry, Crescent, Iowa	50
Sr. M. P. Matthews, Dumas, Mo	1 00
Sr. Mary E. Fairfield, East Douglas, Mass.	50
Sr. Mattie Hughes, Melbourne, Iowa	1 00
Sr. Catherine Herrick, Calnesville, Mo	1 00
Sr. Mary Emslie, Des Moines, Iowa	50
Sr. Mattie Bozarth, Cameron, Mo	50
Sr. Annie Bozarth, Cameron, Mo	18

In *Herald* of July 6th Bro. Charles Hayer is credited with $1.00 which should have been Sr. Ida Hayer, Eagle Grove, Iowa.

LAMONI, Iowa, July 11th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, 1889.

Dear Sisters:—Why should I feel sad to-day? It is the Fourth of July and all nature seems to rejoice. I hear the band playing and have just seen the procession pass by and it was good. The pure white dresses worn by the young ladies who represented the different states made them look, from where I was standing, as though they belonged to heaven more than earth, and I could not but wish that heaven may be their portion. It is lovely July weather and the earth is robed in beautiful green, yet I feel sad, and can not mingle with the busy, joyous throng that are crowding the streets of our peaceful little town on this occasion, and am at home, alone.

There will be another procession this afternoon, a funeral in the church across the way. I look through the window, at the house of brother and sister Stebbins—a house of mourning. but a few hours longer and they will follow their little darling to her last resting place—the cold and silent tomb. Only those who witnessed her last hours upon earth can realize what a happy release it was to that lovely little spirit, to be taken back to God who gave it. They are left to mourn their loss while here below, but not without hope of a glorious meeting in the life to come. They have one bright spirit left to cheer home, little Helen. She came to them nine years ago to-day; thus it happens that this memorable day will bring to them each year, both joy and sorrow, the birthday of one and the funeral day of the other. May God in his mercy comfort them is my prayer!

I look in the opposite direction at another house. Sister Emma Thomas is at home to-day watching over her little four-year-old Frank, who had his limb broken last Monday. She had enough care before, but she is so patient; alas, what is this life at best! 'Tis but a troubled dream. O how my thoughts wander, and my feelings none can tell! Where is my first little darling's grave? Ah, I never saw it! Perhaps the wolves dug him up. And where is Willie's? I could not find it if I was there. Many times has the sod been turned over, and wheat grows on it now. And where is Tillie's? the good little Saint of eleven years old? She lies in a pretty graveyard two thousand miles away; but where is the grave of him whom I loved in my youth? I do not know, I have not seen it. More than a thousand miles separate that grave from me and I can only weep and wait. If I am faithful I know that I shall meet them again.

And where are the living? Glaud and Janie are away in the west, they live by the seashore, and I may never see them again in this life. Two are here but not mine like they used to be; they have homes of their own. All are gone and such is life!

Everything is so quiet, and I thought I would rest too, but the mind will wander. I am back again sixteen years ago. Joseph and Dollie were little then and their father said to me, "Mattie, how can I go to Australia and leave you all alone; it is too far."

I said, "Go, and the Lord will take care of us," for I could not leave my children nor could we take them along if I should go. I see his parting look, I hear his farewell words,—

"I will come back to you again, for I know the Lord will take care of me," and we are at the window watching the cars and the waving of his handkerchief till all had vanished from sight. Then it seemed as though the sun had ceased to shine and it was gloomy as a funeral day. The children and I were alone; but they were good and obedient,—never gave me a saucy word, no never; but helped me all they could to keep their father in the ministry. O, how my heart aches! I can not keep the blinding tears back when I think of the past, and to-day brings forcibly to my mind one Fourth of July when we could not go to the celebration. Joseph had no clothes fit to wear. He knew his father was a good man and on the Lord's work, so he staid at home without a murmur. I told him that the Lord would bless him in future, and so he has done, for he has been his teacher and showed him many things that no human hand has ever done.

When their father came home after an absence of nearly six years, Glaud and Joseph went with a team to meet him and as they drove through the gate I said to Dollie, "Has he come?"

She said, "I don't know, there's a man in the wagon, but I don't know him."

They were strangers and it was a long time before they could get acquainted with him. It was hard to see that, and almost more than I could endure. But it was all for the gospel's sake. If we only remain faithful what a joyful meeting we will have in the bye and bye, where sighing

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and parting will be no more. I felt like writing. Speaking and writing often brings relief, but now I must stop. Your sister,

M. RODGER.

THE above letter was handed us since our editorial was written and we can but wonder, does it enter into the mind of any that the elders' families are the only ones of whom God demands sacrifice? It will be well as we read the vision next week that we put the question to our every heart, "How will I feel should those gleaming swords bar my entrance? Am I indeed deceiving myself?"—Ed.

BUFFALO, Iowa, July 2d.

Dear Mothers and Sisters of the Covenant:—As one of the "should be correspondents" to our dear Home Column, I take up the pen and will try and have a few minutes social converse with you. But alas, my pen seems rusty and dull-pointed; but no wonder! I've had it laid away in a napkin so long. But I have repented and in the future, with God's help, will try and do better; and in the name of a Latter Day Saint and sister in Christ I greet you.

Latter Day Saint! Gracious name! Would that all who bear it were worthy! The name of the church was given by inspiration of heaven, and our Father loves it, and so does Jesus our Elder Brother; and if loved by heaven, we can well sustain the sinner's scornful sneer.

All through the Scriptures, and especially in the New Testament, the people of God, the church of Christ, were, with one or two exceptions, called Saints. The name implies a great deal, and I only wish—well—wish—we were better. If we have come short in the past let us look well to the future, and, day by day, Lord help us to renew our covenant. For one I can say that my hope in Christ and in the great latter day work is firm and abiding, and to the dear mothers who, like myself, have grown old and gray in this work I would say, Let us be patient. Let us try and be faithful a little longer. We are now within a hand's breadth of the prize; O, may we not falter or grow weary in well doing, now we are so near the end of the race! Many times our feet have well nigh slipped, but have been upheld by the grace of God, and by the communion and fellowship of the Saints. Father, our Father in heaven! help us, O help us to make straight paths for our feet, lest that which is lame be turned out of the way! Surely,

"It requires a constant labor
All His precepts to obey."

And we can

'Never cease the conflict,
Till the summons home be heard,
We have all for life enlisted,
In the army of the Lord."

What a blessed privilege is our's of communicating together through the Home Column. We thus become better acquainted with each other and each other's hopes, fears, and determinations, and when the Union Prayer Circle meets we know better how to pray and what to ask for. O, my sisters, do we appreciate, do we estimate this privilege? I sometimes fear we do not. How we love our dear *Herald!* The Home and Correspondent's Column is worth every thing. The "Sealed Book," and, speaking for myself, I think the "Harmony of Inspiration," by Bro. R. M. Elvin surpassed anything I ever read in the *Herald.* So much truth and beauty combined. I enjoyed it very much.

We, my husband and myself, with our young family lived in this region of country when our brethren Joseph and Hyrum Smith were martyred. We saw the dark shadows rest down upon the church; saw the Saints scattered like sheep without a shepherd, and then we sorrowed and grieved almost as those without hope. Oh, those were "dark and cloudy days!" Aspirants arose and led away disciples after them, ourselves among the number. We followed at the call of S. Rigdon and G. M. Hinkle at a sacrifice of home, friends and all, or nearly all, of our earthly possessions. But why, oh, why dwell upon those troublesome times! I would forget

"Those tedious days and nights of grief,
Those months of woe and no relief;
How glad when they were gone!"

And now, dear mothers and sisters, let us unite our hearts and voices in one prolonged thank-offering, that we have been spared to see the reorganization of the church in all its beauty; for it has arisen clear as the sun, fair as the moon, and will become terrible as an army with banners! Then will come to pass the saying among the wicked, "Let us not go up to Zion to battle, for the inhabitants thereof are terrible!" Yes, terrible; not in their own wisdom or righteousness, but

"Strong in the Lord of Hosts,
And in His mighty power,"

Ever praying for Zion's weal, I am your sister in hope,

M. RUBY BALDWIN.

Dear Sisters:—Though never having met with an organization of your society—nor even one of your membership,—(our were the proper word, perhaps),—yet I am deeply interested in all your works and words. Some of the sisters have ceased to write. We—I—miss them very much. Have they deserted the work for more effectual work? Why don't we hear from more societies of the Prayer Union? There are five sisters (self included) in this vicinity, but scattered from two to seven miles apart. Some have no team, two or three are too poor to take the *Herald*, two sisters have been in the church only a few months—so the prospects are discouraging for a Prayer Union here,—yet still I am going to try to effect an organization. There is a dear, noble sister and her family intending to come here from the Pacific coast with a view to locate permanently; another from Texas. So there is hope of a better time coming; and we who are here desire the especial prayers of the Union, for we are isolated from the most of you; and, as a family, our's really needs the faith that only deep, earnest, united prayer elicits. Our faith has been most sorely tried, we have been brought near to God; aud proved Him, that He verifies His word to His children in very deed.

We fear we may sometimes relax our hold of the rod of iron; when the mists deepen around us, become weak from sheer exhaustion, and lose a little of our earnestness and zeal. Therefore, pray for us.

Did any of you ever live in every sense of the word? and what was the result? Or, did you try and stumble and fail? Give us the benefit of your experience.

The powers of darkness are waging war against us—drawn up in battle array in the rear, aye, it would seem sometimes as if we were encompassed about, and we grow sick at heart, and almost fearful;—but the enemy is watching us, and we must not give up. We are trying to let pebbles of truth fall about us continually, that the waves of light may circle wider and wider till the waters of evertasting life shall finally prevail over all things.

Being but a lesser light I may neither edify nor instruct, therefore I will close.

Fraternally,

VIVE VALE.

FULTON, Iowa, June 23d.

Sister Frances:—The *Herald* is a welcome visitor, for it is always loaded with glorious news of the latter day work, and the letters of the Home Column are food for my soul. They strengthen and cheer me on in this warfare against Satan and sin.

Elder J. S. Roth is with us again. His coming is always hailed with delight, and his stay appreciated highly by all the Saints as well as many outside the church. The threats of tar and feathers were unheeded by him and he stepped boldly into the field as of old, preaching to large and attentive audiences several times and also officiating in a marriage ceremony near the vicinity of these enemies. The parties were two highly esteemed young Saints of this branch whom I, with many others, heartily wish a life of faithfulness to God attended by many blessings. Elder Roth is an expert at tying knots and those wishing to be united in the "holy bonds of wedlock" would do well to engage him.

Satan has been raging since my last writing and we have been severally tried, but by putting our trust in God and receiving aid from Him we were permitted to go on with the good work. Our priest, J. Heide, though threatened with vengeance, held meetings at the school house every Sunday night and our weekly prayer-meetings went on as usual and are still continuing. The trial was only strengthening and to-day we were made to rejoice, first at our Saints meeting, for God was with us in the gifts promised to His children in his word; second, by Bro. Roth after preaching in the afternoon, leading four precious souls into the waters of baptism in the presence of a large congregation. But notwithstanding that God's work is going on, the devil is also present, for while we were on the way to the water, a man followed us about half a mile raving like a maniac and threatening to cane Elder Roth as sure as he would baptize his wife, declaring he would never baptize another, and used language which I would not like to repeat. He found Bro. Roth did not scare at triffes, but went about the Lord's business as if nothing had happened. That man's wife was not baptized for the reason that she had not asked, so the old gent had his fury all for nothing.

The confirmation meeting in the evening of those who were baptized was a joyous affair and long to be remembered by both Saints and outsiders who were present. Over fifty were congregated at the home of my mother, which made it somewhat crowded, but the best of order prevailed throughout the meeting. More are ready and would obey, but are prevented.

How glad I am that I ever obeyed this blessed gospel, for I know that it is of God, and how I praise Him for giving me strength to stand firm during the trials and persecutions I have lately had to undergo, and I humbly ask an interest in your supplications, that whatever may be in store for me in the future, I may continue faithful to the end and share the glorious reward which

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awaits all those who obey God's holy will and commandments.

With much love to all the Saints, I am your sister in Christ, OLLIE SUTTON.

FULTON, Iowa, June 25th.

Dear Sisters:—Although you have so recently heard from our branch through Bro. J. Heide I feel that I must write to tell you how our hearts were made glad by four precious souls being born of water and the Spirit on Sunday last; two brothers and two sisters whom we receive with thankfulness. Satan is still raging because he sees good is being done despite those slanderous reports which have been so extensively circulated.

Sisters of the Prayer Union, I have been watching the Home Column for more of you to report; especially those who keep the hour alone; but perhaps you are a little timid about relating your experiences and sending them up to be published, at least that is my condition, but as I have often learned a lesson by reading another's experience, I will relate mine which may benefit some one who perchance may have thought as I did.

When I first became a member of the Union I thought it unnecessary for one alone to devote the entire hour of prayer and praise to Him who is ever mindful of us.

One day as the hour arrived I laid down my sewing, retired to my room, knelt down and offered up my feeble supplication to God upon the subject which was set apart for that day and for the afflicted ones who requested our prayers. I spent about twenty or thirty minutes perhaps, then resumed my work again. I was not more than seated when the following words, "Could ye not watch with me one hour?" came to me with such force that I was made to realize at once I was not proving faithful. The same words that Jesus spoke unto his disciples in the garden of Gethsemane, and I immediately thought, Somewhere many of my sisters are keeping this hour sacred while I have not fallen asleep as did the disciples of old, but deserted my post. I pray that we may all continue faithful to the end, and that we may receive strength and wisdom from God to guide us here on earth.

In connection with this letter I wish to say that I derive much benefit from *Autumn Leaves* and Home Column, and feel that I can not do without either.

I suggest that Sr. "Frances" favor us with her portrait in some number of *Autumn Leaves* ere the year closes. Yours,

E. M. D.

THE young Ladies of the Independence branch of the Church of Jesus Christ of Latter Day Saints have organized as the Hawthorn Society, in order to secure a fund for the purchase of a

PIPE ORGAN FOR THE NEW CHURCH

Edifice when completed. They will hold a

BAZAR

Some time this fall, and solicit aid from the Saints at large, in money, material, or useful, ornamental and fancy articles of every variety, to be sent before October 5th, 1889.

Will the President of each Branch consider this as addressed personally to himself, and read the notice before the branch as often as necessary to keep the matter before the people.

Address: MRS. JENNIE H. NEWTON,
Box 578, Independence, Mo.

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

Correspondence.

ROMAN, Va., July 2d.

Dear Herald:—I came home from Dayton, Virginia, Saturday last, and found Bro. Moler here yet, although fixing to return to West Virginia. It is the first time that we have met since the debate with Harvey in Mason county, West Virginia, at which time this brother was just beginning his Saint life, and has since been made an able minister of the word. Notwithstanding it has been at a great sacrifice to him in many respects he has lifted up and firmly planted the standard of truth here in such a manner as to attract some of the very best people in this country—a people able and willing to support it. They have erected a neat and well planned house of worship with capacity to seat from three to four hundred people. I am told that when Bro. M. came there was but one Saint here, and that a sister.

Arrangements are made for a discussion with Rev. W. C. Thurman who is a Universalist—that is, he has founded a system that after him is known as such. He proposes to affirm that what he teaches is the true doctrine of Christ, &c., and is ready to negative the proposition that the Reorganized Church is the true church.

He stands well here as a man of good character and ability and a man of good manners, who will not stoop to the dirty work of a Clark Braden. I would earnestly request that the church send Bro. E. L. Kelley here to meet this man sometime in October, and give him at least three weeks' time, so that all can have satisfaction. This is a most excellent point for such a work. This community, including many counties in this great valley, is made up of tolerably intelligent and wealthy people, mostly Dunkards, some Lutherans and Methodists who will fall in with us in large numbers when convinced of the doctrine. It would hardly be worth while to undertake it sooner than October as the people are all too busy saving their crops. The whole face of the earth seems to be mostly covered with the golden grain—wheat. There is, I suppose, more wheat harvested in this valley than in all West Virginia; and there may be also, if this work is kept up steadily by the church, a harvest of souls gathered into the Lord's "barn." Three were baptized yesterday by Bro. Moler.

I am left alone and somewhat disappointed as I was sent here to labor with Bro. M. However, I am of the opinion that he is right in going back into West Virginia, for there is no chance here now to labor, as people are so busy they will not turn out to hear preaching, and it will be so for at least a month or more. I am strongly convinced that it would be far better for me to return to West Virginia where I had a good work started and where I can serve the cause to better advantage. It is not convenient for us to dedicate the new church edifice here at this time, for the reason that it is not finished, and the people can not attend as they will after awhile. Many wanted it postponed who live in other counties so they can attend. At some proper time we will advertise it in, say, October. This service will attract an immense concourse of people, and offer an opportunity to present the word seldom enjoyed by an elder in this country. I could lengthen out this writing further and tell you all about the good Saints we have here, the noble sisters and brethren, old and young, and how they love the work that has lifted from their eyes the vail of the God of this world which blinds the minds of millions "lest the light of the glorious gospel should shine unto them." I am very impressively instructed that a standard shall be raised here that will not be pulled down by the enemy; "a standard of truth," but I know the value of your space and therefore close offering this only, to use all or as much as in your judgment is most proper. Your prayers, brethren and sisters, for those Saints and, Yours,

D. L. SHINN.

WILBER, Neb., July 8th.

Bro. W. W. Blair:—Closed meetings here last evening, spoke eleven times in the Saints' new church, a neat frame house of worship which looks well with its clean paint. The Saints expect to complete the inside work before cold weather. Attendance was good throughout. The heat for the past two weeks has been severe, and preaching every night is a task on the best of health. Farmers are busy with their harvest. The small grain this year is excellent, and the promise for corn is still good if rain comes soon. Gospel outlook as good as we could expect at this time of the year. In bonds,

ROBERT M. ELVIN.

MANY LITTLES.

There are few enterprises, if any, which reach a culmination save by a preparatory procedure, which involves a necessity for co-operation. The gospel method reflects its own equality, which the lovers thereof will never knowingly hide or essay to prevent. The building of houses of worship by the Latter Day Saints is a laudable, nay more, an imperative work; but we can only be Christ-like as we study and labor to evince a goodly or Christ-like zeal. And he has cautioned or advised all who build to count the cost, the imperativeness of which is often more sensibly felt after being plunged into difficulties through a disregard of the caution. And while it is possible to excite sympathy in such difficulties, yet a failure to observe the caution whether through ignorance or a zeal not according to knowledge is condemnable in proportion to the understanding we might claim to have of Christ's teachings.

I was forcibly reminded of these facts in studying the contents of a petition from the Fremont branch, Nebraska, to a district conference held at Platte Valley, Nebraska, June 28th, 1889, from which I learn wherein the petitioners inform the body to whom they appealed, that an indebtedness of $150 on their house of worship, which after many and fruitless efforts on their part to liquidate, has become a burden, looming up as a preventive to spiritual progress and gospel unity, hence their appeal. Here, then, is a difficulty and an enquiry as to the cause of it would be ineffectual to remove or lessen it. For if by pushing this inquiry it were made to appear the building committee were at fault, it might claim to have done its best; in which event the time and labor consumed would prove useless, and perhaps make the difficulties more complicated,

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Then let the three hundred members of the Northern Nebraska district demonstrate the practicability and the goodness of an ultimate being reached by many littles, and the truthfulness of the saying, namely, "A good many can help one when one can't help a good many." Three hundred halves would make one hundred and fifty dollars. It is probable that some among the three hundred could not possibly contribute the half dollar, and just as probable that there are those who could contribute more than the half dollar. Will not the brethren and sisters of the above district come to the help of the distressed, evincing a desire to bear each other's burdens and practically demonstrate the effect of unity through the mite system? It is possible justification may be felt in a non effort to assume the task under the pressure of the times, but experience teaches us that we'll do but little for the promotion of the cause we claim to love if waiting until all barriers are removed, and warrants the conclusion that a design with a corresponding effort to do gospel labor or perform gospel imposed duties will always be performed under or in the face of difficulties, requiring much gospel boldness and purity of desire.

In conclusion I would respectfully suggest that the following be carefully studied and taken as a guide in the work of church building:

"For which of you intending to build a tower, sitteth down first, and counteth the cost, whether he have sufficient means to finish it? lest haply, after he had laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish."—Luke 11: 28-30.

Nothing could be more sensible, while the practicability thereof is in no way difficult. But between it and lofty notions begetting a desire in Bro. A. to excell in beauty and dazzling appearance. Bro. B., there is a conflict. But to discreet and conservative Latter Day Saints, the propriety of an unassuming structure free of debt is more desirable than a massive, assuming, costly one, which brings a big incumbrance. And when these lofty notions triumph over, and lead from the course that discretion, etc. suggests, anguish and trouble are as sure to follow as day succeeds night. For the expectation of God's wondrous interposition to stay effects following a disregard of well-known caution and admonition, is not well founded.

Those to help outside of branches in the district may forward their offering to W. M. Rumel, No. 2222. Clark Street, Omaha, Nebraska.

In gospel bonds,

JAMES CAFFALL.

VIROQUA, Wis., July 3d.

Bro. Blair:—I wish to inform your readers of the prosperity of the work in the Western Wisconsin district. In company with Bro. W. S. Pender I have been laboring at Valley Junction for the last two or three weeks in defence of the truth; preaching every night with good liberty, good attention and the Holy Spirit rested on them; so I had the pleasure of leading six souls into the kingdom of God, and there are a number more that are near the kingdom and will get wet soon. The Saints there are kind and good, and strong in this latter day work. The branch numbers thirty, und is known as the Evergreen branch. We expect to return there in the near future if the Lord will. Bro. Pender is well liked and God is blessing his labors.

This district is doing grandly. The calls for preaching more than we can fill; truly the Lord is with us! I can say the Lord has blessed me with power in preaching this glorious gospel. I have been traveling about two months and the Lord has blessed my efforts. I must go home to see to the harvesting of my grain and then go again to battle for the truth. I hope to continue most of my time in the field. I have a small family to support. Will have to go home part of the time. I depend on God for assistance Love to all.

Your brother,

A. L. WHITAKER.

MAGNOLIA, Iowa, July 7th.

Bro. W. W. Blair:—June 7th I went to quarterly conference at Little Sioux. The brethren had the "tabernacle" pitched, and by request, on the evening of the 11th I commenced a series of meetings, preaching in all twenty-three sermons in sixteen days. On Sunday, the 23d ult., I baptized eleven persons in Little Sioux river, and there ought to be ten more "buried with Christ by baptism" at that place; and I believe there will be, and possibly more. A very good interest was manifested throughout, and attendance excellent. The tabernacle is a success.

God blessed me with much power, and plainness of speech. A newspaper correspondent wrote to a county paper of the meetings and said: "The meetings did an immense amount of good"—and he's not of our faith either! We give God the honor.

A committee requested the writer to deliver the oration on the Fourth, which I did, to a vast audience.

There was a great deal of "kicking" done by an "evangelist" residing at Little Sioux, and by some few of the Methodists, and the M. E. preacher of this place is slurring our faith through one of the papers. We have replied to him; and this week we expect the publication of a challenge in two papers, to the M. E. preachers of Little Sioux and Magnolia especially, and those in Harrison county in general. We believe force of circumstances demanded this. We, as a people, have nothing to back down on in our doctrine, and are fearless in its defense. We have been called "frauds," "impostors," "liars," "deceivers," etc., considerable hereabouts. Now let it be proven if possible; there is a way to get at it.

I see Braden is still on the war-path. Mormonism don't seem to set well on his fermented, theological stomach. Well, it is as distasteful up here with some; but with God's blessing we do not purpose restraining the Holy Spirit in its hallowed promptings to teach plainly and boldly, for any man in or out of the church. I've got no covering to put on God's word to please any one. If the plain gospel story told under God's blessing don't please folks I've no apologies to offer. Ever since I have been a minister in this church I have endeavored to preach "the truth, the whole truth, and nothing but the truth." I started out young—in company with no one but Him who sent me,—and from that day to this I have trusted Him and learned of Him; believed His promises, and received many of His favors. I know of His power, or I know nothing. I thank God sincerely for His saving truth; for its ever blessed light, and its wondrous power! I'm glad it reaches the hearts of the people; and having been sent of God—as all His ministers are—we can rejoice, knowing we serve no man, but each one is a "free man in Christ," observing the same laws, preaching the same gospel.

I rejoice in the prosperity of the cause. I am receiving added light upon God's word—and unusual power of the Holy Spirit in preaching it. My health since General Conferance has improved very much, ane I am thankful. God bless the church publications; bless the holy "Prayer Union," the "Golden Research Societies," the Sunday School Associations, and every thing else God puts in the hearts of his people to do—furthering the work of righteousness among his people, confirming them in the faith, increasing their knowledge of Him and His ways. There is no law, rule or regulation of the church forbidding their existence; nor the existence of any effort for good. No word of God exists, written or unwritten of which the church has any knowledge debarring God's peope from such holy and righteous association and commingling of his people. I have been surprised to see questions of queer sort in *Herald* about such things. God says man has the power in himself to bring about—or to pass—much righteousness. If it is a righteous thing for an individual to pray—is it an unrighteousness thing for two or more to meet for prayer? If it is a righteous act to read God's word and study it as an individual, does it become unrighteous and unsafe and a human affair for two or more to meet to do the same thing?

If it be a righteous act for a Sunday School to exist, does it become unrighteous and unsafe for two or more to assoctate and from rules, etc, for the furtherance of the good work?

Is it a good deed for a sister to make a garment for a brother or sister, and does it become an evil deed for two or more to get together and make a garment for a good cause? Wherein lies the consistency of objections of this sort? We have all needful evidence that God has and is blessing all the auxiliaries of righteousness in and to his church. I am not personal, but I mean what I write, and can see no other way!

"Come up higher," says the Spirit. How? By remaining indifferent, or branching into the several paths of righteous and godly effort when we can see and know that those paths lead no soul from God or his truth, but are strengthening, sustaining, awakening and refreshing His people! God speed every means of right-doing. "He that waiteth to be commanded in all things shall be counted as a slothful servant."

J. F. MCDOWELL.

WOODBINE, Iowa, July 5th.

Bro. Blair:—I am doing all I can to secure subscriptions for the church publications, and trust that I may be able to send more soon. I feel a great interest in the spread of truth here and elsewhere, and I humbly ask an interest in the prayers of the Saints that I may be strengthened through faith in Christ to humbly, patiently and faithfully perform the duties that are devolving upon me acceptably in the sight of God, for I feel at times that my burden is more than a new beginner can endure; but at the same time I know the crown is promised only at the end of the race. How much easier would be the race if

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we all as Saints would live up to our privileges and duties. O, let us all awake to the work required at our hands, and ere the winter of 1889 and '90 close in we will be surprised at the results for good. It does not matter how weak we may feel, each and all have a work to do, and if that work is done faithfully and truly the reward is promised and will never fail to follow the labor bostowed.

S. B. KIBLER.

DURANGO, Texas, July 1st.

Dear Herald:—I was baptized September 19th, 1886, by Elder S. W. Simmons. I am fifteen years old. I have never regretted the step thus taken. We are the only Saints in this little town, but have a branch about nine or ten miles from here. We are having plenty of rain and good prospects for a good crop. I have been blessed since I joined the church, although I have not lived up to my duty as I should. My father and mother are members of the church. Papa takes the *Herald* and I take the *Autumn Leaves*. I love to read them and don't think I could do without them. Many of my friends and relatives turned against me when I joined the church, but they are getting over it somewhat now. Pray for me that I may live right and be saved in the kingdom of God. Your sister,

ANNIE BATES.

WEST BAY CITY, Mich., July 8th.

Bro. Blair:—On the 17th of June, the day following the close of our district conference, I went with Elder J. A. Carpenter to Bay Port to administer to a sick sister. On the 20th I came here to assist Elder J. J. Cornish, and labored here until the 29th. I then went to Coleman. While there I baptized two, and confirmed them and three others who were baptized by Priest E. J. Martindale. On July 2d I went to Juniata to spend the fourth with my family and brethren. The members of our branch assembled on the morning of the fourth at half-past ten at the meeting-house for prayer and testimony, and at half-past two I was called upon to address those assembled. We met again in the evening for prayer and testimony, and we were greatly blesed with the Spirit in all our meetings. In our evening meeting of that day the Saints bore testimony that they had enjoyed that day more than any Fourth of July in their life, and I can truly say the same. On Saturday I returned to this place. I expect to open up a new place this week in Lapeer county.

Your brother in Christ,

LEVI PHELPS.

SINNET'S MILLS, W. Va., July.

Dear Herald:—I love God's holy cause. I love the *Herald*. When I read the sisters' and brethren's letters my heart burns with that love that should be in the heart of ever Saint. I have been made to rejoice in the last few weeks by having the privilege of reading thn Book of Mormon which had greatly been my desire, having not obtained one as yet. Bro. Bell loaned me his, and I have read it prayerfully and carefully. I would say to every Saint that has not read the book to read it; for it will lead us into the path of duty. Now, then, those of us that have not got it, let us make a sacrifice, for it will be the means of bringing our children and our neighbors' children into the fold. I can say that my husband and I rejoice in this latter day work, for we know it is the power of God unto salvation. I have no other desire but to live near the foot of the cross that I may have my work done, and well done when Jesus comes in glory.

Your sister in Christ,

MARY HUFFMAN.

Communications.

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

MAN IS PERSUADED OF GOD AND TEMPTED OF THE DEVIL.

"OUT of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure bringeth forth evil things."—Matt. 12:34, 35.

Whether the heart here referred to is the heart alone, or both heart and brain, it is quite clear that it includes the mind which controls the desires and actions of the entire man, which God has so arranged in every intelligent person that it may be made by them a treasury of good things, or a treasury of evil things. Therefore, if a man's heart is evil and his mouth is continually speaking that which is corrupt, and the members of his body are found violating the laws of God and man, he, and not God, is responsible therefor. For it will be seen by a careful examination of the words of inspiration, that God has so ordered that man can not be led into ways of righteousness by the Spirit of truth, nor into the paths of darkness and sin by the devil or any other being until he willingly yields to be led. To prove this we will first state that the spirits of all men were pure in the beginning, which is shown by the following: "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, man became again in their infant state, innocent before God."—D. and C., 90:6.

The above quotation not only shows that the spirits of all men were innocent in the beginning, but that through the atonement of Christ all are without sin in their infancy. And in bringing man into the world in this innocent state, and enduing him with power to resist evil, and make his heart a treasury of good things which should flow from the mouth like the water from a pure fountain, we read that Christ gave a degree of light to every man that is born into the world: "That [Christ] was the true light, which lighteth every man that cometh into the world."—John 1:9.

"For behold, the Spirit of Christ is given to every man, that they may know good from evil."—Book of Mormon, p. 536, par. 2.

It seems to me that in order to make the Scriptures harmonize it is necessary to reach the conclusion that the light which is given by Christ to every man that cometh into the world, is the power to think and act independent of all other beings. And this is in harmony with the though that Christ is the one by which all things were made and by which all things continue to exist, as seen in these words: "Who is in the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. 1: 16, 17.

"And he bore record saying, I saw his glory that he was in the beginning before the world was; therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men."—D. and C. 90: par. 1.

Yet for all this the Lord says: "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."—D. and C. 90:5.

Wherefore we see that whenever God sent a message to the people either by prophets, apostles, or by his own Son, that message was always addressed to man's reasoning powers as well as to the emotions of the heart, as may be seen by the following: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

"Who hath ears to hear, let him hear."—Matt. 13:9.

For by hearing with our ears and seeing with our eyes our minds are convinced that "the testimony of the Lord is sure," and that it is for the best good of ourselves and all, to keep God's commandments and listen to the gentle wooings of the Holy Spirit that our hearts might be filled with love for God and man and thus become a treasury of good things. This is plainly seen by the following words of our Savior: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them."—Matt. 13: 14, 15.

Although man has his agency, yet there are two powers in existence which from the foundation of the world have ever sought to influence him; the one to do good, and the other to do evil; one is God and the other the devil. God has ever sought to store the heart with good things, while the devil has tried to sow in it the seeds of evil.

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The apostle James understood this thought when he wrote, "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lusts, and is enticed."—James 1: 13, 14.

The devil always stands ready to whisper in our ears that there is no harm in this or that evil, and thus lead us on and on to destruction because we have chosen to obey him.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6: 16.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James 4: 7.

"Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. For behold, my brethren, it is given unto you to judge that ye may know good from evil; and the way to judge is plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him."—Book of Mormon, p. 536.

When Christ came into the world clothed with a body of the seed of Abraham, he was not perfect at first, but after he was tempted and tried and overcame he secured salvation for all who would follow him as may be seen by the following: "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

"Though he were a Son, [yes, though he were *the* Son] yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb 4: 15; 5: 8, 9.

This thought is also taught in Doctrine and Covenants 90: 2: "And I, John, saw that he received not of the fulness at the first, but received grace for grace; and he received not the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not the fulness at the first."

The Savior confirms this testimony in these words, in John 17: 19: "An for their sakes I sanctify myself, that they also might be sanctified through the truth."

When Jesus obeyed the command of God, the Spirit was received by him and the Father proclaimed from heaven, "This is my beloved Son, in whom I am well pleased.'—Matt. 3: 17.

And John tells us us that he gave power unto others to become the sons of God also as follows: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1: 11, 12.

But it should be remembered that while power is given to all to become the sons of God who believe and obey the truth, yet he stands preeminently above them all and is known in the world as *the* Son of God, while others are merely called sons.

He was to sanctify his body and redeem the world, therefore it is writen of him: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1: 9.

"For he whom God hath sent, speaketh the words of God; for God giveth him not the Spirit by measure, for he dwelleth in him, even the fulness."—John 3: 34, I. T.

But of other sons of God it is written: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 15, 16, 26.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 14–17.

But in order to receive and retain this Spirit we must be cleansed from our sins through obedience to the gospel of Christ; we must continue to keep our entire bodies and spirits pure and holy in the sight of God; our bodies must be temples for the indwelling of the Holy Ghost. Hear what Paul says: "Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."—1 Cor. 5: 16, 17; 6: 19, 20.

"And what agreement hath the tempel of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 16–18.

The last quotation shows very clearly that the people of God are to leave and separate themselves from the sins and follies of the world; and there is no better way of doing this than by making our hearts a treasury of good things, so that our mouths may continually speak that which is good.

As the body of every true follower of Christ is the temple of God, so do all the members of an organized form known as the church compose a glorious, spiritual building and called in the Scriptures, the temple of God, as may be seen from the following: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.—Eph. 2: 19, 22; 4: 15, 16, and 1 Peter 3: 5–9.

As Jesus Christ, without a desire to exalt himself, but in weakness and with a heart overflowing with love to God and sympathy for fallen man, chose to come and do the Father's will and redeem mankind, thus becoming the Son of God, so I understand that Satan, because his heart was evil and his ambition was to exalt himself, chose to rebel against God and thus became the Devil, the Son of perdition, and while there may be many others who will follow his lead and become devils or sons of perdition, because Satan reigns in their heart, yet the devil has as much preeminence in his sphere as the Son of God has in his.

That Satan did fall from heaven, see the following: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."—Isa. 14: 12, 13, 14.

"And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the

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hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—D. C. 28: 10. See also Revelations 12: 3, 4, 7, 8, 9.

Now I reach the conclusion that whenever Satan or the son of perdition gets the ascendancy in the hearts of the majority of the people of God, no matter in what day or generation of the world it may be, there is an apostasy or a falling away and that the son of perdition "exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God [the mystical body of Christ or the church] showing himself that he is God."—2 Thess. 2: 1-8. "Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and tares: behold, verily I say that the field was the world, and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness."—D. C. 84: 1.

"And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it. And I also saw gold, and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots. And the angel spake unto me saying, Behold, the gold, and the silver, and the silks, and the scarlets, and the fine twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church; and also for the praise of the world do they destroy the saints of God, and bring them down into captivity."—Book of Mormon, page 23, par. 34.

From the foregoing we learn that the devil uses gold, silver, fine clothing, women, and the honor of the world to tempt men,—and especially those who profess to be the people of God,—in order that he may reign in their hearts and separate them from the love of God, and lead individuals and the church down to hell. O, what a contrast there is between the allurements of Satan and the holy influences of the Spirit of God! Who would forsake God to follow Satan!

Listen how the Lord warned the first elders of this church to shun the evil and follow the good: "Seek not for riches, but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich."—D. C. 5: 3. "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."—(Sec. 3: 2.) "And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit."—10: 6.

When the minister has the holy priesthood conferred upon him, and is in possession of the Spirit of God and will follow its guiding influence as taught above, he can go wherever the sinner is found for the purpose of leading them to Christ without being overcome with their evil thoughts, words, or deeds; and thus they, under their "leader and commander," Christ Jesus, become the Saviors of men. But woe, woe to that man who has received this authority and enjoyed the sweet influence of the Spirit of God and been made "a partaker of the good things of the world to come" who suffers his lusts and the devil to make of him a tempter of the innocent and pure. Yes, it is written, "My Spirit shall not always strive with man, saith the Lord of Hosts."

Yes, it is the duty of every child of God to shun the evil; and should they find one who is unholy, tell them how they are violating the command of God, and Savior-like, say: "Go thy way and sin no more."

What a joy it is to know that if we are faithful and true to God and man the Good Spirit will lead us on and on until we shall be permitted to behold the face of our God in peace! See how the following harmonizes with this thought: "Wherefore, he that preacheth and he that receiveth understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth and continueth in God receiveth more light, and that light groweth brighter and brighter until the perfect day."—D. C. 50: 6.

C. E. BUTTERWORTH.

THE "SEALED BOOK."—No. XII.

BY ELDER R. M. ELVIN.

ANIMALS.

IN the Book of Mormon, as before quoted, will be found an enumeration of the animals which the Nephites found upon the land of America. Science is wholly unable to disprove any part of this statement by geological deductions, for before these deductions prove anything negatively, it must be shown, (1), that all the species of animals which ever lived upon the earth have been preserved as fossils in the earth's strata; (2), that all these strata have been thoroughly examined, and such examinations thoroughly and correctly reported. Such examinations geologists do not claim they have made; but while they are unable to disprove any part of this statement, they have by affirmative evidence proved a large part of it.

MacLean says: "The discovery of the Big Elephant Mound in Wisconsin establishes the fact that the mound builders were acquainted with the form of the mastodon." If the 'Report of the Davenport Academy of Sciences' is to be accepted, then this effigy is not an isolated case. It states that a member of the association has found a carved pipe in the form of an elephant. This however is not incredible on account of the discovery of the Wisconsin mound. It is evident that in order to have delineated the form of this animal it must have been seen."—Mound Builders, p. 136.

In relation to the Elephant Mound found in Wisconsin, Bryant says: "It does not seem probable that the people who piled up these mysterious earthworks could represent a mastodon or elephant if it were not a living creature with which they were familiar."—History of U. S., vol. 1, p. 22.

It will be remembered that I cited Prof. Winchell, in proof of the horse and camel, as also Prof. Marsh of Yale College, Ignatius Donnelly and Dr. Le Plongeon; all these witnesses harmonize and confirm the statements of the Book of Mormon.

"A correspondent of the Eugene City, Oregon, *Guard*, gives the following account of a visit made June, 1877, by himself and another person to the so-called fossil beds of Lake county, in that state: 'We found fossil bones of the elephant, camel, horse, and elk, or reindeer, the horse being much more abundant than either of the others, but all being so clearly marked as to leave no doubt of their identity. There were other bones, apparently of large animals, but your correspondent was unable to name the animal they once belonged to. Among the fossils found, the smaller quadrupeds had a representation; bones answering to the fox and wolf were found; and others answering to the sheep or goat in size and appearance."

The American Encyclopedia says: "Its fossil remains, chiefly molar teeth, have been so frequently found, especially in the southern and western states and in South America, and have been so carefully examined by competent palaeontologists, that no doubt can remain of the former existence of the horse in the western world. Prof. Leidy says there is no room to doubt the former existence of the horse on the American continent, at the same time with the mastodon, and that 'man probably was his companion.'"—See article Horse.

And upon the elephant the same authority says: "The fossil elephant of North America is said by Prof. H. D. Rogers to occur above the drift, in the superficial deposits of a distinctly later age; it must therefore have been contemporary with the *mastodon giganteus;* indeed their bones and teeth have been found side by side in the marshy alluvium of Big Bone Lick, and the two animals must have been exterminated together."

MacLean says: "No extinct quadruped has been more widely diffused over the globe than the mastodon. It has extended from the tropics both south and north into temperate latitudes, and its bones have been found in vast numbers throughout the plains of North America, from north of Lake Erie to the Gulf on the south. There were mastodons peculi-

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ar to Central and South America."—Mastodon, Mammoth and Man, p. 18.

The same author says again: "The mammoth ranged over a large part of earth's surface, its remains having been found in North America from Behring's Straits to the Gulf of Mexico."—Ibid, p. 47.

He says again: "The existence of the mammoth or mastodon, (probably the latter), was known to the people of Central America. On the walls of their stone built palaces and temples have been found, engraven with elaborate care, the form of one of these animals. On one of the ruins at Palenque, state of Chiapas, Mexico, there is the figure of a head, resembling the elephant, although the tusks are not represented. Ancient basket works, mattings, etc., were found on Petit Anse Island, Louisiana, at a depth of sixteen feet below the surface of the soil. Two feet above the matting were the remains of tusks and bones of the mastodon. The fossils, baskets, pottery, etc., belong to a layer which rested upon a stratum composed of a gray mixture of salt, clay and sand. Since the layer containing the remains was formed, fifteen others have been deposited, the greatest thickness of which is one hundred and eighty feet. The formation and position of the relics leave no doubt that man and the mastodon existed at the same time on this island. The bottom layer of this island is rock salt of unknown thickness, and the evidence shows that both man and the mastodon, as well as other animals, resorted to this place to obtain salt."—Ibid, p. 77.

Of the remains of the great buffalo, the same author says: "The remains of this animal have been met with in Kentucky and elsewhere."—Ibid, p. 81.

In the absence of evidence to the contrary, it is fair to presume that the mammoth and the mastodon are the curelom and cumom of the Book of Mormon.

Prof. Wm. Larrabee, A. M., in "Lectures on the Scientific Evidence of Natural and Revealed Religion," says: "The mastodon was a native of North America. He resembled the elephant, but was much larger."—p. 312.

In the Chicago *Times* for April 26th, 1882, was the following concerning the elephants of ancient America: "Jumbo wasn't a circumstance to the elephants that used to stamp around this country."

S. B. Evans, who was sent out in 1881, by the Chicago *Times* on a mound exploring expedition, says of the elephant mound in Wisconsin: "A huge structure, in the form of an elephant, occurs in Grant county, Wisconsin. Its total length is about one hundred and thirty-five feet; from hind feet to back, sixty feet; width across forelegs, twenty-one feet; across the body, thirty-six feet; general height of the effigy above the surrounding lines, five feet. This remarkable structure deserves more than a passing notice. It so closely resembles the elephant in all the details that the observer does not fail to see the resemblance at once, and from any point. Its antiquity is not questioned, and yet it was constructed by a people who, according to our notions, had never seen an elephant. But to have made such an effigy it was absolutely necessary that the designer should have had the form before him or the idea in his brain. It could not have been a creature of imagination, or the proportions would not have been so well preserved. These facts lead one to think that the primitive elephant, or the mastodon, existed in America at a later period than has always been supposed."—Chicago *Times*, March 30th, 1881.

The Newport, Vermont, *Express and Standard* for August 15th, 1882, contains the following from the New Orleans *Democrat:* "Other copper plates have been found, on which were skillfully engraved figures of the mastodon and of the American horse, whose fossil remains are so plentifully found in different localities in this continent."

Not of less importance and interest is this in *The Youth's Companion* of March 30th, 1882: "The mastodon a recent animal. It has been common with a class of scientists to class the mastodon among animals which became extinct many ages ago. And as the bones of men and extinct species of animals have been found mingled together, it was inferred that man may have had a remote antiquity, reaching back a hundred thousand years or more. But the following facts from Prof. Collet's Geological Report of Indiana, go to show that the mastodon disappeared at a quite recent period. A skeleton was discovered in excavating the bed of the canal a few miles north of Covington, in wet peat. The teeth are in good preservation, and when the larger bones were cut open, the marrow, still preserved, was utilized by the bog cutters to "grease" their boots. Pieces of sperm-like substance, two and one-half or three inches in diameter, occupied the place of the kidney-fat of the monster. During the summer of 1880, an almost complete skeleton of a mastodon was found in Illinois, which must have survived until the vegetation of to-day prevailed. The tusks formed each a full quarter of a circle; were nine feet long, twenty-two inches in circumference at the base, and weighed one hundred and seventy-five pounds. The lower jaw was well preserved, with a full set of magnificent teeth, and is nearly three feet long. On inspecting the remains closely, a mass of fibrous, bark-like material, was found between the ribs, filling the place of the animal's stomach, When carefully separated, it proved to be a crushed mass of herbs and grasses, similar to those which still grow in the vicinity. In the same bed of miry clay a multitude of small fresh-water and land shells were observed. These mollusks prevail all over the state of Illinois, Indiana, and parts of Michigan, and show conclusively that the animal and vegetable life, and consequently climate, are the same now as when this mastodon sank in his grave of mire and clay."

Of the mammoth this is said: "Remains of mammoths have been gathered from the cliffs of frozen mud, and from the ice on the east side of Behring's Strait, in Russian America."—Present Conflict of Science with the Christian Religion, p. 485.

I clipped the following from the Nebraska City, Nebraska, *Daily News*, of March 9th, 1889: "A dispatch from Livingston, Nebraska, says: 'While digging a well on the homestead of S. B Shumway, near Livingston, Banner county, Grant L. Shumway found embedded in the sand at a depth of fifty-four feet, the remains of a prehistoric animal, of mammoth proportions. He succeeded in removing a portion of the upper jaw, containing two teeth, one of which measured eight inches in length and four in breadth and weighed seven and one-half pounds. The rest of the monster is still imbedded where it has lain for ages, and can be excavated at no great expense The peculiar manner in which the teeth were set in the jaw of the animal differed from any ever heard of here. There was apparently but two teeth in the upper jaw. A few other smaller bones resembling the fins of a fish have been secured. These fins are about the size of a man's hand. Further excavations and other discoveries will probably be made."

Of the mastodon the American Encyclopedia says: "Found either in the tertiary or more recent deposits in all quarters of the globe except Africa."—Article Mastodon. And in the same book, under the article Archaeology we read: "The Mastodon was evidently known to the founders of the Central American cities, and its figure is pictured on their walls."

Squire says: "At Tambla, some leagues south-east of Comayagua, was found the fossil skeleton of a mastodon, whose tooth is shown in the cut, imbedded in a sandstone formation."—Central America pp. 132–3.

William Hosea Ballou, in the *Scientific American*, for January 26th, 1889, gives the following statement received from Dr. Le Plongeon: "We spent several months at the principal city of Uxmal, where we found objects of equal interest. Among these were exquisite works of art and a statue supposed to be that of the brother of Caacmol. This statue we carefully concealed after making a mould of it. Only we know where it is hidden, and if we never secure it, I doubt if it ever can be found. Caacmol was deified after death and worshipped in several countries under as many different names. At Chichen we found shrines erected to his memory. Here were many beautiful mineral paintings, probably the only vestiges now existing of ancient American art. They were on the walls, which were smoothly and beautifully plastered. The paintings were in vegetable colors, same as on the tombs of Egypt. They represent the history of the life of the individual buried beneath the mausoleum. We preserved facsimiles. The Mastodon was venerated by the Mayas because is was the largest animal in existence during their time. We found it sculptured on all the monuments. They considered it a fit object of worship. The same emblem appears in the Troano manuscript in many places. The mastodon faces are at the same time inscriptions

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and have their significant meanings. The mastodon probably became extinct about en thousand years ago."

The learned French explorer gives the ancient Americans ample time to have fully accomplished all that is claimed for them in the Book of Mormon.

In the language of Mr. Donnelly I might say: "We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt, nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvelous civilization revealed in the remains of Yucatan, Mexico, and Peru.

Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis (America) while the libraries of the world shall contain translations of its inscriptions throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of our day?"—Atlantis, p. 480.

What the author of the above anticipates for the lost island, I feel very confident will be realized in confirming the history as recorded upon the pages of the Book of Mormon. The tidal wave of evidence flows toward the beautiful city of God, and truth will prevail.

To be continued.

Conference Minutes.

DECATUR.

Conference was held at Allendale, Worth county, Missouri, June 8th and 9th, 1889 H. A. Stebbins presiding, S. D. Shippy clerk. Branch reports: Lamoni last report 619, present 646; 15 baptized, 19 received, 1 removed, 6 died, 4 marriages. Lucas last report 200, present 209; 6 baptized, 4 received, 1 removed, 2 marriages. Pleasanton last report 114, present 109; 5 received, 10 removed. Davis City last report 82, present 80; 3 baptized, 4 received, 9 expelled. Greenville last report 39, present 39, 1 received, 1 removed. Centerville last report 21, present 20; 1 received, 2 removed. Lone Rock last report 65, present 61; 1 baptized, 5 removed. Allendale last report 63, present 73; 10 received. The president gave an account of the situation and of his own and others' labors in the district. Elders Salyards, Wellington, Shippy, Himes, Baggerley, Harder, Gregg, Cochran, O. J. Bailey, John Johnston, J. W. Johnson, C. H. Jones, J. Hawley and J. Alfred Davis reported in person; also Priests N. Lovell, S. D. Shippy and S. Pinkerton. Teachers W. Burk, T. Cochran and A. K. Anderson, and Deacon N W. Smith. Elders J. Watkins, R M. Elvin, M. M. Turpen and L. W. Wells by letter. It was provided that a collection be taken up in the conference to help pay the expenses of the Camp Meeting to be held at Davis City, August 2d to 11th; and also it was resolved that each branch president in the district be requested to take up such a collection before August. The conference raised $6 66. The committee reported having secured the ground and other favors. Lucas and Lone Rock wished the October conference, and the latter gained it by a vote of 28 to 20. There was preaching on Saturday evening by J. Shippy, assisted by T. Wellington; on Sunday morning by C. H. Jones, assisted by O. J. Bailey, and Sunday evening by R. S. Salyards, assisted by H. A. Stebbins. Morning prayer meeting in charge of Brn. Stebbins and Hawley, and the afternoon testimony meeting in charge of A. S. Cochran. At the latter service F. M. Weld, M. Sorrenson and E. D. Marshall were ordained to the office of priest, as recommended by the Lamoni and Lone Rock branches. Brn. Salyards, Stebbins and Jones were spokesmen in the above order. The ordination of L. Little as priest was provided for, as recommended by the Pleasanton branch, but he was not present to be ordained. The authorities of the district and of the church were sustained. Adjourned to Lone Rock, Mo., October 5th.

KEWANEE.

Conference held at Henderson Grove branch, June 15th and 16th, J. W. Terry president, J. D. Jones secretary. Branches: Millersburg 43, Henderson Grove 45, Kewanee 68, 2 died, 5 removed, Buffalo Prairie 59, 6 removed. Rock Island, White Eagle, Princeville and Canton not reported. Officers reporting: J. L. Adams, J. W. Terry, D. S. Holmes, J. D. Jones, E. Miller, E. Wheeler, J. B. Larne, J. L. Terry, F. G. Dungee, W. Terry and E. Epperly; by letter: J. Chisnall, as elder and Bishop's agent: Received during the last 9 months $502 51, disbursed $378, balance $124 51. Committed appointed to audit the account reported it to be correct. A vote of thanks was tendered to him for his services as Bishop's agent, and he was requested to continue, as the district so desired it. Resolved, that this conference urgently request the secretary of the White Eagle branch, [and of all branches, Dist. Sec.], to report as early as possible to the district secretary all names of members having united with them which have not been sent in for recording, and also that they make a statistical report to every district conference in future. The authorities of the church and district were sustained. Preaching by Brn. Wheeler, Jones and Holmes. The meetings were blessed, and soul reviving ones, the Holy Spirit being present and manifest to the comfort and joy of all. Adjourned to Buffalo Prairie, September 7th.

NORTHERN MICHIGAN.

Conference at Tawas City, held in the Saints Church, commencing June 15th, J. J. Cornish president, J. A. Grant and E. Delong Secretaries. Branch reports:—Delaware 30, Chase 20, Juniata 49, St. Thomas 34, Sherman 29, Free Soil 27, St Gideon 36, Pay Port 98, St. John's 39, Pigeon River 30, Iosco 42. Elders reports: W. Davis, baptized 9, J. J. Bailey, by letter reported. J. A. Carpente, baptized 2, E. DeLong 13, L. Phelps 14, R. Davis 8. J. J. Cornish 45. Priests:—C. Smith, F. C. Smith, baptized 3, C. K. Green, R. E. Grant, baptized 2, W. Dowker, S. E. Reynolds, D. Smith, R. Ulman, J. A. Grant, baptized 1. Teachers: W. Hartnell, H. J. Badder, G. Goodwillie, E. Hall. Resolved that the Bay City branch grant letters of removal to Saints of West Bay City that they may organize a branch. Resolved that J. J. Cornish, with some one to assist him be requested to regulate the Bay City Branch. Resolved that J. J. Cornish preside over the district. Resolved that this district authorize its president to commucicate with President Joseph Smith to attend our fall conference at Juniata, and assist in dedicating churches, and that we defray his expenses. Resolved that E. DeLong act as district secretary. A vote of thanks was tendered J. A. Grant for his services as secretary. The authorities of the church were sustained. Preaching by J. A. Carpenter, L. Phelps, E. DeLong and J. J. Cornish. Adjourned to Juniata, October 12th and 13th.

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Miscellaneous.

GROVE MEETING.

By order of the Decatur district conference arrangements have been made for holding a grove or camp-meeting at Davis City, Decatur county, Iowa, beginning on August 2d and closing on August 11th, 1889. The tent owned by the Fremont and Pottawattamie Districts has been engaged for holding services in, and it is expected that there will be three preaching and one prayer service each day. Correspondence is being had with various brethren in relation to their being present, such as Brn. Joseph Luff, J. W. Gillen and M. H. Forscutt. Among those already engaged are Brn. W. W. Blair, J. R. Lambert, H. C. Bronson, Duncan Campbell, R. S. Salyards and O. B. Thomas. The ministry within reach are invited to make it a point to be present.

The grove is one of the best shades anywhere to be found, besides being a clean place and far enough above the river to be dry and comfortable. It is also convenient to the town, being just across the river, about an eighth of a mile from the business part. The river is convenient for watering teams and for other needs, while on the grounds is an abundant supply for cooking purposes. Ice water for drinking will be kept in barrels free.

Tame hay has been engaged for $4 per ton, and hard wood for $1.50 per cord. It is expected that oats will be 18 or 20 cents per bushel and corn about 25 or 30 cents. Beef has been engaged at 4 to 6 cents for boiling pieces, 7 to 8 cents for roasting, 8 cents for round steak and 10 cents for loin steak.

Correspondence is being had about reduced fares on the C. B. & Q. railway, and it is expected that they will be granted.

If any further information is desired address O. J. Bailey, Davis City, Iowa. We would like to see there the Saints from surrounding districts and hope that many of them will make an effort to attend. It is seven miles east of Lamoni.

H. A. Stebbins,
O. J. Bailey,
Wm. Anderson,
C. H. Jones,
} Com.

CONFERENCE NOTICES.

The North-West Kansas district conference will convene with the Twin Creek branch, Osborne county, Kansas, the 13th, 14th and 15th of September. The place of meeting will be four miles east and one mile north of Osborne City, three miles south and four miles west of Downs. Those coming by train from the east write Bro. James Coop, Downs; and those from the west W. D. Jemison, Osborne, and arrangements will be made for conveyance to the grounds. Bro. Luff is expected to be present, also all the elders in the district and those in proximity.

G. W. Shute.

MASSACHUSETTS DISTRICT SUNDAY SCHOOL UNION.

The attention of the Saints of the Massachusetts district to the meeting appointed by the late district conference of delegates from the several branches in the district to form a Sunday School Union at Providence, Rhode Island, July 27th, 1889, is hereby called, and a general invitation to all interested in the promotion of the Sunday School interests and welfare of the young of the church, and as a means of extension of gospel influences among the young, is extended.

The Maine reunion, to be held as we understand August 4th, may interfere somewhat, but we hope that as a beginning has been made, the friends will not abandon the good cause at the start, but will make an effort to be present.

We, the committee appointed at the last business session of the Providence branch, suggest a partial programme which may be followed out, and published in the Providence papers and secure public attention.

Meeting will convene Saturday evening, July 27th, at 7: 30 p. m.; organization, followed Sun-

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day morning and afternoon by such services as may be appointed, but having direct bearing upon the object of the convention, concluding Sunday evening with a short speech or paper and concert. We hope to make it a profitable and interesting occasion. By vote the Providence branch defer the usual order of meetings and give the time to the convention.

GEORGE A. YERRINGTON,
M. H. BOND,
GEORGE H. GATES, } Com.

DIED.

SHELLEY.—E. A. Sheeley died July 3d, 1889, at his home in Sherman, Mason county, Michigah. He was born in New York April 13th, 1838; baptized July 9th, 1871, by E. C. Briggs. He was ordained an elder May 26th, 1875, by S. Bailey. Bro. Shelley was a good, worthy brother, and loved by all who knew him. He was not sick any length of time, but did not want to live any longer, having lost his loving wife only three months and three days before his death. He fretted over it and wanted to be with her. He made arrangements with the rest of the family concerning his financial affairs and said he would not live long. After doing up his morning's work as usual, the morning after settling his affairs, he told them he did not feel well, ate but little breakfast, and in the afternoon he lay on the lounge to rest, and finally became unconscious and in the night passed quietly away. Funeral sermon by Elder J. J. Cornish.

HOLT.—At his son's house in Kewanee, Henry county, Illinois, our God-fearing brother, Robert Holt, passed from earth to his home in paradise June 27th, 1889, after some two or three weeks' sickness. He died as he had lived, a firm and consistent believer, and had been an active worker in Christ's kingdom. He accepted the warning voice in his young days in his native land, England. He was born February 8th, 1814, in Bolton, Lancashire, and was there an active worker, being for some years the presiding elder of the Manchester district—then called conference—with its hosts of faithful Saints. He emigrated to Utah with his family, drawing a "hand-cart" over the plains, when many, very many, suffered death through unwise counsels, bearing all patiently, looking forward with fond anticipation to the promised haven of joy and and peace in Utah. But upon reaching there sorrow seemed to reign and that to the fullest extent. His hopes were blasted, for his righteous soul could not endure the evils practiced there under the name of religion, and as soon as opportunity offered he returned with his loving family to the states and finally settled in Kewanee. He often remarked in testimony that upon this spot he felt as did the apostles of old when the Jews had taken their Lord and put him to death. But the Lord had not forsaken his disappointed children, for the Reorganization with its "dead—reviving" call soon greeted his ear, and April 17th. 1871, he with his devoted wife (now dead) again passed through the waters of regeneration, and he was soon re-ordained to his eldership; and ever since, as the days have come and gone, he has proven himself an energetic and active worker. Few were his equals. With delight he ever sought to practice what he taught from the sacred desk. He often reminded us that his earthly mission was near its end. In the last two meetings he said, "I am truly grateful to God that ever the everlasting gospel greeted my ears. Man will live eternally, especially in his next sphere to which we are fast tending. He is his own architect for the future; his happiness, his all depends upon duties performed here, God having given us our agency to choose life or death as the case may be. While reviewing the past, I am, of a truth, thankful to God that as my probation is fast nearing an end, that in and through his mercy I have been enabled to retain my standing in his church. Hence I rejoice in my bright hope of eternal life beyond—just across the river of death. I care not how soon the call may come, for I am ready to go at any time; but in this and all, the Lord's will be done, not mine." He leaves a son and three daughters to mourn his death, who are not as yet of our faith and they had the full control of the obsequies. The Rev. S. VanPeet, Pastor of the M. E. Church conducted the service, speaking from Phil. 1:21–23. His remarks were seasoned with charity. The Saints in sorrow wept the fond tears of affection for a loving brother. His wish would have been to have been buried by those of like precious faith with himself, with whom he so often had met, and delighted to mingle in divine worship, and he had to some so expressed himself. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

LANYON.—At Lamoni, July 4th, 1889, the youngest child of brother and sister W. C., and E. Lanyon. Appropriate sermon by Elder W. W. Blair. Funeral services conducted by Elder John Shippy.

"Now she's gone we'd not recall her,
(From a paradise of bliss,
Where no evil can e'er be'all her)
To a sin-cursed world like this."

YOUNG.—Near Livermore, Alameda county, California, June 21st, 1889, of Quinsy, Willliam Young, son of J. G. and Annie Young, aged 17 years and 9 months.

"Calm on the bosom of thy God,
Young spirit rest thee now;
E'en while with us thy footsteps trod,
His seal was on thy brow.
"Lone are the paths and sad the bowers
Whence thy meek smile is gone,
But, Oh! a brighter home than ours
In heaven is now thine own."

BURLINGTON ROUTE.

G. A. R. EXCURSION.—ONE FARE FOR THE ROUND TRIP.

From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of Steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l. Pass. and Ticket Agent, Chicago.

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THE SAINTS' HERALD.

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

Flora L. Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 27, 1889.

BY letters received of late from Pres. Joseph Smith we learn he has been preaching during the past two weeks or more in Salt Lake City, Lehi and Pleasant Grove, having a fair hearing and a growing interest in his efforts. Some baptisms have occurred, and others in prospect.

Bro. R. J. Anthony, in a letter dated at Salt Lake City the 16th instant, says:

"There seems to be deep interest felt in Joseph's preaching. His effort here last night was just grand—clear as the sun, and in power. He is doing plain talk this time. We are having the offer of meeting houses in different places."

In this connection it is proper to say Bro. Joseph informs us that Bishop Cutler of Lehi, kindly gave him the use of their Tabernacle at that place for two evenings, though he occupied it but once, owing to a misunderstanding on the part of some. He preached in the Opera Hall at Pleasant Grove, and, on invitation, intended to go to Ogden soon, to labor. Important changes are imminent in Utah affairs, and we trust God will be glorified in them, and His work advanced. To this end let the Saints pray and labor.

LETTERS TO UNWORTHY MEMBERS.

COMPLAINT is made that in one or more places branches have given unworthy members letters of removal presumably for the purpose of getting rid of them, and our opinion of such usage is asked for. We have but one opinion to give, and that is most decidedly against it. The place to deal with an unworthy, disorderly member, is right where they live and have done or are doing evil. Every branch should set its own affairs in order, if possible, and not crowd them over onto their neighbors. The Lord says, "Purge ye out the iniquity which is among you" (D. C. 43:3), but this does not mean to shift it merely from a branch or district in which it originated to one where it does not belong.

Paul said,—"For every man shall bear his own burden" (Gal. 6:5), and this principle applies with equal force to branches and districts. The best place, usually, to deal with an offender is where the offense is committed and where the facts touching the case are known and available. This is taking the matter at short range and tends to secure just and equitable proceedings in the easiest, quickest way.

We are glad that but little advice of the foregoing kind is sought for in our branches, yet we are aware that the church in this dispensation, as in previous ones, "is like unto a net, that was cast into the sea, and gathered of every kind,"—"the good" and "the bad." If "the bad" will not reform and become "good" in a gospel sense, they should be dealt with as the Scriptures teach, and that, too, in whatever corner of the "net" they are found. Jesus says,—"If thy brother offend thee and confess not and forsake not, he shall be cut off," (Mark 9:40, Insp. Trans.), and this implies that it should be done where the offense is committed, if practicable, and applies to offenses against the church the same as individuals. But love and wisdom and patience should be used first.

THROUGH WHOM SHALL COMMANDS COME?

A BROTHER asks if it is lawful and proper for a lay member to receive commandments, professedly by the Spirit, ordering and dictating the church or its ministry. To this we reply that there is order in the Church of God, and it is neither seemly nor lawful for the lesser to dictate or command the higher lest confusion follow. Joseph the Seer said April 17th, 1833:

"We do not consider ourselves bound to receive *any* revelation from any one, man or woman, without their being legally constituted and ordained to that authority, and giving *sufficient proof* of it. I will inform you that it is contrary to the economy of God for any member of the church, or any one to *receive instruction* for those in authority higher than themselves, therefore you will see the impropriety of giving heed to them. But if any have a vision, or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government and doctrine of the church are vested in the keys [authorities, lawful rights and callings] of the kingdom." *Times and Seasons*, vol. 5, p. 752.

This teaching of the Seer is in perfect harmony with the following from Mosiah 11:12:

"And it came to pass that King Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla, and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and teachers, and every priest *preaching the word according as it was delivered to him by the mouth of Alma.*"

Mosiah was both king and presiding "Seer" over the people of Zarahemla, for king Benjamin, his father, appointed and consecrated him to these callings (Mosiah 1:2, 3, 9, 10; 4:1; 5:10), giving him the sacred records and other sacred things always conferred upon the presiding Seers and prophets, (1 Nephi 5:47; Mosiah 1:3), and Alma was a presiding High Priest, (See Mosiah 11:2), over "the Church of God or the Church of Christ," (Mosiah 9:8), and acted under the counsel and direction and authority of Mosiah, (Mosiah 11:14), and "the priests and teachers" acted strictly under the counsel and authority of Alma (Mosiah 9:9), "he commanded them that they should *teach nothing* save it were the things *which he had taught*, which had been spoken by the mouth of the holy prophets."

Here is God's order; here is a chain of divine authority; here is the line appointed of God from whence comes commands, revelations, and authority to teach and govern the Church of God—the Saints—every officer being honored in his own place, office and order. When this is faithfully observed, good results will follow, and the favor and blessings of the Lord will abound. But when it is ignored or violated, confusion, bred of darkness, contention and disorder will follow.

Let no one seek for, nor pretend to, place nor office nor authority which does not belong to them, lest they and others suffer by it.

EDITORIAL ITEMS.

BISHOP Geo. A. Blakeslee has been visiting Missouri and Iowa of late, in the interests of the church. He arrived in Lamoni the afternoon of the 15th inst., and departed on the 18th, in excellent health and spirits.

Bro. J. M. Tullar, of Roslyn, Kittitass county, Washington Terrritory, desires to know what members there are living in that county. Who will write him?

Bro. Stephen Stone, Sr., of New Canaan, Connecticut, writes bearing a strong testimony to the work, and expressing joy in its saving power.

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Bro. William T. Kyte, daughter and son, of St. Louis, Missouri, have been visiting Lamoni for the past week, as the guests of Bro. William Anderson.

Bro. A. White wrote us from Clinton, Missouri, the 17th instant that he had moved to that place for a season, but hoped to return to Independence at some future time. Was pleased with general prospects.

Bro. R. M. Elvin was at Wilber, Nebraska, July 16th, and he writes that heavy and continued rains were hindering the meetings, and some feared damage to crops. He says also that the "sheep and goat articles" in late HERALDS do not suit all, but hopes investigation will continue and further light be given on the subject "till we stand unitedly on solid rock."

While in many parts of the United States heavy and repeated rains are doing much damage to crops and other property, in the Rocky Mountain region, especially in Utah, there is great need of water, and the people are much alarmed at the outlook. In and about Lamoni little damage, if any, has resulted from heavy rains.

"The Saint's Harmony" is now in the hands of the binder and will be on sale at this office at $2.50 at any early time. Without question it will be found a most excellent work of the kind, and all who wish it should order at once.

Sr. Phebe Billinger of Independence, Missouri, writes appreciating the accounts of the Lord's dealings with his people, and expressing the satisfaction derived by reading the news of the progress of the church.

MATTHEW 25:31-46.

SOME of our readers may be already wearied with the repeated discussion in these columns of Matthew 25:31-46, but we think the topics therein suggested are of sufficient importance to pay well for a most thorough and searching analysis, "comparing spiritual things with spiritual" lest personal theories and "private interpretation" mislead the mind and rob the word of God of its intended meaning and application.

In our issue of April 27th, past, we demonstrated, on page 259, that "the kingdom" the Saints inherit, "was prepared from the foundation of the world" (2 Nephi 6:7), which is the exact language of Christ in Matthew 25:34, which he applies to "the sheep," the "blessed of my Father," "the righteous"—terms that, according to the Scriptures, apply only to the children of God, the heirs of the celestial kingdom.

A good sister, referring to this, asked to know how we reconciled that position with this saying of Jesus,—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3), assuming, in effect, that the terms "kingdom," and "place," were one and the same.

To this we replied, in HERALD for June 15th, page 374, that the "kingdom" was one thing, and that it was already prepared—"prepared from the foundation of the world"—but that the "place" Christ would "prepare" for his Saints was the earth, to which he is coming "in power and great glory," the "place" to which he will bring "all his Saints" (1 Thess. 3:13, with Zech. 14:5, and Jude 14), and that, therefore, the restored earth would be the "place" for "the kingdom prepared from the foundation of the world," and that "the sheep," the "blessed of my Father," "the righteous," would then inherit and possess "the kingdom" and the "place" of it..

In the HERALD for July 13th, Bro. James Caffall enters his objections to our explanation, and we there give further reasons for the views we entertain on the subject, giving Scripture texts to show who are Christ's "sheep," "the righteous," proving, as we think, conclusively, that these and these only are heirs of the celestial kingdom, being the children of God, and that they will "inherit the kingdom prepared from the foundation of the world" mentioned in Matthew 25:31-46 and 2 Nephi 6:7, etc., etc.

And now comes Bro. A. H. Parsons, offering objections and asking for further explanations, as will be seen in his paper below, which we cheerfully give place, and in due time will reply:

"PREPARING A PLACE."

To whom does this promise of Jesus refer? This question has been asked in *Herald* and answered; but I will have to beg leave to differ with the editorial answer given, until the Scriptures quoted, with their application, is made plainer. And what few thoughts I may offer is in view of hearing something more on the subject from the editorial *sanctum*.

"THE BRETHREN."

This is the first thought I wish to consider. I will cite you to Matthew 25:35, 36, 37, 38, 41: "Come ye blessed of my Father, inherit the kingdom prepared for you. . . . I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thus and so and administered unto thy wants. And the king shall answer, and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Please note the answer given to those on the left hand,—"As ye did it not to one of the least of these my brethren, ye did it not to me."

Here are three parties spoken of, "sheep" and "goats" and "brethren." It seems to me it would be inconsistent to think Jesus, when speaking to the sheep and goats about what they had done and had not done to his brethren was referring all the time to the sheep as his "brethren," and they blessed with an inheritance in that kingdom for what they had done unto themselves. It would be an inconsistent expression, to say the least of it, if that was the understanding he intended to convey. The answer given to the question in *Herald* June 15th, is that the sheep were the "brethren." The word plainly says, inasmuch as ye did it to one of the least of these my "brethren." Because of this ye inherit, or I give unto you an inheritance in this kingdom. Who were his "brethren?" (Matt. 12:43,44) "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." In John 14:3, it reads: "And when I go, I will prepare a place for you." Who? His "brethren." Where is their inheritance?

As Latter Day Saints, we say the earth in its redeemed state—yet to be—but not yet fully prepared, Doctrine and Covenants section 28:6: "And there shall be a new heaven and a new earth." 2 Peter 3:7: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." With these plain quotations before us, it appears to me that the expression of Christ in John 14:3 is in strict harmony with the scripture above cited, and therefore he would go and prepare a place—this earth—as he would sit at the right hand of God the Father, assisting in the complete victory over sin and redemption of the earth—or "restoration." More could be said on this point, but let this suffice.

"YE SHALL KNOW."

The sheep were so ignorant that they were not aware that they had done anything for Christ or his brethren—themselves. Jesus said, "Ye shall know of the doctrine," and to know God and Jesus Christ whom he has sent is eternal life. "As I have kept my Father's commandments, so do ye keep mine." Was he aware, while keeping those commandments, that he was doing good, loving his neighbor as himself, and doing good to all men? If he was, then what would be a natural result of those whom he called "brethren" as pertaining to these matters? "As ye have sent me, so I have sent them, that they may bring forth fruit, that their fruit should remain." Is it possible that these "brethren" are the "sheep" that did not know they had done anything for themselves—sheep? 'As much as ye did it unto one of the least of these my brethren"—yourselves. If that is the idea intended to be conveyed, I will have to correct my theology. I want more light upon this subject. A more elaborate explanation would perhaps enable the writer to understand that answer in *Herald*, June 15th. Please let us hear again, as I am not the only one befogged if that answer prevails.

In everlasting bonds,

A. H. PARSONS.

His objections seem to lie, 1, in the fact that there is a distinction made between "the sheep," "the righteous," the "blessed of my Father," and those called "brethren." This we readily allow, but hold that it is a distinction simply as to *persons*, but not as to kind, class, or quality, and that the "brethren"—not sisters—are Christ's ministers who are lovingly, faithfully treated by the children of God—"the sheep," "the righteous," the "blessed" of the Lord.

His further objection lies in the fact, 2, that "the sheep" seem ignorant of their meriting rewards when ministering kind deeds to the "brethren" as though they did it to Christ himself.

This objection, it seems to us, is not well taken; for it is probably true that but few of the Saints, in any dispensation, have

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well understood that when good or evil deeds are done to Christ's ministers—"brethren"—it is and is to be reckoned as though done directly to Christ. Our Lord, in these verses, teaches this principle in a most striking manner, and it applies, not only to the Saints of God, but also to all people, for the Lord "is no respecter of persons," and "every man will be judged according to his works." This is a matter which should be better understood.

The "brethren" of Christ "are ambassadors for Christ" and minister "in Christ's stead" (2 Cor. 5: 20); and whosoever "receiveth" them "receiveth" the Father and the Son, (Matt. 10: 40–42; Doc. & Cov. 83: 12, 16; John 13: 20); and those who reject, refuse, persecute or negligently fail to receive Christ's "brethren," are adjudged as doing it to the Father and Son. See Luke 10: 16; 1 Sam. 8: 7; 1 Thess. 4: 8, with Acts 9: 1–5, etc., etc. Doing to Christ's "brethren," is doing to Christ!

This important principle—we repeat it—should be more thoroughly taught, and more faithfully acted upon. Then the relation of Christ's "brethren" to the church and the world would be better understood, and better conditions and results would obtain.

The brother's remaining objection seems to be in his theory that the "brethren" are not *of* "the sheep," "the righteous," the "blessed of my Father," mentioned in the text. To this we reply, to be brief, that "the Son of Man" is "that great Shepherd of the sheep" (Heb. 13: 20; 1 Peter 2: 25; 5: 4), and He says: "There shall be *one fold*, and one shepherd;" and further,—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10: 16, 27, 28. We hardly think any one will claim that Christ's "brethren" are not *of* that "one fold."

It is far easier to believe that some or many of Christ's "sheep" may be ignorant of the great fact that good or evil deeds done to his ministry are, and are to be, counted as done to Christ personally, than it is to believe that He has more than "one fold," either before or after the final—"eternal"—judgment, and that one class of His "sheep," "righteous," "blessed" of His Father, are consigned to one "kingdom" and another class of His "sheep" to a different kingdom.

One thing is certain, Christ has "one body," "one fold," one "kingdom" for his faithful Saints, and all this "was prepared for them from the foundation of the world" as is taught in these words,—"But, behold, the *righteous*, the *Saints* of the Holy One of Israel, they who have *believed in* the Holy One of Israel, they who endured the crosses of the world, and despised the shame of it; they shall inherit *the kingdom* of God, which was prepared for them from the foundation of the world, and their joy shall be full forever."—2 Nephi 6: 7. This is substantially what Christ said of "the sheep," Matthew 25: 34,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—and we therefore conclude that these texts refer to one and the same kingdom, and to one and the same people.

QUESTIONS AND ANSWERS.

Q.—Is it right and in keeping with the rulings of the church for a branch to receive new members who are without certificates of baptism, and who never belonged to any branch since their baptism?

A.—Yes; but only on good oral or written testimony that the applicants have been duly baptized and confirmed into the church.

Q.—Should a branch receive a number of members, say from ten to twelve, without the names or number being specified in the motion to receive them?

A.—No; they should be taken in singly, or all the names should be specified.

Q.—Should an elder refuse certificates of baptism to those baptized by him in or out of the branches?

A.—The General Conference has ruled that elders baptizing parties remote from branches should give to each a certificate of baptism, which on presentation will entitle to membership in the branch where presented. When parties are baptized into a branch such certificates are unnecessary.

Ques.—Was Eve created before or after Adam named the animals?

Ans.—After.

Q.—Was Eve created before or after Adam was commanded of God not to partake of the tree of the knowledge of good and evil?

A.—After.

Q.—Did God command Eve, except through her husband, to not partake of that tree?

A.—We have no testimony on that point.

Q.—Were not both Eve and Adam present when God commanded to not partake of that tree?

A.—We have no Scriptural testimony on which to decide.

Q.—Did the Lord Jesus retain a perfect recollection of his former estate and the glory he then had with the Father, or was he taught that knowledge while here on earth?

A.—We think he was taught it. See Luke 2: 40, 52; In Doctrine and Covenants 90: 2, it reads: "And I, John, saw that he received not of the fulness at the first, but received grace for grace."

Q.—In what sense is the gift of tongues, (mentioned in 1 Cor. 14: 21, 22) a sign to the unbelievers?

A.—When unbelievers hear the things of God declared in their own tongues by those who do not know those tongues, as on the day of Pentecost (Acts 2: 1–13), or where unbelievers have other good testimony—as by the Spirit's power—that the tongue is spoken by the gift of God.

Q.—Is it right for an elder to teach that the Saints should do as they are told, whether right or wrong?

A.—No—emphatically, no! Such an elder should be reported to those presiding over him, for he is unfit and unsafe to be a teacher in any sense.

Q.—Is it proper for church officers to give members in known transgression, letters of removal?

A.—No.

Q.—Has a person who was baptized when near ten years of age and under the influence of friends, but without a proper understanding of the gospel, the right to receive that ordinance again?

A.—If the person was not in the proper condition of heart and mind and will at the time he or she was baptized, then such baptism was irregular and such person is entitled to receive the ordinance when their faith and repentance is such as the gospel demands. See Acts 8: 37; 19: 1–5.

Q.—Should the Saints forgive those outside the church who trespass against them?

A.—Yes; for the Lord commands thus: "I, the Lord, will forgive whom I will forgive; but of you it is required to *forgive all men*."—Doc. and Cov. 64: 2.

Q.—Is it right for a Saint, when sitting on a jury to inflict the death penalty for murder in the first degree?

A.—A juror finds the prisoner innocent or guilty—nothing more. The judge pronounces sentence. If a juror has conscientious scruples against capital punishment, he may, on request, be excused from sitting on a jury where a capital crime is being tried.

Original Poetry.

ORIGINAL SIN AND THE WORK OF REDEMPTION.

Thoughts on the death—in Raglan township, Harrison county, April 29th, 1886—of Flora, aged 2 years 6 months and 2 days, child of Jacob and Laurestine Mintun.

Innocent sufferer, thou art gone—
Rest has come to thee, darling one.
"Of such" the heavenly kingdom is,
And Christ will count such jewels his.

In his presence they may rest,
With the righteous ever blessed,
In his love will e'er be joy,
Deep and sweet without alloy.

She's accountable for naught;
Years had not yet knowledge taught;
Who knew no law could have no sin;
Through Christ a saved condition in.

The link of life that broke in twain
By Adam's fall, He'll mend again:
Though spirit and body separate,
They'll reunite in deathless state.

The first of men, whence came our race,
Had fallen 'neath the ban of death:
His offspring all must share the curse;
No stream can rise above its source.

Save the ransom had been paid,—
A divine atonement made,
Not a hope for man remained:
Death could not have had an end.

Though from death all men will rise,
Those who've lived a life unwise,
Account must give of deeds they've done,
In yielding to the evil one.

The resurrection, by Christ brought in,
From consequence of Adam's sin
Will those who have not strayed, restore
To dwell with God forever more.

For redemption from the fall,—
Freeing children, even all,
From that sin—the Savior wrought;
By his death our lives he bought.

But when reason knowledge brings—
For it is from thence it springs—
Those who would continue free
Must the gospel law obey.

May we who do the Scriptures know,
And must be sanctified by law,
So live, by faith and works and prayer,
That we with joy may meet her there.

CHARLES. W. LAMB.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. . . . And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life. . . . Blessed are they that *do his commandments*, that they may have right to the tree of life. and may enter in through the gates of the city. . . . He which testifieth these things saith, Surely I come quickly: Even so, come, Lord Jesus."

THE HOUSE OF THE LORD AS SEEN IN VISION.

In sleep, or in waking hour, I can not tell, I saw and realized what I shall try to relate; and though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

I had slept and was consciously awake, and approaching a building apparently eighty feet long by fifty in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it from the northeast I had time to note that in the outside of the building no attempt had been made by the builders at ornamentation; except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall, the bases of which were finished in square work, pedestal and pediment; the tops in capitals rich and peculiar in style, but which I can not describe. At the front a flight of nine, wide, stone steps reaching nearly across the building, led up to the entrance; this entrance being an open porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch supporting, with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide and nine or ten feet high.

As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care nor responsibility respect the nature of the assembly, any more than to be there with the rest. I found three or four brothers standing at the right, or north end of the porch, conversing in low and quiet tones together. I joined them for a moment; and while standing there I saw numbers of both brothers and sisters come up the steps and pass across the porch and into the open doors, the brothers to the right, the sisters to the left. Some I knew, some were strangers whom I had never seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch went no further than the doors; when for some cause that I could not see, they stopped, and either turned immediateiy around and walked hastily away, or turned hesitatingly, slowly and sadly and with frequent backward glances, went away as if overcome and distressed.

While standing thus a shadowy fear came over me, that as I saw some turned away, for reasons that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and in my perplexed and doubting frame of mind, I turned from the brethren with whom I was chatting and walked slowly toward the door upon the right, thinking that if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near to the doorway, to my surprise, I saw neither sentinel nor usher, neither door shutter nor bolt, lock nor hinge, nothing but the open doorway with door jams, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; nor anything to betray the mystery of turning those back that had gone away.

I went carefully in, taking my hat off as I passed the doorway, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the doorway, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end, and across the room, except at the two sides of the pulpit platform where they were placed lengthwise, facing the pulpit. The middle row of seats were in parallel lines with those at the side, and level with them for about two-thirds of the way from the pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or six feet. At equal distances apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs at the sides, and an orator's desk, all of a similar material and finish as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that at the back of the platform much more elaborate and complicated than those at the sides; the ceiling also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter scroll, reaching along the sides, and down the corners, and along the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the Apostles of the New Testament, and of the Book of Mormon, the statuettes, the figures of covenant leaders of both continents, ancient and modern.

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right through which I had come; I turned in my seat and saw a man standing at the doorway facing it as if to come in, and in the doorway itself, two crossed swords, much like the old fashioned broad swords, only a trifle broader; the hilts rested against the door jams, one at either side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door jam about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering, yellow light seemed to flash or flow.

The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door jam itself, turning upward as if upon a hinge formed at the hilts. I looked the door jams all over after the swords were withdrawn, but there was no sign nor trace of any opening in which the swords might be hid; nor was there any evidence of the existence of the swords to be seen.

I turned to renew my survey of the room and as my eyes became more accustomed to the peculiar light, I discovered new and wondrous beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the center; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and corruscate along the emblazoned imagery of cornice and column like yellow lightning. I sat in wonder, but not in fear, for within was complete quiet. I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables and chairs.

A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before

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him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshhold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddeness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion, putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

I watched him depart, and though many came; some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir nor change took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a hot, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

I saw some enter whom in my waking every day hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who are deemed most worthy.

Some walked briskly in, some slowly; none who entered seemed to take any heed to whether there was any thing to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others coming quickly would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving, up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plough-share set in the aun.

My waking eyes have never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design and finish.

It faded from my sight as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never be effaced. Well may we believe that the "Flaming swords that turn every way to guard the way of the Tree of Life," still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.

—The Saints' Herald, June 1st, 1878.

ERRATA.—In *Herald* of June 29th, the letter signed Nancy Goodman should have been signed Nancy Jordan.

TO THE PRAYER UNION.

Dear Sisters:—The request of Sr. Abigail Y. Alley as found in *Herald* for July 13th, will be made a special subject for the fifth Thursday in August. Let all remember the day and unite in earnest petition. We are growing more and more convinced by the progress of events and the increasing interest of the people in the affairs of Palestine that the time is near when the word of the Lord will be fulfilled in the restoration of the gospel to His ancient people of that land, when after it is preached in its fulness to the Gentiles in these last days, it is to go again to Judah. They will never understand the gospel until they hear it, and "how shall they hear without a preacher?" ELEANOR.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Margaret Hoagland, of River Sioux, Iowa, requests the prayers of the Union that her health may be restored.

Also, Sr. Laura Bronson, of Plano, Ill., requests the prayers of the Union in her behalf that she may be restored to health.

Also Sr. Catherine Whitaker that God in his mercy may heal her. She has been a great sufferer for many years.

IVANHOE, Colo., July 2d.

Dear Sisters:—This is my first attempt to write to the *Herald*, but having just read the letters in the Mothers' Home Column, it gave me courage to try and write a few lines. I feel weak in the effort of trying but having a desire to always try and do what is right and pleasing before my Maker, I will endeavor to do my best.

I was baptized when I was eight years old and I can truly say I never have been sorry for the step I took, but rather rejoice to think I was thus taught to obey God's will in my early life; for I have realized many blessings and feel that God is kind and merciful to me. I sometimes feel unworthy in his sight and that I do not serve him as I should; still I keep trying and he knows it is my greatest desire to strive to serve him and do what is right.

I think we have much to be thankful for, while we see and hear of the dreadful destructions and loss of so many, many lives, we truly ought to feel very thahkful that we are blessed with health and strength. I have always lived among a few of the Saints, but now I am so far away from any of them that I do not have the privilege of meeting with them, but I do the best I can to serve God, for I feel more need of His Holy Spirit now than ever before, since I am out in the world all alone. 'Tis true I have a companion with me, but he is not one with me In the gospel as I should like him to be. Pray for me, dear Saints, that I may hold fast and not fall by the way; and I greatly desire your prayers that my companion may be led to see the true light of God and walk in the path of righteousness.

I will bring this, my first letter, to a close, lest I weary you. Hoping it may be found worthy of space in the "Column,"

I remain your sister in bonds,

IDA A. SHAWL.

BUFFALO GAP, Dak.

Dear Sisters of the Home Column:—As it is the Sabbath day and I have no church to go to, I will try to commune with you. I have belonged to this church for six years and I am made to rejoice in God for his goodness in showing me the way. I, with the rest, am a mother, having one little darling given to my care. I love to read the letters in the Column; they seem to speak comfort to my troubled heart. O mothers, you do not know what a balm your letters are to many scattered ones, and how they rejoice when they read of the up-building of Zion!

We hope before long to have some brother come here to feed the hungry souls of South Dakota. There is a splendid chance, as there is no church in the country. Fearing I may tire you with my letter, I will ask you to pray for me that I may do my duty in all things.

From your sister in Christ,

MARIA MCKINNEY.

HOME COLUMN MISSIONARY FUND.

Sr. Olive James, San Bernardino, Cal.	$ 75
Sr. Nellie A. Ray, E. DesMoines, Ia.	10
Sr. Catharine Steadman, DePue, Ill.	1 00
Sr. Mary A. Livsey, Coalville, Utah.	1 00
A Sister, Iowa.	1 00
Sr. C. E. Carpenter, Ashmont, Ohio.	30
Bro. Isaac Phillips, Lucas, Iowa.	1 00
Sr. Ann Phillips, Lucas, Iowa.	1 00
Sr. Mary Bradley, Magalia, Cal.	25
Sr. Lou Berry, Marshalltown, Iowa.	1 00
Sr. Nora Gibbs, Calistoga, Cal.	1 00
Sr. Mary G. Chapman, Freeport, Neb.	60
Bro. J. L. Jones, Canton, Ill.	75

LAMONI, Iowa, July 18th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

No house should be without a bottle of arnica. It is indispensible in cases of cuts, burns, and bruises, and in earache it is a sovereign cure. As soon as any soreness is felt in the ear—which feeling almost always precedes the regular "ache"—let four or five drops of tincture of arnica be poured in, and then the orifice filled with a little cotton to exclude the air. In a short time the uneasiness is forgotten. If the arnica is not resorted to until there is actual pain the cure may not be so speedy, but it is just as certain. If one application does not effect a cure it will be necessary to repeat it, it may be several times. It is a sure preventive for gatherings in the ear, which is the usual cause of earache.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

GALIEN, Mich., July 12th.

Editors Herald: — While the meadows are aglow with blue and red and the numberless harvest fields bow in waves of gold, responsive to the rippling breeze, we pause a few moments to waft a strain floating over the strings of memory's harp. We are reminded more forcibly of the "Lord's harvest" and his "few laborers," by the musical ring of the reapers gathering in the sheaves, and the willing, steady, persistent, go-aheaditiveness for the bread that perishes with the using; while the sable cloud of carelessness and miserable indifference to the harvest and garnering of the soul creep along in the advance of so many, striking back the peaceful light of God. Truly if the condition of the present life involves the great question of "profit and loss," the life to come will be woven in the same warp and woof. "What will it profit a man to gain the whole world, and lose his own soul."

Just a present, a wonderful wave in the religious atmosphere is being magnified. A beautiful haven of rest and glory is thrown upon the canvass,—a golden prize,—a region fairer than Sumium's marble palace, and no one knows how to get there. The inheritance in a glorified state, beyond the rolling waves of death, are presented to the eye, and no conditions upon which such is obtained, other than that gleamed from the teachings in common to all, that is, "Only believe and hope." Some few of this class believe the Jewish Sabbath is the power of God unto salvation, and hope to be saved and fall heirs to the legacy on the other side by simple obedience of "Seventh Day."

We have labored some four or five weeks among them, but a veil is over their hearts in reading the new covenant as one was drawn over the hearts of the Jews in the reading of the old. However we left some six or seven in that neighborhood convinced, but lacking the moral courage to give up the leeks and onions under Egyptian bondage for the fruits from the "tree of life" in the midst of the heavenly Jerusalem, which are free.

Bro. Columbus joining in the service of meetings poured in the grape and cannister. We baptized two at that place—near Hartford, Michigan, at Rush Lake school-house, the two being Sr. Elizabeth Credit and Bro. Cyrenus Trumbull, mother and son.

We must not omit to mention that previous to the convening of our district conference we held a series of meetings at the named place and baptized Sr. Ada, daughter of Bro. and Sr. Frances Robertson, making eleven since our appointment for the year, to the Michigan district. We would remember too, the substantial aid tendered by Saints and friends of Hartford and vicinity; we extend our hearty thanks, and feel to say, God bless you all.

The marvelous work of the last days grows brighter at every development. Surely it towers high over the wreckages of the past, evincing divine wisdom at all stages, and manifesting how utterly powerless are the rude efforts of man, unaided, to solve the mysteries which have been swept down the current from the fatal period in which the light of revelation was extinguished. It will accomplish, for God has sent it on an eternal mission in this world. Although few, comparatively, accept it. Yet, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." God will use whom he will for the accomplishment of his purposes for "the Son of Man is as a man taking a far journey who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."—Mark 13:34. Not only does he give authority to his servants, but has made specific provisions in his kingdom for a "porter," whom (Matthew 24:45) Jesus says, is ruler over his household, to give them meat in due season. And the Lord is to find him there "when he cometh." But error still practices and prospers, and we yearn for the period when nations, kindreds and tongues shall serve and obey the Lord Jesus; the time when all unfriendly relations shall cease, and nations throw down their implements of blood and combat, and learn war no more. Yet the Lord is overturning and manipulating the keys of governments to a supreme end.

"See the mystic Weaver setting
High in heaven—His loom below,
Up and down the treadles go;
Takes for web, the world's dark ages—
Takes for woof, the kings and sages—
Takes the nobles and ther pages,
Takes all stations and their stages;
Thrones are bobbins in His shuttle,
Armies make them scud and scuttle—
Web into the woof must flow.
Up and down the nations go!
At the Weaver's will they go!"

Hopefully yours,
LEONARD SCOTT.

SPRINGDALE, Ark., July 7th.

Dear Saints:—I am still earnestly striving to dispense the bread of life to the hungry souls who are seeking after truth. I thank the Lord for the liberty which he gives me when trying to preach His word. I conferred with brother Gillen, (missionary in charge), and told him what I was doing. His reply was, "Go ahead, dear brother, and may the Lord bless you in the good work." So I have been striving with all my might to sound the gospel trumpet long and loud. I have let no opportunity pass. I have four different points where I hold meetings, occupying four Sundays in each month, besides some between times. A few weeks ago a kind friend in Rogers, ten miles north of here, gave me a few days of carpenter-work to do, and while there I occupied the time well, working at the bench in the daytime and preaching at night. There is a splendid interest in the faith worked up in that town, and much of that interest is owing to the faithful and untiring zeal and labor of those dear Saints —pioneers— Grandma Neuman, Sister Minnie Wickes and Grandma Stuart. Tell me, that dare, that the sisters can't do anything towards spreading the gospel! I have lived in branches where there were a half-dozen elders, where they all didn't do half as much toward spreading the gospel as these good faithful souls do. Their hearts and souls are in the work. I am satisfied that there are many precious souls in and around Rogers that will obey the gospel if we can only hold the fort and "keep the campfire burning." Then there is a place over on White River, in Madison county, where the earnest and piteous call keeps coming from: "Do come over and preach for us." Oh, they are perishing for the bread of eternal life, and I can't go just yet, for my harvest must be out and my corn must be plowed, and I must work late and early to earn my bread by the sweat of my face. I tell you, my dear brethren, I can't be still. Have I not followed this latter day work—this Reorganization —through from the beginning! I am one of the charter members; was present at Zarahemla, Wisconsin, in April, 1853, when the nucleus organization was effected. Yes, and before this, when a little band of us placed ourselves on record and declared ourselves as standing aloof from all parties and pretenders, and especially proclaiming against polygamy and its kindred abominations. And then in our appeals to God to know what to do, we were told that the Lord, in his own due time, would raise up young Joseph, the son of the Martyr, who should deliver His people. Bro. E. C. Briggs, you and I can remember the time when one small room would hold every member of the Reorganization! I have faithfully and earnestly and zealously watched the progress and movements of this work, and I have been glad and rejoiced when all went well, and grieved and sorrowful and even wept when trials and trouble came.

Let me say to all that, this work is of God. I love it with all my heart, and I am determined, let come what will, to do all I can to build up the Church of Christ on the earth. I believe that there are precious souls here out of the narrow path, and some one must pioneer. Maybe after we get the ice broken and a few branches started, some of the General Conference appointees will stray along this way and give us a lift in preaching. I, too, am getting hungry to hear some one besides myself preach the pospel. The last sermon I heard preached was by brother Henry Southwick, at the Saints' Chapel near East Delevan, Wisconsin.

I would like to meet the dear Saints once more. I do always rember them before the throne of grace, and I do especially remember those who have remembered us in our poverty with substantial tokens of their love for the work, and for us who are in need. May God in his infinite mercy bless all. Yours,

ELI M. WILDERMUTH.

LOOKOUT, California, July 8th.

Dear Herald:—I have preached one sermon since I have been here. I have baptized fourteen and there are twenty-two others who have confessed the faith in full, and still others whose prejudice is removed. I expect to be forced to leave this field for a while to support my family, but I hope to return to it again before very long.

J. R. COOK.

California.

Dear Brethren:—The *Herald* is a most welcome visitor to me, and I should feel very lonesome without it, as it is my only preacher. I take great delight in reading it to trustees, ministers, and in fact to all I have a chance to, and show them where the true Church of Jesus Christ is. Strange as it may appear, I never got left yet, for I know this is the work of God, and the true Church of Christ. Let any man or woman repent and be baptized for the remission of their sins, having hands laid on them (by those having authority) for the gift of Holy Ghost, then shall they know for themselves whether this doctrine

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is of God or of man; then shall the signs follow them that believe.

With Christian love to all the Saints and enmity to none, HENRY WHITTAKER.

SAND RUN, Ohio, July 15th.

Dear Herald:—I desire to bear my testimony to this work, for I know that it is true, and I rejoice in the gospel, and am glad that I have had the pleasure of obeying it, as I feel that God has but forth his hand the second time to gather his people into his kingdom, that he may destroy the wicked one. May God help us to press forward till we gain a rest with him in glory, for the word of the Lord endureth forever. The grass withereth, the flowers fadeth, but the word of the Lord shall stand forever. God has said that we shall know of the doctrine, and I feel that I have the knowledge of his word for myself. Yet I am very young in years and I have much to learn yet.

I would ask for the pravers of all the Saints so I shall go onward and have the knowledge of God at all times in my heart.

We have a branch of forty-three members in this place, but we have not had the Spirit with us so much as we have had in time past; but I feel that it is of our own selves, but God is remembering us us in mercy.

In our little branch we have a very sick sister and we desire the prayers of all the Saints that she may be healed, and that this little branch may go on rejoicing in the work; and that we may all come to the perfection of the faith, that we may reign with Christ in his kingdom.

I have a question to ask of the *Herald*, and that is this: In this place there has been eighteen baptized into our branch who have not been voted into it. Now I want to know if all members have to be voted into a branch?

May God bless us all and help us do his will.

Your brother,

THOMAS WARD.

Members are received into the church by baptism. (See D. C., 17: 7). When parties are baptized into a branch by its officers or by one whom they have appointed to administer that ordinance, a vote to receive is not necessary. But if baptized without the knowledge of a branch or its officers and without its limits, they should be received by vote.

Some branches have a custom of voting on applicants for baptism, either out of courtesy, or as a safeguard to themselves. Where such local custom is made a rule it should be observed, but there is no provision in the law for it.—ED.

HASTINGS, Victoria, Australia,
April 26th.

Dear Editor:—I left Hasting to go to Gipsland, about two hundred and fifty miles away, to see if I could get any place for our elders to preach in, and I got two houses opened to them and a promise of two houses for them to preach in; and at another place I got the promise of the Christian Church. They said that any of our elders could have it. One of their preachers conversed with me for four hours, and he said that he could find no fault with our doctrine. He asked me the name of our church. I said the Church of Jesus Christ. I asked him if he knew any one of that name. As I was a member of his, (Jesus Christ's) church, Mr. Ferguson gave me five dollars to pay the elders' fare to Gipsland. I was called to the eldership last Sunday, May 26th, but not ordained yet. I know that I am called by the revelation of Jesus Christ, as I have had the ministering of an angel in the middle of the day, before I was called to the Aaronic priesthood. I pray that God will bless us with the gift of preaching that my tongue will be loosed when I am ordained to the Melchisedec order. Bro. J. Burton prophesied that I would never be confuted with the Bible, when he had his hands on my head; and I do not believe I ever will. I wished that Bro. Burton had been with me at Gipsland as there was a better opening than when I was with him in Geelong. Everywhere I go I can get people to listen to me. There are plenty of Christ's sheep in Victoria and will obey when they hear the gospel.

ASHTON WOOLLEY.

GEORGEVILLE, Mo., July 14th.

Dear Herald:—While looking at your page 438, the words of cheer from Bro. Whitehead, I felt that calm and gentle Spirit rest on me, and I am persuaded to take my pen in hand and say with him, "On, on to victory!" for at the end of the race we will get the crown promised by Him that never faileth. His coming is near, even at our doors; so let us be ready, and let us lay-members do all we can to persuade our neighbors, that they may be redeemed with us. Oh, how anxious we should be for them!

Yours for truth's sake,

ELI B. MULLIN.

LAURIETON, N. S. W., May 25th.

Bro. R. S. Salyards:—Just received your welcome letter last night, with circular enclosed. I am glad to hear of the progress being made in that locality, and to see by the *Herald* how the work is progressing all through the states. In fact when we receive the *Heralds*—every four weeks—I sometimes feel as though I could "fly" off to that land.

When our mission was given us, we both resolved to stay till it should be accomplished—the time I mean—and therefore we will not grumble.

You have no doubt, ere this, learned of our not being together; both Bro. Smith and I concluding that it would be better to thus separate. And upon consulting Neely, he was willing to do so for the work's sake, while you can judge of what his feelings must have been to thus stay alone in a foreign land. It is one of the marvels that are only found in the church—the progress he has made; he simply delights the Victorian Saints. After an absence of some ten weeks, out opening new fields, he returned to Hastings and Queensferry, and they are not loud enough in their praise of his improvement. I have seen no report of the discussion that I had at Hastings last January with a Utah elder on the subject of polygamy, and suppose that it has never been reported. As brother Smith was present and taking notes I supposed he intended to report, but forgot to ask him prior to his departure. However, there was nothing of special note. He had a two-nights' contest and the elder proved himself to be a gentleman. The time was far too short for a full presentation of the subject, but I did the best I could under the circumstances, Bro. Smith saying at its close that I did well.

On the Saturday following I was married, and on the next Wednesday we started for New South Wales as missionaries. I have found my wife a willing helper, a zealous worker, and willing to undergo trial for the work's sake. Since our arrival, February 15th, I have preached forty-six times, baptized and confirmed twelve, blessed eleven children, with the various other duties attending. Have written some to the papers, and as a result now have a discussion on hand for July 5th. The subject is baptism, I to affirm in favor of immersion as the mode. My opponent is a Presbyterian minister and it all came about by an extract of one of his sermons being published in the press, which I answered.

There is a man by the name of Alex. Johnston, of the Christian Church who hails from America—California— and has been raising quite a stir in the same locality. As soon as the Rev. Smith had come out in the paper stating his willingness to discuss with me, as I had said that I was willing to discuss it either through the press or from the platform, Johnston sent him a letter stating that he had accepted this challenge! Of course the man was premature, because Smith had accepted mine. Therefore he could do nothing but state the facts, and as a result the following Sunday nignt he—Johnston—came out bitterly against Smith, calling him a coward, etc., and challenged the ministry in general. In the next issue of the paper, one of our brethren —Wm. McLaughlin—accepted his challenge on my behalf, laying down two propositions similar to the last two discussed by Braden and Kelley. This roused the gentleman's ire, and in answer thereto through the press he said, "Not with a Mormon!!" and further: "In the country where I come from, America, one would forfeit all claims to respectability who would do so."

A dispatch was sent me, and the next day I listened to him twice, and had I not been present I am satisfied we would have been raked at his evening service, as he gave it to the others. At the close I went forward and got from him the acknowledgement that he was aware of the distinction between us and the Utah people, and this before some of his own followers. Prior to this he had told some ot them that there was no difference. I challenged him to discussion, but no—the lion (?) had now become the cringing cur.

We are at present with Bro. John Rodger—noble people. Work seems to accumulate and the end is not yet. Its condition here is encouraging. Wife joins in sending love.

Your brother in Christ,

J. W. WIGHT.

QUEENSFERRY, Victoria, Australia.

KENT, Illinois, June 30th.

Dear Herald:—Some time ago I gave through your columns a receipt for the cure of cancer, offering to give a receipt for to make the black, or all healing salve to dress the sore with after the cancer plaster was taken off. Will you please publish the receipt for the benefit of your readers:

Take rosin and beeswax, of each two ounces, sweet oil eight ounces. Melt them together and stir well, and at near the boiling point add four ounces red lead, stirring well; the lead to be added slowly, stirring until nearly cold. Then add slowly two drachms pulverised camphor,

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stirring until cold. (A drachm is the eighth of an ounce or about a teaspoon full.)

To pulverize the camphor drop on a few drops of alcohol and it will pulverize as fine as flour.

Yours in bonds,

LEVI CHENEY

TABOR, Iowa, July 16th.

Bro. Blair:—I came here to preach the funeral sermon of father W. R. Orton last Sunday. I have labored in Emerson, Keystone, Shenandoah and other places of late. I shall go to Mill Creek this week, the Lord willing, and labor in that place and at Hamburg and vicinity, and work my way to the Richards settlement before returning here again.

The work is in fair condition. Braden's opposition has given us good help and made us friends.

Bro. Briggs has preached in Shenandoah and helped the cause. He thought of starting on his eastern mission last week.

I shall do the best I can, trusting the Master for the result. The Saints all expect to meet you at the camp meeting at Wheeler's Grove.

HENRY KEMP.

HENDERSON GROVE, Ill., July 15th.

Dear Herald:—I am getting on in this field, and have been laboring actively since June 15th. I did some labor previous to that time but not as much as I desired. Am blessed with health and strength, and also a fair degree of God's Spirit in my work. I spoke last Saturday night, Sunday and Sunday night at Shanghi, an Adventist stronghold, and will speak there next Sunday again. Also spoke to quite large audiences in our church here in the grove last night with fair liberty. The Saints here have all been very kind to me, and all are desirous of aiding and helping me on in the good work. Surely they will not lose their reward.

Your brother in bonds,

E. E. WHEELER.

COOK'S POINT, Texas, July 8th.

Brn. Smith and Blair:—Our reunion is over, and on account of high water and a great amount of rain the people, and especially the membership of the church, failed to meet with us. However, Bro. Ezzell and daughter were with us and we held several services. Bro. Ezzell did some good preaching which was highly appreciated. Bro. I. N. Roberts could not be with us on account of being sick. He is still sick at this writing, but hope he will be up soon. Don't know where Bro. Ezzell will go next. I aimed to go to Jack county, or Houston county this state to preach next. There are many calls for preaching and few to preach in this section. We aim to do the best we can, God being our helper.

E. W. NUNLEY.

TABORVILLE, Missouri, July 9th.

Bro. Blair:—Well, I am another Latter Day Saint knocking for admitance to the golden gate of the New Jerusalem. I hope by the grace of our Lord and Master to be able to enter in. My wife wrote to the Mother's Home Column some weeks ago, and since then we have had some inquiring about our part of the world, and I wish to state in the *Herald* for the benefit of such parties that if they wish to hear from me in regard to this country, I will be pleased to give all the information I can, if they will be so kind as to enclose stamps for postage, as it takes considerable money to answer so many. And I will further add that if there are any Saints that are good at blacksmithing and wood working there is a splendid chance for such a man here.

Well, Saints, we've had quite a shaking of the dry bones in this part of the Master's vineyard, and lots of very fine preaching by Brn. I. N. White, D. Tucker and S. Swenson; and many good people are very earnestly investigating.

I have only been a Saint about ten months, but I can truly say that I am glad that I lived to hear a poor, deluded Saint preacher; and can bear my testimony to this great work of our Lord and Master in this the eleventh hour, and hope and pray that I may be ready to meet him when he comes to make up his jewels. Love to all and malice toward none.

ALVA W. HADLEY.

LAMONI, Iowa, July 15th.

Dear Herald:—After finishing up the necessary office business for a season, I took the field early in May and have been out most of the time since. I assisted Bro. M. M. Turpen in and near Redding, Iowa, for a few days. After that I preached and otherwise labored for the cause at Allendale, Missouri, till May 20th. On May 24th, by unanimous invitation of the G. A. R. Post of Lucas, Iowa, I went there and preached the annual memorial sermon in the opera hall on the 26th. My text was:

"And he shall judge among the people and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3.

Though I spoke of the war and of its statistics and losses, its horrors and desolations, yet I dwelt chiefly upon the beauty and glory of peace, and upon the coming reign of the Prince of Peace, endeavoring to show God's plan and purpose for the final welfare and happiness of the human race under the reign of the Messiah. At the wish of the members of the Post, and others, the sermon was published in the Lucas *Ledger*. On the same day I preached the funeral sermon of Bro. Hopkins' child, and also spoke on that and other evenings in the Saints' Chapel. The never failing hospitality of the Ssints at Lucas and Cleveland makes the traveling elder feel at home, but the scant work that has been found in the coal mines this season, and the consequent trying times felt at those places, makes the heart sad, especially as nothing better seems at present in prospect for them; but they deserve better things.

On June 2d I went to Redding, preaching that evening and over Sunday. From there to Grant City and Allendale till the 10th. Our district conference on the 8th and 9th was a good one, and the Allendale Saints were alive and ready to receive the goodly gathering from Lamoni, Davis City, Greenville, Lucas and Redding, Iowa, and from Lone Rock, McFall, Sheridan, Sweet Home and Grant City, Missouri. Good sermons were preached by Brn. Shippy, Jones and Salyards, and an excellent testimony meeting was held on Sunday afternoon.

From June 10th for awhile I was at home, my youngest child having never fully recovered from the whooping cough of the winter and now seeming weaker. Still she held to life with a strong spirit and we hoped would recover. Meantime I preached at Davis City and Greenville, and then, having promised to go, I went with Bro. C. H. Jones to McFall, Missouri, where we preached in town and country, and on the 28th I baptized two sisters in the border of Daviess county. Bro. Jones staid but I came home the 29th. But finding no one prepared to go that day to fill the appointment at Redding I continued on the same train, having no chance to see my sick child. That night she was taken worse, and when I returned on Monday she was evidently nearing her end. We labored and watched, assisted by kind Saints, till Tuesday night her sweet spirit returned to the Giver, leaving us to mourn after so short a visit wherein she had been so happy with us and we with her. On July 4th we laid her pure and beautiful form away in the earth, sorrowing, yet having hope that we may be worthy, through Christ and our service, to have our dear one again in the first resurrection. Our home seems lonely, the mother's heart is sad, while the months of watching and labor have taken her strength and impaired her health. Hence I shall stay at home some, but meanwhile attending to accumulated office work, and preaching as I can. On July 6th and 7th attended to two-day meeting at Pleasanton and took part, with Brn. Blair, Wellington and Turpen. Bro. Lyman Little was ordained a priest. We expect him to do a good work, as also that the other three will who were ordained at our district conference, namely, Priests F. M. Weld, Mars Sorrenson and E. E. Marshall. The field is wide before them and their helps and chances are good.

In the district over which I have charge various brethren are laboring locally, and nearly all the branches are doing well. The elders and priests are going outside and making appointments and having fair success. This is as it should be, God having commanded men to labor in their calling and to bring to pass much righteousness by their free agency and activity in the good cause. On the 14th preached at Lamoni, and I expect to be engaged on Sundays and at other times as home and office matters permit.

In the hope of the gospel,

HENRY A. STEBBINS.

SANTA ANA, Cal., July 8th.

Dear Herald:—I have just returned from Laguna branch where the Saints have been holding a Sunday School Convention, and a Reunion Meeting. They pitched the large tent near the large Lagune (which is lake in our language) in a little grove of nice shade trees. They celebrated the Fourth of July and had a good time generally. It was a glorious meeting for the Luguna branch, for it brought them together as a band of Saints truly and they forgot all their old troubles. Concession and humiliation was the order of the day. May the Lord continue to bless them, that they may remember their first love. I would be very grateful to the brethren in Idaho if they would enquire for my brother, John Walker, who is known in Idaho as Parker John. He came from Carthage, Missouri, in 1850, and I have lost track of him. If you can find track of him please address the undersigned, Box 8, Santa Ana, Orange county, California.

J. G. WALKER.

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If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

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SERMON BY ELDER W. W. BLAIR,

AT LAMONI, IOWA.

INTRODUCTORY to the remarks I may make this morning, I read from Isaiah, chapter twenty-nine, commencing at the ninth verse. I do so for the purpose of considering God's marvelous and wonderful work that was to be begun and carried forward in these days, prior to the second coming of the Lord Jesus Christ. We have some clear proofs of the doctrine we preach in regard to its origin and purpose, a variety of proofs tending to confirm the fact that God has begun, is carrying forward, and will consummate one of the most marvelous works that was ever known to the sons of men. We believe this, teach it, and seek to keep well posted as to the evidences upon which we base our faith, so that we may give an intelligent reason for the hope that is within us on this important matter.

Isaiah delivers this prophecy professedly by the inspiration of the Almighty; it was to have its accomplishment in the last days. Examining this prophecy, there has been no time in the past when anything like it has been accomplished; and we discover further, by the terms of this prophecy, that it could not have been accomplished until these latter times. In this is strong presumptive evidence of the divinity of the work intrusted to us. Evidence abounds that in the economy of God, the Latter Day Saints are the first people who ever made the claim that this prophecy was to be fulfilled in these latter times.

"Stay yourselves and wonder; cry ye out and cry; they are drunken, but not with wine, they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your rulers, the seers hath he covered. And the vision of all [that is all these prophets, and rulers, and seers referred to] has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not, for it is sealed."

When, in all the past, since the utterance of this prediction, has such an event as this transpired until the coming forth of the Book of Mormon?

"And the book is delivered to one that is not learned, saying, Read this I pray thee; and he saith, I am not learned."

It is a strange, but nevertheless prophetic truth, that "the book" was to be delivered to him that is not learned, saying, "Read this I pray thee;" and that he should say, "I am not learned." But it was fulfilled in the coming forth of the Book of Mormon.

"Wherefore, the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

This is God's work. His will and design. The learned could not read the book; but one "not learned" would read it. Then follows the important revelation that, in "that day"—the same one when the book should come forth—"the ears of the deaf should hear the words of the book, and the eyes of the blind should see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel; Jacob shall not now be ashamed, neither shall his face now wax pale."

When?—After the coming forth of this marvelous work. This was all to be introduced in that period when the children of Abraham should not be "ashamed," and their face no more "wax pale." Paleness of face signifies fear, unrest, tribulation, and all that is implied in these terms.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Well, the presumption is, as found in this last verse, that God's people would come to a correct understanding of spirit manifestations; and that they who "murmured" would learn doctrine implies that they would learn God's doctrine—the true doctrine of life everlasting; such is the reading of this closing verse of this the 29th chapter of Isaiah.

Well, now, we have here in the Book of Mormon a claim that is made—(and some people say that I preach nothing but the Book of Mormon; but that is not so; but if I did preach it, it would be wonderfully sound doctrine)—but here in the 2d Book of Nephi there is a prophecy which comes to the nineteenth century first in 1829 or 1830, so that the world began to know of this marvelous statement, this wonderful prediction, only as far back as 1829.

Prophesying of the apostasy from the church established by Christ and his apostles, and of the Jews scattered abroad among all the nations of the earth, Nephi says that God would "proceed to do a marvelous work and a wonder, that he might remember his covenant which he had made unto the children of men; and that the Lord would "set his hand the second time" to restore his people from their lost and fallen condition, and that one of the evidences of it would be that it should bring Israel to a knowledge of the Messiah. Wherefore God would "proceed to do a marvelous work and a wonder," not only among Israel, but abroad, throughout all the nations of the earth. And he predicted that the Lord would bring forth his words unto them, (such is the Book of Mormon), and that they would be given unto them for the purpose of convincing them of the Messiah, and that this would be at the time of the coming forth of the Book of Mormon.

"Well," says one, "you place that book in the stead of the Bible." No; it is not to take the place of the Bible, but to furnish strong evidences to establish the divinity of the Bible. It teaches the all-important fact that Jesus Christ is the Messiah, the Savior of the world. It agrees with the Bible in its doctrinal teachings; and many of its predictions are corroborative of those contained in the Bible relative to the Lord's great and marvelous work to be enacted in the last days for the salvation of the house of Israel and of the Gentiles. So that you discover this "marvelous work" predicted in the 29th chapter of Isaiah was to be introduced by the coming forth of the Book of Mormon.

We claim that this is the very "book" that was to be given to the unlearned man, the "words" of which would be heard by the deaf in these days, in proof of which many testimonies could be adduced of those who were "deaf" being healed by the power of God so that they have been, and are still able to "hear the words of the book" as well as to read the same. We claim that this book came forth at the right time, in the right place, in harmony with the prediction, and that all things worked in harmony to the fulfilling of the various prophecies relative to the coming forth of this marvelous work.

It is now well known that the land of Palestine has been a waste for seventeen centuries. It is also well known that that land is being restored to fertility, and that wherever the hand of industry is found in that land it is bringing forth abundantly as it did in the days of the patriarchs and prophets. This is a matter of world-wide notoriety at the present time. The Journals of the day are full of matter in regard to it.

The house of Jacob was to be brought into vastly improved conditions after the coming forth of the Book of Mormon. It is a remarkable fact that the children of Judah have been under the feet of the Gentiles, and have been persecuted, hated and despised, robbed and slain mercilessly by those powers until within the last one hundred years; and that especially for the past fifty or sixty years great changes have taken place in their favor. Some of the most renowned statesmen, generals, scientists and financiers are from their ranks, and their condition as a people, is now vastly better, except in one or two nations where they still suffer some persecution. Jacob's face no "longer waxes pale," neither is he "ashamed." And "Lebanon is turned into a fruitful field," and all this has transpired since the coming forth of the Book of Mormon. Surely, it is a marvelous, a wonderful work; yet not in harmony with the popular notions of the religious world, nor of the wise and prudent of earth, and therefore could not originate

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with them. God declared that the "work" effecting these conditions should be "a marvelous work and a wonder," one that He himself would do; also that "the wisdom of their wise men" should perish, and "the understanding of the prudent" would "be hid." Every verse of this chapter has a sermon in it, but we can only glance at them as we pass along.

The Book of Mormon puts the statement about the land of Lebanon in a different form than found in the Bible. It says: "I will shew unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

"Well," says one, "that word applies to a district in the land of Judea." True; there is a district called Libanus, or Lebanon. It was from this district that the cedars of Lebanon came with which Solomon beautified the temple of the Lord. But the "Lebanon" referred to in the prophecy, refers to the land of Palestine, including the city of Jerusalem. Certainly—as we discover here—it was not to a region of sterile mountains, or anything of that kind. It was to a land that would be developed in fertility, for it would be "turned into a fruitful field."

The two books are in harmony concerning the coming forth of this "marvelous work and a wonder." There is no discrepancy or incongruity between them; agreement is plainly manifest in all their parts.

We turn to the past and ask, When, and where has that promised "book" made its appearance? We have reached the times when the "tribulation" of the Jews is almost entirely done away, when the "face" of Jacob does not "wax pale;" and a little before this time God was to bring forth "a book." And seeing that all the tribulation of the Jews have passed away, we ask, Where is to be found that "sealed" book? Where in the past has been given the "words"—or a portion—of that sealed book to "the learned," who replied, "I can not" read it "for it is sealed." Can you find where these things have transpired except among the Latter Day Saints? We challenge the entire world to bring forth proof of the fulfillment of this prediction elsewhere. It has not been fulfilled until the coming forth of the Book of Mormon. And while said book was in process of translation by Mr. Smith, he transcribed a few of the characters, and with their translation, sent them by the hand of Martin Harris to New York, who there presented them to a "learned" gentleman of the name of Anthon—a professor of ancient and modern languages—who after examination pronounced the characters true, and the translation correct. He gave Mr. Harris a certificate to that effect, certifying to the people of Palmyra, New York, that they were true characters, and that the translation of such as had been translated was correct. But as Mr. Harris, when retiring, had reached the door, Mr. Anthon called him back and asked him where the young man got this book from which the characters were transcribed. Mr. Harris told him that an angel of the Lord had delivered it to him. Mr. Anthon then asked for the certificate he had given Mr. Harris, which, when he had received it, he tore in pieces, and said, "Young man, angels do not appear in these days."

But, mark you, the leading facts in the case are still preserved; for we find them in the answer of Mr. Anthon and Mr. Mitchell wherein they admit that certain strange words were presented to them by "a plain countryman" to see if they could translate them. Little did Mr. Anthon think that he was literally fulfilling the prediction we have read in your hearing this morning. Indeed, neither Mr. Smith or Mr. Harris were fully aware of the part they—as well as Mr. Anthon—were then playing in that great work predicted by Isaiah until some time after the events had transpired. There is a most remarkable agreement in the prophecy and its fulfillment.

But "the book"—according to the terms of the prophecy—was to be given to "one that is not learned," saying, Read this, I pray thee; and he saith, I am not learned." Then the Lord speaks further and says: "Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

In fulfillment of this word the Lord gave power to this unlearned man, Joseph Smith, to read and translate it by divine power into our language, and proceeded to perform and continue this great and "marvelous work" spoken of, for he gave to this same man authority to preach His word and ordain others to do the same; gave him understanding to organize His church after the original Christian pattern found in the New Testament; and when the church, though few in number, was organized, the Lord gave revelations of His will to govern, enlighten, build up, confirm and strengthen it.

In one of the first revelations given to the church in February, 1829, the first thing of importance you read is: "Behold, a marvelous work is about to come forth among the children of men." And who were the ones with whom this work was entrusted? Why, they were illiterate men; men without wealth, without important social or political station, but industrious, honest young men; men of good, upright and moral habits. They were not of the rabble, nor anything of that kind. These were the kind of men to whom the work was committed in 1827–30; and the revelation declares that it was to be a "marvelous" one. Since its coming forth it has been opposed on every hand by all the multiplied forces of the world; it has been ridiculed, treated with biting sarcasm and base falsehood; opposed by vileness, and violence, and by every form of persecution, until some portions of the land of America have been crimsoned with the blood of the people of God! And yet it has spread out and gone forth like the light of the morning, and God has confirmed on every hand by his power and strange providences wherever his ministers are bearing it off in uprightness. And whereas there was but one young man in the commencement, in New York State, and then a second man, and then a a few in number when the church was organized in April, 1830; yet in a very short time sixty or seventy belonged to the church; and from such small and humble beginnings it has swept onward and onward until the gospel has been preached in all the nations of the earth, well nigh.

I do not say that the marvelousness of this work is limited to the preaching of the gospel; for there are numbers of other points connected with it that are correlative; and taken altogether it becomes one of the most marvelous movements the world has ever known.

In order to bring to pass this prophecy it was essential that wondrous changes should be wrought in the political, industrial and social conditions of the world. Hence we see that marvelous changes have been wrought in the numerous departments of the various industries,—in mechanics, in the chief arts and sciences throughout the civilized world, and much of it within the memory of men now living. The various enterprises that are being set forth in America alone, without mentioning those of other nations, are truly remarkable.

Since our nation was founded, and within the last eighty years—yes, within the memory of our aged men and women—the mode of travel was chiefly on horseback. If a young gentleman wished to take his young lady to meeting or a social gathering, she rode on horseback on a pillion behind him. After a time came the stage-coach, and a man that was able to have a carriage was a curiosity; indeed, a man that could support a one-horse shay in America was regarded as a rich man, a man of ample means. If we stop to make comparison between then and now as to the mode of travel on the ocean, we discover that remarkable changes have been wrought. Persons can now navigate the ocean by steam and accomplish more in twenty-four days than they could in months then; for a time they could only travel in sail vessels, and sometimes it would take months to make a voyage across the Atlantic; but now they have perfected steam appliances so that only a few days are required, as in the case of the "City of Paris" that lately made her trip in a trifle over six days. Well, this is but one illustration of marvelous progress made in one direction in the last few years.

But in regard to the going forth of God's "marvelous work and a wonder" and for opening the way for its onward march on the earth during the last fifty years, one great force is the press. Look at the steam press by which bibles by millions are being printed! England takes the lead in this, but America comes sec-

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ond. Money is being poured out like water in order to publish the bible and send it abroad to the inhabitants of the earth! It is the infinite God who is opening the way to send his great work forth upon the earth to all nations.

Again; in regard to Sabbath Schools. What wonderful changes have been made in this respect. It is but a short time since God moved upon the heart of an Englishman, Robert Raikes, to conceive the idea that Sabbaths could be spent with profit to the young, many of whom had been allowed on that day to run at large, by collecting them together and instructing them in the word of God. He commenced the Sunday School and was blessed in his ministrations. From that it has spread out until the Sunday School has become one of the most important factors in giving religious instruction in the world, and every man and woman honestly connected with it deserve to be blessed of God.

It is "a marvelous work and a wonder" which God has promised should go forth among the nations of the earth in these latter times, and it has already spread out so that not only the English and American, but the French, the Spanish, Australian, German, and all the peoples that represent the intellectual and industrial world—the world of progress—have caught the inspiration; and not only do they have the Bible in their own tongue, and at such cheap rates that the poor can have it, but it is being translated into the language, and dialects of barbarous Africa, and those portions of the globe that have been hidden from the rest of the world for the last eighteen centuries can now be taught of God and his ways. The Lord seems to be stirring up men of late, Livingstone, Stanley, and others with them, to explore and open up the dark and unknown regions for the introduction of civilization and the light of Christ, so that now heathen nations, including the wild Africans are having the word of God published in their own tongues in which they were born! Down in the Indian Territory, among the Choctaws, Cherokees, and others styled the Indian Nations, the bible is had in their own tongues, and this I regard as one of the many evidences of the time in which God's "marvelous work" should go forth to all the nations.

Other prophecies that have a bearing upon this subject might be introduced, but we only take a little here and there, glean evidence from all quarters, so far as we can in all justness, taking all for what it is worth, and it becomes a mighty means in building up and extending abroad this glorious work.

Now, in regard to the preaching of this gospel—this "marvelous work and a wonder"—the leading feature is "the doctrine" of Jesus Christ, the same yesterday, to-day, and forever. One of the distinctive features of this prophetic work is that, "they that murmured shall learn doctrine." What doctrine? Evidently God's doctrine; Christ's doctrine. "But," says one, "have not we had that doctrine all along?" Yes, in some small degree, but we have had it hidden "under a bushel"—by the creeds, catechisms, precepts and dogmas of men. To illustrate, (and with no disrespect to any church outside of our own), I remember that in my boyhood days, the doctrine was held that little children, if they died without being sprinkled by some one were certain to go to hell! —and that meant everlasting fire in which they were to be tormented forever!

That is very hard, strange doctrine; but nevertheless it was and is taught that little children dying without having their little heads sprinkled with water go down to everlasting burnings! Do you find any such doctrine taught in the Bible? No; we find the very opposite to that; namely, that children (infants) dying in their infancy are heirs of salvation through and by Jesus Christ—"Of such is the kingdom of heaven."

Yes, that is what the Bible teaches. Jesus further says: "Their angels do always behold the face of my Father which is in heaven."

How is it possible that the religious world could have adopted the idea—most blasphemous upon the character of the Almighty and the saving power of Jesus Christ—that little children, because they were so unfortunate as to not have their faces sprinkled in the name of Jesus Christ should go down to everlasting darkness and loss!

I will tell you how this has been brought about: The church established by Christ and his apostles anciently began to apostatize from the faith, the doctrine of Christ, and in process of time it was found unworthy of and without inspired men, and it gradually adopted the theories and philosophies of Pagan Rome, which eventually destroyed every vestige of Christianity except the name. The Bible had not been published; it only existed in manuscript form, and in the hands of but few; it was not published to the world as it is in the present form till in the sixteenth and seventeenth centuries. And so it was that Pagan philosophy and religion, also heathen mythology were incorporated with a very little, if any, of the doctrine of Christ, and that corrupted and destroyed the church of God. The church still retained the name, but in essence and in substance, in doctrine, organization, ordinance and Spirit, the church that existed after this departure from the doctrine of Christ, was not his. The form of religion calling itself Christian remained, but there was nothing like primitive Christianity in it. This may be thought a hard thing to say, but such are the facts.

In the thirteenth chapter of the book of Revelations you will find that John, his soul lit up by the Spirit of the Almighty, saw a strange beast having seven heads, and ten horns. This beast, as history has shown, represents Pagan Rome; its seven heads, the seven forms of political government under which it existed before its final division into ten kingdoms denoted by the ten horns upon which were ten crowns. John saw that after this ten-horned beast had accomplished its work, there arose "out of the earth" a two-horned beast that was essentially the same as the first beast, for it exercised "all the power of the first beast"—Pagan Rome—and it had "two horns like a lamb," but it spake "like the dragon" for all that. It had and held similar dominion as the first, and it blended church and state—ecclesiastical and political power—and hence it had "two horns like a lamb," though it retained the essential characteristics of the first beast. The ten-horned beast was to "make war" with the Saints, and to "overcome them," for they were to be "given into his hands," and he was to accomplish the complete overthrow of the church. All this is said in plain terms.

It should be remembered that this same ten-horned beast appeared in this another form and did those strange things that was to be brought about in the destruction of of the church, it absorbed or blotted out the church with its peculiar doctrines and distinctive features.

Such are the historical facts that you will find in profane as well as biblical history. This apostacy from the primitive faith made it necessary for the gospel of Jesus Christ, as also the church organization, to be restored in order to prepare a church and people for Christ's second coming; it made it necessary that God should bring forth this "marvelous work and a wonder," that they who "murmured should learn doctrine."

There have been in the religious world since the departure, or apostacy from the ancient faith, many erroneous doctrines taught, which has caused much murmuring by the honest enquirer after truth, on account of their apparent injustice. The doctrine before mentioned concerning the endless torment of little children, because they were not sprinkled, has caused the hearts of mothers and fathers to mourn and murmur, feeling that such a doctrine could not be true if God was what the Scriptures represented him to be, a loving Father. But since the advent of the gospel by the angel, sent forth by God to be preached to all the world by the Latter Day Saints, it is made known that infants are redeemed from the fall through the atonement of Christ, and are consequently without sin, and that dying in that condition they are saved and blessed, and go to dwell with the spirits of the just in the Paradise of God.

Again, it has been taught that the poor heathen has to go down to hell to be tortured eternally — he being so unfortunate as to be born in a foreign land, where the name of Jesus Christ was never heard! The speaker asked, Is that the work of your Father and my Father! God is said to be "the Father of spirits;" and in another place we are called "the offspring of God." Is that the way that God will deal with his offspring? Is that Bible doctrine?

The Bible teaches quite to the contrary. Jesus said, "If I had not come and spoken unto you, ye had not had sin." Well, then, the poor heathen will not be condemned, for not having heard of Christ or his gospel he could not be condemned by it; he never

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had sinned against that light. The Bible teaches that men will be judged "according to their deeds," and be condemned only for rejecting the light they had received—not for rejecting what they did not receive.

The speaker then referred to the doctrine of death-bed repentance as one that was pernicious in its tendencies, causing many to procrastinate serving the Lord, and to engage in evil practices, thinking that if they could only get time to call upon the Lord before death, all would be well with them. He spoke of hearing an old gentleman with whom he was acquainted say, "If I can only have time to repent of my sins and call upon the Lord before I die, O, I shall be all safe." To whom the speaker made answer: "But you must call on Him in truth and in rightousnes; for such only will he hear and bless."

Reported by Elder E. Stafford.

LETTER FROM ELDER M. H. BOND.

EDITORS HERALD:—My last communication to you was, as I remember, written April 25th, the date of my arrival in Lamoni. It would have been my wish to have remained much longer with the Saints, but my engagements prevented anything but a hasty visit; and indeed I should have gone direct to Burlington had it not been for the voice of the Spirit to me. Am glad I went, sorry for many reasons I could not stay. Lamoni has great advantages, and would be a desirable place of residence for Latter Day Saints who have a family of children to rear.

It is one of the most beautiful promises concerning the millennial era—that "their children shall grow up without sin unto salvation." "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them." Both children and parents in this latter day work are to be pitied who are trying to rear them amidst the contaminating influences of Babylon. Fashion, pride, false ideas concerning life and a thousand influences press upon the young in our church to claim and draw away their attention from a gospel whose attractiveness is best manifested by trial and experiences and intellectual development that come only to a life matured by pain and suffering.

In the scattered branches in all the world, few are large and possessed of means, numbers and talent enough to compete with the world of physical and sensual attractions that constantly tend to draw the mind of the young away from the sober considerations that attach to a religious life.

Some form of objective lesson, simple and entertaining, must be placed before the mind of the young in order to enlist a more hearty sympathy on their part in our church work. The Church of Jesus Christ of Latter Day Saints has forgotten or neglected to remember that in the greatest of all schools,—where the knowledge of the Infinite God is to be taught and learned—, the primary or simple lesson must prepare the way for the deeper analogies; higher and keener, moral, intellectual and spiritual accomplishments and delights. Lamoni, I trust, under the providence of God, will enable us to see how by practical experiment these things may be accomplished for the youth of our church.

The revelations of God have been neglected, misunderstood and an unacceptable, unprofitable, and,—in many cases I believe—, an unauthorized ministry, claiming to represent the everlasting government of God, has been the result.

The provisions made in the revelations of God to Joseph Smith for preparation by search, experience, study; the appointment of schools, etc., by which men when called were fit to be chosen to represent unitedly, intelligently, the common faith of our Lord and Savior Jesus Christ and his gospel of the kingdom of God, are marvelous, and only equaled by our stupidity, I think sometimes, in perceiving these things. May God bless the children of his people and multiply his agencies for their salvation, is my prayer! May the Lord bless also our Sr. Walker and supplement all her powers by his grace to aid in this most righteous and commendable work!

The idea of a college of our own is an inspiring one to me, and I hope it may succeed and soon be among the possessions of the Reorganized Church. No life is so full of boundless possibilities as that which is devoted to mental and spiritual activities, supplemented by a healthful, physical base and force to feed these fires that propel all the machinery of the soul. I was greatly pleased to meet the young people of Lamoni in their society for mutual improvement by study of the things that I know pertain to their everlasting interests.

Our good will extends to the *Herald* editors, and we look and pray always for their success, and for the success of the only preacher that ever reaches hundreds of the *Herald* readers.

Friday morning, the 26th, found me in Chicago. A pleasant visit and entertainment at Bro. Culver's at night, together with some unpleasant reflections concerning the success of the common enemy of the church in that place,—which I have always thought can only be avoided by availing ourselves of the provisions made in the law of God for defense against his insidious encroachments—, were among the experiences of our thirty-six hour stay in that city. Securing, by favor and direction which the Spirit gives, as I believe,—a clergyman's annual over the Michigan Central railroad, I left for Galien, Michigan, at four p. m., and while purchasing my ticket who should step up but Bro. Richard Evans and a brother whose name is forgotten. This made things pleasant of course, as we journeyed together toward Galien, where we were met by the Bishop and a lot of Saints. Rested and refreshed at the home of Bro. and Sr. Blakeslee, Sunday morning we listened to Canada's "boy preacher," who does not preach like a boy, however. Afternoon and evening we were assigned the occupancy of the preacher's place. Large and interested audiences greeted and encouraged the ambassadors of Christ, day and evening.

Monday morning we took the parting hand, leaving Brn. Evans and Willard J. Smith to prosecute the work,—successfully, as later reports confirm. A day in Grand Rapids pleasantly spent with relatives, and the next day went to Cadillac to look after temporal interests.

Time and its changing hand, everywhere manifest, nowhere more plainly than in this town—my former home. Glad to see the old friends and neighbors, and still more glad to know that the gospel standard had been lifted again in that place by our worthy brother, Willard J. Smith. Five Saints, all of good report, the visible results of his labor. I trust that he will look after the interests of the work in that place. Good people there, (as everywhere), but all absorbed in the greed of gain and pleasure of the world.

May 3d found us, my daughter and self, after a quiet night from Detroit upon Lake Erie, in Cleveland; from there to Kirtland, where Sunday we spoke in forenoon to the old friends, neighbors and relatives congregated, bearing our testimony and witness of the gospel truth with liberty. Bro. Wm. Kelley gave us the sermon in the evening to a good congregation; church interests gaining there I think. I hope the spiritual side of the question will always maintain the uppermost in that place, as well as in all other places where Latter Day Saints congregate.

May 7th left Kirtland for the east, arriving in New York city the following morning. Preached in evening to Saints and strangers assembled in their hall in Brooklyn. Signs of encouragement for the growth and spread of the work are here.

Thursday evening, taking the Sound steamer, arrived in Providence Friday morning, only to move out the next day to the conference in Boston, where we were glad to greet brethren Parsons and Robinson from Nova Scotia and Bro. Greene from Maine. A feast of good things was enjoyed by the Saints at all their sessions, and the favor and wisdom and direction of God, confirmed by many infallible tokens, left us all in a grateful and happy mood.

Since conference sickness in my family has tried us somewhat, as shortly after conference my daughter Lottie was taken with diphtheritic sore throat and in a poor condition to resist this troublesome and dangerous malady; but when at the worst, the prayer of faith prevailed and change for the better came soon after administration. "The trial of our faith" ought to be "more precious than the gold that perisheth." It costs more, is a harder task for the natural man to possess and retain than the exercise of bodily, fleshly powers by which material dross or substance is acquired. So far as I am concerned, however, I have endeavored to possess a faith in these matters that does not waver in the face of disaster or death, knowing that neither are the worst things that can happen to me in a temporal view. And while "the hidden things belongeth unto God," and the world and some Latter Day Saints

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seem to be raking over the whole animal, vegetable and mineral kingdom to discover some "scientific," man-devised, or easier way hidden up in the archives of nature for a remedy for the ills that flesh is heir to, and seem to be willing to use their body as an experimental laboratory; "the things which are revealed belong unto us and our children forever," and we shall try, so far as our influence goes, to govern and be governed by the counsel, and live by every word that proceedeth from the mouth of God, and exercise that faith, without which it is impossible to please Him.

Theory and fact should go together; faith and results confirm or deny. It is just as true as it is that the sun ever shone that those Saints who trust God in these are among the foremost in spiritual matters and life, prayerfulness and godly walk. Eloquent deliniation of the faith of Moses and the ancients, power to entertain and delight by pictures graphic with description concerning the final rest prepared for God's elect may beguile the inconsistency of the orthodox world in regard to the promises of God and of his Christ, may unite our criticism or furnish food for comment or satire even from the preacher's desk, but the great and awful and sorrowful fact remains that the lessons of history are largely lost upon us as a people, and we stand not far from the place where stood Moses and rebellions, faithless Israel. The word of the Lord spoken to us to-day is not largely mixed with faith, and for the same reason and no other is the promised inheritance withheld—our children are mixing and marrying with aliens and strangers to God or his ways; are corrupted by their fashions, and religious and other "entertainments" entice them from the preaching of the gospel that saves. Our means for dress for our children that they may keep up in the race for "appearances," instead of the endowment of Zion and her municipals and for her glory by consecration and tithing.

There is more money spent for medicines and doctors—for pills and "bitters" and "herbs" and occasionally the "services" of a christian scientist, or something else equally foolish—than for all the work of the spread of the gospel or care of the poor. "These signs shall follow the believer." Where is he? Is he outside the camp altogether? "Oh, for a faith that will not shrink!" How pleasing the melody! With eyes closed we could almost go to sleep to the measure and tunefulness that we have allowed to cloud and cover its meaning!

Your child, your companion in whom your love and your life is wrapped up seems slowly slipping away. Already are they so near the point of weakness and apparent dissolution that death's door may be reached in an hour's time. Fright and terror and anguish struggle with and torture that weak and neglected faith—yes, neglected. You thought you did not need it—before you were well; your companion and child in health, you did not soon see the necessity of any farther acquaintance with God than to be satisfied that the Book of Mormon was true, and Joseph Smith a prophet of God, and your earth's experiences, perhaps, with the consciousness of the weakness of all other religions, gave you carelessness and ease. Perhaps it did not seem necessary to contribute to the church support or to fill your seat in the place of worship among your brethren; you had so many ways for your money and for your time. It was too hot or too cold; too wet or too dry; conferences you could afford to attend when they came around especially, but it was out of reason to be governed save by your own feelings in the matter. The hour of necessity—the need of faith is upon you. Faith, faith, not credulity. Where is its accumulated store? Where the example that manifests the power of godliness as revealed in the letter of the gospel which we preach?

But what shall we do when sick? I would say that we should endeavor to practice what we preach and to live by every word that proceedeth from the mouth of God. If not possessed of faith to endure trial and be healed, do the next best thing, as advised; and if the use of that which wisdom (not the wisdom of this world) directs does not relieve or remove, bear the burdens of the body with cheerfulness, and trust in the forces of nature to recuperate and restore.

But was not Thomas B. Marsh appointed to be a physician? "Yes, to the church; but not to the world." Why? "For they will not receive you." Why? Because to prescribe, or counsel, or treat as counselled in the revelations of God to His Saints, would be as popular and profitable—and no more so—as the preaching of the spiritual law.

Such physicians, trained and skilled in knowledge of the wonderful science of surgery and all that belongs to good nursing, cleanliness, pure food, pure air and rest, will find a place and occupation in Zion in the future.

Do we believe in the resurrection of the body and expect a resurrection among the just? If so, is our mortal body to be quickened by his Spirit that dwelleth in us? Yet has not this Spirit control over a single affected or diseased organ, or part of this structure? Like our religious neighbors, how much we expect bye and bye; how little we expect or demonstrate now of that gospel which is the power of God, through faith, "unto salvation;" salvation of both spirit and body; full, complete and demonstrable, or it is worth nothing to me! How can I trust a Savior whose first promises mock me for the tremendous tests of his power in my behalf when the heavens are on fire, the elements filled with fervent heat, and the world's disaster upon it and its faithless inhabitants? Who shall abide?

"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in Him Amen, unto the glory of God by us."—2 Cor. 1: 19, 20.

"These signs shall follow them that believe." They "that have faith to be healed shall be sealed." Are we in Christ? Are his promises to us yea or nay?

Oh, this trial of faith in Abraham's children! I never got acquainted with this old hero only in gospel life, nor his family after him. I do really long for courage enough to entitle me to a seat in the kingdom with them. If I in my life display cowardice, I don't want to sit down in their company—I wouldn't be at home. They would know me as an interloper and out of place; not fit for the kingdom of God and its association, but some other place, the place my faith and works here might naturally, reasonably, and according to the just provisions of God assign me.

I hope I shall not be deemed uncharitable in my statements. "Charity preventeth a multitude of sins;" it "rejoiceth in the truth." "Thy word is truth;" it "shall judge us in the last day." May we have courage to abide by its judgment to-day! I can testify that it pays to trust God in this life. Healing and miracles have been wrought; great has been the blessings of God upon our household,—time would fail to tell of the wonders God hath wrought. Should matters fare far worse, we hope to abide the test.

A God-fearing, sensible and courageous companion makes it much easier to withstand the outside pressure in hours when serious sickness and trial are upon a man or his household. The mark upon the door post also we trust will be plain enough upon our home when the destroying angel shall pass by. He is coming to the Saints of the Massachusetts district. We shall be tried. May the Lord bestir us from slothfulness, is my prayer!

Brother Parsons is with us, and is a good counsellor and we hope he will not be taken away and we be left alone. Shall try to get around to visit all as soon as possible. New places also wait our coming. We shall endeavor to be directed by the highest authority—the Spirit of God—and discharge our duty alone in his fear in the adjustment of matters. The general outlook is one of improvement in the district. Boston is looking up, late additions, worthy and helpful people, and the Spirit of God cheers and encourages the Saints in this place, and a better feeling all around encourages us to press onward in the great work. In faith and hope,

MYRON H. BOND.

BOSTON, Mass., June 26th.

"THE DEAD IN CHRIST SHALL RISE FIRST."

ALL young children have no sins to answer for, and of such is the kingdom of God. Hence they will be of those in Christ who shall return from a paradise of bliss to paradise restored on earth. All who would have this privilege must be "as little children"—have no sins to answer for; their sins gone before them to judgment, because of repentance, restitution, good labors, obedience, etc.

"Blessed are the dead who die in the Lord." To such it will be an end of pain, an end of misery of every kind, an end of sin, an end of death; and they shall rise

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first, enjoy life on earth *1000* years, and then pass on to eternal bliss. J. O. T.

Conference Minutes.

GALLAND'S GROVE.

Conference convened at Dow City, Iowa, June 14th; W. W. Whiting president, John Pett secretary. Branch reports: North Coon 25, 1 removed; Salem 34, 1 received by letter; Camp Creek 26, 8 baptized; Boyer Valley 73; Coalville 22, 2 removed; Mason's Grove, returned for correction. Elder's reports: J. A. McIntosh, R. Ford, C. Derry, B. Salisbury, A. Jackson, W. Whiting baptized 2, J. T. Turner, C. E. Butterworth baptized 5, J. Seddon, J. Pett, J. A. Goff, E. Ford, D. M. Rudd baptized 6, J. R. Rudd, W. A. Carroll baptized 2. Priests: C. Dobson, C. J. Carlson, A. H. Rudd, J. Pearsall, J. W. Smith, C. Williamson, D. Brewster. Teachers: J. Cross, C. J. Hunt, T. Bell. Deacons: J. M. Baker, L. Butterworth, H. C. Holcomb. Bishop's agent's report: Cash on hand at last report, Feb. 16th, $312.80, received to June 14th $450.72, total $763 52; paid out $673.80, balance on hand $89.72; John Pett agent. Bro. C. E. Butterworth was, by his request, released from acting as assistant president of the district. The president was granted the privilege of choosing another assistant. Bro Joseph Seddon was accordingly chosen. Bro. Joseph W. Smith was by vote of the conference recommended for ordination to the office of an elder. A recommendation from the Camp Creek branch was presented that Bro. Moses B. Skinner be ordained to the office of priest. The recommendation was on motion adopted and the ordination referred to the president of the branch. The missionary in charge, Bro. C. Derry, appointed Bro. David M. Rudd to labor in the northern, and Bro. Charles E Butterworth to labor in the southern part of the district. Preaching Friday evening by B. Salisbury; Saturday evening by J. Seddon; Sunday forenoon prayer service and preaching by C. Derry, previous to which Bro. Joseph W. Smith was ordained to the office of an elder. In the afternoon preaching by W. W. Whiting, and in the evening by C. Derry. Adjourned to meet at Deloit, Friday, November 8th, at 2: 30 p. m.

LONDON.

Conference was held at Garafaxa, June 15th, 16th, and 17th. Elder J. H. Lake, president of mission was chosen to preside, Bro. John Shields secretary, and Bro. W. J. Smith assistant. Minutes of last conference read and corrected. Resolved that the articles on representation by delegates be received one by one. 1st. That each elder, priest, teacher and deacon be entitled to a vote when present at conference, provided there be no charges against any such for transgression. 2d. That the president of the mission, president of the district and all of the priesthood be ex-officio members when present, except as provided for in clause one. 3d. That five delegates be the greatest numer that any one branch shall send from time to time. 4th. That delegates from one branch can not represent any other branch than the one to which such delegate belongs. 5th. All branch clerks are requested to report the present number in the banch at the time of appointing delegates, and give each a written certificate, signed by the cerk of each branch stating that such delegates have been appointed, giving delegates names. They were then adopted as a whole. Sr. V. King was chosen organist and Bro. C. King chorister. Bro. C. Insell, usher. Branch reports:—Alliston 21, 10 baptized; Augerman (Longwood) report referred back to branch for correction; Corinth 34, 2 marriages; Egremont 62, 4 baptized, 2 received; Garafraxa 63, 20 baptized, 2 received, 2 died, 1 marriage; Masonville 95, 19 baptized, 13 received on evidence of membership, 2 by letter, 1 marriage; Monmouth 54, 1 expelled; Proton 58, 7. baptized, 1 marriage; Riverview 14, 1 died, 2 ordinations; St. Mary's 44, 1 baptized, 4 received, 2 removed; St. Thomas 48, 28 baptized, 1 received, 8 removed, 1 died, 4 ordinations; Windham 32, 1 died. No report from Ellis, Irondale, McIlop, London, Usborne and Waterford branches. Elders' reports:—J. H. Lake, baptized 7, reported the work in good condition; R C. Evans, about thirty; W. J. Smith, baptized 25; W. Morrison, baptized 1; J. McLean, baptized 5; S. Brown, baptized 5; J. L. Mortimer, baptized 2; J. A. McIntosh, baptized 12; W. Strange, baptized 4; T. A. Phillips, confirmed 9; R. B. Howlett, baptized 3; John Shields, baptized 14. Bishop's Agent's report:—Balance last report $26.03, received since $488.62, paid out $350 56, balance $164.09. Report audited and found correct. Priests' report:—E. K. Evans; G. C. Tomlinson, baptized 2; J. H. Taylor, baptized 2. Resolved that hereafter no one be ordained to any office without the advice and consent of the president of the mission, president of district or district conference. Resolved that the secretary of each branch be instructed to report to the secretary of district the number and names of scattered members. Resolved that Bro. S. Brown's request to be released as Bishop's Agent be granted and that a vote of thanks be tendered him for past services. Resolved that Bro. E. K. Evans be recommended to the bishop for appointment as agent for the London district. Resolved that R. C. Evans be sustained as district president, and J. Shields as secretary. Resolved that any hereafter deeding property for the erection of churches, be instructed to make their deeds to the Bishop's Agents and their successors as two of said trustees; that we entertain the idea of sustaining a printing office in this district for the distribution of tracts and the intrrest of the church here and other secular matter. Resolved that we appoint a committee of five to look after this, that committee to be E. K. Evans, J. B. Watson, J. A. McIntosh, C. King and J. Wilson, and that said committee confer with the president of the church and Board of Publication and report to next conference of district. Resolved that the president and secretary of district be a committee to arrange with the different Rail Road companies running to St. Thomas for cheap rates for those attending the fall conference. Bro. C. Insell was ordained a priest. Preaching by E. K. Evans, W. J. Smith, J. A. McIntosh, R. C. Evans and J. B. Watson to large audiences. Adjourned to St. Thomas, October 19th and 20th. Thus passed a profitable session of conference, the attendance being good and much interest for the welfare of the work being manifest.

FAR WEST.

Conference convened with the German, Stewartsville, branch, Saturday, July 8th. The president and vice-president not being present, Bro. W. Lewis was chosen president, *pro. tem.*, C. P. Faul secretary. Chair appointed T. Hinderks, L. Neidorph and J. W. Peterson a committee on credentials. Branch reports were read from St. Joseph, Edgerton Junction, Delano, Kingston, DeKalb and German Stewartsville; Stewartsville was referred back for correction. Elders' reports: A. Nesser, J. D. Flanders, J. Burlington, T. T. Hinderks, J D Cravens, W. Summerfield, W. Lewis, J. T. Kinnaman, J. M. Terry, (baptized 10). Priests: A. W. Head, P. Peterson, L. Neidorph, J. W. Peterson, C. P Faul, D. R. Baldwin. Teachers: J. Limb, T. McKee. Committee on credentials reported and were continued. Bro. Lewis, Bishop's agent, reported for three months, as follows: Balance last report $24.04, received since, including the $24 04, $199 89 Expended $202.50, balance due agent $2.51. Report was received and adopted. Resolved, that this conference consider gaming or gambling with billiards or any kind of a device, receiving the proceeds therefrom, to be strictly unchristianlike conduct. The following brethren were elected as officers of the district for the coming three months, voting by the yeas and nays: J. T. Kinnaman, president; W. Summerfield, vice-president; C P. Faul, secretary. A letter was read from B. B. Bennett, asking for an appeal from a decision given by a court of elders held in 1883. Chair appointed a committee of three to investigate the matter and to give instruction to B. B. Bennett in the case,—T. T. Hinderks, W. Lewis and A. W. Head. The following is the committee's report: "We, your committee, find that in the case of Bro. and Sr. B. B. Bennett of Grundy county, Missouri, that a rehearing in their case can not be granted under the present ruling of the churdh; but we would recommend that the district president correspond with the parties and give them information, and advise them to comply with the recommendation of the court and come into the church according to the law." The report was received and adopted, and the committee discharged. Adjourned to meet with the DeKalb branch, Saturday, September 7th, at 10 a. m.

FREMONT.

Conference convened at Farm Creek, July 8th, H. Kemp presiding, and T. A. Hougas secretary, *pro. tem.* Reports from the following branches were read: Shenandoah, Keystone, Farm Creek and Plum Creek; and verbal reports of Farm Creek, Keystone, Elm Creek and Plum Creek. Bro. H. Kemp then gave a report of his own work. According to a recommendation of the Farm Creek branch and on separate motion Brn. A. Badham and T. A. Hougas were elected to be ordained priests. On motion Bro. H. Kemp was instructed to select necessary and suitable officers for ordination in the various branches. The authorities of the church and district were sustained. Adjourned to Keystone at call of president. Bro. W. W. Blair occupied the stand Saturday evening, Sunday morning and Sunday evening. Social meetings were held at nine a. m., and half-past two.

NORTHERN ILLINOIS.

Conference convened with the first Chicago branch June 29th and 30th, A. H. Smith presiding, W. Vickery secretary. Branches: First Chicago 24. 1 received; Courtland 22, 1 baptized; Mission 102, 1 removed; Braidwood 37, 4 baptized, 3 received; Plano 205, 1 removed, 3 marriages; Burlington 38, 2 baptized, 1 died, 1 ordination; Sandwich 59, 2 removed, 1 died; Streator 35, 1 received. Bishop's agent, Thomas Hougas reported: Received since last report $180 03, paid out $88 50, balance $91 53. J. C. Foss, I. L. Rogers and Wm. Pender, delegates to General Conference reported; other officers reporting were Elders F. M. Cooper, C. D. Carter, T. Hougas, S. C. Good, A. Delap, W. Vickery, M. T. Short and W. Pender. Teacher A. R. Wilcox reported. Case of Milo Gavett, brought from the Plano branch, was referred back for their further action. F. M. Cooper and W. Vickery were sustained president and secretary of the district respectively. The secretary was authorized to correspond with Bro. Pease as to his membership; also with the president and clerk of Braidwood branch as to the correctness of their branch report. Report of Sabbath School Association was deferred until next conference. The preaching was by A. H. Smith and M. T. Short. At 2 p. m. the fellowship meeting was in charge of G. A. Blakeslee, I. L. Rogers and T. Hougas. A very spiritual time was enjoyed, and all felt to rejoice in God and the latter day work. Adjourned to Mission, Illinois, October 5th and 6th.

CENTRAL MISSOURI.

Conference met with the Alma branch, June 9th, at ten o'clock a. m. By vote of the body Bro. H. H. Robinson was chosen to preside over the conference; R. L. Ware was associated with him. The following elders were present and reported: H. H. Robinson, R. L. Ware, E. W. Cato, W. L. Booker, G. W. Carter and M. A. Trotter. Priest, W. H. Nuckles; teacher, R. Hockings; deacon, T. H. Curtis. Alma branch 31. No reports from Wakenda or Missouri River branches. The Bishop's agent made report, which was referred to adjudicating committee which reported; but the report not being satisfactory, the committee was continued until next conference. The committee appointed to ascertain the advisability of holding a camp-meeting reported, and report was received and committee

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discharged. Saturday, August 10th was appointed as the time for holding said camp-meeting, with the Alma branch. R. L. Ware was appointed president of the district for the next quarter. M. A. Trotter was sustained as clerk; Bro. E. W. Cato was sustained as Bishop's Agent for the next quarter. Conference adjourned to meet with the Wakenda branch, August 31st, 1889, at 10 o'clock a. m.

NORTHERN CALIFORNIA.

Conference was held at Stockton, March 15th, in the Saints chapel, president Daley in the chair, W. Potter clerk *pro tem.* Elders reported: J. Nightingale, W. Potter baptized 1, J. W. Vernon, T. Daley baptized 30, Heman C. Smith, G. W. Harlow, J. H. Parr baptized 1, J. R. Cook, G. S. Lincoln. Priests: D. W. Dempster, T. Jollie, I. Davis. Teachers: P. S. Cross, L. Darrow. Branch reports: Eureka 28, Stockton 64, Sacramento 131, San Francisco 62. Bishop's agent's report: Received since last report $134.10, paid out $173.00, balance $83 32. On motion J. Nightingale, G. W. Harlow and T. Daley were appointed a committee to investigate the Oakland branch. T. Daley was elected president of the district for six months; J. H. Parr associate; Geo. S. Lincoln secretary. On motion Leslie M. Darrow was elected secretary *pro tem.* On motion resolved to hold district conference only in March hereafter. Resolved that we hold reunions of from two to six days, time and place to be chosen. Resolved that we sustain all the authorities of the church. On motion Thos. Daley was authorized to ordain B. W. Dempster to the office of an elder. Preaching by Elders Potter, Daley, Parr and Harlow. Adjourned to meet at Irvington, Alameda county, Friday, before the full moon in March, 1890.

Miscellaneous.

NEW ENGLAND REUNION.

The New England Reunion will be held at Green's Landing, Deer Isle, Maine, commencing Saturday, August 10th, 1889, at two p. m., in the Saints' Chapel. Reduced rates are obtained over the Boston and Bangor Steamship line, from Boston to Green's Landing and return $3 50. Steamer leaves Foster's wharf, Atlantic avenue, daily at five p. m., (Sunday excepted), arriving at Rockland, Maine, the next morning; there connecting with steamer for Green's Landing. These rates are not good on the steamer leaving Friday, consequently it will be necessary to leave on Thursday, August 8th.

Bro Frank Steffe's, No. 11, Sarsfield street, Boston, will be headquarters for starting, where some of the committee will be found, empowered to furnish tickets at the reduced rates. Brn. T. Whiting and U. W. Green are appointed on reception and arrangements at Green's Landing. It will facilitate matters very much for all who intend going to send their names to them at as early time as convenient. Those going from Eastern Maine can consult Bro. J. S. Walker, Jonesport, as to time of starting, rates, etc. It is hoped that an effort to go will be made by as many as can possibly go. The fare from Boston is very reasonable, also affording a sail on the ocean of about two hundred miles. Our session last year was a profitable one, favored of God. That this one may be no less so, may all bring the Spirit of peace and love with them.

F. M. Sheehy,
Chairman of Committee.

CONFERENCE NOTICES.

Conference of the South East Ohio and West Virginia district will convene at Vale's Mills, Vinton county, Ohio, September 28th, at ten a m. Bro. G. T. Griffiths will be present, and he will counsel others to come as he may think best. It is the expectation of the district that Bro. E. L. Kelley of the Bishopric will be present. We expect a week's meeting after the conference; the interest will determine. We invite all to come that can. All coming by rail will be met either at Radcliff, on the Hocking Valley road, or Carpenter on the K. and O. road. All are expected on Friday the 27th, and all coming by rail write to S. J. Jeffers, Vale's Mills, Ohio. Those that are prepared to pay tithing please send it in as they can, for it is needed to keep the work moving. T. J. Beatty, *Dist. Pres.*

To the membership of the Texas Central district: Our next meeting will be held at Elkhart, Texas, on August 9th. All branches in the district will please send their reports by delegates or otherwise and also send your request as to the next meeting of the district. All are cordially invited to attend the conference.

E. W. Nunley,
District President.

The Nodaway district conference will be held at the Union Church, August 24th, and 25th. All branches are requested to report to M. P. Madison, district clerk, Valentine, Nodaway county, Missouri. All are invited to attend.

James Thomas,
District President.

The Southern Nebraska district conference will be held with the Platte River branch, at or near Wabash, Cass county, August 11th and 12th. All Saints and friends are cordially invited to attend. Chas. H. Porter,
District Secretary.

TWO DAYS' MEETING.

The Gravel Creek branch of Five Lakes, Lapeer county, Michigan, will hold a Two Days' Meeting August 24th and 25th. All Saints are cordially invited to attend. We shall look for all the ministry that live in our district to attend that can possibly do so, and also all others who wish to do so. Our nearest station is King's Mills, on the P. O. P. A. R. R., three miles east of Lakes. Saints of Five Lakes will meet them Friday night at seven o'clock and Saturday at ten a. m. R. W. Hugill,
Pres. of Gravel Creek branch.

GROVE MEETINGS.

There will be a Grove Meeting for a number of days near Bro. Schroder's, five miles east of El Dorado Springs, Cedar county, Missouri, commencing on the second Saturday in August. A general invitation to all. Come and have an enjoyable time. I. N. White.

A Tent Meeting will be held by the Reorganized Church of Jesus Christ (called Latter Day Saints) in the Park at Davis City, Iowa, beginning on Friday, August 2d, and continuing over Sunday, August 11th, 1889.

Able ministers have been engaged for the occasion. Preaching services will be at 10 a. m., 2:30 and 7:30 p. m., with a prayer service at 9 a. m.

A cordial invitation is extended to all who may wish to hear the gospel preached and our faith in Christ presented.

Meals and refreshments can be had upon the camp ground.

NOTICES.

To the members of the Delaware branch, Indian Territory: Brethren and sisters you are requested to meet at the Ballard school-house, on the first Sabbath in August, the 4th day of the month, at three o'clock, as we design to reorganize and put the branch in working order. Let all come and have a refreshing time, for you need it.

Respectfully,
Stephen Maloney.

Notice is hereby given to the following named persons, members of the Union Branch of the Northern Nebraska district of the Reorganized Church of Jesus Christ of Latter Day Saints, that unless they report to said Union Branch within ninety days of this date either in person or by letter, they will bs reported to the general church as scattered members: Electa Ann Stone, Lorinda Burt, Nancy Angelina Thomas, Delbert Thomas, Oscar Daniel Burt, Henry Silas Burt, Joseph F. Burt, Amanda Percilla Bodely, James Alfred Peek, Lydia Ann Peek, Alvunon A. Thurlow. Dated July 21th, 1889.

By order of the church.
M. W. Sampson, *Pres.*,
James Huff, *Clerk.*

I wish to obtain the addresses of Bro. Benjamin Decker and Bro. George Hardick. If any know of their whereabouts, please inform me.

Martin Cain,
Clear Water, Antelope Co., Neb.

The case of Bro. J. L Pride will be tried before a court of elders on the 2d day of September, 1889, at the house of Bro. Robert Oehring, Newark, Dakota. Bro. J. L. Pride is hereby notified to appear at said trial and answer to charges.

Signed this 10th day of July, 1889.

Robert Oehring,
Elder in charge of Dakota.

DIED.

Woodcock.—At his home, Galland's Grove, Iowa, June 26th, 1889, Thomas Woodcock, in the 75th year of his age. He was born near Licking Creek Bridge, Bedford county, Pennsylvania, December 29th, 1814; was baptized at Montrose, Lee county, Iowa, in 1842, by L. Dalrymple, Funeral services at the Saints' Church, Galland's Grove, Iowa, by Elders J. A. McIntosh and R. Jenkins. The large attendance of brethren and friends manifested the high esteem in which the deceased was held.

Duell.—Sr. Amelia, wife of Bro. W. Duell. was born at Birmingham, Warwick, England, April 8th, 1828. She joined the Church of Jusus Christ of Latter Day Saints before the death of Joseph the Seer, while yet a school girl. After her marriage she emigrated with her husband and family to Utah, and was sadly disappointed at beholding the apostasy of that people: and when the elders of the Reorgonized Church came there to preach, she gladly obeyed and was baptized by Bro. E. C. Brand and confirmed by Bro. W. W. Blair, February 7th, 1870, at Henniferville, Summit county, Utah. She died June 25th, 1889, after about two months illness. She was treasurer of the Sisters' Prayer Union at the time of her death, and had attended every meeting until her sickness. Her fervent, earnest prayers will long be remembered by our Union. She leaves a husband and a son, Bro. H. Duell, also a daughter, Sr. T. Riley, who with a large circle of friends mourn her death She was buried from the Saints' Chapel, June 27th, 1889, Elder D. K. Dodson officiating. A long line of carriages followed the hearse to Fairview Cemetery, where the remains were interred. Several very handsome floral offerings were presented by friends of the family.

Dear sister, thou art called away,
To mingle with the blest;
Thy sufferings now are at an end,
Thy spirit is at rest.
For thou the gospel did remain,
And faithful did obey,
And when the Lord in clouds shall come,
A crown thou wilt obtain.
Then may we meet thee, sister, dear,
And dwell forever more
With thee, and all the faithful ones,
On Zion's happy shore.

Bowen.—Liddie Bowen was born at Vale's Mills, Ohio, August 15th, 1862; was baptized at Vale's Mills by Elder G. T. Griffiths, September 24th, 1888, and died at Vale's Mills of consumption June 7th, 1889, at home with her mother. She said some three weeks before she died that she used to be afraid of death and the grave. "But," said she, "since I have come into the church I have no fear. There is but one thing that troubles me, and that is, to leave my mother; but otherwise I am ready to go. I would like to see my father; I am anxious to meet him." Her father died less than two years ago, in full faith of the gospel. Her casket was surrounded by three of her brothers and their families, and a dear old mother; who is firm in the faith. The funeral was preached in the Saints' Church by Thomas Matthews, to a crowded house, many failing to get in. She was buried June 9th.

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RICHARDSON.—At the home of her son-in-law, Mr. John Hetzler, near Waterloo, Iowa, July 8th, sister Serepta Richardson, aged 86 years, 9 months and 4 days. She was born at Boylston, New Hampshire, October 4th, 1802; was baptized April 20th, 1832, at Charleston, Vermont, by Lyman Johnson, and confirmed by Orson Pratt and L. Johnson. Moved to Kirtland, Ohio, and in 1838 to Illinois, Bureau county, where she lived until about five years ago, when in company with her husband she removed to Waterloo, to reside with their son-in-law, where the messenger of death found them both, Bro. Richardson preceding her to "the beyond" something more than a year ago. The remains were taken to LaMoille, Illinois, where funeral services were held in the Baptist Church, conducted by Elder W. Vickery, of Plano, Illinois, assisted by the Reverends Morpby and Henderson, Baptist and Congregational ministers of LaMoille, Bro. Vickery preaching the sermon from Job 19: 23–27—a text selected by the departed some time before her death. She was a devoted wife, a loving mother, and has left four sons and two daughters, one of the latter residing in Utah. She was a kind, noble woman, attested by words and acts of those who were her neighbors, they believing her to have been a true christian. She was laid to rest in the cemetery four miles north of LaMoille, by the side of her husband. For more than fifty-seven years she had stood true to the faith against the frowns and disbelief of those whom she loved. Who can tell the prayers that have gone to the throne of grace that they might know as she did of the truth of God and be led to obey as she had obeyed? Said Mr. and Mrs. Scott, "We have known her thirty years, and her life was faultless as a christian all that time." She has gone to rest in a good old age and full of days.

SNELL.—Frances M. Snell died June 16th, 1889, aged 2 years, 10 months and 21 days. Funeral sermon by J. A. McIntosh, June 18th, at 2: 30 p. m. She was a daughter of Bro. Henry and Sr. Mary Ann Snell, of the Masonville branch, Canada. The cause of death appeared to have been some spinal or kidney complaint. She had been weakly from an infant, though bright and intelligent. She was blessed by Elder J. B. McIntosh, and at the time of death passed peacefully away evidently without pain. Her loss is certainly felt but not mourned as if there were no hope—"For of such is the kingdom of heaven."

EMMETT.—At Kersey, Michigan, June 19th, 1889, of dropsy, Bro. Stephen Emmett, aged 78 years. He was born in St. Catherines, county of Lincoln, Ontario; was baptized at Buxton, county of Kent, Ontario, May 24th, 1874, by Elder John McKenzie and confirmed by him and Bro. R. Davis. He leaves a wife and eleven children. He died happy; death had lost its sting; he rests in peace and in hope of sharing in the resurrection of the just.

BOOKER.—In Monroe county, Alabama, March 5th, 1889, of pneumonia, Elder John Booker, aged 65 years, 6 months and 5 days. He was baptized March 24th, 1866, by Elder W. A. Litz.

ENLARGED CHICAGO.

Saturday, June 29, is a red-letter day in the history of Chicago. The work of that day is absolutely without precedent in the history of the great municipalities of the world, of which Chicago is now, territorially, the largest.

On Friday the city contained 43 square miles. On Saturday by a vote of a large majority of all the electors concerned this area was increased by 131 square miles, making a total of 174. Philadelphia, the next largest city in the union, has 129. The estimated population of the city on Friday was, the basis of calculation being the new city directory, 900,000. On Saturday night Hyde Park, Lake View, Lake, Jefferson, and a part of Cicero having been added there was a gain of 200,000 at the very least, making the present population of Chicago 1,100,000. The federal enumeration, which will be made next year, will doubtless establish officially and beyond question that Chicago is the second city in the United States.

In the legal sense this was a day's growth. Practically, the extension has been going forward for many years, the legally added population being merely the overflow of a crowded city.—*Sel.*

THE young Ladies of the Independence branch of the Church of Jesus Christ of Latter Day Saints have organized as the Hawthorn Society, in order to secure a fund for the purchase of a

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Edifice when completed. They will hold a

BAZAR

Some time this fall, and solicit aid from the Saints at large, in money, material, or useful, ornamental and fancy articles of every variety, to be sent before October 5th, 1889.

Will the President of each Branch consider this as addressed personally to himself, and read the notice before the branch as often as necessary to keep the matter before the people.

Address: MRS. JENNIE H. NEWTON,
Box 578, Independence, Mo.

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G. A. R. EXCURSION.—ONE FARE FOR THE ROUND TRIP.

From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of Steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l. Pass. and Ticket Agent, Chicago. 26aug

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80 acre FARM in Cherokee county, Kansas, 3 miles west and 1 mile north of Columbus (County seat). Good House of two rooms, good Well, Spring in Pasture, good shingled Stable and Granary, Cribs, and Cow Stable, young Orchard.

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ANNUAL FINANCIAL REPORT OF GEORGE A. BLAKESLEE,

Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, of Tithes and Offerings,

Received from April 1st, 1888, to March 31st, 1889, inclusive.

RECEIPTS.

1888.

Amount in Bishop's hands $4401 18

April 20 To Herald Office, for Canada Money..... 138 25
I.H.& C.Sifton, Mich., t 77 00
E. C. Brand, Iowa, t.... 5 00
Richard Allen, Cal., t.. 20 00
Sr. J. Chatburn, Ia., t.. 3 30
J. Longfield, Mo., t..... 10 00
C. Cleveland Kan., t... 5 00
Libbie Blackmer, Wis..t 2 00
Mary Bennett, Iowa, t.. 10 00
M Carrington, Wis., t.. 10 00
Abbie Freeman, Iowa, t 5 00
I. & H. Gallup, Iowa, t 24 00
D. E. Hough, Ont., t... 5 00
John M. Layton, Ont., t 50 00
Wm. C. Cadwell, Ia., t. 14 45
Jane Manning Iowa, t 5 00
C. B. & E. M. Harding, Iowa, t. 10 00
Mrs.G Walmsley, Nev., o 5 00

April 23 Ellis Short, Mo., t.....100 00

April 24 Levi Cheney, Ill., t..... 50 00

April 25 John C. Hidy, Iowa, t.. 33 95
Mary Burnett, Iowa, t.. 20 00

April 26 Robert Dorothy, Ia., t.. 5 00
W. R. Pickering, Mo., t 300 00
Sr.L.A Hartwell, Ia.,t.. 5 00

April 28 J.O Ballantyne, Iowa, t 25 00
James Ballantyne, Ia., t 100 00

May 1 D. I. Jones, Nev., t.... 10 00
Mary Hawkins, Nev., t 27 00
John Walker, Nev., t... 1 25
A. B. Johns, Nev., t.... 5 00
R. B. Jones, Ohio, t ... 17 00

May 7 Catharine McKee, Cal..t 10 00

May 8 H. & A. Deller, Mo., t.. 10 00

May 10 Christian Weiler, Mo., t 10 00

May 16 L. K. Forgeus, Iowa, t.. 10 00
Amy A. Chace, Mass., t 3 00

May 22 Mrs. E. Burr, Mich., t.. 3 00

May 24 Elvira Brayton Mich., t 5 00

May 26 J. E. Staley, Kansas, t.. 5 00

May 31 Ella Fisher, Oregon, t.. 90 00

June 5 William Street, Pa., t.. 1 00
J. F. Trout, Mich., t.... 50 00
Andrew Hall, agent, Ia., 225 00
Samuel Williams, Ill., t 25 00

June 13 Andrew Hall, agent, Ia., 200 00

June 14 G.T.& M. Angell, Kan., t 6 50

June 20 Ella M. Fuhr, Iowa, t.. 2 00

Hartford Branch, Michigan.

Herman B. Hulse, o.... 50
Elizabeth Hulse, o..... 2 50
George Conolly, o..... 30
Mary M. Conolly, o..... 35
Henry Manee, o..... 85
Francis E. Robertson, o 35
Anna Robertson, o..... 10
Maud Robertson, o..... 05
Ada L. Judson, o..... 25
Jules Turnour, o..... 25
Delber Trumbul, o..... 05
Jennie Trumbul, o..... 30

D. E. Hough, Ont., t... 40 00
Amy A. Chace, Mass., t 3 00
Ellis Short, Mo., t.....200 00

June 21 D. C., o..... 50
E. K., o..... 05
M. P., o..... 2 00

June 23 M. D., t..... 20 00

June 25 L. E. Kelley, Mich., o.. 2 00
Sr. Strickland, Ill., o.. 4 00

June 26 M. Carrington, Wis., t.. 10 00

June 27 S. Simmons, Mo., t.... 20 00

June 28 Jessie Seelye, N. Y., t 10 00
Mary A. Seelye, N. Y., t 5 00

July 2 Lilly J. Smith, D. T., t 2 00

July 3 Geo. C. Milgate, Cal., t 17 00

Galien Branch, Michigan, as offering.

Lydia Blakeslee..... 1 00
Dora Shook..... 75
Lydia Clark..... 1 25
Lucetta Mead..... 1 00
D. H. Proper..... 30
Adaline Jackson..... 77
Hannah White..... 50
Emma White..... 25
Christopher White..... 25
John Shook..... 1 50
Martha Shook..... 1 25
Jessie Proud..... 50
Jane Proud..... 25
Horatio Richardson.... 1 50
Esther Matthews..... 75
Hiram Hall..... 25
Charlie Shook..... 30
Miriam Scott..... 10
Reuben Wheaton..... 25
Cyrenus Washburne... 50
Permelia Hanner..... 25

July 13 Geo. C. Bennett, D. T., t 15 00

July 20 A. Ballantyne, Iowa, t.. 2 00

July 28 Amy A. Chace, Mass., t 3 00
John Pett, agent, Ia.,..200 00

July 30 Seth M. Bass, Iowa, t.. 5 00

Aug 6 A. J. Gillilan, Neb., t.. 12 00

Aug 7 Sarah A. Dake, Wis., o 6 00

Aug 10 J. Longfield, Mo., t ...$10 00

Aug 14 A Friend, Galien, Mich., o..... 10 00

Aug 15 John Schreur, Mich., t.. 15 00

Aug 16 H. J. Badder, Mich., t.. 1 00

Aug 17 F. M. Butler, Iowa, t.... 2 00

Aug 31 Kate Smith, Col., o.... 5 00
Ellen Platt, Col., o..... 10 00
Ella Brannan, Col., o... 2 00
A Sister, Minn., o..... 3 00
Mattie L. Moore, Ala., t 10
N. A. Brooks, Col., o... 1 51

Sept 7 Mary Hooper, Mich., o 2 00

Sept 10 C. E. Carpenter, Ohio, t 5 00

Sept 12 John Shook, Mich., o.. 1 00
Martha Shook, Mich., o 50
A Sister, from Nev., t..100 00

Sept 14 Kate Smith, Col., o.... 5 00

Sept 17 S. Williams, Ill., t..... 75 00
F. H. Brooks, Mich., t.. 1 00
Nancy C. Yoder, Ala., t 10

Sept 24 C. Alcott, Mich., t..... 5 00

Sept 26 Amy A. Chace, Mass., t 2 00

Sept 27 Mary Struthers, Iowa, t 2 00

Sept 28 Lilly J. Smith, D. T., t 1 00
M.E.Anderson, Cal., t..314 73

Sept 29 Eliza Bratton, Col., o.. 2 00
Ella Brannan, Col., o.... 1 00

Oct 3 John F. Harris, Pa., t.. 1 50
M. Lachapelle, D. T., t 5 00
Ella Housman, Ind., t.. 5 00

Oct 24 Anney Mosley, Ala., o.. 25
Richard Tate, Ala., o... 05
F. Leatherwood, Ala., o 10 00
Boy Anderson, Ala., o.. 10
Laura A. Cobb, Ala., o 50
Grandson of Sr. Cobb, Alabama, o..... 10
H. B. Hulse, Mich., t... 25 00
Mary Preston, Neb., t.. 3 00
Alice Preston, Neb., t.. 3 00
Ralph W. Abercrombie, Massachusetts, t..... 16 50
E. Delong, Mich., t..... 2 00
J. Hacknell, Mich., o... 05
H. Hacknell, Mich., o.. 25
James Brown, Mich., o 25
Lizzie Delong, Mich., o 10
A Friend, Mich.. o..... 75
A. G. & M. Thrutchly, Mo., t..... 5 00
A. L. Benjamin, Ill., o 10 00
F. Criley, agent, Pa., 1000 00
Thurley Bates, Ia., t... 10 00
A Friend, Iowa, t..... 20 00
Bettie Bardsley, Iowa, t 10 00
Wm. Emerson, Iowa, t 50
A Friend, Iowa, t..... 10 00
John Pett, agent, Iowa, 70 05
C. F. Heyer, Iowa, t.... 15 00
Samuel Butts, Iowa, t.. 1 50

Oct 25 J. H. Lewis, Iowa, t... 4 50
L. Fraser, Iowa, t..... 5 00
Owen Jones, Iowa, t... 10 00
C Belleville, Iowa, t... 4 00
Mary Hawley, Iowa, t.. 5 00
Mary Cazaly, Iowa, t... 5 00
J. Lively & wife, Mo., o 5 00
Mattie L. Moore, Ala., t 25
Henry Jones, Neb., t... 50 00

Oct 26 Anna Yates, Cal., t.... 50
Ella M. Fuhr, Ia., t..... 1 38

Nov 2 A Sister, Nev., t 15 00
Jane Berry, Kan., t.... 80 00
David Chambers, Ia., t..221 20

Nov 5 D. E. Hough, Ont., t... 20 00
M. Carrington, Wis., t 10 00
Polly Avenso, Ill., t.... 5 00
Sr. G. W., Nev., t..... 5 75

Nov 8 Lydia Supry, Mich., t.. 2 00
Carl C. Nelson, Mo., o.. 10 00

Nov 12 D. L. Crane, Minn., t... 50

Nov 16 F. Criley, agent, Pa.,...300 00

Nov 17 A. Page, agent, Cal.....175 00

Nov 20 Rent on farm, Spencer, Iowa 184 60

Galien Branch, Michigan.

Lydia Blakeslee..... 1 00
Dora Shook..... 25
Lydia Clark..... 75
Lue Mead..... 1 75
David Proper..... 35
Cyrenus Washburne... 25
Adaline Jackson..... 20
John Shook..... 1 00
Martha Shook..... 50
Horatio Richardson.... 25
Esther Matthews..... 05
Reuben Wheaton..... 75
Clinton Sanford..... 25
Libbie Baum..... 25
Jennie Thurston..... 25
Mary Hooper..... 55
Elizabeth Hulse..... 1 00
Minerva Davidson..... 25
Cynthia Scott, o..... 10
John Most, o..... 10
Belle Royce, o..... 1 00
Cora Proud, o..... 25

Nov 22 Sarah Askin, Wis., t..... 55 00

Nov 23 S. Dixon, Mo., o..... 1 00
L. Smith, Mo., o..... 2 00
J. Vincent, Mo., o..... 25
W. Vincent, Mo., o..... 25

Nov 23 Mary Vincent, Mo., o...$ 1 00
Evan Griffiths, Mo., o... 25
Margaret Griffiths, Mo., o 25
Eliza Thomas, Mo., o.... 25
D. W. Thomas, Mo., o... 75
John Lilly, Mo., o..... 25
L. M. Lilly, Mo., o..... 25
R. R. Jones, Mo., o..... 50

Nov 24 Aaron and Melvina Burlinson, Kan., t.....250 00

Nov 27 John Houk, on note as t.600 00
John Houk, int. on note. 40 00
C. Hazelrigg, on note as t 30 00
C. Hazelrigg, int. on note 20 00

Nov 29 M. H. Spurgeons, Kan., t 10 00
Jas. Davis, Mich., t..... 5 00
John Chisnall, Ag't, Ill..100 00

Nov 30 M. Lachapelle, Dak., t... 5 00
J. E. Holt, money returned, Cal,, ... 15 00

Dec 4 J. B. and M. Fisk, Neb.,t 50
Christian Weiler, Minn.,t 10 00
G. C. Milgate, Cal., t.... 4 00
Charles E. Hand, Iowa, t 85 00

Dec 5 S. Armstrong, Mich., t... 10 00
A. Fender, Kan., t 1 00
A. A. Fausett, Utah, t... 15 00

Dec 10 Belle Bullard, Col. t..... 7 50
Samuel Williams, Ill., t. 50 00

Dec 11 Hannah Terongo, Mich.,t 1 78
J. M. Putney, Iowa, t.... 50 00

Dec 12 Amy A. Chase, Mass., t. 3 00
E. A. Burnam, Mo., t.... 10 00

Dec 14 Ida M. Manifold, Neb., t 2 00
D. W. Thomas, Mo., t... 10 00
Eliza Thomas, Mo., t ... 1 00
William Vincent, Mo., t. 2 00
W. J. Vaughn, Mo., t.... 1 00
Lewis Smith, Mo., t..... 1 00
Richard R. Jones, Mo., t 50
T. D. Williams, Mo., t.. 50
Samuel Dixon, Mo., t.... 2 00
Amy Dixon, Mo., t. 2 00

Dec 17 Eliza P. Page, Wis..... 40 00
John Houk, for int. as balance on note, Cal.... 4 29

Dec 19 D. C. Roberts, Tenn., t. 10 00

Dec 21 Marinda Ballantyne, Ia.,t 2 00
Philip C. Fisher, Ia., t... 2 00
R. M. Dorothy, Mo., t... 10 00
Mattie L. Moore, Ala., t. 1 00

Dec 22 A Sister, Mich., o..... 1 00
Eliza Vernon, Ill., t..... 10 00
Mary Knipschild, Mo., t 10 00

Dec 24 Ella Brannan, Cal., o.... 2 00
Lillie E. Kelley, Mich., t 2 00
Malinda White, Mich., o 50

Dec 26 Andrew Hall, agent, Ia.. 75 00
Andrew Hall, Ia.....100 00

1889

Jan 1 Pelton Shelby, Mich., t.. 13
Buell Shelby, Mich., t.... 12
Cora Shelby, Mich., t.... 5

Jan 2 Ella B. Hayer, Iowa, t... 2 00
G. Walmsley, Nev., o... 5 00
A. Friend, Il., o..... 5 00

Jan 5 F. A. Rosson, Tenn., t... 20 40
Hannah Terongo, Mich.,t 1 23

Jan 8 Celestine Rush. Oregon,t 40 00
Eliza Bratton, Col., t.... 1 00
Ellen Platt, Col., t..... 10 00
M. Carrington, Wis., t... 10 00
Mary Hoague, Wis., t.... 6 00
P. & B. Shelby, Mich., t.. 25
Coral Shelby, Mich., t.... 5

Jan 9 William Pooler, Cal., t.. 2 75
Rosy Pooler, Cal., t..... 13

Jan 11 Ben Chapman, Ia., t. ... 3 95

Jan 12 G. W. D. Millikin, Ill., o. 1 00
J. Longfield, Mo., t..... 20 00

Jan 14 H. M. Barnett, Kan., t.. 12 00

Jan 16 Charley N. Barto, Mich.,t 27 00

Jan 22 Lydia Johnson, Neb., o.. 90
Eva Adams, Neb., o..... 1 25
Mary Dorothy, Iowa, t.. 3 00

Jan 23 Andrew Hall, agent, Ioa. 200 00

Jan 26 David Chambers, Iowa..100 00

Jan 28 J. S. Whitney, Minn., t.. 10 00
J. L. Bear, Mo, t..... 5 00
Samuel Dixon, Mo., t... 15 00
Lydia Dixon, Mo., t..... 15 00
A. Walmsley, Nev., t.... 12 00

Jan 29 M. E. Anderson, Cal., t..116 88

Feb 1 N. N. Cook, agent, Mo...100 00

Feb 2 R. B. Campbell, Mich., t. 25 00
Sr. Hooper, Mich., o 1 00
S. B. Smith, Mich., o . . 75
M. Davidson, Mich., o... 25
Sr. Reese, Mich., o..... 25
Lue Mead, Mich., o..... 50
Sr. Jackson, Mich., o.... 10
Daisy Jackson, Mich., o. 01

Feb 4 Roberta McDonald, Ia., t 5 00
A. S. Guinand, Kan., t.. 10 00
Marion Hawley, Cal., t.. 66 00
Lue Mead, Mich., o..... 25
Lydia Clark, Mich., o.... 50
Dora Shook, Mich., o.... 25
Sr. Matthews, Mich., o.. 10
Cynthia Scott, Mich., o.. 10
John Shook, Mich., o.... 1 00
Martha Shook, Mich., o. 50
Cy. Washburne, Mich., o 25
Sr. Jackson, Mich., o.... 05
D. H. Proper, Mich., o.. 10

Feb 6 Dollie E. Barnett, Kan.,t 5 00
M. Lachapelle, Dak.. ... 10 00

Galien Brauch, Michigan.

Mary Sanford, o 50
Lydia Clark, o..... 25
Dora Shook, t..... 2 00
Dora Shook, o..... 50
Esther Matthews, o..... 10
Reuben Wheaton, o..... 25
Jesse Proud, o..... 25
Jane Proud, o..... 25
John Most, o..... 25
D. H. Proper,..... 10
Lue Mead, o..... 25
Cynthia Scott, t 30
Sr. Hooper, o..... 50
Martha Shook, o..... 50
Cyrenus Washburne, o. 1 00

Feb 7 E. M. Bartholomew, Mo., t..... 200 00

Feb 9 R.L.Young & wife, Ia., t 10 00
M. G. Chapman, Neb., o 25 00
Lydia Suprey, Mich., t. 2 00

Feb 15 Julia Needham, Iowa, t 23 05

Feb 18 E. M Bartholomew, Mo., t 100 00
Geo. C. Bennett, Dak.,t 15 00
Anna Yates. Cal., t..... 3 50

Feb 20 Canada Money..... 3 25
Polly Atkinson, Ill., t.. 2 00
John F Harris, Pa., t .. 4 50

Feb 25 B. F. Turnbow, Ky., t.. 50 00
Mary A. Fiese, Wis., t.. 2 00
M. L. Bass, Wis., t..... 5 00
Geo. M. Bartholomew, Mo., t.....100 00

Feb 26 J. & M. A. Curtis, Mo., o 5 00

Mar 1 D. F. Crane, Minn., t.... 4 50
A. C. Stone, Dak.,..... 2 00

Mar 2 Mary Lee, t..... .....200 00
H. Dixon, Mo.,..... 6 00
Rich. J. James, Mo.,.. . 5 00
M. A. Hughes, Ia..... 3 00
John Matthews, Ia.,.... 20 00

Galien Branch, Michigan.

Mar 4 Lydia Clark, o. 25
S. B. Smith, o..... 50
Mary Hooper. 1 00
D. H. Proper..... 10
Dora Shook..... 25
G. A. Blakeslee..... 25
Cynthia Scott, o..... 10
Adaline Jackson, o..... 10

H. Parker, ag't., Kan.,.. 15 50
G. & E.M. Bartholomew, Mo., t..... ..100 00
C. Shimel, Ia., t 10 00
Sophy Shimel. Ia., t.... 5 50
P. H. Shimel. Ia., t.... 50 00

Mar 6 Geo. C. Milgate, Cal.,.. 5 00
M Cunningham, Wis., t 30 00
A. Tabbut, Minn., o.... 5 00

Mar 8 D.Chambers.ag't,Ia.,...20 00
M. Rogers, Mich., o.... 1 00

Mar 9 G. & E.M. Bartholomew, Mo., t.....100 00
S. Agenstein, Neb., t.. 10 00

Mar 11 Mary Burnett, Ia., t.... 10 00
A. & M. Burlinson, Ia.,t 78 00

Mar 14 H. M. Wheeler, Mich., t 10 00
Ella Brannan, Col., o... 2 00

Mar 16 H. Terongo, Mich., t... 80
S. Reed, Tenn., t..... 3 00
T. C. Reed, Tenn., t.... 1 00
S. A. Reed. Tenn., t.... 1 00

Mar 19 G.Bartholomew, N.Y., t 100 00

Mar 20 N.N.Cooke, agent, Mo., t 50 00

Mar 21 A. S. Cochran, M. Order for T. Taylor..... 139 57

Mar 25 G.Bartholomew, N.Y., t 100 00
Ella Housman, Ind., t.. 2 50
Christoph Ode, Dak.,t.. 12 00
Bella Bullard, Col., t... 7 50
Samuel Dixon, Mo., t... 10 00
R. R. James, Mo., ... 5 00
L. M. Lilly, Mo., t..... 5 00

Mar 29 W.H.Robertson, Ind., o 2 00

April 1 L. M. Richards, Neb., t 60 00
G.Bartholomew, N.Y., t 100 00
Herald Office for overcharging on J. A. Davis' books..... 45

April 2 M. Yingling, Ohio, t... 60 00
A. L. Yingling. Ohio, t.. 40 00

April 3 S. J. Leach. Neb., t.... 6 00

April 5 W. B. Weston, Neb., t.. 35 00

$14.408 50

HERALD OFFICE.

1888.

April 7 To A. M. Barnes, R. I.,$ 13 00

April 28 H. Bardsley, Cal.,..... 2 50

May 12 M. A. Christy. Iowa,... 2 20

May 28 Mrs. Gilbert, Cal.,..... 2 00

May 29 M. E. Adams, Ill..... 7 00

June 6 W. M. & R. A. Keck, Ill., 2 00

June 25 Sr. Anna, Cal.,..... 50

June 30 Eliza G. Page, Wis.,... 9 00

July 2 S. P. Steele, Me..... 1 00

July 7 S. Anderson, Iowa,..... 20 00

July 16 A Friend,..... 7 00

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July 19 Christmas Offerings.... 7 93
July 24 S. A. Best, Kansas,.... 2 50
July 85 J. Johnson, Montana,.. 1 00
Aug 7 Silas Rogers, Ill.,..... 10 00
Aug 10 Louis Darveau, Mich.,.. 2 75
Aug 13 Harriet Manzer, Neb.,.. 4 00
Aug 17 W. L. Rooker, Mo.,.... 1 00
Aug 30 Ella Miller, Iowa,..... 40
Sept 4 Eleanor Brown,..... 25
Sept 11 John Rodger, N. S. W., 3 00
Sept 13 S. J. Kennedy, Ark.,.. 2 00
Sept 22 M. Kite, Iowa,..... 2 00
Sept 26 T. & A. Sheppard, Iowa, 2 00
Oct 2 Mrs. Gilbert, Cal.,..... 3 00
Oct 9 E. A. Mann, Kan.,..... 2 50
Oct 10 J. R. Stuart, Kan.,.... 3 00
Oct 17 J. H. Cameron, Wis.,.. 5 00
Nov 14 N. Chamberlain, Iowa, 2 00
M. A. Christy, Ark.,.... 10 00
L. Hendrickson,..... 11 25
Nov 20 A Sister, Kansas, ... 20 00
Nov 22 W. H Robertson, Ind., 1 00
Dec 18 Eva Houk, California,.. 2 25
Dec 19 Susan Matthews, Wis., 2 00
Dec 21 Thos. Street, Utah,.... 1 00
Dec 25 Catharine McGee, Cal., 6 00
Dec 6 A. I. Roberts,..... 5 50
Dec 31 S. P. Rasmussen, Mo., 10 00

1889.

Jan 2 M. R. Crake, Ont.,..... 1 00
Jan 10 H. M. Richelson, Dak., 2 75
Jan 24 K. Cunningham, Mo.,.. 7 25
Jan 28 J. M. Adamson, Cal.,.. 2 25
Jan 29 Sarah White, Ohio,.. 1 00
Feb 8 A. B. Reynolds,..... 35 00
Feb 11 H. B. G., California.... 2 10
Feb 23 J. K., Missouri,..... 5 00

EXPENDITURES.

1888.

April 2 By C. Scott, Mich.,....$ 20 00
April 20 Discount on former lot of Canada Money..... 35
John W. Wight.....140 00
C. A. Butterworth.....140 00
J C Clapp..... 50 00
Hiram Holt..... 50 00
G. T. Griffith, paid E. C. Brand 5 00
A. H. Parsons..... 75 00
Hiram Robinson..... 50 00
Duncan Campbell..... 10 00
J. H. Lake.... ..... 35 00
C. Scott..... 10 00
D. H. Bays.. ..... 25 00
G. T. Griffiths..... 20 00
W. T. Bozarth..... 10 00
Charles Derry..... 15 00
Warren E. Peak..... 10 00
W. J. Smith..... 15 00
J.W.Waldsmith, ag't... 30 00
Duncan Campbell..... 25 00
R. S. Salyards..... 30 00
Leonard Scott..... 10 00
E. L. Kelley..... 20 00
J.W.Johnson, poor, Mo., 3 00
W. H. Kelley..... 30 00
A. J. Moore..... 5 00
James McKiernan..... 5 00
John Thomas..... 7 00
M. T. Short..... 30 00
Henry A.Stebbins, back wages,..... 50 00
G. W. Shute 20 00
E. C. Briggs..... 40 00
Mark H. Forscutt..... 10 00
J. Luff..... 11 00
Expr's on Letter Heads 95
W.C.Cadwell's expense examining H. O..... 14 45
Sr. Salyards for W. H. Kelley's note for Kirtland Temple.....300 00
Int. on same note (all paid) by A. White..... 33 20
M. R. Scott, Ind..... 12 05
Jennie Miller, poor, Va., 10 05
April 21 D. H. Proper, Mich.,... 5 00
Bishop's expense to conference 39 40
D. H. Proper's expense to conference..... 25 55
Frank Criley, ag't, Pa., 60 05
Leonard Scott, for help to make report..... 5 00
April 24 Columbus Scott, Mich., 10 00
Postage to Australia... 20
John T. Richards for Sr. White, poor, ... 15 05
April 25 Kirtland Temple.....290 52
April 26 Jas. A. Carpenter..... 15 05
John Thomas, Iowa,... 30 05
J. Alfred Davis, Kansas, 15 05
J. Arthur Davis, Kan.,. 35 05
D. H. Proper, Mich.,... 3 00
April 27 Rob't. M. Elvin, Iowa,. 35 05
May 1 C. Scott, Mich.,..... 16 00
L. Scott, Mich.,..... 12 50
H. Rathbun, Mich.,.... 16 05
E. L. Kelley, Ohio,..... 40 05
A. J. Cato, Ark.,..... 20 05
Gordon E. Deuel, Kan., 12 55
Postage to Australia... 24
E.M. Wildermuth, Ia., 20 05
D. H. Proper, Mich.,... 25 25
Henry A.Stebbins, back wages, Iowa,.....100 00
May 2 Cash for envelopes.... 1 14
W. J. Smith, Mich.,..... 35 05
Evan A. Davis, Kan.,...150 05

May 2 W. M. Sherrill, agent, Texas,..... 50 00
R. S. Salyards, Ohio,... 75 05
D. H. Proper, Mich.,... 2 00
May 7 J. Miller, poor, Va.,.... 20 05
James M. Scott, Ind.,.. 50 05
L. H. Ezzell, Kansas, . 25 05
May 8 O. Curtis for Sr. Dayton, poor, Mo.,... ..... 10 00
Postage 32
E. E. Wheeler, Kan.,... 40 05
May 9 Edward Delong, Vassar, 15 05
D. L. Shinn, for poor, 15 05
May 10 Cash for envelopes..... 1 05
Expenses prosecuting work in Cincinnati, O., 50 05
A. Barr, agent, Mich.,. 50 05
May 11 J.W. Waldsmith, agent, Nebraska, ... 50 05
A. Hall, agent, Iowa,...150 05
Express and pens..... 35
Postage on subscription lists 1 00
May 12 D. H. Proper, Mich.,... 1 00
May 14 C. Hansen, poor, Mich., 10 05
J.H.Lambert, agent, Ill., 50 05
John T. Davis, Kan.,. . 25 05
May 16 W. S. Pender, Kan.,... 40 05
A. C. Geer, Iowa,..... 10 00
D. H. Proper, Mich.,... 12 00
May 18 H. C. Smith, Iowa,.... 50 05
May 19 G.W.Shute, agent, Kan., 40 05
May 21 Jas. Moler, Ohio,. ... 12 05
J. C. Clapp, Mont.,..... 50 05
May 23 E. L. Kelley, Ohio,.....185 05
May 24 J. A. Carpenter, Mich., 10 05
C. Scott, Mich..... 16 00
Leonard Scott, Mich.,.. 12 50
H. Rathbun, Mich.,.... 17 05
A. J. Cato, Ark.,..... 7 55
G. E. Deuel, Kan.,..... 12 55
May 25 Heman C. Smith, Mo., 20 05
D. H. Proper, Mich.,... 2 00
May 28 Cash for envelopes..... 11 00
May 30 D. H. Proper, Mich.... 1 87
May 31 Edward Delong, Mich., 12 05
Wm.Lewis, agent, Mo.,..100 05
D. H. Proper, Mich.,... 13 00
June 5 C. Scott, Mich 10 00
D. H. Proper. Mich.,.... 1 50
June 8 E. L. Kelley for expenses attending exposition in Cincinnati, O., 40 05
June 12 D. H. Proper, Mich.,... 3 00
June 13 A. Barr, agent, Mich.,.. 25 05
C. Hansen, Mich.,..... 10 05
A. J. Cato, Ark..... 20 05
June 14 Leonard Scott, Mich.,.. 15 00
June 15 D. H. Proper, Mich.,... 5 00
June 20 W. Lockerby, Mich.,.... 20 00
J. A. Carpenter. Mich., 10 00
Joseph Smith, Ia.,.....100 05
Bishop's expenses attending conferences... 29 25
June 21 H. C. Smith. Mo.,..... 20 05
Pens and postage..... 38
June 22 J. M. Scott, agent, Ind., 50 05
June 23 W. M. Sherrill, agent, Texas, ... 50 05
S. Alcott. poor. Mo.... 20 05
D. H. Proper, Mich.,... 2 00
June 25 D. H. Proper, Mich.,... 8 00
June 28 D. H. Proper, Mich.,... 1 00
J. W. Turner, agent, Mich., ... 20 05
Drafts to J. Luff, Mo.,.. 05
June 29 C. Scott, Mich.,..... 17 00
H. Rathbun, Mich.,.... 16 05
E. Delong, Mich.,..... 12 05
G. E. Deuel, Kan.,..... 12 55
A. J. Cato, Ark.,..... 7 55
June 30 L. Scott, Mich.,..... 50
D. H. Proper, Mich.,... 10 00
July 2 W. Lewis, agent, Mo.,..100 05
July 3 C. Scott, Mich.,..... 13 47
July 9 M. O. Curtis, poor, Sr. Dayton, Ohio,..... 10 05
J. Miller, poor, Va.,.... 10 05
S. Brown, agent, Ont.,. 25 12
E. L. Kelley, Ohio,.... 30 12
C. Hansen, poor, Mich., 10 05
J. T. Davis, Iowa.....225 05
Drafts to J. Luff, Mo.,.. 05
D. H. Proper, Mich.,... 10 00
July 12 Leonard Scott, Mich.,.. 10 00
July 13 A. Barr, agent, Mich.... 30 05
Draft and fee for article in Tullidge's "Galaxy,"..... 150 05
Drafts to J. Luff., Mo ,.. 05
D. H. Proper, Mich.,... 2 00
July 14 G. Burnham, Conn.,.... 10 05
Draft to J. Luff, Mo.,... 05
July 16 E. E. Wheeler, Dak.,. 15 05
July 17 R. H. Davis, Kan.,..... 20 05
July 18 D. H Proper, Mich.,... 1 00
July 19 Drafts to J. Luff, Mo.,.. 10
J. A. Carpenter, Mich., 10 05
July 20 D. L. Shinn, for poor, W. Va..... 10 05
E. L. Kelley for expenses to Cincinnati,..... 17 65
July 21 D. H. Proper, Mich.,... 17 13
C. Scott, Mich.,..... 4 19
Leonard Scott, Mich.,.. 12 50
Hiram Rathbun, Mich., 17 05
E. Delong, Mich.,..... 12 05
G. E. Deuel, Kansas,... 12 55
A. J. Cato, Ark ,..... 7 55
July 24 J. R. Badham, agent,.. Cal.,.....100 05
C. Scott, 2 cords wood, 1 50
July 25 Draft to J. Luff,..... 05

July 28 H. A. Stebbins, Ia.,....100 05
July 31 J. Chisnall, agent, Ill., 25 05
Aug 2 M. R. Scott, Ind.,..... 10 00
Robert Oehring, Dak.,.. 20 00
Aug 3 D. H. Proper, Mich.,... 6 25
J. McKiernan, Mo.,..... 10 12
W. Turner, agent, Ia.,.. 25 12
Aug 4 Ink 05
W. M. Sherrill, agent, Tex.,..... 50 05
Aug 6 J. W. Waldsmith, agent, Neb.,..... 50 05
J. M. Scott, agent, Ind., 25 05
Sr. T.J.Andrews, agent, Cal.,.....100 05
Aug 8 C. Scott, Mich.,..... 10 00
Aug 10 Postage to Australia,.. 30
D. H. Proper, Mich.,... 3 00
Aug 11 D. H. Proper, Mich.,... 6 00
Aug 14 J.H.Lambert, agent, Ill., 50 05
Draft to J. Luff..... 05
J. T. Richards, agent, poor, ... 15 05
Aug 15 A. Barr, agent. Mich.,.. 25 05
A. J. Cato, Ark.,..... 10 05
Draft to J. Luff..... 05
R. H. Davis, agent, Kan., 80 05
Aug 16 D. H. Proper..... 5 00
Aug 17 M. T. Short, Ill.,..... 35 05
Aug 31 Draft to J. Luff,..... 05
G. H. Hilliard, Ill.,..... 25 05
G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 16 05
E. Delong, Mich.,..... 12 05
A. J. Cato. Ark.,..... 7 55
C. Scott, Mich.,..... 14 50
L. Scott, Mich.,..... 12 50
D. H. Proper, Mich.,... 15 00
W.Lewis, agent, Mo.,....200 05
G. Burnham, Conn.,.... 15 00
Money order and draft to J. Luff... 45
W. M. Sherril, agent, Tex.,..... 25 05
J. E. Holt, Mo.,..... 15 12
T. E. Jenkins, agent, Wales,..... 60 00
W. Turner, agent, Ia.,.. 20 05
Sept 7 E. A. Steadman, Minn., 25 05
Sr. Dayton, poor, O.,... 10 05
J. Miller, poor, W. Va., 10 05
Sept 8 D. H. Proper, Mich.,... 5 00
Sept 10 A. Barr, agent, Mich.,.. 30 05
Postage to Wales..... 30
Sept 12 D. H. Proper, Mich.,... 6 00
Sept 14 Cash for pens..... 10
E. L. Kelley, Ohio,..... 20 00
D. H. Proper, Mich.,... 5 00
Sept 15 J.Smith, agent, Mass....100 05
T. W. Smith, cash paid Newberry 25 05
Sept 17 T.W.Smith, Australia,..200 29
Postage to Australia... 11
Telegram to E. L. Kelley, Ohio,..... 50
Sept 20 R. L. Ware, Mo.,..... 15 05
Columbus Scott, Mich., 5 00
Sept 21 D. H. Proper. Mich.,... 2 00
Sept 26 G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 17 05
E. Delong, Mich.,..... 12 05
A. J. Cato, Ark.,..... 7 55
C. Scott, Mich.,..... 17 00
L. Scott, Mich.,..... 12 50
J. M. Scott, agent, Ind., 50 05
David Dancer, Iowa,...140 05
Sept 27 Draft to J. Luff, Mo.,... 05
Sept 28 Joseph Smith, Iowa,..314 73
Sept 29 D. H. Proper, Mich.,... 2 00
Oct 3 D. H. Proper. Mich.,... 24 25
Oct 11 Cash for pens and postage, ... 18
Oct 24 Cash for envelopes,..... 55
Leonard Scott, Mich.,.. 75
C. Scott, Mich.,..... 75
Draft to J. Luff,..... 05
E. L. Kelley..... 20 00
Oct 25 J. R. Badham, agent. Cal., ...300 05
E. L. Kelley for family, 40 00
E. L. Kelley, expenses, 20 00
A. H. Smith, Mo.,..... 5 00
D. Dancer, agent, Ia.,..120 05
A. White, agent, Mo.,..100 05
J. W. Waldsmith, agent, Neb.,..... 30 05
J. Smith, agent, Mass.,..100 05
J S. Walker, agent, Me., 20 05
A. Barr, agent, Mich.,.. 50 05
Cash for envelopes, ... 55
Exchange on draft from Jones 25
J. A. Carpenter, Mich., 10 05
R. K. Ross, agent, Mo., 15 05
Sr. Gland Rodger, Ia.,.. 15 05
Travelling expenses for Bishop,..... 35 00
G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 16 05
E. Delong, Mich.,..... 12 05
A. J. Cato, Ark.,..... 7 55
E. L. Kelley, Ohio,.... 40 05
C. Scott, Mich.,..... 15 25
L. Scott, Mich.,..... 11 75
Cash for envelopes..... 10
Nov 2 M. H. Bond, Mo.,..... 5 05
Nov 3 D. H. Proper, Mich.,.. 16 00
Nov 6 Taxes on land in Mo.,... 5 65
Cost of draft..... 05
Postage 60
Nov 7 J.Smith, agent, Mass.,..100 05
C. Scott, Mich.,..... 7 50
Stamps..... 20

Nov 10 L. Scott for shoes,..... 2 75
Nov 12 D. H. Proper,..... 6 00
Stamps and envelopes, 60
Nov 14 Envelopes, stamped,... 11 00
G.W.Shute, agent, Kan., 25 05
Cash for seal..... 2 50
Nov 16 D. H. Proper, Mich.,.... 10 00
Nov 17 L. Scott for expenses... 10 00
L. Scott cash for wood, 2 50
P. Cadwell, agent, Ia.,. 40 05
O. Curtis for Sr. Dayton, poor, Ohio,..... 10 05
Jennie Miller, poor, W. Va.,..... 10 05
M. R. Scott, Ind.,..... 10 05
J. M. Scott, agent, Ind., 30 05
D. H. Proper,..... 1 13
Pens and ink..... 20
Nov 19 W.Sherrill, agent, Tex., 50 05
Nov 20 Exchange on draft for rent. 20
C. Scott, Mich.,..... 11 46
Nov 23 G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 17 05
E. Delong, Mich.,..... 12 05
A. J. Cato, Ark.,..... 7 55
E. L. Kelley, Ohio,..... 40 05
W. H. Kelley, Ohio,.... 50 05
L. Scott, Mich.,..... 10 00
Discount on Canada money 20
R. Coburn, agent, Canada, stamps,..... 30
Nov 24 J Smith, agent, Mass.,...100 05
D. Dancer, agent, Ia., 150 05
L. Scott, cash for wood, 6 50
D. H. Proper,..... 2 00
Nov 26 J. Moler, Va.,..... 20 05
T. J. Beatty, agent, O., 20 05
Nov 27 J. A. Currie, Jr., Tex., 20 05
H. A. Stebbins, Ia.,..... 50 05
Postage to Tahiti..... 03
R. Coburn, agent, Ont., 55 00
Nov 28 J. H Condit, Idaho, .. 25 05
Robert Davis, Mich.,.... 15 05
Nov 29 D. H. Proper, Mich.,.. 12 88
Nov 30 D. L. Shinn, for Sr. Reamer, poor, W.Va., 10 05
Dec 5 T. Daley, Cal..... 30 05
Dec 7 D. L. Shinn, W. Va.,.... 24 05
Dec 8 D. H. Proper, Mich.,... 2 00
Dec 10 C. Scott, Mich.,..... 10 00
Dec 11 Draft to J. Luff..... 05
H. O Smith, Ia.,..... 25 05
J. Simpson, poor, Ia.,. 10 05
Dec 12 A. Barr, agent, Mich.,.. 30 05
D. H. Proper, Mich.,... 6 00
Dec 14 D. H. Proper, Mich.,... 24 00
Dec 18 Cash for envelopes..... 1 15
Dec 21 Stamps..... 20
G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 16 05
E. Delong, Mich.,..... 12 05
A. J. Cato, Mo..... 7 55
E. L. Kelley, Ohio,.. .. 40 05
W. H. Kelley, Ohio, ... 50 05
C. Scott, Mich.,..... 14 04
L. Scott, Mich.,..... 12 50
Dec 24 M. R. Scott, Ind.,..... 5 00
Dec 26 Stamps 40
Dec 28 Stamps 10
Dec 29 D. H. Proper, Mich.,... 2 00
Dec 31 R.H. Davis, agent, Kan., 20 05
J. M Scott, Ind..... 40 05
J. C. Foss, Mo..... 25 05
Mary White, poor, Mo., 10 05

1889.

Jan 2 D. Dancer, agent, Ia....100 05
H. Manning, poor, Mich.. 10 05
Jan 3 J.Smith, agent, Mass.,..100 05
Jan 5 J. Miller, poor, Va.,.... 10 05
Jan 8 Stamps, ... 43
Stamps, ... 30
Jan 12 D. H. Proper, Mich.,... 6 00
Jan 14 Levi Phelps, Mich.,..... 20 05
M. R. Scott, Ind.,..... 10 05
W. M. Sherrill, agent, Texas 30 05
Jan 15 D. H. Proper, Mich.,... 8 00
Jan 16 E. Day Bennett. Mich., 10 05
Jan 19 D. H. Proper, Mich.,... 3 00
Jan 22 T. J. Beatty, agent, O., 50 00
Part payment for part of Temple lot in Independence, Mo.,..... 500 05
1,000 mile ticket on M. C. R. R.,..... 20 00
Incidental expenses for church matters in Chicago, (Bishop)..... 10 00
Wm. M. Sherrill, agent, Texas,..... 40 05
J. M. Scott, agent, Ind., 40 05
Telegram to J. Luff,.... 1 63
D. H. Bays, Kan.,..... 10 05
Jan 24 T. E. Jenkins, Wales,.. 50 00
Taxes on land in Iowa, 36 82
Draft 05
Express M. O..... 45
Postage to Wales,..... 10
Jan 28 D. L. Shinn, W. Va.,.... 20 05
G. E. Deuel, Kan.,..... 12 55
H. Rathbun, Mich.,.... 17 05
E. Delong, Mich.,..... 12 05
A. J. Cato, Mo., ... 7 55
E. L. Kelley, Ohio,..... 40 05
C. Scott, Mich.,..... 17 00
L. Scott, Mich.,..... 12 50
D. H. Proper, Mich.,... 13 00
Jan 29 Draft from California,... 25
J. Miller, poor, Va.,.... 10 05

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Jan	31	Joseph Luff, for recording deed and acknowledgment	$ 2 00
Feb	4	W. Lewis, agent, Mo.,	200 05
		H. Manning, poor, Mich.	5 00
		Columbus Scott	7 00
Feb.	6	E. E. Wheeler, Dak	20 05
		Stamps	1 15
		Stationary	7 00
Feb.	7	D. H. Proper	5 00
Feb.	9	J. A. Carpenter, Mich.	20 05
		H. J. Lewis, for searching records, O	75
		Express money Order	05
		D. H. Proper	4 40
Feb.	11	Envelopes	11 00
		H. C. Smith, agent, Cal.	100 05
Feb.	12	Mrs. Curtis, for Sr. Dayton, poor	10 05
Feb.	14	D. H. Proper	6 60
Feb.	15	R. Oehring, Dak	20 05
Feb.	18	L. R. Devore, O	20 05
		H. A. Stebbins, Iowa	50 05
		D. L. Shinn, W. Va	12 05
		L Scott, Mich	1 88
Feb.	19	Express	40
		Phillips & Hunt, Mich.	78
Feb.	20	R. Coburn, agent, Canada Currency	3 25
		Cost of draft to J. Luff	05
Feb.	22	Stationary and pens	1 10
		J. Miller, poor, Va	10 05
Feb.	26	J. B. Smith, Mich	15 05
Feb.	27	G. E. Deuell, Kan	12 55
		H. Rathburn, Mich	16 05
		E. Delong	12 05
Feb.	27	A. J. Cato, Mo	7 55
		E. L. Kelley, O	40 05
		C. Scott, Mich	9 00
		L. Scott, Mich	12 50
		L. Scott, wood, Mich.	1 50
		D. H. Proper	16 00
Mar.	1	H. O. Smith, Neb	15 05
		Sr. Bennett, Iowa	10 05
		D. Dancer, agent, Iowa.	85 05
		E. L. Kelley, (Exp.), O.	40 05
Mar.	2	Express charges for collecting money	80
Mar.	4	D. L. Shinn, for Sr. Reamer, poor, Mich	10 05
		Express on books, W. Va	60
		D. H Proper	5 00
Mar.	6	Telegram	59
		J. M. Scott, Agent, Ind.	20 05
		G. W. Shute, agent, Kan	45 05
		T. Matthews, O	60 05
Mar.	8	M. R Scott, Ind	10 05
		P. Anderson, Utah	20 05
Mar.	11	E. Day Bennett, Mich.	10 05
Mar.	14	D. H. Proper. Mich	11 00
Mar.	18	J. E. Steele, for abstract, Iowa	4 05
Mar.	19	Stationery	80
Mar.	20	D. L. Shinn, W. Va	35 05
		W. J. Smith, Mich	20 05
Mar.	21	W. J. Smith, Mich	2 00
Mar.	25	Draft to Luff 5, envelopes 15	20
		T. Daley, Cal	30 05
		G. E. Deuell, Kan	12 55
		H. Rathburn, Mich	19 05
		E. Delong, Mich	12 05
		A. J. Cato, Mo	7 55
		E. L. Kelley, O	40 05
		W. H. Kelley, O	50 05
		J. Miller, poor, Va	10 05
		C. Scott, Mich	17 00
		L. Scott, Mich	12 50
		H. A. Stebbins, Iowa	50 05
Mar.	27	L. Scot, Mich	1 50
Mar.	28	T. J. Beatty, agent, O	67 55
		J. M. Scott, agent, Ind.	30 05
Mar.	29	D. H. Proper, Mich	21 00
Apr.	3	D. H. Proper. Mich	5 00
Apr.	4	L. Scott, Mich	5 00
		W. J. Smith, Mich	18 00
		D. H. Proper, (error)	3 75
		G. A. Blakeslee, (expense for R. R. rates	15 60
Apr.	5	C Scott, Mich	18 00
		D. H. Proper	11 00
		Cash in Bis's hands	1,864 27
		Amount expended	$12,534 23

HERALD OFFICE ACCOUNT.

1888.			
Mar.	28	By stamps to Recorder.	1 30
Apr.	6	John Landers, coal	7 46
Apr.	16	J. Smith 1 month	104 16
		Envelopes to Recorder.	1 00
		Letter and note heads to G. A. Blakeslee	3 50
May	9	Church Library	5 50
May	28	Stamps to Presidency	1 00
June	8	Church Library	18 00
June	16	Circular Letters for Independence Church	4 00
		Stationery to Recorder.	3 00
		Publishing report	50 00
July	9	Church Library	7 00
July	16	W. W. Blair, ¾ mos	56 25
July	23	Books to Cincinnati	2 93
		Stamps to Presidency	1 00
July	26	Heralds and Hopes to England and Wales	83 00
July	27	Stamps to Presidency	1 32
		Stamps to Recorder	1 50
		Herald to O. Shinn	2 25
Aug.	10	Stamps to Presidency	60
Aug.	15	Church Library	$ 1 45
Sep.	4	Stamps to Presidency	80
		Printing receipts for agents	1 50
Sep.	25	Stamps to Presidency	1 00
Oct.	19	Pipe for Recorder's office	5 47
Oct.	22	Canada Currency	16 00
Nov.	16	W. W. Blair, 1 month	75 00
Nov.	23	Stamps to Presidency	1 00
Nov.	28	Stamps and postal cards to Recorder	2 40
1889.			
Jan.	9	Stamps and postal cards to Presidency	80
Jan.	16	J. Smith, 1 month	104 17
		Postal cards to Recorder	1 50
Mar.	8	Heralds and Hopes to England and Wales	75 25
Mar.	16	J. Smith, 1 month	104 16
		Total	$745 27

MISSION REPORTS.

ENGLISH MISSION.

Thomas Taylor, Agent.

1888.		Receipts.			
Mar	1	Balance due church	$ 44	09	
		Cash for Heralds and Hopes from 1888 to '89,	197	71	6
		Frank Swann, t	31	62	9
		Thomas Taylor Birmingham, t	24	33	
		John Turner, Manchester	16	54	2
		J. M. Greenwood, t	12	76	9
		C. D. Norton	9	73	2
		Edward Meredith	9	73	2
		E. A. Webb	4	86	6
		E. Couch	7	29	9
		M. T. James	2	43	3
		Joseph Matthews	97	2	
		Louisa Taylor	4	86	6
		Elizabeth Baty	3	15	9
		Matilda Newey	2	43	3
		Emma Taylor	2	43	3
		Stafford Branch	3	64	5
		Birmingham (Summerfield) Branch	3	63	5
		do do	36	3	
			$382	69	
		Expenditures.			
		Mission Conference	46	24	7
		Travelling	22	39	6
		Postage & Stationery	26	69	8
		Poor	9	73	2
		Sent to office for extra Heralds	83	69	4
		Sent Bishop Blakeslee	139	44	7
		Postage on same	1	45	8
			$329	68	
		Balance due church	$ 53	01	

WELSH DISTRICT.

Thomas E. Jenkins, Agent.

1888.		Receipts.			
Mar	20	William Morris	$	24	3
		Eliza Evans		24	3
April	26	Carnarvon Branch	1	94	
May	20	Aberaman	2	43	3
July	29	do		97	
Aug	31	Thomas E. Jenkins		5	11
Sep	3	Aberaman Branch		4	62
Sep	15	T. E. Jenkins		1	21
Oct	26	Carnarvon Branch		2	67
Dec	9	Aberaman Branch		3	40
Dec	29	T. E. Jenkins		3	65
1889.					
Jan	13	Aberaman Branch		3	88
Jan	21	T. E. Jenkins		2	67
Feb	7	do do		1	82
		Aberaman Branch		1	58
Feb	11	Llansamlet do		2	18
1888.		Expenditures			
April	1	Poor			97
April	27	do			24 3
April	29	do			24 3
July	26	Wm. Morris Traveling expenses		1	66
Aug	24	Evan A. Davis do		3	65
Sep	3	do do do		2	20
Sep	16	do do do		1	21
Dec	29	do do do		4	86 6
1889.					
Feb	7	do do do		3	65
Feb	28	do do do		3	65
1888.					
Aug	23	John T. do do		4	86 6
Sep	3	do do do		2	43
Dec	29	do do do		4	86 6
1889.					
Feb	7	do do do		3	65
Feb	28	do do do		3	65
1888.					
Sep	24	G. A. Blakeslee, Bishop		59	75
1889.					
Feb	5	do do do		49	59
				$109	34
1888.		Expenditures.			
Sep	82	Evan A. Davis	$	4	86
Oct	16	do do		9	73
Nov	20	do do		15	30
		John T. do		29	89
1889.					
Feb	11	do do		19	78
		Evan A. do		29	86
			$109	34	

AUSTRALIAN MISSION.

FORSTER DISTRICT.

John Wright, Agent.

Forster Branch.

1888.		Receipts.			
June	25	John Wright, t	$ 97	32	
		Sidney G. Wright, o	14	60	
		Abraham Mills, t	14	60	
		William Avery	4	86	6
		Charles do o	2	43	3
		do do t	7	30	
		Matilda do t	2	43	3
		C. S. McLaren, t	14	59	8
		Alfred Loving, o	24	33	
		Alonzo Colvin, o	2	43	3
		Emma do	2	43	3
		Alonzo do	9	73	2
		Alex. Seaberg, t	9	73	2
		Joseph Maginnes	4	86	6
		William Taylor, o	48	6	
		do do	4	86	6
		W. G. Carter, t	4	86	6
		Andrew DeLore, t	4	86	6
		Lauritz Anderson, t	9	73	2
		John Flood, t	4	86	6
		Charles Johnston, t	2	43	3
		Nambucca Branch.			
		W. C. Ballard, t	14	60	
		Markam Ballard, t	9	73	2
		Jane G. McKay, t	11	07	
		James do	9	73	2
		Amos W. Ballard, t	7	78	5
		Allen Argent, t	14	60	
		William Gore, t	9	73	2
		Jacob Scrivener, t	2	43	3
		E. F. Ballard, o		67	
		Hamilton Branch.			
June	14	Hamilton Branch	4	53	
		John G. Dickinson		33	3
July	20	John Wright, t	145	98	
Sep	10	Claude McLaren, o	2	43	3
Sep	15	John Flood, o	2	43	3
		Alonzo Colvin, o	2	43	3
		Lauritz Anderson, o	1	82	4
		W. G. Carter, t	7	30	
		Alfred Loving, o	6	08	
Nov	22	Abraham Mills, t	7	30	
Nov	26	Charles Avery, o	2	43	3
		Claude McLaren, o	7	30	
		Alfred Loving, o	7	30	
		Alex. Seabery, o	4	86	6
		Jos. Maginnes, o	4	86	6
		William Taylor, t	48	6	
		Andrew DeLore, o	2	43	3
		Lauritz Anderson, o	4	86	6
		John Flood, t	4	86	6
		Charles Johnston, o	4	86	6
		Alonzo Colvin, o	4	86	6
		Alfred Loving, o	7	30	
		Lauritz Anderson, o	1	21	6
Dec	31	John Wright, t	145	98	
		Nambucca Branch.			
Oct	24	Nambucca Branch	2	31	
		Allen Argent 6 acres land value for church building purpose			
Nov	5	George A. Ballard, t	4	86	6
		Malcolm do	4	86	6
		William C. do	7	42	
		Amos W. do	3	65	
		Emma Argent	4	86	6
		Benjamin Buckman	2	43	3
		Jane McKay	4	86	6
		Donald McKay	2	43	3
		William Gore	4	86	6
		E. E. Ballard	2	43	3
		Hamilton Branch.			
Dec	5	Ann Webster, o	5	47	
Dec	31	do do t	2	43	
Dec	6	Henry Broadway, o	4	86	6
		do do t	16	54	
Dec	31	do do o	1	21	6
Dec	9	George Lewis, o	4	86	6
		William Clark, o	9	73	2
		Ann Webster, o		60	7
			$799	17	4
		Expenditures.			
June	25	J. F. Burton	$236	00	0
		do do	77	24	
June	14	T. W. Smith	4	86	6
Aug		do do	21	16	5
Sep	3	do do	24	33	
Nov	5	do do	19	46	
		do do	45	01	
Nov	26	do do	163	37	
Dec	9	do do	25	55	
July	20	J. W. Wight and C. Butterworth	9	73	2
Aug	8	do do	38	92	8
			$665	66	0
		Balance due church	$133	51	0
1889.					
Jan	1	Balance due Church	$133	51	
1888.					
Jan	1	do do unaccounted for	382	39	
		Total Bal. due church	$516	40	

VICTORIA DISTRICT.

Edward McGurk, Agent.

1888.		Receipts.			
Jun	14	E. McGurk, o	$ 9	73	2
July	28	E. G. Jones, Sr., t	2	06	4
July	29	J. C. F. Rennie, o	1	21	5
July	30	T. G. S. Baxter, t	4	86	6
July	31	W. Stewart, o		48	6
		A. Stewart, Jr., o		48	6
		P. Fleming, o		48	6
		G. Eden, o		60	7
		Rob. do		60	7
		G. Mission, o	1	21	5
		T. C. Emmerson, o		60	7
		Sarah McIntosh, o		26	3
		Letitia do		06	
Aug	5	J. A. Kead, o		72	9
		W. Stewart, o		60	7
		A. do Jr		60	7
		P. Fleming, o		48	6
		G. Eden, o		60	7
		Robert Eden, o	1	21	5
		G. Stewart, o		72	9
		E. Misson, o	1	21	5
Sep	2	J. A. Kead, o		72	9
		A. Stewart, jr., o		48	6
		P. Fleming, t	243	30	
		G. Eden, o		60	7
		Rob. do		60	7
		G. Stewart		60	7
		E. Misson, o	1	21	5
		S. McIntosh, o		24	3
		David do t	24	33	
		Elizabeth Stewart, o		60	7
		Queensferry Branch, June 16th, '88	15	04	3
Oct	5	J. C. F. Rennie, t	2	55	1
Ocl	7	J. A. Read, o		48	6
		W. Stewart, o	2	43	3
		G. Eden		60	7
		G. Stewart. o		60	7
		A. do jr., o		48	3
		R. Eden, o		60	7
Oct	20	E. Misson, o	1	21	5
Oct	21	Sr. Emmerson, t	1	82	2
Oct	28	A. Woolley, o	4	86	6
Oct	25	Mary Jones, t	9	73	2
		E. G. Jones, t	9	73	2
Dec	2	Cecilia Woolley, t		48	6
		J. A. Read, o		48	6
		Sr. Fleming, t	1	45	8
		A. Stewart, t		60	7
		Lizzie Stewart, t		60	7
		Nellie Eden, t		48	6
Nov	4	W. Stewart, o	1	21	5
		A. Stewart, o		97	2
Dec	2	P. Fleming, o		48	6
		G. Eden, o		60	7
		Robt. Eden, o		60	7
		G. Stewart, o		48	6
Dec	30	Mary Jones, t	9	73	2
Jan	5	E. Misson, o	2	43	3
		A. Stewart, o		48	6
			$372	96	3
		Expenditures.			
June	16	T. W. Smith	$ 24	33	
		Hall Rent, Queensferry			
Dec	5	Trembath and Butterworth		24	33
		do traveling expences			
1889.					
Jan	6	J. W. Wight		29	19
Jan	7	C. A. Butterworth		43	59
			$	97	44
		Balance due church	$275	52	3

DISTRICT REPORTS.

KEWANEE DISTRICT, ILLINOIS.

John Chisnall, agent.

1888.		Receipts.			
Mar.	1	Balance due church		9	16
Mar.	11	George Atkinson			25
Mar.	12	S. Sumption		1	00
Mar.	20	A. L. Benjamin		5	00
		R. J. Benjamin		5	00
Apr.	15	P. Atkinson		5	00
Apr.	17	A. Hitchcock		10	00
Apr.	30	S. Sumption		1	00
May	6	B. Sumption		1	00
May	20	S. Garland		10	00
		M. A. Atkinson		4	00
June	1	J. Chisnall		5	00
June	3	B. Sumption		1	00
June	18	Bro. and Sr. J. A. Robinson		5	00
June	24	F. G. Dungee		5	09
		A. Harroun			15
		B. Harroun			05
		F. Bell		1	00
		S. M. Adams		10	00
		J. B. Duncan			50
		B. Miller			40

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July 14	J. Lord		10 00
	A friend		50
	E. Vernon		25
July 21	M. Grice		1 00
July 28	M. Grice		1 00
Aug. 1	G. A. Blakeslee		25 00
Aug. 12	G. Atkinson		50
Aug. 26	G. Atkinson		25
	J. B Atkinson		5 00
Sept. 8	A. Whitehouse		1 00
	M. Grice		3 00
Sept. 11	K. Epperly		50
Sept. 15	J. F. Cady		5 00
	Buffalo Prairie Mite Society		2 00
Sept. 16	E. Minteer		50
	C. Holmes		50
	R. A. Keck		50
	M. Strong		50
Sept. 28	S. Garland, Jr		1 00
Sept. 29	F. G. Dungee		50 00
Oct. 6	T. Chisnall		1 00
Oct. 9	J. Williams		100 00
Oct. 14	M. A. Atkinson		5 00
Nov. 1	M. T. Short		50 00
Nov. 5	M. C. Despain		20 00
Nov. 11	M. Grice		3 00
Nov. 12	F. G. Dungee		50 00
	Bro. and Sr. J. A. Robinson		5 00
Nov. 25	S. Garland		5 00
Dec. 2	M. Grice		1 00
Dec. 15	W. Mort		1 00
Dec. 16	M. Epperly		50
1889.			
Jan. 27	M. Grice		1 00
Feb. 4	Bro. and Sr. J. A. Robinson		5 00
Feb. 12	J. Chisnall		5 00
Feb. 25	M. Grice		2 00
	J. B. Atkinson		5 00
			$429 01

1888.	Expenditures.	
Mar. 11	M. T. Short	$ 8 00
May 1	Sr. M. T. Short	25 00
June 1	do do	25 00
July 2	do do	25 00
Aug 1	do do	25 00
Sept 1	do do	15 00
Sept 16	do do	10 00
Oct 1	do do	25 00
Nov 1	do do	25 00
Nov 28	G. A. Blakeslee	100 00
Nov 30	Sr. M. T. Short	25 00
Dec 17	A. H. Smtth	5 00
1889.		
Jan 1	Grandmother Webb	5 00
Jan 2	Sr. M.T. Short	25 00
Feb 4	do do	25 00
Mar 1	do do	25 00
		$393 00
	Balance due church	$36 01

NORTH-EAST MISSOURI DISTRICT.

John T. Richards, Agent.

1888.	Receipts.	
April 1	Lydia Edmans	$ 50
May 27	do do	50
May 5	Elizabeth W. Morgan	15
April 22	G. A. Blakeslee	15 00
Aug 17	do do	17 00
June 21	Emma Thrutchly	1 00
July 18	John T. Richards	1 00
July 22	Daniel Edmans	50
	Annie Perry	50
		$ 34 15

	Expenditures.	
	For paper and stamps in 1887	42
Feb 29	Due Agent	69
Mar 25	Stamps, G. A. Blakeslee.	50
Apl 25	Mary A. White	10 00
June 21	do do	5 00
July 18	do do	2 00
Aug 17	do do	13 00
Sep 22	do do	3 00
1889.		
Feb 25	Due Agent	46
		$ 35 07
	Balance due Agent	$ 92

EASTERN IOWA DISTRICT.

Warren Turner, Agent.

1888.	Receipts.	
Mar 1	Balance due agent	$ 40
Mar 8	O. E. Green	10 00
Mar 11	Sarah Ann Stebbins	25
Mar 15	David Palsyrobe	2 00
Mar 18	Mary B. Clammer	5 00
	Mary Davis	50
June 1	Warren Turner	1 95
Sep 23	O. E. Green	10 00
1889.		
Jan 31	Samuel Heide	3 00
	John Heide	25 50
Feb 5	do do	1 00

1888.		
July 1	G. A. Blakeslee. Bishop	20 00
Aug 6	do do	20 00
Sept 10	do do	20 00
		$119 20

1888.	Expenditures.	
Mar 1	John Roth	2 00
June 5	Eli M. Wildermuth	20 00
July 13	do do	20 00
Aug 15	do do	20 00
Sept 11	do do	20 00
		$ 82 40
	Balance due church	$ 36 80

OREGON DISTRICT.

J. F. Morris, Agent.

1888.	Receipts.	
Mar 1	Balance due church	$15 00
	C. E. Cowdry, t	50
	Polly A. Morris, t	11 75
	H. H. Jasperson, t	11 50
	James Thomas, t	5 00
	Minerva do	1 00
	Lina do	10 00
	A. P. do	10 00
	Alma do	5 00
	Polly A. do	3 50
	A. P. do	1 20
		$ 74 25

	Expenditures.	
	H. L. Holt	$ 11 50
	D. E. Landers	62 75
		$ 74 25
	On haud for sale of Dist. cart and horse	$ 27 50
	On hand horse for Dist., value	75 00

NORTHERN NEBRASKA DISTRICT.

W. M. Rumel, Agent.

1888.	Receipts.	
Mar 1	Balance due church	$ 18 60
Jan 27	Thomas Miller, t	4 50
Mar 15	G, A. Blakeslee, Bishop.	15 00
Apl 3	Edward Rannie, t	16 00
Apl 10	Nicholas Rumel, t	5 00
Apl 23	Elizabeth Jackson, t	1 70
May 10	Wm. R. Elston, t	73 00
June 30	Gustav E. Bolchin, t	5 00
July 1	Wm. R. Elston, t	27 00
July 2	Moses Welch, t	10 00
July 8	Mary Wilson, t	5 00
July 15	Elizabeth Jackson, t	1 98
Oct 6	Omaha Branch, o	3 70
Oct 18	Elizabeth Jackson, t	1 70
Nov 1	Gustav E. Balchin, t	1 00
Nov 4	Omaha Branch, o	3 85
Dec 2	do do	1 00
	Christ Anderson, o	25
	M. W. Sampson, o	25
Dec 7	Sr. Rannie, o	3 19
Dec 15	Nicholas Rumel, t	10 00
Dec 19	James Huff, t	20 00
Dec 30	Elizabeth Jackson, t	2 00
1889.		
Feb 5	Edward Rannie, t	5 10
Feb 16	Suwen Ahlstrand, t	40 00
		$274 82

1888.	Expenditures.	
Mar 2	Nellie McNight	$ 5 00
Mar 7	do do Nurse	7 00
Mar 12	do do	2 50
Mar 26	do do	5 00
April 1	do do	3 00
April 3	do do	2 00
April 15	do do	3 00
May 1	Sr. W. M. Rumel	12 50
May 8	Elizabeth Beamer	3 00
May 10	James Caffall	10 00
June 1	Sr. W. M. Rumel	12 50
July 1	do do	12 50
July 9	W. M. Rumel	2 00
Aug 1	Sr. W. M. Rumel	12 50
Sep 1	do do	12 50
Sep 4	W. M. Rumel	2 00
Sep 13	Joseph Shoemaker	2 00
Sep 24	W. M. Rumel	3 75
Oct 1	Sr. W. M. Rumel	20 00
Oct 18	Sr. Henderson	3 70
Oct 13	Hyrum O. Smith	2 50
Nov 1	Sr. W. M. Rumel	20 00
Dec 1	do do	12 50
Dec 2	Sr. Knapp	3 00
1889.		
Jan 1	Sr. W. M. Rumel	12 50
Feb 1	do do	12 50
Feb 21	W. M. Rumel	10 00
		$209 45
	Balance due church	$ 65 37

PHILADELPHIA DISTRICT.

Archibald Cameron, Agent.

1888.	Receipts.	
Mar 1	Balance due church	$130 08
	Joseph Squires, Sr	12 68
	Elizabeth Squires	1 25
	Ellen Squires	05
	Mary Squires	02
	George Baty	6 00
	Harriet Royal	3 00
	Mary Ann Mason	5 00
	E. P. Mathews	50
	J. L. Mathews	25
	M. O. Mathews	1 00
	Mary S. Mathews	30
	Wm. H. Harrison	4 30
	Rebecca Webb	20 00
	Jacob Peters	1 00
	Ann C. Peters	3 00
	Stephen Stone	5 00
	Wm. Clark	5 00
		$198 63

1888.	Expenditures.	
	W. H. Kelley	116 00
	Postage Stamps	1 00
		$117 00
Mar 1	Balance due church	$ 81 63

LONDON DISTRICT, ONTARIO.

Samuel Brown, agent.

1888.	Receipts.	
Mar 1	Balance due church	114 86
Apr 27	Charles Woods, o	3 20
	C. Cranston, t	1 00
	Joseph Woods, t	1 00
	Bowley Arnold, t	5 00
	Joshua Arnold, t	10 00
May 11	Interest on money	1 00
June 2	Martha Timbrell, o	2 00
June 4	Corinth branch, per S. Pearson, o	1 01
June 18	Samuel Pope, t	4 00
July 14	G. A. Blakeslee, Bishop	25 00
July 19	Mary Ann Judkins, o	10
	George Brown, o	1 00
July 25	Egremont branch	6 00
	Joseph Wood, t	5 00
	John Wilson, t	5 00
July 13	Samuel Brown, t	3 10
July 29	Maggie Campbell, t	10
July 31	Sr. Jane Campbell, t	1 00
Aug 1	Catharine Jack, o	50
Aug 2	Proton branch, per Campbell	3 00
Aug 14	Maria Arnold, t	2 00
Aug 15	Samuel D. Wilson, t	20
Aug 19	Martin L Snell, t	3 60
Aug 22	William Hulbert, o	2 00
Sept 3	Thomas Stuart, t	31 50
Sept 8	Emily Brown, t	50
Sept 1	Thomas Stuart, for 1887	36
Sept 23	William Jacques, o	1 00
Sept 27	Martha Wilson, per John Shields, t	2 17
Aug 14	William Silk, t	5 00
Sept 29	St. Thomas branch, per J. Cornish, o	6 00
	George Brown, t	5 00
	Bowley Arnold, o	25
	McKillop branch, per G. Brown, o	1 50
	Martha Timbrell, t	2 00
Oct 1	William H. Gray, t	1 00
Oct 27	James McLean, t	5 00
Nov 2	Thomas Johnston, o	10 00
	Egremont branch	5 00
Nov 16	Richard Woods, t	1 00
	Granny Silk, t	1 00
	Mrs. Kilpatrick, t	1 00
Nov 18	Alexander Sinclair, t	5 00
Dec 13	Joseph Woods, t	6 00
1889.		
Jan 15	Elizabeth Bates, t	3 00
Jan 12	London branch, per D. W. Cambridge	2 90
	Robert Brown, t	50 30
Jan 14	William Silk, t	5 00
	Charles Woods, t	31 00
Jan 23	Samuel Brown, t	22 50
Jan 27	Sr. William Kennedy, t	1 00
	James Brown, t	2 00
	Egremont branch, o	7 00
Feb 1	Joshua Arnold, t	10 00
Feb 6	Sr. William Silk, t	4 00
		$429 75

1888.	Expenditures.	
Mar 3	Sr. Samuel Brown	11 70
May 11	Sr. Jane Shields	20 60
May 14	Postage	23
	Sr. Samuel Brown	56 80
May 30	R. C. Evans	20 00
June 4	John H. Lake	10 00
July 3	Jane Shields	10 00
July 14	R. C. Evans	25 00
Aug 12	Jane Shields	10 00
Sept 1	Check and postage, 1887	36
	Sr. Samuel Brown	25 00
Sept 11	Jane Shields	10 00
July 14	Money orders	35
Sept 29	S. Brown R. R. expenses	18 78
	Sr. R. C. Evans	25 00
Oct 1	John H. Lake	10 00
	Sr. Jane Shields	10 00
Nov 3	do do	10 00
Dec 6	do do	10 00
	Emily Brown	26 00
1889.		
Jan 12	R. Brown, for post office order	30
Jan 7	Sr. R. C. Evans	25 00
	Jane Shields	12 00
	John Shields	3 00
Jan 26	Sr. Jane Shields	20 00
	Emily Brown	25 00
	Poor, Ont	5 00
Feb 28	For postage, order and paper to date	5 58
		$405 70
	Balance due church	$24 05

KENT AND ELGIN DISTRICT.

Richard Coburn, agent.

1888.	Receipts.	
Mar 1	Balance due church	290 32
Mar 5	Elizabeth Tyrrell, o	1 00
	Elizabeth Hodgkin, o	50
Mar 15	Harriet Jacklin, o	1 00
Mar 29	Mary McCleoud, o	50
	Grace McCleoud, o	50
	Martha E. McCleoud, o.	25
	Henry Atkinson, o	1 50
	Sarah A. Atkinson, o	25
	James Newman, o	20
	Hiram McDonald, o	07
Apr 1	Elizabeth Hodgkin, o	25
Apr 5	George Green, o	10
	Emma J. Green, o	10
	George F. Green, o	20
	Kezia Green, t	75
	Minnie Green, o	05
	Frank A. Green, o	10
	Leah Hansen, t	40
	Maria Hansen, t	10
	Lucy Overstreet, t	15
	Amanda Monday, t	25
	Asa Vickery, t	75
	Daniel Fletcher, o	25
	Orren B. Arnold, o	10
	Robert Davis, o	05
	Ferris B. Atkins, o	05
	Sarah Overstreet, o	15
	Delila Overstreet, o	35
	Robert Burr, t	12 00
Apr 7	Mary Miller, o	2 00
Apr 10	Manual Eaton, Sr., o	2 00
May 6	Elizabeth Tyrrell, o	1 00
May 14	David W. Johnston, o	1 00
	Thomas Robb, o	1 00
	Margaret Robb, o	3 00
June 2	Edward Carlton, o	25
	George Hampshire, t	50
	Samuel W. Tomlinson, t	1 25
June 9	Mary Leverton, t	2 00
	William Porter, t	5 00
	Anthony Sharron, o	5 00
June 10	Alice Ray, o	25
	Phelan Shaw, o	50
June 29	Mary McCleoud, o	75
	Martha E. McCleoud, o.	25
	Hiram McDonald, o	25
	Alice McDonald, o	25
	Elizabeth Corless, o	1 00
	Walter Corless, o	1 00
	Mary Jane Newan, o	05
	Henry Atkinson, o	1 50
	Margaret Atkinson, o	1 00
	Annie J. McKeown, t	1 00
July 12	George Green, o	1 00
	George F. Green, o	30
	Kezia Green, t	35
	Mary M. Green, o	10
	Asa Vickery, t	25
	Hattie Hansen, t	15
	Maria Hansen, t	11
	Leah Hansen, t	10
	Lucy Overstreet, t	10
	Leah Overstreet, t	15
Aug 1	Sarah Jane Buck, t	1 50
Aug 13	Richard Coburn, t	15 00
Sept 23	Elizabeth Tyrrell, o	1 00
Oct 6	Ann M. Halsted, t	1 00
	Edward Carlton, o	25
	Martha M. Carlton, o	50
	Sam'l. W. Tomlinson, o.	25
	Samuel H. Bacon, t	1 00
Oct 10	Asa Vickery, t	25
	Ferris B. Atkins, t	30
	Maria Hansen, t	10
	Orren B. Arnold, t	25
	Lucy Overstreet, t	10
	Leah Hansen, t	27
	George Green, o	2 00
	Leah Overstreet, t	05
	Kezia Green, t	55
	Frank A. Green, o	08
	Daniel Fletcher, t	20
	Delila Overstreet, t	05
	Sarah Overstreet, t	05
	Emma J. Green, o	25
	George F. Green, o	50
Oct 11	Mary McCloud, t	25
	Henry Atkinson, o	1 50
	Sarah A. Atkinson, o	25
	Martha E. McCleoud, o.	25
	Sarah E. Cowley, o	25
	Jane Newman, o	25
	Annie Bartley, o	25
	Sam'l. W. Tomlinson, t	5 00

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Oct	13	Arthur Leverton, t.....	5 00
Oct	14	Ferris B. Atkins, t. ...	13
		Henry Leatherdale. t...	2 09
		Jane Leatherdale, t.....	2 09
Oct	23	Sarah Jane Carpenter, t	2 00
Nov	4	Harriet Jacklin, o	1 00
Nov	8	Richard Coburn, t.....	25 00
Nov	25	Henry Leatherdale, t...	1 50
		Jane Leatherdale, t....	1 50
Nov	26	Stamps from Bishop....	30
Nov	29	G. A. Blakeslee, Bishop	55 00
Dec	2	George Perritt, t.....	10 00
Dec	4	Jane Leatherdale, t.....	3 43
		Henry Leatherdale, t...	3 44
Dec	10	George Hampshire, t...	5 00
		Sam'l W. Tomlinson, t.	10 00
Dec	31	Mary Miller, o.....	1 00
	1889.		
Jan	9	Margaret Robb o.....	4 00
		David W. Johnston, o .	1 00
		Asa Vickery, t.....	75
		Ferris B. Atkins, t.....	30
		Maria Hansen, t.....	30
		George Green, o.....	2 00
		George F. Green, o.....	50
		Kezia Green, t.....	75
		Mary M. Green, o.....	25
		Frank A. Green, o.....	10
		Leah Hansen, t.....	50
		Daniel Fletcher, t.....	25
		Betsey Robbin, t.....	25
		Leah Overstreet, t.....	10
		Delila Overstreet, t.....	30
		Sarah Overstreet, t.....	15
		Alexander Ellis, t.....	10
		Orren B. Arnold, t.....	30
Jan	14	Interest on money in bank.....	4 80
		George Kettlewell, o...	5 00
		George S. Kettlewell, o.	1 00
		Vesta Thompson, o.....	1 00
		Alonzo Fowler, o.....	2 00
Jan	20	Mary McCleoud, o.....	25
		Henry Atkinson. o.....	1 50
		Hiram McDonald, o....	1 00
		Alice McDonald, o.....	1 00
		Elizabeth Corless, o....	2 00
		Walter Corless, o.....	1 00
		Sarah E. Cowley, o.....	25
		Maria McKeown, t. ..	2 75
		Mary E. Atkinson, o...	15
		James Miller.....	25
Jan	14	Tilbury Branch..... ..	10 00
Feb	21	George A. Blakeslee, Bishop	3 25
Feb	23	George Kettlewell, t...	5 00
		Vesta Thompson, o....	5 00
		Johannah Fowler, o....	2 00
		Charles Brown, o.....	1 00
		James Brown	2 00
		Alonzo Fowler	3 00
			$575 83

Expenditures.

	1888.		
Mar	19	By John H. Lake,.....	6 00
		Jennette McIntosh,...	15 00
April	2	Janet Shields.....	10 00
April	5	Cost of order, sending money from Zone.....	10
April	14	Poor.....	2 00
		Jennette McIntosh. ...	10 00
April	25	Samuel Brown.....	5 00
May	3	Martha G. Lake.....	50 00
May	19	Jennette McIntosh....	15 00
June	21	Jennette McIntosh....	10 00
July	3	Jennie B. Smith.....	33 34
July	23	Jennette McIntosh....	15 00
		Carrie Lake per B. M. Smith	25 00
Aug	4	Martha G. Lake.....	50 00
Aug	21	Jennette McIntosh	10 00
Sep	4	Jennie B. Smith.....	33 35
Sep	24	Jennette McIntosh....	15 00
Oct	10	Agent's expenses to date	6 28
Oct	16	Jennette McIntosh....	10 00
Nov	6	Martha G. Lake.....	50 00
Nov	8	Jennie B. Smith.....	30 00
Nov	21	Jennette McIntosh... .	15 00
Nov	29	Exchange	25
Dec	1	Carrie Lake per B. M. Smith	25 00
Dec	21	Jennette McIntosh....	15 00
	1889.		
Jan	9	Jennie B. Smith.....	36 50
Jan	21	Jennette McIntosh....	10 00
Feb	13	Martha G. Lake.....	40 00
Feb	25	Jennette McIntosh....	10 00
Feb	28	Agent's expenses from October to date.....	2 57
			$555 39
		Balance due church	$ 20 44

NORTHERN MICHIGAN DISTRICT.

Andrew Barr, Agent.

Receipts.

Mar	1	Balance due church...$	92 07
		Black River Branch.	
Mar	1	To Frederick H. Diem, t	9 75
		Emily Hinds, t.....	16 10
		Eddie Diem, t.....	1 00
		Reese Branch.	
Mar.	1	Jane Britnall, t.....	6 00
		Jane McCary, o.....	1 90
		Susan McCary, o.....	1 45
		John Cox, o.....	25
		Eliza Hansen, t.....	3 45
		Chris Hansen, t.....	3 00
		John Peters, o.....	05
		James McCary, o.....	25
		Aaron Britnall, o.....	50
		Maggie Cox, o.....	25
		Delaware Branch.	
		John Humphrey.....	1 07
		Moses Robinson, t....	11 00
		Charles Green, t.....	4 50
		Catharine Lane, o.....	50
		Louisa Breidenbach, o..	50
		Sina Wismar.....	1 00
		Zach. do	1 00
		Catharine do	2 00
		St. Thomas Branch.	
		Thomas Rawson, t.....	7 85
		Neal C Whitney.....	90
		Eleanor Barss, o.....	25
		Charles Rawson.....	1 75
		Margaret A. Barss.....	60
		Susannah Rawson	45
		Samuel Brown.	05
		Thomson Rawson.....	55
		Laura Roser.....	1 50
		William Barss.....	10
		Laura do	01
		Albert do	05
		Joseph H.do t.....	5 90
		George do o.....	10
		Alex. do	02
		Robert do o.....	10
		Mary E. do	10
		Rebecca Rawson.....	10
		William R. Mann, t....	1 45
		Thomas Whitford, o....	72
		Oscar Prescott,.....	1 00
		Mary E. Rawson.....	1 20
		Alexander Prescott....	1 00
		Emma E. Whitney.....	10
		Richard Roser, t.....	1 05
		Silvanus Horton, o....	50
		Bay Port Branch.	
		Robert E Grant, t.....	25 50
		Mary A. do o....	25
		Nevada Harder, t.....	4 25
		Pearl Dutcher, t.....	10 40
		Wm. H. Dowker, t.....	2 10
		Miles C. Taylor.....	1 00
		Francis Smith, t.....	11 42
		John Brackenbury, o...	75
		Peter Petty.....	2 05
		Curtis Lampkin.....	90
		George Sylvester.....	55
		Ellen Dutcher.....	87
		Emma Brackenbury....	65
		Morgan Frazer.....	20
		Aaron Bachtel.....	75
		Lorane Andrews.....	1 20
		Mary E. Harder.....	1 25
		Pina Lambkin.....	25
		William Dowker, t.....	5 20
		Hannah do o	10
		Lydia do	10
		Decinda Petty.....	63
		Susan Sylvester.....	45
		Elizabeth Wyman.....	50
		George Quick.....	50
		Mark W. Hebner, o.. .	1 65
		William Smith.....	25
		John A. Grant, t.....	7 60
		Ruth Severn, o.....	25
		Addie A. Tayler, t.....	1 00
		St. Johns Branch.	
		Enoch Ladsworth, o...	2 25
		Robert Brown.....	1 25
		Margaret Campbell, t..	2 37
		George Wrathel, o.....	50
		M. A. Harper.....	05
		W. J. Harper.....	10
		Elizabeth Harper.....	10
		Thomas Harper.....	25
		Hugh Campbell.....	2 00
		Daniel Wilkie, t.....	3 25
		Elizabeth do o.....	1 00
		Mariah Kidd.....	50
		Mary Brown.....	12
		Mariah Briggs.....	10
		Elizabeth Nichold.....	37
		Sarah E. Davis.....	35
		Charles E. Sherman...	50
		Hugh Kidd.....	25
		Forester Branch.	
		William Conklin.....	1 00
		Elizabeth Harmon, t...	5 00
		Hiram Smith, o	1 40
		G. A. Blakeslee.....	240 00
		Wallace Smith.....	25
		Melissa Rushton.....	50
		Andrew Barr, t.....	10 00
		William H. Smith, o...	55
		Willard Smith.....	1 00
		George Glendenning...	25
		Bay City Branch.	
		Hannah Terongo.....	2 00
		Henry Badder.....	2 20
		Catharine Smith, o....	45
		William McKenzie.....	90
		Judson Smith.....	50
		John Burget, t.....	80
		Ellen do o.....	50
		Nathaniel Streeter....	15
		Frank Palmateer.....	25
Mar.	1	Hannah Streeter.....	05
		Esther Morrison.....	20
		Sylvia Bacon.....	15
		Cyrus Smith, t.....	40
		Maggie Badder.....	15
		Sarah Smith.....	10
		Lebanon Branch.	
		Hannah Shaffbower....	75
		Fred do	75
		Thomas Burghess.....	30
		Peter Edwards, t.....	1 50
		Christina do	1 35
		Charles Gris, o...	50
		Emma do	50
		Richard Provose.....	10
		Elizabeth do	10
		Reuben Reid.....	25
		Matilda do	10
		Esther do	50
		Mary M. Burghess.....	25
		James Burtch.....	05
		Albert Bailey.....	10
		Eliza McKinzie.....	50
		Louise Lavra.....	10
		James Barnes.....	20
		Fanny Praveler.....	10
		Iosco Branch.	
		Richard Ulmann, o.....	43
		Samuel J. Proper.....	28
		Samuel Proper Sr.,....	85
		William H. Proper....	75
		Elizabeth Bessie.....	05
		Mary Ann Ulmann.....	05
		George Goodrow.....	1 37
		Sarah E. Goodwillie....	05
		Orlando Frank.....	65
		George Bessie.....	10
		John Brown, t.....	12 30
		Edward Hall	11 55
		Alfred Frank, o.....	1 49
		George Cook, t.....	6 85
		George Wescott, o.....	35
		Charles Paul...	20
		Iddo Sinclair.....	30
		Annie Frank.....	15
		Charles Goodwillie.....	19
		William Ulmann.....	25
		Daniel Goodrow.....	10
		Nancy E. Proper.....	25
		Amanda Frank.....	60
		Sarah Proper.....	05
		Hannah Goodrow.....	05
		Emma do	10
		William Sinclair.....	10
		Mariah Wheeler.....	10
		Non-member.....	01
		Mill-Creek Branch.	
		William Martindale....	1 00
		Priscilla do	45
		Annie McKernan.....	22
		Alexander McGathy....	58
		Gordon Blysdell.....	35
		Lydia do	25
		Enos Mirell, o.....	05
		John McGathy.....	20
		St. Gideon Branch.	
		Henrietta Kile....	1 00
		Lemuel Kile.....	1 00
		James McKay.....	25
		Annie O'Brien.	1 00
		Clytie McKay.....	15
		Henrietta McKay.....	25
		Robert Shiers.....	25
		Annie B. Shiers.....	25
		George Wrathell.....	03
		Elizabeth do	25
		David Smith, t.....	5 96
		Wm. do o.....	1 30
		Oscoda Saints.....	2 10
		Silas Coon.....	35
		John Gordon.....	50
		William Stocks.....	20
		Annie do	20
		J. D. Coon.....	20
		John Stewart, t.....	1 35
		Daniel McIntosh, o....	10
		Eliza Douglas.....	05
		C. M. Goodwin.....	29
		Albert Ladsworth.....	05
		Henry Smith.....	10
		Mary Sylvester.....	10
		H C. do	20
		Paul do	05
		Elizabeth Law.....	10
		George Pringle, t.....	4 10
		Robert Lation, o.....	1 00
		Angeline Smith.....	10
		Joseph Codington.....	10
		Rachel do	10
		Sarah Smith.....	10
		Isabel Wing, t.....	25 00
		Lyman Witford, o.....	1 00
		Sarah do	50
		Lucretia Cornish,.....	2 00
		John Cornish Sr.....	1 50
		Gutla Schubel.....	5 00
		G. A. Crouch	50
		Gravel Creek Branch.	
		George Nixon.....	1 35
		Sheldon Armstrong ...	4 05
		Frank Hugill.....	40
		Lewis Ward....	15
		D. Hugill.....	05
		Angeline Woodworth..	20
		Charles Pedford.....	50
		Asel Armstrong.....	20
		Josephine Hugill.....	1 03
		James Wolvinton.....	50
		Mary E. Nixon.....	45
		R. W. Hugill.....	1 02
Mar.	1	B. H. Thompson.	1 25
		Geo. Jenkinson Sr.....	1 19
		Elizabeth Jenkinson...	42
		Peter Hugill..... ...	70
		Harriet Ward.....	10
		Emma Prestage.....	80
		Charlotte Jenkinson, t.	11 45
		Alonzo Prestage, o.....	35
		F. P. Rodgers.....	30
		Martha Wolvinton.....	55
		William Jenkinson....	1 50
		Mary do	75
		Jane do	1 00
		George McKenzie.....	1 00
		William Spear.....	20
		James Carpenter, o....	10
		Almira Rodgers.....	40
		Robert Moore	25
		Arthur Anable.....	50
		M. E. do	25
		Mary E. Wolvinton.....	10
		Rachael R. Armstrong.	25
		G. Jenkinson Jr., t.....	10 00
		Peter Surbrooks, o.....	1 00
		Siegel Branch.	
		Charles Morgan, t.....	1 00
		Millie do t.....	1 50
		Joseph do o.....	25
		Joseph Brooks.....	10
		Jane Morgan.....	10
		Effie Gager.....	25
		Caleb do	25
		Caleb Morgan.....	40
		Margaret McClellan ...	25
		Celestie Morgan.....	25
		John do	50
		Janet Stockwell.....	50
		Oliver Gager.....	50
		Joseph Granthum, t...	1 00
		Juniata Branch.	
		Frank Davis	10
		Bertha Hartnell.....	10
		James Davis..... ...	25
		F. H. Baxter.....	1 70
		E. G. Berry.....	10
		James McKenzie.....	08
		Richard Hartnell.....	45
		F H. Brooks...	75
		Lillian Hartnell.....	30
		Thomas Docharty.	45
		Sr. Hartnell.....	20
		William Hartnell, t....	5 50
		Sr. Rich.....	10
		Addie Brooks.....	10
		Hersey Branch.	
		Alma Shippy.....	25
		Jane do	75
		Sarah do	25
		Emma Weedmark.....	85
		John do t.....	8 00
		Heman do	14 70
		Almira do	3 15
		Edward do	2 30
		Mary E. do	1 80
		Nathan do	2 50
		Viola Smith.....	1 00
		Claire Cairns	1 50
		Joseph Lafrance.....	6 25
		Emma do o.....	25
		Mary Emmett, t.....	1 00
		Ellen Cook, o.....	1 00
		William Cook, t.....	5 00
		Jane Shippy.....	1 00
		Edward Weedmark....	1 50
		Caroline do	50
		Mary E. do	1 00
			$776 81

Expenditures.

	1888.		
Mar	5	By Andrew Barr.....	18 00
Mar	27	James A. Carpenter....	15 00
April	6	Andrew Barr.....	12 00
		J. J. Cornish...	20 10
		E. Delong.....	2 00
April	12	G. A. Blakeslee.....	
May	1	James A. Carpenter....	15 10
May	14	J. J. Cornish..... ...	20 10
		Levi Phelps.....	15 10
		Andrew Barr.....	15 00
June	1	James A. Carpenter....	15 10
June	11	J. J. Cornish.....	20 10
June	15	Levi Phelps.....	15 10
		Andrew Barr.....	15 00
July	10	Levi Phelps.....	15 10
		James A. Carpenter....	15 20
July	17	J. J. Cornish.....	20 10
		Andrew Barr.....	15 00
Aug	6	James A. Carpenter...	15 00
Aug	10	Levi Phelps.....	15 10
		J. J. Cornish.....	20 10
Aug	15	Andrew Barr.....	15 00
Sep	6	Levi Phelps.....	15 10
		James A. Carpenter...	15 10
Sep	15	J. J. Cornish.....	20 10
		Andrew Barr.....	15 00
Oct	13	J. J. Cornish.....	20 00
		Levi Phelps.....	15 00
		James A. Carpenter....	15 00
		Andrew Barr.....	15 00
Nov	7	J. J. Cornish.....	20 10
		Levi Phelps.....	15 10
		James A. Carpenter....	15 10
Dec	10	Levi Phelps.....	15 10
		James A. Carpenter....	15 10
Dec	21	J. J. Cornish.....	20 10
		Andrew Barr.....	15 00
	1889.		
Jan	1	J. J. Cornish.....	20 10
		James A. Carpenter....	15 10

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Mar.	1	Levi Hhelps	15 10
		Andrew Barr	15 00
Feb	1	James A. Carpenter	30 20
		J. J. Cornish	20 10
		Levi Phelps	15 10
Feb	27	Postage and paper	1 92
		Andrew Barr	5 00
			$711 82
		Balance due church	$ 64 99

SOUTH-WEST TEXAS DISTRICT.

O. D. Johnson, Agent.

1888. Receipts.

Mar	1	Balance due Agent	$ 90
		Sr. J. V. Currie, t	10 00
		Sr. Helen Bell	8 00
		Sr. J. A. Currie	3 00
		Sr. Virginia Hay	5 00
		Sr. Hattie Minear	3 00
		Elder L. L. Wight	10 00
		Sr. Virginia Hay	10 00
		Sr. Helen Bell, o	2 00
		Joseph Sutherland t	10 00
		Sr. Sophia Wight	50
			$ 61 50

Expenditures.

J. A. Currie, jr			10 00
do	do		8 00
do	do		8 00
do	do		2 00
do	do		10 00
do	do		2 00
do	do		10 00
			$ 50 90
			$ 10 60

TAHITI MISSION.

E. Metuaroa, Agent.

1888. Receipts.

Shiloh Papeete.

Feb	5	Tariirii	$ 10 00
		Thorn	50
		Nuri Teato	40
		Tapara	20
		Farina	20
		Tuhiatta	20
		Tahuka	20
		Terava	20

Apataki Branch.

June	18	Tanema Mairoto	10 00
		Yoane Tamaiti	5 00
		Hotu	2 00
		Tetofu	2 00
		Waiarea	2 00
		Tagata	10 00

Panau Kaukura.

June	27	Yohn Hawkingse	1 00
		Mataitaria	1 00
		Tagaron	1 00
		Pofata	2 00
		Teahi	20
		Huarei	10

Panan Kaukura.

Aug	2	Rov	1 00
		Lui	1 00
		Tehiira	1 00
		Yemuera	1 00
		Tetahimaui	3 00
		Papaura	2 00
		Puatua	1 00

Panau Kaukura.

Aug	17	Temarike	3 50
		Tarevo	3 00
		Tetohu	1 00
		Tahuri	1 00
		Teatuariro	50
		Taneterau	2 00
		Caherau, A	1 00
		Ahupo	1 00
		Ceahi	50
		Thiraaro	50
		Mareta	50
		Paite	1 00
		Wetea	2 00
		Ceinaa	1 00
		Gahono	1 00
		Thuoi	1 00
		Oihi	40
		Rota, A	1 00
		Camariki, A	3 50
		Carava	3 50
		Cetohu	1 00
		Cahuri	1 00
		Ceatuariro	50
		Caneterau	2 00
		Mauri, A	2 00
		Canetefauura	1 00
		Capuahi	1 00
		Ceehahau, A	1 00
		Caruia	1 00
		Nohorae	1 00
		Cufaumi	1 00
		Cematai	1 00
		Caruia	1 00
		Jaaitoa	1 00
		Camaru	1 00
		Pihaino	1 00

Aug	17	Thiro	1 00
		Matuamii	1 00
		Pani	1 00
		Pihaino	1 00
		Caruia	1 00
		Cujaunni	1 00
		Capiona	20
		Maiura	20
		Jatitiri	20
		Caneva	20
		Pihaino	10
		Mauri	1 00
			$113 00

Expenditures.

Arutoni	5 00
Expenses on church	10 00
Balance due church	$ 98 00

SALT LAKE DISTRICT, UTAH.

R. J. Anthony, Agent.

1888.		Due church former ag't.	$ 71 38
Mar	1	Balance due church	$ 53 82

1888. Receipts.

		Sr. W. J. Smith, t	1 00
		Ethan Barrows, o	10 00
		Geo. Houghton	25
Mar	5	Jas. Greene, o	50 00
		John Ransom	5 00
Mar	13	Myra Clark	30
Mar	17	Permelia Sterrett	1 15
Mar	18	Chas. Curtis	50
Mar	22	Joseph W. Wilson	1 00
Mar	23	Peter Oleson	10 00
Mar	26	Ann F. Robinson	5 00
Mar	27	Wm. P. Smith	1 00
		Chas. Curtis	5 00
		Sarah Smith	1 00
Mar	28	John Ransom	5 00
Mar	30	do do	2 00
		Ann Clark	5 00
April	1	Sr. W. J. Smith, t	1 00
		Sarah H. Page, o	50
		Jane Parsons	1 00
		Sarah Ward	2 00
		Mr. Greenwood	1 00
		Lucy Fisher	50
		James Sorenson	1 00
April	2	Sr. Rand	1 00
		John F. Weston	1 00
		Geo. Houghton	1 00
		Sarah Rand	2 00
		Chas. Curtis	1 00
		John Larson	1 00
April	11	Sr. P. Sterrett, t	5 00
April	12	Andrew Christofferson, o	10 00
		R. J. Jenkins	1 00
		Maggie Davis	1 00
		John Eliason	2 00
April	22	John Ransom	5 00
April	23	Ann Clark, t	20 00
May	2	Matilda Larson, o	1 00
June	5	Joseph W. Wilson, o	1 00
June	8	Ann F. Robinson, t	200 00
June	10	Chas Curtis, o	50
June	13	John Ransom	1 00
		M. Greenwood	1 50
		John Larson	85
June	15	C. H. Barrows	1 00
June	2	Ole Johnson	2 00
		Wm. Aird	2 06
June	30	Owen Thomas	50
July	1	Ann Clark	2 50
		Sr. W. J. Smith, t	2 00
		W. E. Richards, o	1 00
July	3	Pious Hirth	50
July	5	Mattie Richards	50
		Eliza Thomas	50
July	15	Charles Curtis	50
July	22	J. F. Weston	1 50
		Wm. Smith	25
		C. Barrows	2 00
		Geo. Houghton	25
		John Ransom	1 00
		John Hurdsman	85
		Chas Curtis	50
July	23	Sarah Ward	2 00
		J. W. Wilson	2 00
Sep	9	Sr. W. J. Smith, t	1 00
		Ethan Barrows, o	10 00
Sep	11	Jas Toombs, t	8 00
Oct	4	Sr. W. J. Smith	1 00
Oct	5	Ann Toombs	5 00
Oct	6	John Ransom, o	10 00
Oct	30	Sale of buggy	75 00
Nov	4	Sr. W J. Smith, t	1 00
Nov	9	John Weaver, o	20 00
Nov	11	William Smith, t	5 00
Nov	12	Addie Condit	10 00
		S. D. Condit	10 00
Dec	1	J. W. Wilson	25 00
Dec	2	Sr. W. J. Smith	1 00
Dec	10	A. P. Larson	15 00
Dec	21	Ole Johnson, o	2 00
		William Aird	2 00
1889.			
Jan	16	For Mission	6 00
		R. J. Anthony	11 00
Jan	28	J. L. Henning	1 00
		Guind Henning,	1 00
		Jacob Killian	1 00
		Henry do	50
		For Mission	1 50
Feb	1	Sr. W. J. Smith, t	1 00
Feb	4	John Rawson, o	5 00
		Sr. W. J. Smith, t	1 00
Feb	5	Julia A. Condit	4 00
		S. D. Condit	18 00
			$756 60

1888. Expenditures.

Mar	24	Paid on buggy	$ 40 00
		R. J. Anthony	17 80
Mar	28	R. M. Elvin	10 00
April	2	do do	30 00
		R. J. Anthony	25 00
May	5	Sr. J. H. Condit	20 00
		R. J. Anthony	10 65
June	16	Sr. P. Anderson	60 00
		Sr. J. H. Condit	40 00
		Peter Anderson	10 00
		R. J. Anthony	20 00
July	10	do do	20 00
		R. M. Elvin	49 90
July	21	Sr. J. H. Condit	20 10
Aug	17	R. J. Anthony	25 00
Sep	4	do do	30 00
Sep	7	Sr. P. Anderson	20 00
Sep	14	Sr. J. H. Hondit	20 00
Oct	6	J. H. Condit	21 50
Oct	14	R. J. Anthony	25 00
Nov	3	J. R. Evans	5 00
Nov	6	Peter Anderson	5 00
Nov	12	Sr. J. H. Condit	20 00
Nov	24	Sr. Peter Anderson	16 00
		R. J. Anthony	17 00
Nov	24	R. J. Anthony on buggy	34 00
Nov	25	Sr. P. Anderson	10 00
1889.			
Jan	16	Sr. P. Anderson	15 05
Jan	31	R. J. Anthony	12 60
Feb	5	Sr. J. H. Condit	22 05
Feb	27	R. J. Anthony	15 40
			$687 05
		Balance due church	$ 69 55

TENNESSE AND KENTUCKY DISTRICT.

Peter B. Seaton, Agent.

1888. Receipts.

Different Individuals	$ 18 75
From a friend	50
	$ 19 25

Expenditures.

John Thomas	4 25
James W. Gillen	5 00
	$ 9 25
Balance due church	$ 10 00

WESTERN MAINE DISTRICT.

Wm. G, Pert, Agent.

1888. Receipts.

Mar	1	Balance due church	$ 93 46
		Mary E. Perkins	1 00
		Lizzie M. Carter	1 00
		Katore Green	38
		Mary A. Wood	1 00
		Edward Brown	26 50
		Eodora I. Brown	25 00
		Jasper H. Carter	50
		Julia H. Carter	3 00
		John B. Eaton	1 00
		Thomas Eaton	10 00
		Jonathan E. Eaton	37 50
		Hattie Eaton	37 50
		Demaris T. Grey	10 00
		Stillman Hendrick	80
		Edwin H. Pert	15 00
		Abbie I. Robbins	25
		Hannah do	50
		A. M. Snow	11 50
		Sarah M. Sullivan	10 00
		D. T. Seavey	20 00
			$305 89

Expenditures.

Frank M. Sheehy	20 00
U. W. Grecne	74 50
Myron H. Bond	10 00
Thomas Whiting	15 00
A. H. Parsons	63 88
H. H. Robinson	84 20
W. H. Kelley	10 00
	$277 58
Balance due church	$ 28 31

COLORADO DISTRICT.

James Kemp, Agent.

1888. Receipts.

Mar	1	Balance due church	$ 14 91
		G. E. McConley, t	5 00
		Elizabeth Elliott, t	2 00
		Ina Kennedy, o	2 00
			$ 23 91
			$ 23 91

Expenditures.

Appropriated for church building	23 91

SOUTHERN MICHIGAN & NORTHERN INDIANA DISTRICT.

Wm. Lockerby, Agent.

Mar	1	Balance due Agent	6 61

1888. Receipts.

Clear Lake Branch.

		Eunice D. Smith	1 10
		Mary Emrich	1 00
		Mary Colbetzer	20
		Edgar McElheney	25
		G. W. Smith	35
		M. L. Chandler	25
		David B. Teeters	1 70
		Harriet Lords	35
		Anna H. Landis	35
		Susannah Teeters	35
		Peter Smith	50
		Henry Lords	45
		Rebecca Houseman	90
		Elia do	1 00
		Phillip do	2 25
		Williard do	35
		Annette do	25
		Byron Lords	20
		Daniel Bailey	1 75
		G. A. Smith	10
		Lewis Smith	10
		Jonathhan Emrich	25
		Wilson Teeters	65
		Mary A. Teeters	60
		Lavina Chandler	1 00
		Isaac Campbell	05
		Matilda do	05
		Simon Signer	25
		Amanda Bailey	25

Coldwater Branch.

		Dudley Locke	4 00
		Hugh Stroh	50
		William Lockerby	10 00
		Cornelia do	2 50
		Annie Thomas	2 75
		Jacob Thomas	5 50
		Phoebe Corless	4 28
		Elmy Fay	75
		Frank Granger	4 00
		A. E. Corless	25
		Ann Locke	1 25
		Star Corless	25
		Charles Shoemaker	3 50
		L. Fay	2 60
		Hiram Corless	1 50
		Katie Thomas	10
		Cora Thomas	05
		Eleanor Fay	30
		May Thomas	10
		Geo. Corless	1 75
		Jessie Corless	05
		Chancey Smith	25
		Louisa do	15
		Ella Stinson	50
		Elsie Lockerby	2 00
		Alta Stroh	25
		Arthur Dexter	05
		Laura do	15
		Carrie do	05
July	18	G. A. Blakeslee, bishop	20 00
		Sr. E. Wallor	75
		Rachel Carver	7 00

Marcellus Branch.

		J. W. Kiefer	75
		Herman Goodenough	75
		C. E. Goodenough	1 25
		Ophelia McEnterfer	50
		Augusta J. Finch	50
		Grace Goodenough	50
		Clear Lake Branch	7 05
			$105 28

1888. Expenditures.

B. V. Springer	$ 61 05
C. Scott	34 50
Hiram Rathbun	5 00
Leonard Scott	5 00
	$112 16
Balance due agent	$ 6 88

CENTRAL KANSAS DISTRICT.

Hiram Parker, Agent.

1888. Receipts.

Mar	1	Balance due church	50

Scranton Branch.

June	23	William Menzies, o	1 00
		Mary Adamson, o	25
		J. B. Jarvis	25
		Jane Jarvis	25

Centralia Branch.

July	13	James Buckley, t	75
		Mary do	75
July	20	do do	1 50

Fanning Branch.

Aug	18	Thomas Davis, t	2 50

Scranton Branch.

Sept	15	Wm. Chapman, t	3 50
Dec	15	do do	6 00

Good Intent Branch.

Dec	16	Elizabeth Chick, o	50
		Lillie Munns, t	9 30
		Sarah do	70

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1889.
Jan 9 Alice Lipscomb..... 10 00
Scranton Branch.
Wm. Chapman, t..... 5 00
$ 42 75

1888. Expenditures
July 25 E. C. Brand..... 5 00
Sept 17 do do 5 00
Dec 28 do do 8 00
1889.
Mar 4 G. A. Blakeslee, Bishop. 15 50
$ 33 50
Balance due church....$ 9 25

SPRING RIVER DISTRICT.

R. H. Davis, Agent.

1888. Receipts.
Mar 1 Balance due church...$ 36 00
1887.
Feb 16 L. F. Devore, t..... 5 00
1888.
Sept 23 Peter Simpson..... 5 00
Oct 19 Peter Simpson..... 5 00
1889.
Jan 25 Peter Simpson..... 1 00
1888.
May 26 William Lees..... 1 00
April 1 Richard Martin..... 5 00
May 26 Richard Martin..... 5 00
April 1 Curtis Randall..... 4 00
May 26 Curtis Randall..... 5 75
1889.
Jan 1 Curtis Randall..... 3 25
Feb 16 Curtis Randall..... 12 00
1888.
April 1 Sallie Randall..... 3 00
May 26 do do 3 75
1889.
Jan 1 do do 2 75
Feb 16 do do 8 00
1888.
April 23 B. H. Davis..... 5 00
July 15 do do 5 00
1888.
May 8 Ellen Olson..... 12 00
July 15 do do 5 00
Aug 6 do do 5 00
Dec 22 do do 1 00
May 9 Annie Ryan..... 40
Aug 7 do do 70
May 15 G. W. Hobart..... 6 38
May 26 W. S. Pender..... 10 00
Mary Dutton..... 1 00
Oct 19 do do 10 00
Dec 17 do do 1 25
1889.
Feb 16 do do 1 00
May 26 Cora E. Randall..... 50
1889.
Jan 1 do do 1 00
1888.
June 25 James S. Hart..... 10 00
July 1 do do 1 00
July 12 J. M. Richards..... 10 00
Aug 29 do do 2 00
Oct 19 do do 10 00
Aug 6 Ola Olson, t..... 1 00
Aug 7 Wm. Scammon..... 2 00
Mary Severine..... 50
1889.
Jan 1 do do 50
1888.
Sept 28 J Arthur Davis..... 10 00
Amanda Ryan..... 50
Boyd Ryan..... 25
Oct 19 Hugh Hovey..... 10 00
J. Alfred Davis..... 2 00
Richard Bird..... 5 00
1889.
Feb 16 do do 3 50
1888.
Dec 17 W. S Taylor..... 3 00
Oct 22 E. E. Wheeler..... 10 00
1889.
Feb 16 Wm. Westervelt..... 5 00
Hannah Bannon..... 2 00
Russell M. Bannon..... 3 00
Sarah A. Jones..... 15 00
$276 98

1888. Expenditures.
April 1 J. Arthur Davis.....$ 7 00
J. T. Davis..... 12 00
April 9 do do 5 00
May 21 J. Alfred Davis..... 16 38
July 13 do do 10 00
Aug 30 do do 13 00
Oct 20 do do 12 00
1889.
Feb 15 do do 5 00
Feb 17 do do 8 50

1888.
May 26 D. S. Crawley..... 8 00
June 22 do do 25 00
Aug 30 do do 1 00
Oct 20 do do 10 00
1889.
Feb 15 do do 10 00
Feb 17 do do 10 00
1888.
June 4 E. E. Wheeler..... 20 00
Sept 24 do do 15 00
Oct 29 do do 30 00
Feb 27 do do 20 00
Traveling expenses of agent..... 5 65
John Holey..... 5 00
$248 53
Balance due church...$ 28 45

NODAWAY DISTRICT.

R. K. Ross, Agent.

1888. Receipts.
Mar 1 Balance due church...$ 52 50
1889.
Feb 14 Mary Ross, t..... 2 00
Mar 1 R. K. Ross, Jr..... 50 00
Feb 16 C. C. Nelson, Sub Ag't. 37 50
Appended by C. C. Nelson, Sub Agent, on hand..... 5 00
1888.
April 2 C. C. Nelson, t..... 10 00
May 20 Ole Madison..... 15 00
May 31 Martina Nelson, o..... 5 00
June 17 M. P. Madison, t..... 10 00
Andrew Jenson..... 20 00
Oct 21 Andrew Jacobson..... 10 00
Matthias R. Nelson..... 5 00
Dec 2 M. L. Winter..... 5 00
Dec 23 J. F. Ford..... 10 00
Jan 16 Martina Nelson, o..... 5 00
Feb 2 Kerstena Anderson, t... 2 50
Ole Madison..... 10 00
M. P. Madison..... 20 00
$274 50

1888. Expenditures.
June 10 James Thomas..... 30 00
Aug 22 do do 20 00
April 2 do do from C. C. Nelson..... 15 00
June 18 James Thomas..... 30 00
Aug 23 do do 20 00
Dec 11 do do 20 00
Dec 23 do do 10 00
1889.
Feb 16 do do 37 50
$182 50
Balance due church....$ 92 00

CENTRAL TEXAS DISTRICT.

W. M. Sherrill, Agent.

1888 Receipts.
Mar 1 Balance due church...$ 43 35
April 25 Sr. L. T. Carroll, t..... 3 00
Mary Bellon, t..... 3 00
Mary Gingar, t..... 2 00
May 5 J. B. Brown, t..... 15 00
May 11 Bishop Blakeslee..... 50 00
June 29 do do 50 00
Aug 15 do do 50 00
Aug 8 L. H. Ezzell, t..... 55
J. B. Brown, t..... 10 00
W. M. Sherrill, t..... 41 00
Sept 13 Bishop Blakeslee..... 25 00
Nov 2 E. Bates, t..... 3 50
Nov 4 J. A. Taylor, t..... 2 00
Nov 11 Sallie Hay, t..... 1 50
Nov 26 Bishop Blakeslee..... 50 00
Jan 19 do do 30 00
Jan 27 do do 40 00
Feb 26 W. M. Sherrill..... 10 00
Horse and saddle, value 51 00
$480 90

1888. Expenditures.
April 25 E. W. Nunley..... 10 00
April 27 Sr. I. N. Roberts..... 40 00
June 1 L. H. Ezzell..... 30 50
June 2 I. N. Roberts..... 10 00
June 13 do do 20 00
July 1 L. H. Ezzell..... 15 00
July 1 I. N. Roberts..... 20 00
Aug 2 do do 5 65
L. H. Ezzell..... 15 00
E. W. Nunley..... 10 00
Aug 8 I. N. Roberts..... 5 00
Horse, saddle and bridle 51 00
Aug 18 I. N. Roberts..... 10 00
Sept 4 do do 6 90
Sept 15 L. H. Ezzell..... 15 00
Sept 12 do do 3 00
Sept 14 I. N. Roberts..... 25 00
Oct 6 do do 1 00
Oct 18 do do 3 00
Nov 16 L. H. Ezzell..... 15 00
Nov 28 do do 15 00
Dec 1-9 I. N. Roberts..... 20 00
Jan 7-24 do do 16 00
Feb 8 L. H. Ezzell..... 30 00
Feb 11 I. N. Roberts..... 17 45
Feb 25 L. H. Azzell..... 15 00
Feb 26 E. W. Nunley..... 10 00
$434 00
Balance due church...$ 46 90

DES MOINES DISTRICT.

J. S. Roth, Agent.

1888. Receipts.
Mar 1 Balance due church. .$ 61 70
Mar 16 J. P. Knox..... 1 00
Ancil Freels..... 5 00
Maggie Thomas..... 10 00
J. W. Walters..... 3 25
Catharine Shimel..... 5 60
Sophia Shimel..... 5 00
P. H. Shimel..... 40 00
C. E. Hand..... 40 00
H. A. McCoy, o..... 50
Allie Freels, t..... 2 00
A. Weeks..... 70 00
Wm. Parks..... 1 30
Paulina Parks..... 2 00
James Allen..... 10 00
A Sister..... 6 42
John Sayers..... 10 00
A Sister..... 2 00
Mar 20 J. C. Ream and wife.... 10 00
Hidy brothers, o..... 2 75
Mar 25 Archy L. Vitch, t..... 20 00
Mar 28 A Brother..... 6 00
April 29 P. M. Given..... 3 50
John Coiner..... 5 00
Dina Needham, o 25
July 30 Mother Bolten..... 3 50
Sr. N. Miller..... 3 50
Martha Jones..... 50
Isabel Hotchkiss..... 10
Bro. Evan Jones..... 25
Sr. Margaret Jones..... 50
Aug 31 Bro. H. Shimel, t..... 10 00
Bro. P. H. Shimel, t.... 50 00
Bro. G. Reed..... 1 35
Sr. Mary Davis..... 2 25
Bro. John Sayers..... 5 00
Sept 1 Sr. N. Parks..... 5 00
Sr. Hattie Boyer..... 5 00
Henry Roberts, t..... 1 00
J. T. and Ella Roberts.. 41 40
James Clark, o..... 1 00
Sr. Bixby, t..... 2 00
John Clark, o..... 3 00
Henry Pratt..... 1 50
Bro. O. Coiner, t..... 1 00
Oct 10 Bro. J. S. Roth.....422 66
J. C. and Lucy Reams.. 20 00
John Coiner..... 44 00
Maggie Thomas, o..... 20
Mary Miller..... 50
Wm. Hidy, t..... 10 00
Mary Bolton, o..... 50
Bro. A. Freels, t..... 5 00
A Sister..... 3 00
Wm. Parker..... 4 00
A Brother..... 5 00
Dec 20 do do 10 00
1889.
Jan 4 Margaret Thomas..... 10 00
Mary Bolten..... 1 50
Lizzie Bolten..... 1 00
Maggie Thomas, o..... 20
Elizabeth Kreamer..... 1 00
Jan 12 E. Laughlin, t..... 10 00
Corda Laughlin..... 5 00
$1014 68

1888. Expenditures.
Mar 10 E. C. Brand..... 20 10
Mar 20 N. Stamm..... 8 60
April 6 G. A. Blakeslee.....225 00
E. C. Brand..... 10 00
April 10 W. T. Bozarth..... 2 75
May 4 Sr. C. E. Butterworth.. 15 12
June 1 W. T. Bozarth..... 10 10
July 9 do do 10 00
Aug 1 Sr. C E. Butterworth.. 30 12
Sept 1 N. Stamm..... 10 00
W. T. Bozarth..... 10 00
George Shimel..... 10 00
Poor..... 3 00
Sept 30 W. T. Bozarth..... 1 25
Oct 1 do do 10 00
Sr. C. E. Butterworth.. 44 12
Oct 10 G. A. Blakeslee.....432 66
Oct 23 George Shimel..... 5 00
Des Moines Church....126 50
1888.
Feb 16 N. Stamm, overlooked last year..... 10 00
Feb 12 W. T. Bozarth..... 15 00
1889.
Jan 2 J. S. Roth..... 2 68
Jan 6 W. T. Bozarth..... 1 00
Feb 28 Sr. C. E. Butterworth.. 45 10
W. T. Bozarth..... 5 00
$1063 10
Balance due agent.....$ 48 42

SOUTHERN CALIFORNIA DISTRICT.

J. R. Badham, Agent.

1888. Receipts.
Mar 1 Balance due church...$479 90
Mar 2 John Honk..... 25 00
Daniel Garner..... 10 00
S. A. Hewitt..... 25
Albert M. Starkey..... 4 00
May J. McQuag..... 35
J. Tidro..... 25
P. M. Betts..... 1 00
Emily B. Farrar 1 00
Robert M. Dungan..... 1 00
Ammon A. Goff..... 1 50
Vina H. Goff..... 1 50
J. H. Farrar..... 3 00
Stephen Penfold..... 2 50
Rebecca Penfold..... 2 50
April 1 May J. McQuag..... 25
Emily B. Farrar..... 1 00
A. A. Goff..... 1 00
V. H. Goff..... 1 00
C. McIntyre..... 22 00
E. Davidson..... 5 00
A. E. Jones, Jr..... 2 50
E. Jones..... 2 50
Emma Swarthout..... 10 00
April 7 M. E. Eye..... 5 00
April 17 H. A. Roberts..... 5 00
April 1 L. J. Crum..... 50
May 6 M. J. McQuag..... 25
P. M. Betts..... 50
Emily B. Farrar..... 1 00
May 20 R. M. Dungan..... 1 00
A. A. Goff..... 50
Stephen Penfold..... 2 50
Rebecca Penfold..... 2 50
May 10 John Morris..... 10 00
May 6 Ruth Clapp..... 25
Joseph Tedro..... 05
May 14 M. A. Johnson..... 1 00
May 20 Margaret Chapman..... 50
May 24 Edward Ridley..... 40 00
Ange Ames..... 2 00
June 17 E. B. Farrar..... 1 00
June 26 A. A. Goff..... 5 00
V. H. Goff..... 5 00
June 3 W. P. Howland..... 10 00
Sarah A. Howland..... 10 00
June 22 Ella Smith..... 1 00
July 20 A. M. Starkey..... 2 00
July 22 M. J. McQuag..... 45
July 5 P. M. Betts..... 75
July 1 R. M. Dungan..... 1 00
July 22 Stephen Penfold..... 2 50
Rebecca Penfold..... 2 50
Edward Ridley..... 10 00
July 27 do do 10 00
July 15 C. Boosbardt..... 2 00
July 20 H. C. Ladd..... 5 00
W. H. Ladd..... 5 00
H. S. Thompson..... 2 00
C. M. Salter..... 1 50
July 21 Irvin T. Carter..... 10 00
July 22 H. S. Pankey..... 5 00
A. Best..... 1 00
July 20 N. M. Roger..... 25
July 27 A Sister..... 100 00
July 28 James Baldwin..... 5 00
O. J. Ames..... 1 00
Susannah Pool..... 1 00
July 27 Julia A. Waugaman..... 6 00
July 24 G. A. Blakeslee, Bishop. 100 00
Sept 1 Edward Ridley..... 10 00
S. H. Eye..... 10 00
Sept 30 Hermania Adam..... 3 00
Oct 20 M. J. McQuag..... 50
Oct 7 P. M. Betts..... 50
R. M. Dungan..... 10 50
Oct 30 John Morris..... 10 00
Oct 1 Edward Ridley..... 10 00
Oct 20 Central California district refunded on delegate H. C. Smith's expense to General Conference..... 10 50
Susannah Pool..... 1 00
W. V. Whisler..... 1 50
S. H. Garner..... 1 00
Oct 22 S. A. Hewitt..... 50
Oct 25 G. A. Blakeslee, Bishop. 300 00
Nov 1 Edward Ridley..... 10 00
Nov 4 C. Westphall..... 30 00
Dec 1 Edward Ridley..... 10 00
Dec 11 A Sister..... 100 00
Oct 20 I. F. Carter..... 15 00
$1491 50

1888. Expenditures.
Mar 2 Heman C. Smith..... 20 00
do do 60 00
June 27 do do 2 85
Nov 27 do do 50
Mar 2 J. R. Badham..... 5 00
April 1 do do 25 00
May 1 do do 25 00
July 1 do do 10 00
July 30 do do 6 70
Aug 1 do do 10 00
do do 5 40
Mar 5 D. S. Mills..... 8 50
April 1 do do 16 50
May 1 do do 16 50
June 25 do do 25 00
July 1 do do 25 00
Aug 1 do do 25 00
Sept 1 do do 25 00
Oct 1 do do 25 00

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Nov	1	D. S. Mills	25 00
Dec	1	do do	25 00
April	1	Vida Smith	17 00
May	1	do do	20 00
July	1	do do	20 00
Sept	1	do do	20 00
Oct	1	do do	20 00
Nov	1	do do	20 00
Dec	1	do do	20 00
Mar	17	County tax	4 35
Mar	23	E. L. Kelley	30 00
Mar	26	H. L. Holt's expenses to conference	23 50
April	1	Family of J. L. Holt	16 50
May	1	do do	16 50
June	1	Family of H. L. Holt	20 00
July	1	do do	20 00
Aug	1	do do	20 00
Sept	1	do do	20 00
Oct	1	do do	20 00
Nov	1	do do	20 00
Dec	1	do do	20 00
April	1	Wm. Gibson	12 00
May	1	do do	12 00
June	1	do do	12 00
July	1	do do	12 00
Aug	1	do do	12 00
Sept	1	do do	12 00
Oct	1	do do	12 00
Nov	1	do do	12 00
Dec	1	do do	12 00
Mar	2	Poor	5 75
April	1	do	4 00
May	1	do	4 00
June	1	do	4 05
July	1	do	4 00
Aug	1	do	4 00
Sept	1	do	4 00
Oct	1	do	4 00
Nov	1	do	4 00
Dec	1	do	4 00
Mar	2	do	20 00
April	1	do	20 00
May	1	do	20 00
Mar	2	Recording deed	3 00
April	27	J. C. Clapp	60 00
April	1	Exchange and postage	1 15
June	28	do do	50
July	28	do do	25
Sept	1	do do	25
Oct	1	do do	25
April	7	Poor	6 00
Aug	1	do	6 00
Sept	1	do	6 00
Oct	1	do	6 00
Nov	1	do	6 00
Dec	1	do	6 00
Aug	1	A. A. Goff's family	20 00
Sept	1	do do	15 00
		J. F. Burton's family	20 00
Oct	1	do do	20 00
Nov	1	do do	20 00
Dec	1	do do	20 00
Nov	10	County tax on Rebbeck property	41 40
1889.			
Jan	1	Nellie Holt	20 00
			$1242 35
		Amount to balance	$249 15
			$1491 50
Jan	1	Amount due church as shown by Bro. J. R. Badham's books	$249 15

APPENDED BY H. C. SMITH, Agent.

1889. Receipts.

Jan	1	Amount due church as shown by Bro. J. R. Badham's books	$249 15
Jan	18	Olive M. Ames, t	1 00
		Nancy Grimes	2 50
		Sr. A. M. Boren	10 00
		Albert Carmichael	10 00
		Sr. D. L. Harris	2 00
		Sr. Susannah Fabun, o.	1 00
		Sr. Olive J. Ames, t	1 00
Jan	15	Sr. A. M. Boren	5 00
Jan	20	Sr. E. Davidson	5 00
		Sr S. J. Littlefield	5 00
Jan	23	Bro. Iner Lamb, o	1 00
Jan	31	Sr. Emma Ebinger, t	5 00
Feb	3	Bro. J. A. Anthony, o	50
		Bro. John Bartlett	1 00
		Sr. Elizabeth Schnell, t	5 00
Feb	5	Bro Heman C. Smith	2 00
Feb	18	Bishop Blakeslee	100 00
Feb	22	Bro. J D. Wilson	5 00
		Sr H. Adam. t	5 00
		Sr. Hannah	2 00
			$418 15

1889. Expenditures.

Jan	1	Receipt book	25
Jan	2	Heman C Smith	5 00
		Emma Burton	20 00
		Vida Smith	20 00
		Sarah Mills	25 00
		Wm. Gibson	12 00
		Exchange	35
		Poor	3 75
		Expense in Rebbeck case	3 30
Feb		Emma Burton	20 00
		Wm. Gibson	12 00
		Vida Smith	20 00
		Postage and exchange	35
		Sarah Mills	25 00
		Nellie Holt	20 00
			$187 00
			$231 15

SOUTH-EASTERN OHIO DISTRICT.

T. J. Beatty, Agent.

1888. Receipts.

Mar	1	Balance due church	$ 8 93
		Catharine Duffey	7 50
		Rachel Matthews	7 50
		Mary Matthews	5 00
		Thomas Matthews	15 00
		William Cooper	5 00
		Charles Cooper	30 00
		J. G. Abbott	16 00
		D. J. Hannah	10 00
		S. B. Downard	5 00
		A. W. Kriebel	2 00
		R. H. Ervin	18 00
		Myrta M. Jeffers	2 00
		Elizabeth Jeffers	5 00
		S. J Jeffers	38 00
		Virginia Westfall	7 50
		Louisa Martin	1 03
		Harriet A Bowen	5 00
		George Bowen	5 00
		Rachael Bennington	5 00
		Samuel Bennington	10 00
		T. J. Beatty	165 08
		Martha Beatty	4 00
		Mary E. Beatty	1 50
		James E. Spaun	20 00
		Annie E. Spaun	20 00
		Hannah Holland	1 50
		Mary E. Elliott	1 00
		William L. Gibson	27 00
		David Dull	5 35
		Mary C. Dull	60
		L. R. Devore	38 63
		Ella R. Devore	4 65
		James Moler	40 25
		H. E. Moler	3 00
		Joel Allen	6 00
		Mary Allen	6 00
		Eunice McNeal	1 00
		J. L. Goodrich	3 00
		A. B. Kirkendall	10 29
		Eliza J. Leeson	90
		A. B. Ervin	5 00
		Phoebe Ervin	2 00
		J. J. Trexler	100 00
		G. W. Barton	10 00
		William H. Rhodes	2 56
		Annie Ervin	2 00
		Bishop G. A. Blakeslee. G. A. Blakeslee by L. R. Devore	70 00 7 50
			$767 27

1888. Expenditures.

		L. R. Devore	$119 30
		L. R. Devore, traveling expenses and clothing	26 13
		T. J. Beatty	165 00
		James Moler	90 00
		do do clothing	20 00
		Thomas Matthews	175 00
		G. T. Griffiths	10 00
		E. C. Briggs	5 00
		Poor	81 58
		Bishop's agent, clothing and expenses	41 16
		Sarah A. Moler, funeral expenses	29 75
			$762 92
		Balance due church	$ 4 35

MASSACHUSETTS DISTRICT.

John Smith. Agent.

1888. Receipts.

Mar	1	Balance due church	$720 55
		J. and M. A. Smith	54 31
		Wm. Murray	3 00
		G. W. Robley	2 40
		Ellen Rogerson	1 00
		Nathaniel Tripp	10
		C. W. Young	17 00
		Lydia D Joy	1 00
		Mary R. Chase	18 05
		T. Mixon	1 00
		N. F. Joy	1 50
		Tressa T. Sears	75
		Harpy J. Snow	1 83
		G. W. Sterdley	4 49
		J. N. Ames	26 00
		H. C. Doane	3 75
		I. L. Chase	3 50
		Wm. Ames	11 25
		A. E. Nelson	5 05
		Mary A. Chase	25
		I. B. Ames	8 25
		Frank P. Raymond	25
		N. C. Eldridge	6 31
		C. W. Philips	19 75
		Susannah Merritt	50
		L. M. Philips	50
		Eliel F. Bearse	1 50
		A. M. Petty	75
		Sarah Hamer	50
Mar	1	James Halstead	2 75
		Amy A. Palmer	25
		Alice A. Shaw	65
		Fall River Branch	1 50
		M. H. Bond	24 00
		F. L. Sears	1 00
		H. E. Hemmerly	2 00
		W. B. Leland	25
		N. R. Nickerson	3 50
		Clara H. Hemmerly	33
		Mads P. Hanson	12 00
		Lydia C. Joy	8 00
		Hattie N. Nickerson	25
		Frank A. Sampson	1 90
		Emma B. Leland	10
		P. H. White	25
		Henry Arnold	6 00
		Thomas Moon	9 25
		Nellie M Bond	6 00
		M. Gondolf	33 00
		Richard Dorsey	50
		Mary Suttill	1 00
		Ellen Gondolf	7 00
		Phila Nichols	1 00
		Johnnie Suttill	35
		Nellie Gondolf	9 00
		George Fisher	1 25
		George Gates	10 00
		Kate Blood	5 00
		Wm. Fenner	2 60
		Albert G. Waterman	3 50
		Emory Vickers	15
		Lucy Waterman	1 30
		A Vickers	15
		Katie Vickers	15
		Sarah A. Waterman	2 00
		Ransom Searle	45 51
		Celia Searle	3 00
		W. Bertlesen	25
		Helena Bertlesen	25
		F. and R. Steffe	58 00
		Elias N. Webster	2 00
		Richard Bullard	4 50
		S. and S. J. Mortimer	1 25
		Daniel Rayner	3 00
		J. H. Bradt	1 00
		Joseph B. Pierce	5 00
		W. and A. Whalley	10 30
		Cyriel E. Brown	50
		J. F. McKenne	50 00
		T. and S. A. Shallcross	5 00
		Arthur B. Pierce	3 00
		J. and L. Marchington	60
		J. T. Shallcross	5 00
		R. A. Burlingame	5 00
		Mary F. Young	2 50
		Sylvia C. Eldridge	1 25
		Helping Hand Society, Dennisport	5 00
		Aaron, Ellen and Alice Whalley	2 58
		Mary C. Rogers	3 00
		Minnie L. Sampson	2 05
		Julia A. Glover	6 00
		C. L. Munns	1 50
		Hannah Suttill	11 00
		Martha C. Bliss	105 00
		Sallie J. Sears	50
		Abbie W. Chase	5 00
		C. P. Saunders	25
		T. M. Joy	75
		M. H. Nickerson	25
		Bessie M. Sears	1 00
		W. Bearse	1 00
		C. R. Wilcox	10 50
		Isabella Staples	25 01
		Idella F. Staples	52 00
		Jane S. Eldridge	2 50
		Ann E. Briggs	10
		Minnie Hamer	75
		Mary A. McGuire	20
		Lizzie Sweeney	5 00
		Harriet Bradshaw	2 00
		Thomas Bearse	29
		John G. Sears	5 50
		Luther Sears	2 00
		Mary E. R. Sears	1 00
		R. W. Abercrombie	25 00
		Bridget Smith	2 00
		John T. McKee	50
		do do	50
		John Gilbert	50
		Elizabeth Dixon	25
		Rosa Chase	25
		George Baldwin	50
		D. T. Shaw	65
		Sarah Booth	50
		Ann Granger	25
		Maria Darlington	25
		E. E. Dixon	25
		Lydia Pucell	25
		E. Gilbert	50
		Reliance Wixon, by E. N. Webster	2 00
		Annie Leather	2 00
		D. F. Coombs	1 00
		Jane Edwards	75 62
		John Leckney	10 00
		Albert Oatley	6 25
		John C. Hoxie	1 00
		Mary E. Rogers	2 00
		Lydia A. Robbins	2 00
		Lizzie Lewis	1 00
		H. J. Snow	1 25
		Susie E. Coombs	7 00
		Annie F. Lewis	10 00
		Bishop Blakeslee	500 00
		Friends, Brockton	89
		John Spinet	25
		Ann Whalley	3 57
		Geneva Staples	50
		L. B. Wilcox	15 00
		Esther J. Bentley	5 00
Mar	1	Mabel Joy	2 30
		F. A. Parsons	7 50
		Hattie G. Nickerson	25
		Sarah J. Mortimer	2 00
		Mary J. McIntyre	25
		Avis A. Forrister	1 00
		Sarah A. Prouty	2 00
		C. H. Prouty	1 00
		A. C. Prouty	1 00
		Friend, Boston	50
		Annie Robley	50
		Orrin A. Vickers	15
		Lillian Vickers	10
		W. H. Marsland	05
		S. E. Marsland	05
		Frank Simmonds	15
		Greenville Saints	1 10
		Amey Thornton	15
		Abbey King	10
		Otis Peteplace	15
		Frank Peteplace	15
		Alice Peteplace	10
		Abagail King	05
		Lizzie Simmonds	25
		Manda Chace	25
		Sterry King	05
		Owen Thornton	15
		Mary Egbert	25
		Ruth Egbert	15
		Julia Egbert	15
		Rachael Crompton	5 00
		Roscoe Oatley	40
		Alice Whit	50
		James L. Edwards	10 00
		Mary Rogers	2 00
		Ervin C. Perthell	1 00
		Mary A. Bradford	25
		Mary Johnson	25
		George Reumert	1 00
		Rebecca H. Humphrey	75
		Lilta Pearce	6 00
		Thomas Whiting	50
			$2259 68

1888. Expenditures.

Mar	1	Elizabeth Whiting	$ 2 25
		Orilla Sheehy	220 30
		Nellie M. Bond	343 66
		Elias N. Webster	32 10
		M H. Bond	123 78
		John Smith	49 09
		Thomas Whiting	49 48
		Registered letters	74
		F. M. Sheehy	127 08
		Almira Foster	60 14
		E. C. Briggs	94 62
		James Halstead	1 75
		Frank Potter	1 50
		H. H. Thompson	40 10
		Thomas W. B. Shaw	11 25
		Arthur B. Pierce	1 00
		Ellen N. Kelley	350 30
		W. H. Kelley	81 20
		A. H. Parsons	27 55
		H. H. Robinson	27 55
		Abbie E. Green	135 00
		E. L. Kelley	17 59
		W. Munro	5 00
			$2025 73
		Balance due church	$233 90

FAR WEST DISTRICT.

Wm. Lewis, Agent.

1888. Receipts.

Mar	1	Balance on hand	$ 27 14
Mar	30	M. C Kinnaman	20 00
April	1	Wm. Hawkins	2 00
April	26	C. A Barnes	1 00
April	28	Wm. Clay	50
May	13	Wm. Hawkins	2 00
May	14	Hannah Hoffman	2 00
May	20	Nellie Neidorph	5 00
May	31	Bishop Blakeslee	100 00
May	27	Sr. L. Horengue. J. L. Meyers	25 10 00
June	3	Wm Hawkins	2 00
June	11	Wm. Clay	50
June	25	Wm. Clay	50
July	3	Bishop Blakeslee	100 00
July	9	Wm. Hawkins	2 00
July	20	A. W. Head	2 00
Aug	6	Wm. Hawkins	2 00
Aug	18	Sr M. M Dice	1 00
May	20	M. C. Kinnaman	25 00
May	23	C. A. Barns	1 00
Sept	10	Bishop Blakeslee. Wm. Clay	200 00 1 00
Sept	4	Wm. Hawkins	2 00
Oct	4	R. and N. Winning	200 00
Oct	8	W. Clay	1 00
Oct	29	A. W. Head. Loupe Horrengue	1 00 1 00
Nov	5	Wm. Hawkins. Wm. Clay	4 00 50
Nov	16	A. W. Head	4 00
Nov	17	Ann Summerfield. Edgerton Branch. Sr. S. Manzy. A W. Head	2 00 1 00 10 50
Nov	25	C. A. Barns	1 00
Nov	28	Wm. Clay	50
Dec	4	Nellie Neidorph	5 00
Dec	7	M. J. Head. I. M. Meyers	1 50 1 00
Dec	17	Wm. Clay	50
Dec	22	Sr. Faul. G. S. Ergfred	5 00 40

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Dec	22	H. A. Head	50
		W. W. Head	15
		R. D. Head	04
		M. E. Head	04
Dec	23	G. W. Best	4 00
Dec	24	Hannan Huffman	2 00
1889.			
Jan	1	J. M. Terry	5 77
Jan	8	W. B. Constance	11 25
Jan	14	Sr. Q. Simmons	3 10
		J. L. Meyers	20 00
		Willie and J. Bozarth	60
Feb	4	Hardman Neser	1 00
		Widow A. Ehler	2 00
		Wm. Clay	50
Feb	9	Carrie Morrison	2 50
		C. P. Faul	10 00
		Sr. H. Flinn	1 50
		A. W. Head	1 00
		Wm. Hawkins	5 00
		Bishop Blakeslee	200 00
		John Davies	30 00
		Sr. Louppe	75
		Samuel Simmons	10 00
		Wm. Clay	50
		Wm. Lewis	100 00
			$1151 09

1888. Expenditures.

Mar	30	W. T. Bozarth	10 00
		do do	25 00
April	3	H. C. Bronson	5 00
		do do	30 00
April	5	do do	5 00
April	10	James Wood, Sr	10 00
April	19	J. F. McDowell	10 00
April	22	H. C. Bronson	3 00
May	1	W. T. Bozarth, Sr. do	5 00
			25 00
May	3	H. C. Bronson	30 00
May	10	J. F. McDowell	20 00
May	24	do do	11 00
May	26	do do	1 30
June	1	do do	9 00
June	3	do do	3 00
June	5	Sr. H. C. Bronson	30 00
		Sr. W. T. Bozarth	25 00
June	10	Sr. Hannah Buchanan	2 00
June	11	J. R. Lambert	5 00
July	1	J. F. McDowell	20 00
		Sr. W. T. Bozarth	25 00
		Sr. H. C. Bronson	30 00
July	14	J. F. McDowell	5 00
		Father Baldwin	25 00
July	19	J. F. McDowell	1 00
July	22	James Wood, Sr	5 00
Aug		J. F. McDowell	20 00
		Sr. H. C. Bronson	30 00
		Sr. W. T Bozarth	25 00
		J. F. McDowell	40 00
Sept		do do	24 00
Sept	10	Sr. H. C Bronson	30 00
Sept	15	Sr. W. T. Bozarth	25 00
		J F. McDowell	5 00
Sept	22	do do	2 00
Oct	1	do do	20 00
Oct	6	Sr. H. C Bronson	30 00
Oct	12	Sr. W. T. Bozarth	25 00
Oct	29	E. L. Kelley	2 00
Nov	3	J. F. McDowell	20 00
Nov	6	J. T. Kinnaman	20 00
Nov	13	Sr. H. C. Bronson	30 00
Nov	16	Sr. W. T. Bozarth	25 00
		S. M. Taylor	5 00
Dec	1	Sr. W. T. Bozarth	25 00
Dec	3	J. F. McDowell	20 00
Dec	10	Sr. H. C. Bronson	30 00
Dec	18	J. T. Kinnaman	5 00
1889.			
Jan	14	J. F. McDowell	20 00
Jan	8	Sr. H. C. Bronson	30 00
		Sr. W. T. Bozarth	25 00
Feb	1	Poor	7 50
		Sr. H. C. Bronson	30 00
		Sr. W. T. Bozarth	25 00
		J. F. McDowell	25 00
Feb	23	Sr. M. Taylor	1 00
Mar		J. F McDowell	20 00
		Sr. H. C. Bronson	30 00
		Sr. W. T. Bozarth	25 00
			$1071 80
		Balance due church	$ 79 29

FREMONT DISTRICT.

Wm. Leeka, Agent.

1888. Receipts.

Mar	31	M. P. Davis, t	$ 3 00
		S. E. Clites, o	1 00
		S. Schick	50
		E. S. Schick	50
		Wm. Schick, t	15 00
		L. B. Clites, o	05
July	2	M. P. Davis, t	1 00
		C. Graham	10 00
Aug	3	S. S. Wilcox	10 00
Aug	17	T. Seaters	50 00
Aug	20	A. E. Hershey	2 50
		B. Hershey	2 50
Aug	25	M. E. Pace	5 00
		E. Wolsey	25 00
Sept	6	M. E. Benedict	5 00
Oct	20	A. J. Mortimore	5 00
		L. C. Donaldson	30
Nov	17	J. B. Cline	2 00
Dec	12	do do	25 50
		S. S. Wilcox	4 50
Dec	29	M. P. Davis	1 00
		Wm. Schick	13 00
		R. F. Hillyer	10 00
1889.			
Jan	18	J. E. Knight	1 50
		F. B. Knight, o	2 00
		Wm. Schick, t	60 00
		S. Schick	1 00
Jan	22	J. Leeka	75 00
Jan	31	T. Seaters	50 00
Feb	2	J. B. Cline	5 00
		Sr. Ella Oakes	6 50
			$293 35

1888. Expenditures.

Mar	8	Sr. Henry Kemp	$ 9 00
Mar	11	Sr. E. C. Brand	10 00
April	10	do do	10 00
April	20	do do	10 00
May	7	do do	20 00
June	7	Sr. Henry Kemp	30 00
June	11	Sr. E. C. Brand	10 00
June	30	do do	5 00
July	14	do do	10 00
Aug	9	do do	15 00
Aug	18	do do	17 00
Sept	1	Sr. Henry Kemp	50 00
Sept	15	Sr. E. C. Brand	10 00
Oct	18	do do	10 00
Oct	21	Sr. Henry Kemp	20 00
Nov	1	Sr. E. C. Brand	8 00
Nov	14	do do	15 00
Dec	18	do do	4 00
Dec	22	Sr. Henry Kemp	10 00
Dec	31	Sr. E. C. Brand	11 00
1889.			
Jan	23	do do	16 00
			$300 00
		Balance due church	$ 93 35

INDEPENDENCE DISTRICT.

Alfred White, Agent.

1888 Receipts.

Mar	1	Balance due church	$654 94
April	1	S. Chatburn, t	3 45
1889.			
Feb	21	S. Chatburn	2 25
1888.			
April	2	J. A. Kennedy	50 00
April	12	J. B. and N. B. Farr	16 34
		do do do	38 87
April	13	J. Tankard, t	20 00
May	19	D. E. and W. Tucker, t	50 00
June	11	Wm. Adams	110 00
June	23	Independence Branch Sunday School	7 14
Mar	1	Joseph Chester, t	1 15
Mar	13	do do	43
April	4	do do	1 20
April	7	do do	3 00
April	13	do do	3 00
April	25	do do	5 00
May	19	do do	3 00
June	14	do do	5 30
Aug	1	do do	65
Sept	1	do do	2 18
Mar	6	M. S. Frick	29 00
Aug	29	do do	30 00
June	2	Martha A. Hall	1 00
Aug	6	do do	1 00
Aug	14	do do	1 00
Sept	8	do do	1 50
Sept	13	do do	90
Sept	21	do do	1 00
Sept	22	do do	1 25
Oct	8	do do	1 00
Oct	6	do do	1 00
Oct	12	do do	1 00
Oct	20	do do	1 00
Oct	29	do do	1 00
Nov	10	do do	1 00
Nov	19	do do	2 00
Dec	10	do do	2 00
Dec	18	do do	1 00
1889.			
Jan	1	do do	2 00
Jan	19	do do	2 00
Feb	19	do do	4 00
June	30	B. J. Scott	50
Mar	18	James Stratton	5 00
July	18	do do	5 00
Aug	19	do do	3 50
Sept	26	do do	1 80
Nov	21	do do	2 00
Dec	23	do do	1 40
1889.			
Jan	1	do do	2 20
Feb	28	do do	2 00
July	8	Belle Robinson	5 32
Aug	6	Henry Etzenhouser	20 00
Sept	4	F. G. Pitt	20 00
Aug	27	Joseph Luff on notes as tithing	52 50
Dec	5	Joseph Luff on notes as tithing	26 85
Sept	7	James Hendrickson, t	21 22
Sept	20	Jennie Murphy	4 00
Sept	24	A. E. Hunter	6 00
Oct	8	W. C. Perry, money returned for hearse	3 00
Oct	14	Fred J. Gerber, t	10 00
Feb	28	do do	10 00
Oct	14	Kate Smith	10 00
Oct	25	G. A. Blakeslee	100 00
Nov	6	E W. Lloyd	25 00
Nov	12	W. R. Sellon, o	11 00
Jan	5	W. R. Selion	5 18
Nov	11	Wm. Lentell	5 35
Feb	25	do do	5 00
Nov	10	Mrs. E. Robinson, t Poor, returned	60 00 5 00
Dec	5	J G. Torrence, t	40 00
Dec	12	N. C. Conklin	30 00
Dec	22	John Terry	5 00
Feb	19	do do	5 00
1888.			
Dec	31	A Sister, o	5 00
Dec	25	Mary White,t	2 00
		Mrs. Annie D. White, t.	1 65
		T. R. White, t	200 00
Oct	26	John J. Harvey	15 00
Nov	15	George Slocum, o	1 00
Nov	25	Wm. Bowers, o	60
Nov	23	Alphonso Millotte, t	1 50
1889.			
Jan	23	do do	1 00
Feb	23	do do	2 00
Dec	8	George Lee	10 00
Dec	10	John H. Lee	35 00
Oct	8	Mrs. W. R. Sellon, o	5 00
Jan	2	W. R Robinsan, t	11 00
Feb	4	Susan P. Manning, o	50
Feb	28	Roderick May, t	40 00
Jan	22	Mrs. H. R. Mills	3 00
Jan	11	Oswin Noble	100 00
Feb	27	A. M. Whitlow	12 50
Jan	19	Andrew Berg	10 00
Feb	23	Frank Billinsky	5 00
Feb	24	Sr. Mitchell, o	25
		James Anderson	1 00
		Ann Hawkins	1 00
Feb	10	George Hepworth	1 00
Feb	24	Edgar Harrington	50
		Lewis Middleton	50
Feb	28	Henry Gerber	1 00
		Josephh Emmett	50
1888.			
Oct	14	Robert Cleveland	10 00
Nov	18	do do	5 00
1889.			
Jan	13	do do	5 00
			$2659 07

1888. Expenditures.

Mar	30	Poor	$ 4 00
April	5	do	5 00
June	2	do	1 00
April	19	Emily Curtis	25 00
May	2	do do	25 00
June	21	do do	25 00
July	5	do do	25 00
Aug	14	do do	25 00
Sept	10	do do	25 00
Oct	8	do do	25 00
Oct	16	do do	10 00
Nov	2	do do	25 00
Nov	20	do do	10 00
Dec	22	do do	25 00
D c	5	do do	10 00
1889.			
Jan	7	do do	25 00
Jan	20	do do	10 00
Feb	1	do do	25 00
Feb	20	do do	10 00
April	20	Mrs. John C. Foss	25 00
May	8	do do	15 00
May	12	do do	28 00
June	1	do do	20 00
July	5	do do	20 00
Aug	3	do do	20 00
Sept	1	do do	20 00
Oct	3	do do	10 00
Oct	19	do do	5 00
Nov	2	do do	25 00
Dec	27	do do	20 00
Jan	15	do do	20 00
Feb	4	do do	20 00
April	20	Mrs. M. E. Robinson	20 00
Mar	29	Poor	6 80
June	29	do	5 70
June	4	do	16 95
Sept	29	do	17 65
Mar	17	do	1 60
April	6	do	3 65
May	1	Mrs. I. N. White	35 00
June	1	do do	35 00
July	7	do do	35 00
Aug	4	do do	35 00
Sept	1	do do	35 00
Oct	5	do do	35 00
Nov	1	do do	35 00
Dec	3	do do	35 00
Jan	11	do do	35 00
Feb	1	do do	35 00
Feb	27	do do	35 00
Mar	27	Mrs. A. White	4 60
April	20	do do	25 00
May	2	do do	25 00
June	1	do do	25 00
July	5	do do	25 00
Aug	4	do do	25 00
Sept	6	do do	25 00
Oct	8	do do	15 00
Nov	10	do do	35 00
Dec	1	do do	25 00
Jan	1	do do	25 00
Feb	1	do do	25 00
Mar	11	Mrs. C. St. Clair	2 15
Dec	27	do do	2 25
Mar	29	Mrs. Abbie Freeman	4 40
April	6	do do	3 25
April	19	do do	6 35
April	2	Mrs. Joseph Luff	30 00
May	2	do do	30 00
June	1	do do	30 00
July	5	do do	30 00
Aug	3	do do	30 00
Sept	6	do do	30 00
1888.			
May	2	Mrs. R. Etzenhouser	17 00
June	2	do do	17 00
June	14	do do	9 00
July	5	do do	17 00
Aug	4	do do	17 00
Sept	11	do do	17 00
Oct	2	do do	17 00
Nov	2	do do	17 00
Dec	3	do do	5 00
Dec	12	do do	12 00
1889.			
Jan	15	do do	17 00
Feb	1	do do	17 00
May	5	Independence Branch for building house for poor	25 00
June	18	Poor	5 00
June	25	do	4 00
July	20	do	20 00
Aug	6	do	3 00
May	17	do	5 00
June	28	do	5 00
Aug	10	do	5 00
Nov	4	do	10 00
Dec	11	do	10 00
Dec	31	do	10 00
Jan	28	do	8 50
Feb	28	do	15 00
1888.			
May	5	H. H. Robinson	1 25
Aug	7	J. E. Castines	4 00
Sept	15	Mrs. M. E. Allens	12 00
Feb	28	Sr. Colisto R. Conaut, funeral expenses	15 00
June	18	George Walker, nursing poor	4 00
			$1859 10
		Balance due church	$ 00 77

Besides the above I have notes on hand to the amount of $381.33.

SOUTHERN NEBRASKA DISTRICT.

J. W. Waldsmith, Agent.

1888. Receipts.

Mar	1	Balance due church	$ 25 83
Mar	2	Sr. Emma Woolsey, t	18 00
Mar	31	J. E. Malcolm	1 50
April	24	Sr. Alice Hillman	3 10
June	4	C. H. Porter	15 00
		J B. Gouldsmith	25 00
Aug	6	Niels and Anna Nielson	30 00
Aug	8	C. and K. Meyer	30 00
Sept	6	J. P. and M. Clawson	17 50
Sept	21	C. and K. Meyer	25 00
Sept	23	Wilber Savage	4 00
Sept	21	C H. Porter	10 00
Oct	9	Oscar Savage	7 50
Oct	15	Thomas Nutt	5 00
Oct	17	Wilber Savage	10 00
		C. and K. Meyer	20 00
Nov	26	Thankful	10 00
Dec	2	Niels and A. Nielson	15 00
Dec	4	William Fields	3 98
		Sr. Minerva Self	1 95
Dec	12	H. C. Freming	30 00
Dec	19	C. H. Porter	15 00
1889.			
Jan	8	J. E. Anderson	10 00
Jan	11	C. and K. Meyer	25 00
Jan	21	Thomas Nutt	5 00
		Thankful	20 00
Feb	2	William Fields	17 00
1888.			
April	16	Bishop Blakeslee	30 00
April	24	Sr. E. C. Hillman, o	50
		E. R. Hillman	50
May	14	Bishop Blakeslee	50 00
July	23	Sr. E. L. Lucas	50
Aug	8	G. A. Blakeslee	50 00
Oct	2	Sr. Emma Woolsey	4 00
Oct	27	G. A. Blakeslee	30 00
Nov	28	Niels and A. Nielson	5 00
Nov	29	Sr. Emma Woolsey	2 00
Nov	30	Mary Nelson, o	30
Dec	10	Carrie Bray	3 75
1889.			
Jan	21	Platte River Branch	2 00
			$578 91

1888. Expenditures.

Mar	7	Sr. R. J. Anthony	$ 35 00
April	20	Sr. C. H. Porter	15 00
		Sr. R. J. Anthony	30 00
April	21	J. W. Waldsmith, R. R. fare	2 00
April	24	H. C. Bronson, per order of J. Caffall	5 00
April	27	Postage, per agent	50
May	19	Sr. R. J. Anthony	37 50
May	25	Sr. C. H. Porter	15 00
June	4	do do	15 00
June	27	Sr. R. J. Anthony	37 50

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July	24	Stationery and postage.	1 00
		Railroad fare for agent to Wabash	1 70
Aug	9	Sr. R. J. Anthony	37 50
		Sr. C. H. Porter	15 00
Aug	27	Sr. R. J. Anthony	37 50
Sept	22	do do	37 50
Sept	24	Sr. C. H. Porter	15 00
		Agent's railroad fare to Wilber	5 50
Oct	16	Agent's railroad fare to Bennett	2 40
Nov	1	Sr. C. H. Porter	30 00
Nov	9	Sr. R. J. Anthony	30 00
Nov	17	do do	10 00
Dec	3	Postage, per agent	55
Dec	12	Sr. R. J. Anthony	35 00
Dec	19	Sr. C. H. Porter	30 00
1889.			
Jan	7	Sr. R. J. Anthony	38 00
Jan	21	Stationery	1 00
Feb	5	Sr. R. J. Anthony	37 00
		Sr. C. H. Porter	15 00
Feb	20	Sr. R. J. Anthony	20 00
			$592 15
		Balance due agent	$ 13 24

LITTLE SIOUX DISTRICT.

Phineas Cadwell, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 79 67
Mar	5	J. W. Wight, t	4 60
May	14	do	6 45
April	3	John McEntire, t	50 00
April	9	Joseph W. Lane, t	20 00
April	13	C. G. Dykes, t	5 00
		Sioux City Branch, o	2 10
April	27	J. M. Putney, t	50 00
April	30	Thomas Thomas, t	5 00
May	1	J. L. Gunsolly, t	50 00
July	1	do do	35 00
June	4	Magnolia Ladies aid Society, o	3 00
		Fred Hanson, interest on tithing note	9 00
June	7	Ann Johnson, t	20 00
June	18	do do	10 00
June	7	Hannah Gamet	10 00
June	13	Richard Farmer, t	10 00
June	18	Nancy E. Mefford, t	11 00
July	5	Alvin T. Rudd, t	2 00
July	13	do do	5 00
July	12	J. F. Mintun & Co., t	10 00
Aug	27	Alice E. Cobb, t	25 00
Oct	9	May D. Gamet, t	3 00
Nov	9	Sr. R. Adams, t	1 00
Nov	18	G. A. Blakeslee, Bishop	40 00
			$466 82

Expenditures.

Mar	1	to Dec 1, 1888, Chasrle Derry	$198 00
May	23	to Dec. 5, 1888, H. O. Smith	206 00
Mar	7	Poor	2 00
April	20	Sr. Warren E. Peak	15 00
May	14	Nellie Thomas, draft	40 00
June	4	Poor	5 00
April	26	to Dec. 5, 1888, postage and Ex	74
Dec	7	Balance on hand as per statement of com	08
			$466 82
Dec	7	Balance due church	$ 08

LITTLE SIOUX DISTRICT.

David Chambers, Agent.

1888.			
Dec	7	Balance due church	$ 08
1889.		Receipts.	
Jan	1	David and Mary Chambers.	$100 00
Jan	7	J. L. Gunsolly	20 00
Jan	9	Hannah P. Gamet	10 00
Jan	13	Joseph W. Merchant	1 00
		Isaac Shupe	1 00
		Richard Farmer	5 00
Jan	14	Trumble Emerson	25
Jan	20	Thos. Thomas	5 00
		Edmund Diggle	5 00
Jan	21	W. J. Pettit	5 00
Jan	24	Sr. Ann Johnson	23 00
Jan	28	Robt Chapman	15
Feb	13	James W. Steel	2 30
		Sarah J. Ross	5 60
			$183 38
1889.		Expenditures	
Jan	16	Sr. H. O. Smith	29 00
Jan	24	G. A. Blakeslee, Bishop	100 00
Jan	28	Sr. Eliza H. Derry	20 00
Feb	13	Poor	5 00
Feb	26	Sr. H. O. Smith	25 00
		Postage and exchange for Jan and Feb	1 05
			$180 05
		Balance due church	$ 3 33

NORTHERN CALIFORNIA DISTRICT.

Sr. T. J. Andrews, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$298 37
		G. A. Blakeslee, t	100 00
		Joseph Hegar	20 00
		Sr. C. Joyce	5 00
		Sr. L. Driver	5 00
		S. Stivers	100 00
May	1	Sr. M. D. Moore	6 25
June	1	Minerva C. Spurgoon	1 10
		Caroline O. Napier	1 25
		Jay A. Spurgeon	50
Aug	1	Sr, S. M. Greenwood	20 00
		E. T. Dawson and wife	8 00
Oct	1	Andrew Anderson	2 00
Dec	1	John Luckaless	6 50
Nov	1	Sr. Nora Gibbs	10 00
Jan	1	Sr. Janet Crabb	10 00
		Thomas Daley	7 20
Feb	1	Wm. McLean	5 00
		Sr. Mary Griswold	5 00
		Ellen Allen	5 00
		T. J. Andrews	40 00
		Christine Blair	3 10
		Sophy Millgate	5 00
		Mary Lea	1 00
		Hulda Blackleach	1 00
		Sarah Calderwood	10 00
		Sr. Mary Bybee	50
		John Nightingale	20 00
April	1	Margaret Wingate, o	2 00
		George do	40
		Maria Richardson	40
Aug	1	Sarah Calderwood	10 00
Sept	1	Paul S. Cross	25
		L. M. Darrow	05
		Martha Lightowler	50
		Sarah Nightingale	75
		Miles Loring	05
		Clara Lightowler	25
		Augusta A. Fleming	20
		Ellen D. Fleming	10
		John Nightingale	50
		Sr. J. C. Cross	10
			$712 32

Expenditures.

		Poor	71 00
		do	42 00
		do	24 00
		do	48 00
		do	48 00
		do	60 00
		do	36 00
		do	05 00
		do	66 00
		Sr. Albert Haws. Miss'y	155 00
		Bro. do do	40 00
		Joseph Burton	10 00
		Thos Daley	24 00
			$629 00
		Balance due church	$ 83 32

PITTSBURG AND KIRTLAND DISTRICT.

Frank Criley, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 44 21
		G. A. Blakeslee, Bishop	110 00
		Dav. M. Strachan, for branch	15 00
		S. A. Rose	1 15
		Mary Stewart	5 00
		Jesse Stewart	5 00
		Mrs. Hattie Griffith	25
		Robert Robson	3 35
		Margaret Robson	1 09
		Daniel Jones	8 00
		I. J. McMillen	50
		Maria Robson	05
		Mary Robson, Sen	65
		Maggie Robson	05
		Hector Robson	10
		Robert J. Robson	1 60
		Mary Senior	3 00
		George Masters	11 00
		Eliza Chapman	2 00
		James Dawson	1 75
		Mary A. Masters	6 35
		Martha Robson	75
		Elizabeth A. Dawson	1 60
		Amos Dobbs	1 75
		Joseph Wayt	3 33
		Lavina E. Dobbs	95
		Sarah A. Karr	75
		Amanda J. Wayt	1 05
		W. H. Dobbs	1 25
		Annie E. Dobbs	1 15
		Caroline Wayt	5 40
		Mary E. Wayt	55
		Flora V. Wayt	55
		Aaron Harris	10
		Martha J. Harris	50
		Levi W. Logsdon	25
		Emily Logsdon	40
		Thomas Wayt	1 25
		Susan Treadway	40
		Maggie Teagarden	10
		Arrabella Redicar	10
		A Friend	20
		Annie Shafer	2 00
		Ralph G. Smith	684 60
		Mary Irvine	3 00
Mar	1	George Barrett	11 00
		John Barrett	1 00
		Gaius Bunn	2 50
		G. H. and A. J. Hulmes	443 17
		Ebenezer Curry	2 00
		Miss Mary E. Hulmes	5 50
		Frank Criley	465 00
		Frank J. Reese	19 00
		Abraham Morgan	25 50
		Joseph Curry	5 00
		Jennett Irvine	3 00
		Mrs. Julia Uncafer	7 00
		J. A. Benner	21 16
		Lemuel Curry	10 75
		Jacob Aber	5 00
		Lizzie Curry	3 09
		Mrs. Mary Reese	50
		Mrs. M. E. Hulmes	757 67
		Mary E. Jamison	2 00
		Mrs. James Brown	2 50
		Mrs. Sophia Warren	1 00
		E. C. Cady	130 00
		Wheeling City Branch	9 88
		J. F. A. Smith	21 00
		A. M. Tegarden	13 00
		Thomas Heath	75
		Mrs. R. Eberling	50
		Mary S. Gill	15 00
		Mrs. M. Richner	1 00
		Sarah E. Gill	2 00
		Mrs. Minnie Short	25
		L. D. Ullom	47 50
		M. S. Sutton	5 50
		Jane Porter	1 00
		Mrs. Annie Smith	2 00
		Mrs. Rachel Hughes	50
		Albert Corey	2 00
		J. G. Holman	10 00
		L. S. do	5 00
		Mrs. Susan Tyler	50 00
		Fannie Holman	105 90
		Wm. Harris	10 00
		C. E. Warner	1 25
		John H. Cramer	2 65
		Mrs. Mary A. Wilcox	25
		E. Steinbaugh	25
		Mrs. J. H. Cramer	1 65
		Mrs. C. E. Warner	1 00
		Mrs. E. Steinbaugh	2 75
		James Morris	1 25
		Esau Briggs	2 00
		Mrs. Lute	25
		Mrs. J. Darst	75
		James Carlysle	50
		John Williamson	75
		Mrs. do	80
		Clara Groff	25
		Hugh Palmer	50
		Rose Strickmaker	55
		Annie Darst	60
		Chas Seaber	25
		Lizzie Groff	10
		Annie Graab	10
		Wm. Hinkle	5 00
		Mrs. E. Briggs	50
		Sarah Whitmeyer	35
		Bro. McKinzie	50
		A. Carlyle	1 50
			$3 187 31

Expenditures.

		Mrs. W. Kelley	80 00
		Zadie Salyards	40 00
		Poor	25 00
		Mrs. James Brown	180 00
		Hattie R. Griffith	295 00
		James Brown	57 75
		Gomer T. Griffith	125 50
		Thomas Matthews	2 50
		W. H. Kelley	7 40
		Postage	3 39
		Leonard Scott	61 60
		E. C. Briggs	88 80
		G. A. Blakeslee, bishop	1 300 00
			$2 266 94
		Balance due church	$920 37

EASTERN MAINE DISTRICT.

J. S. Walker, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 49 86
June		Uriah M. Kelley, t	12 00
		Ada S. Kelley	3 00
		Sarah H. Johnson	5 00
		Lucy A. Norton	2 00
		Cordelia H. Crowley, o	1 00
		Mary J. Richardson	5 00
Aug	15	Lucy A. Norton, t	2 75
Aug	16	C. H. Hinkley and wife	5 00
Aug	29	F. L. Norton	5 00
Sep	11	L. W. Mansfield	5 00
Sep	12	Mary J. Richardson	5 00
Oct	11	Lizzie M. Woodward	10 00
		John Richardson	30 00
Oct	14	Louis W. Mansfield	75
Oct	20	Eliza M. Walker	1 50
Oct	23	Mary J. Richardson	5 00
Oct	25	F. L. Norton	3 00
		Bishop Blakeslee	20 00
Nov	15	Sarah H. Johnson, t	2 00
Nov	29	F. L. Norton	1 00
		Lillian B. Sawyer	50
Dec	29	F. L. Norton	1 00
		Eliza G. Dobbin	4 00
1889.			
Jan	1	Susan M. Norton	1 00
Jan	6	J. B. Norton, o	25
Feb	1	Susan M. Norton, t	1 00
		J. B. Norton	25
Feb	5	John Richardson	5 00
		M. J. Richardson	5 00
Feb	21	C. H. Hinkley and wife	5 00
Feb	28	Sisters Sewing Circle	6 00
		J. S. Walker	1 00
		Lizzie M. Woodward	10 00
			$213 86

1888.		Expenditures.	
Mar	1	Orilla Sheehy	20 00
July	2	Hiram H. Robinson	20 00
		A. H. Parsons	24 00
Aug	2	H. H. Robinson	15 00
Aug	30	W. H. Kelley	3 00
Sep	10	F. M. Sheehy	10 00
		M. H. Bond	2 50
		U. W. Greene	2 00
		Travelling expenses of Bond and Greene	1 50
Nov	1	H. H. Robinson	22 00
		A. H. Harsons	7 00
Nov	15	do do	7 00
Dec	3	H. H. Robinson	8 00
		A. H. Parsons	6 00
1889.			
Jan	6	H. H. Robinson	10 00
		A. H. Parsons	12 00
Jan	19	U. W. Greene	5 00
Feb	23	do do	2 00
Feb	27	H. H. Robinson	8 00
		A. H. Parsons.	7 00
		Registering of 12 letters and postage	1 56
			$193 56
		Balance due church	$ 20 30

ST. LOUIS MISSOURI DISTRICT.

Noah N. Cook, Agent.

1889.		Receipts.	
Mar	1	Balance due church	98 85
		Proceeds of sale of Gravois church	104 30
Mar	11	Treasury of Gravois S. S.	3 35
		St. Louis Branch.	
Mar	11	Noah N. Cook, t	37 00
		Catharine Johnson	5 00
		do do o	9 00
		Eliza Cowlishaw	3 00
		Chas. Z. Peat, t	43 50
		John Molyneaux	6 00
		Sarah do	2 50
		Martha Taylor	4 50
		John G. Smith, t	10 00
		do do o	10 00
		Belle Molyneaux, t	5 00
		do do o	1 75
		Lizzie do	1 75
		Wm. Gimmett	50
		Mary L. Peat	14 00
		Sadie Lewis	4 00
		Eveline Burgess	3 00
		John S. Parrish, t	30 20
		N. J. C. Olson, o	4 00
		Clara Rathbone	5 00
		Martha C. Peat	75
		Wm. May	50
		Lillie J. Parrish, t	1 50
		Nancy Acker, o	50
		Geo. Elliot, t	5 00
		do do o	3 00
		R. D. Cottam	3 00
		Grace McFarland	25
		Lillie Woolman	1 50
		St. Louis Mite Society	20 00
		Wm. Price	1 00
		Grace Remmington, t	5 00
		Elizabeth Cole	50
		John Dawson	25
		Sarah Crowel	50
		Belleville Branch.	
		J. E. Betts. Sr.	20 00
		Mary Groom	5 00
		Ellen Mantle	2 00
		Wm. Jaques	50
		Cheltenham Branch.	
		W. O. Thomas, t	200 00
		J. G. Cole	4 50
		Margaret Hughes, t	5 00
		Birkner Branch.	
		Asher Allen, t	5 00
			$681 45

1888		Expenditures	
Mar	1	J. W. Gillen	30 00
Mar	5	H. H. Robinson	2 00
Mar	18	Poor	3 00
Mar	20	Willis Tousley	6 20
Mar	21	J. W. Gillen, Ministry	20 00
Mar	22	Poor	7 50
April	29	Poor	5 50
May	13	R. L. Ware	12 00
June	1	J. W. Gillen	25 00
June	2	R. L. Ware	12 00
June	3	Poor	5 50
June	21	R. Etzenhouser	10 00
June	30	Poor	5 50
July	4	R. Etzenhouser	10 00
July	9	R. L. Ware	12 00
July	20	J. W. Gillen	5 00

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July	23	R. Etzenhouser	5 00
July	28	do do	5 00
July	30	Funeral of Hannah Davis	43 00
Aug	7	R. L. Ware	12 00
Aug	12	M. B. Gatewood	5 00
		Poor	5 50
Aug	16	Postage Stamps	1 00
Sept	1	R. L. Ware	12 00
Sept	4	J. W. Gillen	10 00
Sept	5	R. Etzenhouser	5 00
Sept	30	Poor	5 00
Oct	4	R. Etzenhouser	5 00
		R. L. Ware	12 00
Oct	7	J. W. Gillen	15 00
Nov	4	R. Etzenhouser	5 00
Nov	19	J. W. Gillen	10 00
		R. L. Ware	12 00
Dec	2	do do	12 00
Dec	17	J. W. Gillen	10 00
Dec	31	R. L. Ware	12 00
1889.			
Jan	5	R. Etzenhouser	5 00
Jan	9	J. W. Gillen	15 00
Jan	13	Etzenhouser	5 00
Jan	27	do	5 00
Feb	1	R. L. Ware	12 00
		J. W. Gillen	5 00
		G. A. Blakeslee	100 00
		Exchange	1 55
Feb	28	J. W. Gillen	5 00
			$526 25

Balance due church....$155 20

DECATUR DISTRICT.

David Dancer, Agent.

1888.		Receipts.	
Mar	10	Balance due church	$1134 79
		W. H. Deam	10 00
		P. Bandy	7 50
Mar	12	W. Anderson	25 00
Mar	13	A. M. Chase	3 25
Mar	14	A. Hines	15 00
April	1	W. W. Blair	50 00
		John Nichols	37 00
		Ann Sanders	7 00
April	12	Sarah Chase	57 00
April	17	A. M. Chase	2 18
April	21	M. Hartchen	2 00
April	23	C. Monroe	10 00
April	30	L. Newman	2 00
		M. A. Wickes	5 00
May	29	A. M. Chase	1 86
		Alice P. Dancer	14 00
June	4	John R. Allen	5 00
		Lucy L. Lyons	22 66
		S. D. Shippy	50 00
June	11	B. M. Smith	2 50
June	16	John Scott	2 00
June	27	A. M. Chase	2 00
		Ann Thorp	40
		Sarah Chase	2 00
June	30	T. Sandage	2 70
July	30	Wm. Nichols	16 00
July	4	G. W. Bird	5 00
July	6	Bertha Smith	3 80
July	28	R. D. Williams	4 50
		Catharine Jones	10 00
		J. J. Watkins	3 00
		E. B. Morgan	5 00
		David E. Daniels	3 00
		J. Wilkinson	3 50
		Luke Sharp	25 00
		A. S. Davison	2 00
		Frank Izatt	5 00
		T. R. Allen	1 00
		T. W. Williams	20 00
		J. Birchell	10 00
		M. J. Wilkinson	2 50
		J. and J. R	5 00
		John A. Evans	5 00
July	31	R. Archibald	20 00
Aug	8	E. M. Tyrrell	3 00
Aug	16	John Scott	2 50
Aug	20	A. Lovell	10 00
Aug	21	D. Dancer	100 00
Aug	27	Lewis Fowler	10 00
		Anna Steadman	10 00
Aug	30	M. B Nicholson	5 00
		J. Bogue	5 00
Sept	5	A Sister	100 00
Sept	8	Emma Tilton	5 00
		A Friend	1 00
Sept	11	Stephen Woods	15 00
Sept	26	George Higgins	2 00
Sept	27	M. Hoagland	5 00
		A. M. Chase	1 90
		Sarah Chase	4 00
Sept	29	Eva Bailey	10 00
		G. A. Blakeslee	140 00
Oct	3	R. S. and Z. Salyards	3 00
Oct	11	S. A. Dunwoody	2 00
Oct	16	John Scott	2 50
Oct	17	L. A. Hartwell	5 00
Oct	22	G. A. Blakeslee	120 05
Oct	24	S. D. Shippy	10 00
Oct	25	Returned by Alexander H. Smith	10 00
Nov	2	Elzina Barr	2 00
Nov	3	C. H. Blake, Mich	2 00
Nov	4	Jessie M. Dancer	17 00
Nov	17	Ann Sanders	6 50
Nov	20	Emma Tilton	5 00
Nov	22	Asa S. Cochran	5 50
Nov	26	R. S. Salyards	1 55
		Wm. Nichols	10 00
Nov	28	G A. Blakeslee	150 00
Dec	1	Richard Ellis, t	16 20
Dec	4	Frank E. Cochran	15 00
		Anna Steadman	10 00
		W. A. France	20 00
Dec	5	David T. Evans	2 00
		Catharine Jones	6 00
		R. D. Williams	3 00
		W. J. Richards	2 00
		James Wilkinson	1 75
		John A. Evans	10 00
		A. S. Davison	4 50
		David Daniels	12 50
		J. and J. R	5 00
		Mary Taylor	1 00
		David Powell	50
		Isaac Phillips	25 00
		T. W. Williams	15 00
		A. H. Smith returned	10 00
Dec	11	S. D. Shippy	13 00
		R. H. Dancer	20 00
Dec	17	T. France	25 00
Dec	29	J. H. Hansen	1 65
Dec	31	Nephi Lovell	5 00
1889.			
Jan	2	W. W. Blair	50 00
		Mary Gamet	7 00
Jan	4	G. A. Blakeslee	100 00
		Emma Tilton	5 00
		M. B. Nicholson	5 00
Jan	7	John Landers	10 00
Jan	14	Rent of house	10 00
Jan	23	A Hines	10 00
		C. J. Lester	1 00
		G. W. Bird	40 00
Jan	31	James Allen	5 00
Feb	6	G. A. Blakeslee	150 00
Feb	21	Stephen Woods	15 00
Feb	27	David Dancer	100 00
		Thomas Loach	20 00
		A. S. Davison	2 00
		David E. Daniels	4 00
		Catharine Jones	3 00
		E. B. Morgan	7 00
		Martha Taylor	10 00
		R. D. Williams	3 00
		Thomas Wise	1 00
		James Birchell	10 00
		W. J. Richards	2 00
		E. Williams	1 00
		A Sister	5 00
Mar	1	W. H. Deam	10 00
Mar	5	G. A. Blakeslee	85 00
		E. B. Stafford	5 00
Mar	6	A Sister	25
		E. Allen	10 00
		E. Hall	50
		Fannie Parker	1 00
		A. D. Greer	5 00
		A. W. Reese	5 00
		J. H. Early	5 00
		W. Anderson	25 00
Mar	8	L. A. Hartwell	5 00
		Asa S. Cochran	9 50
			$3369 99

Expenditures.

Duncan Campbell		341 00
J. R. Lambert		365 00
A. H. Smith		655 00
Henry A. Stebbins' expenses to conference		11 62
J. W. Gillen		363 30
M. M. Turpen		165 00
Thomas Wellington		147 50
A. J. Moore		150 00
E. C Briggs		376 63
R. M. Elvin		300 00
John R. Evans		135 00
Thomas Gollop		45 12
James E. Downey		17 00
E. V. Oliver		26 00
A Worden		42 06
A. Truman		10 00
W. C. Lanyon		1 50
Eva Hagar		8 00
A Brother and Sister		3 20
Expense		1 00
		$3163 93

Balance due church...$206 06

SOUTHERN INDIANA DISTRICT.

James M. Scott, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 9 10
May	14	James M. Scott	05
Aug	12	do do	10
May	14	Barbara Scott	25
Aug	12	do do	25
Jan	25	do do	25
Feb	25	do do	25
May	14	Laura A. Scott	25
Aug	12	do do	25
Jan	25	do do	25
April	8	Sarah A. Gass	25
Aug	12	do do	25
April	8	L. Gibson	25
		T. F. Wheeler	25
May	14	N. A. Wheeler	25
Aug	26	S. Robertson	10
April	5	E. Schanel	05
Nov	1	Jane Jolly	50
		Aggie Thompson	15
		M. A. Cameron	50
Sept	10	W. H. Burton	50
Dec	22	do do	50
Sept	10	Lucinda Burton	25
Jan	16	John H. Fewell	1 00
June	26	do do	1 00
Sept	1	John H. Fewell	1 00
Dec	29	do do	1 00
Jan	26	Francis Fewell	25
June	26	do do	25
Mar	10	James Fewell	25
Jan	16	Jacob Ford	1 00
June	23	do do	50
Sept	1	do do	50
Dec	22	do do	1 00
Jan	16	Mary A. Ford	25
Mar	10	do do	25
June	2	do do	25
Aug	13	do do	50
Dec	26	do do	75
Mar	10	W. C. Marshall	25
Sept	27	do do	1 00
Mar	10	Eletha J. Marshall	25
Sept	27	do do	25
Feb	28	Mary Chappelow, Sr., t.	5 00
Oct	6	do do	8 00
Feb	26	Thomas Chappelow	1 00
Oct	6	do do	4 20
Feb	28	Emma Chappelow	50
Oct	6	do do	2 00
Feb	28	Joseph Chappelow	1 00
Mar	10	James D. Porter	1 00
Nov	1	do do	50
April	8	Perly Hallowell	05
Aug	12	do do	05
May	14	Sarah Evans	10
May	7	Bishop Blakeslee	50 00
June	22	do do	50 00
Aug	6	do do	25 00
Sept	26	do do	50 00
Nov	24	do do	30 00
Dec	31	do do	40 00
Jan	22	do do	40 00
Oct	13	Charles S. Barnum, t.	1 75
Nov	3	do do	1 00
Dec	15	do do	3 00
Sept	16	W. Cummings	1 00
Nov	25	do do	25
Sept	2	Mary S. Glenn	15
Oct	14	do do	10
Nov	4	do do	10
July	27	Robert Eyers	25
July	30	John Sutcliff	25
		Charles Cook	25
Feb	28	Altheda E. Scott	25
			$343 05

1888.		Expenditures.	
Feb	28	James G. Scott	$ 1 00
Mar	13	do do	1 50
May	23	do do	10 00
June	30	do do	10 00
July	13	do do	10 00
Aug	22	do do	4 00
Nov	6	do do	10 00
Dec	27	do do	5 00
Jan	29	do do	10 00
Feb	28	Agt's. trav. expenses	5 00
Mar	8	do do	2 65
Mar	13	do do	2 00
Aug	2	do do	4 00
Oct	25	do do	2 50
Jan	18	do do	1 70
Feb	15	do do	2 10
April	9	Sr. James M. Scott	8 85
May	23	do do	10 00
July	18	do do	10 00
Aug	10	do do	5 00
Oct	6-25	do do	8 65
Nov	6	do do	5 00
Dec	8	do do	7 25
Jan	23	do do	10 00
Feb	14	do do	9 90
May	23	Sr. V. D. Baggerly	10 10
June	16	do do	10 10
July	25	do do	10 10
Aug	24	do do	9 10
Oct	10	do do	10 10
Dec	10	do do	10 10
Jan	15	do do	10 10
Feb	11	do do	10 10
May	23	Registering letter	12
June	16	do do	12
Oct	6	do do	12
Dec	4	do do	12
May	11	Cashing draft	10
June	30	do do	05
Jan	22	do do	10
June	1	Moses R. Scott	10 00
July	3	do do	10 00
Aug	12	do do	8 00
Oct	3	do do	12 00
Nov	2	do do	10 60
Dec	8	do do	10 00
Jan	3	do do	10 00
Feb	10	do do	10 00
Sept	3	J. W. Gillen	2 00
Oct	2	Postage	14
Nov	2	do	05
Dec	22	do	10
Jan	17	do	15
Feb	9	do	05
Feb	28	do	15
Dec	22	Express finance book	25
			$320 12

Balance due church....$ 23 93

ALABAMA DISTRICT.

J. R. Vickery, Agent.

1888		Receipts.	
Mar	1	Balance due church	$ 43 85
April	22	J. R. Harper, t	5 00
		A. J. Vickery, t	5 00
May	15	E. Vickery, t	1 00
June	17	A. J. Vickery, t	4 00
Aug	5	Fanny Leatherwood, t.	5 00
Oct	21	A. J. Odom, t	1 00
		J. D. Sellars, t	1 00
		G. O. Sellars, t	2 00
		Sam Page,	1 00
Nov	4	J. R. Harper, t	5 00
1889.			
Jan	21	E. Vickery, t	1 00
Feb	4	J. G. Vickery, t	10 00
			$ 84 85

1889.		Expenditures.	
Nov	5	G. R. Scogin	$ 10 00
			$ 10 00

Balance due church...$ 74 85

GALLAND'S GROVE DISTRICT.

John Pett, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 30 00
April	1	Mary A. Jenkins	1 00
April	3	Jane Hirons	1 25
April	5	W. Jordison	1 50
		S. Jordison	6 50
		John Teasdale	2 00
April	22	Harmon C. and Nora A. Holcomb, t	20 00
May	2	Francis E. Rudd	5 00
May	13	Harmon C. and Nora A. Holcomb	20 00
May	20	F. N. Shaw	8 50
May	27	J. M. McIntosh	5 00
May	29	D. and E. Hall	132 00
		Thomas Bell	17 00
		D. Brewster	20 00
		O. J. Pett	20 00
June	3	Harmon C. and Nora A. Holcomb, t	60 00
June	10	Cynthia Perry	3 50
		B. Salisbury	25 00
		C. J. Hunt	25 00
June	16	W. McKim	10 00
		D. McMcKim	5 00
July	2	G. E. Salisbury	10 00
July	5	Thomas Bell	23 00
		D. and E. Hall	2 00
		L. Butterworth	10 00
July	8	R. P. Peterson	25 00
		J. B. Hunt	20 00
July	23	F. N. Shaw	4 50
July	26	C. Thompson, o	1 00
Aug	30	A. M. Newberry	50 00
Sept	4	M. Butterworth	1 30
Sept	27	D. and E. Hall	90 85
		Thomas Bell	29 20
Oct	11	R. Gunsolly	5 00
Oct	13	D. and E. Hall	4 30
Oct	14	Mary E. Butterworth	2 10
Oct	15	Alice Halliday	5 00
		T. Chapman, t	5 00
Oct	27	F. N. Shaw	3 30
Nov	11	F. L. Pett	33 00
Nov	16	Thomas Bell	5 00
Nov	17	M. Hunt	25 00
		D. and E. Hall	15 50
Nov	18	Harmon C. and Nora A. Holcomb	25 00
		H. Davis	1 50
Nov	22	Galland's Grove Sisters' Aid Society	3 85
Dec	20	John Hawley and sons, t	60 00
Dec	22	M. A. Shaw	1 00
Dec	31	Sarah Hawley	3 00
1889.			
Jan	2	F. N. Shaw	4 00
		J. M. McIntosh	2 00
Jan	4	John Teasdale	5 00
		Mrs. E. Wallace, o	1 00
		Jane Hirons	30
Jan	23	Alma Newberry, t	50 00
Jan	25	J. Bullard, t	10 00
Jan	28	Thomas Bell, t	25 00
Feb	1	W. Bullard, t	5 00
		M. A. Jenkins, o	1 50
Feb	15	C. J. Hunt, t	100 00
		Margaret Hunt	25 00
Feb	21	Harmon C. and Nora A. Holcomb	75 00
Feb	28	W. and S. Pett	25 00
			$1211 45

1888.		Expenditures.	
Mar	20	Warren E. Peak	$ 20 00
		Poor	2 00
April	8	Warren E. Peak	10 00
April	21	do do	10 00
April	26	do do	15 00
May	2	Charles E. Butterworth, traveling expenses	2 00
		J. T. Turner, trav. exp.	3 00
		J. A. McIntosh, traveling expenses	1 00
May	13	Poor	2 60
May	14	W. E. Peak	15 00
		John A. Davis	10 00
May	23	do do	20 00
June	3	Poor	2 50
June	5	W. E. Peak	15 00
		John A. Davis	15 00
June	9	W. E. Peak	15 00
June	10	Poor	17 50
		James Wedlock	30 00
June	18	Charles Derry	5 00
July	3	W. E. Peak	15 00

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July	8	Charles Derry	10 00
		John A. Davis	15 00
July	27	Bishop Blakeslee	200 00
Aug	6	Warren E. Peak	15 00
		John A. Davis	15 00
Aug	10	John Hawley	25 00
Sept	4	W. E. Peak	15 00
		John A. Davis	15 00
Sept	28	W. E. Peak	15 00
		John A. Davis	15 00
Oct	11	Bishop Blakeslee	70 05
Nov	8	W. E. Peak	15 00
		John A. Davis	15 00
Nov	18	W. W. Whiting	8 00
Nov	22	Charles Derry	20 00
Dec	3	W. E. Peak	15 00
		John A. Davis	15 00
1889.			
Jan	4	W. E. Peak	15 00
		John A. Davis	15 00
Jan	8	Poor	15 00
Feb	1	W. E. Peak	15 00
		John A. Davis	15 00
Feb	26	Sr. John A. Davis	15 00
Feb	28	W. E. Peak	15 00
		Bishop Blakeslee	352 80
			$1181 45

Balance due church....$ 30 00

WESTERN WISCONSIN DISTRICT.

Carl W. Lange, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 11 30
Oct	13	Sr. Ann Wildermuth, t.	23 00
		do do o.	50
Oct	23	John Boocher, t.	10 00
Oct	28	Martha Closson, o.	5 00
		A. L. Whitaker	25
1889.			
Feb	2	W. A. McDowell, o.	1 00
		Isaac Anderson, o.	1 00
		Jesse Anderson, o.	1 00
		C. W. Lange, o.	25
Feb	18	John Quandt, o.	5 00
			$58 39

1888.		Expenditures.	
June	14	E. M. Wildermuth	$ 5 00
1889.			
Feb	12	F. Hackett, delegate to General Conference	30 00
		Frank Hackett	5 00
			$40 00

Balance due church....$18 34

STRING PRAIRIE AND NAUVOO DISTRICT.

J. H. Lambert. Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 25 19
Mar	2	Susan Warnock, t.	88
Mar	5	Col. Farmington, Con.	2 90
		Mary Warnock	1 00
		Susan do	50
Mar	6	Catharine Herrick, t.	5 00
		Mrs. Granger	2 00
Mar	11	H. T. Pitt, t.	10 00
Mar	20	Maggie P. Cooper, t.	5 00
April	1	Josephine Herbert	1 00
May	17	G. A. Blakeslee	50 00
June	2	W. T. Lambert	5 00
		Burlington Branch	5 00
June	3	M. P. Matthews	1 00
		Col. Conference	3 00
Aug	17	G. A. Blakeslee	50 00
Sep	1	M. P. Matthews, t	5 00
		Margaret Herst	5 00
		Ellen Meacher	5 00
		M. C. Durfee	50
Sep	3	Susan Thornton	10 00
		Eliza Newberry	5 00
		Sarah Schroder	25
		Burlington Branch	2 50
		Dorothy Kestner	2 00
		Don Salisbury	1 80
		H. T. Pitt	5 00
Dec	3	Burlington Branch	5 00
		Dorothy Kestner	3 00
Oct	10	G. P. Lambert, t.	55 00
		L. J. Richards	40
Dec	3	J. G. Bauer	2 00
		Henry Kestner	5 00
		Burlington Con	6 03
1889.			
Jan	11	Margaret Herst	5 00
		Ellen Sargent	1 00
1888.			
			$291 25

		Expenditures.	
Mar	2	James McKiernan	15 00
		J. H. Lambert, traveling expenses	3 71
Mar	5	M. T. Short	4 00
Mar	15	James McKiernan	20 00
May	3	do do	7 00
May	17	do do	50 00
		do do	5 00

June	2	John Simpson	1 50
June	3	A. A. Hall	2 00
June	5	Blank Book for District	1 25
Aug	17	James McKiernan	50 00
Sept	3	do do	30 00
Oct	14	do do	60 00
Dec	3	do do	5 00
1889.			
Jan	14	do do	20 00
			$274 46

Balance due agent.....$ 17 49

POTTAWATTAMIE DISTRICT.

Andrew Hall, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 93 62
May	2	Christina Whitmore	12 00
		Elizabeth A. Shaw	4 75
June	19	Peter Hind	20 00
Sep	22	Isaac Carlisle, jr.	10 00
Nov	7	Wm. Gess	1 00
Dec	4	Mary Ann Lewis, t.	107 00
1889.			
Feb	5	J. C. Jensen	54 00
1888.			
Mar	23	Jonathan D. Haywood	300 00
Mar	27	Betsy Kay	13 00
June	4	G. A. Blakeslee, bishop	150 00
June	11	J. P. Carlisle, t.	300 00
Dec	24	Joshua do	200 00
Dec	26	H. N. Hansen	15 00
1889.			
Jan	22	Christina Ryan	2 00
1888.			
May	21	Thomas Altrop	2 00
Jun	4	Thomas Scott	25 00
June	25	A. T. Williams	1 00
July	31	Henry Cook, Sr.	5 00
		Wm. Chapman	5 00
		C. R. Pratt	2 00
		Jane Carlisle	5 00
		Robb McKenzie, t.	105 00
		Clarence A. Riley, t.	20 00
		John Boyd	5 00
		Angeline Beebe	10 00
		Calvin A. Beebe	100 00
		Esther Williams	1 00
		Laura Frederickson	1 00
		Carrie Kay	5 00
		Sr. Thomas Scott	1 00
		Andrew Hall	1 25
			$1 585 62

		Expenditures.	
May	2	Sr. James Caffall	$ 25 00
June	19	do do	50 00
Sept	22	do do	30 00
Nov	7	do do	15 00
Dec	4	do do	40 00
1889.			
Feb	5	do do	65 00
1888.			
Mar	23	G. A. Blakeslee	50 00
Mar	27	do do	200 00
June	4	do do	225 00
June	11	do do	200 00
Dec	24	do do	75 00
Dec	26	do do	100 00
1889.			
Jan	22	do do	200 00
1888.			
May	21	Peter Anderson	200 00
June	4	Warren Peak	15 00
June	25	John Davis	15 00
July	31	Hans Hansen	28 00
		Poor	28 00
		Exchange	1 25
			$1 562 25

Balance due church....$ 23 37

NORTH-WESTERN KANSAS DISTRICT.

G. W. Shute, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 11 69
Mar	4	Catharine Hawkins, t.	6 00
June	6	Edwin Sandy	30 00
May	8	Arthur Smith	10 00
April	2	H. Curtis	1 60
June	24	Abraham Sears	1 00
		Samuel Andes	2 50
		A. W. Burr	2 00
July	27	T. E. Thompson	22 00
		Sr. Sawyer, o.	25
Dec	6	Z. Decker, t.	8 00
		Clara Hawkins	5 00
April	17	G. A. Blakeslee	20 00
May	19	do do	40 00
Oct	15	do do	25 00
1889.			
Mar	7	do do	45 00
			$230 04

1888.		Expenditures.	
Mar	10	A. H. Parsons	$ 15 00
May	25	Mary Shute	10 00
July	1	do do	40 00
Aug	1	do do	10 00
Sep	15	do do	30 00
Oct	10	do do	25 00
Nov	1	do do	10 00
Dec	12	do do	25 00
Feb	15	House Rent	65 00
			$230 00

Balance due church....$ 04

MONTANA DISTRICT.

J. E. Reese, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 5 00
April	19	D. R. Harris, t	30 00
June	6	do do	50 00
Dec	26	do do	20 00
June	28	William Nelson, t.	50 00
July	4	do do	50 00
July	9	James Bamber	25 00
Nov	5	Mary H. Raymond	10 00
Oct	2	P. W. Christofferson, t.	15 00
Dec	30	Thomas Harris, o.	5 00
1889.			
Jan	18	Mary H. Raymond, t.	4 00
		Susan M. White, t.	6 00
Jan	15	Mary Harris, t	4 50
Feb	15	John E. Reese, t.	15 00
Feb	24	D. R. Harris, t	50 00
			$339 50

1888.		Expenditures.	
June	6	Sr. J. C. Clapp	$ 60 00
July	7	do do	30 00
Aug	3	do do	30 00
Sep	10	do do	30 00
Nov	10	do do	45 00
Dec	4	do do	30 00
1889.			
Jan	16	do do	30 00
Jan	15	do do	4 50
Feb	4	do do	30 00
			$289 50

Balance due church....$ 50 00

NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 2 60
May	6	M. Laid	50
July	25	John W. Layton	4 00
Sept	15	do do	40 00
Dec	12	do do	3 00
1889.			
Jan	18	J. W. Dimock on note	4 00
		John W. Layton	10 00
		M. Davison	1 00
Feb	16	John W. Layton	50 00
			$115 10

1888.		Expenditures.	
Mar	12	H. J. Davison	$ 3 00
Aug	12	A. H. Parsons	4 00
Sept	15	H. H. Robinson	20 00
		A. H. Parsons	20 00
Dec	12	H. H Robinson	3 00
1889.			
Jan	18	A. H. Parsons	7 00
		H. H. Robinson	8 00
Feb	25	do do	5 00
			$ 70 00

Balance due church.....$ 45 10

NORTHERN ILLINOIS DISTRICT.

Thomas Hougas, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$ 47 10
May	28	James Crick	2 50
		C. Johnson	1 50
		H. O. Fogg	25
		M. E. Lowe	1 00
		E. Strickland	2 00
July	29	H. Hayer	10 00
Aug	5	O. Hayer, Jr.	10 00
Aug	26	Sarah Hayer	5 00
		Mary Weld	5 00
		Eric Johnson	10 00
Sept	16	James Crick, Sen.	1 00
		C. Johnson	25
		H. E. Fogg	25
		J. Crick, Jr.	2 00
Oct	17	John Hougas	5 00
		Thomas Hougas	20 00
Oct	21	V. Fassett	5 50
Oct	26	A. H. Anderson	10 00
Oct	27	A. Hayer	10 00
Dec	3	Ann Davis	10 00
		M. Heavener	12 72
		Austin Hayer	10 00
1889.			
Feb	18	Eric Johnson	5 00
		M. V. Partridge	7 60
		C. Johnson	25
		W. Gordon	25
		A. Sister	3 00
		S. H. Whitaker	1 00
		F. G. Crum	1 00
		C. Whitaker	1 00
		Oden Jacobs	20 00
Feb	22	Ida Hayer	5 00
Feb	25	M. J. Danielson	10 00
			$235 17

1888.		Expenditures.	
Mar	22	Carrie M. Cooper	10 00
April	15	F. M. Cooper	25 00
June	11	James Woolams	8 00
June	24	F. M. Cooper	11 00
Sept	16	do do	40 00
Oct	22	do do	5 00
Oct	26	James Woolams	10 00
Dec	3	F. M. Cooper	35 00
1889.			
Feb	16	do do	37 00
Feb	18	A. H. Smith	5 00
			$186 00

Balance due church.....$49 17

CENTRAL CALIFORNIA DISTRICT.

Albert Page, Agent.

1888.		Receipts.	
Mar	1	Balance due church	$177 32
Feb	18	E. Holt, t.	400 00
Feb	23	Anna Yates, t.	1 00
Mar	28	Albert Page, t.	94 21
Mar	31	J. Root, t.	10 00
April	2	Mary A. Twaddle, t.	7 75
April	11	J. A. Waugaman, t.	10 00
April	16	Rhoda Lawn, t.	5 30
April	25	Alroy Davis, t.	30 00
May	4	Eugene Holt, t.	60 00
June	20	Sarah Headrick, t.	5 00
Aug	11	E. Carmichael, t.	100 00
		J. B. Carmichael, t.	20 00
		Ava Smith, t.	1 25
Sept	12	Daniel Brown, t.	20 00
		Mary A. Twaddle, o.	5 00
Oct	15	Albert Page, t.	25 79
Nov	16	Alroy Davis, t.	10 00
Nov	20	N. Carmichael, t.	40 00
Dec	31	Harry Butterfield, t.	6 00
1889.			
Jan	3	W. Markmann, t.	20 00
Jan	14	James Lawn, t.	20 00
			$1068 62

1888.		Expenditures.	
Feb	18	Bishop Blakeslee reported in Bishop's individual report of last fiscal year	$500 00
		By exchange on same	2 00
Feb	20	Sr. J. C. Clapp	25 00
		Exchange on same	15
April	16	Bro. J. H. Lawn	5 00
May	14	Sr. Jane Holt	20 00
May	17	Bro. D. E. Landers	25 00
June	9	Sr. Jane Holt	20 00
June	21	Bro. J. H. Lawn	25 00
Aug	1	Sr. Jane Holt	40 00
Sept	24	Bro. J. F. Burton	20 00
Oct	10	Bro. J. H. Lawn	25 00
Nov	9	Bro. G. A. Blakeslee	175 00
		Exchange on same	85
		Sr. J. H. Lawn	25 00
Dec	11	do do	25 00
1889.			
Jan	6	do do	25 00
Feb	5	do do	25 00
			$983 00

Balance due church.....$ 85 62

SOUTH-EASTREN ILLINOIS

G. H. Hilliard, Agent.

1888.		Receipts.	
		Balance due church	$ 19 00
April	22	M. R. Brown, t.	3 50
June	10	P. Warren, o.	1 50
		Mary J. Green	25
Aug	4	Thomas Bing	1 20
Sept	16	John F. Thomas, t.	10 00
		L. Burroughs, o.	4 25
		M. Burroughs	8 00
		Bishop Blakeslee	25 00
Oct	13	Arthur Burroughs	1 00
Oct	21	James Ellis	50
Dec	8	E. Webb	1 00
		W. A. Kelley	50
		R. Y. Smith	55
		R. Webb	25
		Nancy Webb	25
		Daniel Webb	1 00
		B. Bradley	50
		M. J. Kelley	25
		T. C. Kelley	1 70
Dec	15	M. Burroughs, t.	75
		M. Burgess, o.	70
		L. Burroughs, t.	5 40
		T Bing, o.	50
		Francis Burkitt	20
		J. K. Cheney	40
		Lydia Caudle	30

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Dec.	15	Samuel Candle	75
		Caroline Brown, t	1 00
1889.			
Jan	15	L. Burroughs	10 00
Feb	23	T. C. Kelley	2 00
		Caroline Burklow, o	2 00
Feb	25	John Clements, t	50 00
		G. H. Hilliard	10 00
			$164 20

1888 Expenditures.

May	13	I. M. Smith	$ 25 70
		do do	68 75
			$ 94 45
		Balance due church	$ 69 75

ELDER'S REPORTS.

J. H. LAKE.

1888. Receipts.

Mar	1	Balance on hand when last reported	$ 18 70
Mar		L. Evans	1 00
Mar	15	R. Hanley	50
Mar	19	R. Coburn, agent	6 00
Mar	25	W. Lively	1 00
		N. Liddy	1 00
		A. Sides	1 00
		T. Vince	25
		H Lively	25
		M Hildreth	25
April	13	Bishop Blakeslee	35 00
May	13	Sr. Barrett	1 00
May	14	G. Barrett	2 00
May	19	N. Liddy	1 00
June	4	R. Longhurst	1 00
		G. Kettlewell	5 00
		Sr. Jamon	50
		S Brown, agent	10 00
June	20	R. C. Evans	2 00
July	15	A. Braden	1 00
		J. Perrin	1 00
Aug	6	C. Lake	1 00
Aug	12	J. Braden	1 00
		W. Kennie	1 00
Aug	14	M. Kennie	50
Aug	20	L. Lake	1 00
		W. Garbert	2 00
		G. Lake	1 70
Aug	25	J. Braden	1 00
		R. Braden	50
Aug	26	J. O. Brien	1 00
		F Hovey	1 00
		J. Perrin	2 00
Aug	28	J. Bates	1 00
		A. Lake	1 00
		J. Lake	50
Sept	1	E. Lake	3 00
Sept	4	E. Snell	5 00
Sept		Sr. Snell	1 00
		Bro. Arnold	1 00
		W. A. Taylor	1 00
		A Friend	1 00
		Sr. Myers	25
Sept	10	J. Wilson	1 25
Sept	17	J. Taylor	1 00
		John Taylor	1 00
		Jane Taylor	50
		S. J. Taylor	2 00
		John Taylor, Jr	25
Sept	23	P. Peterson	2 00
		G. Tomlinson	50
		A Friend	40
Oct	1	S. Brown, agent	10 00
Oct	2	M. Panel	2 00
Oct	8	S. Tomlinson	2 00
Oct	14	G. Himshire	1 00
Oct	16	J. Taylor	1 00
Oct	19	George Green	2 00
Oct	20	M. Hansen	75
Oct	28	A. Sides	1 00
		W. Lively	50
Dec	25	Bro. and Sr. Barrett	2 00
1889.			
Jan	3	W. C. Noble	5 00
Jan	14	W. Larmer	1 00
		J. Sarvey	1 00
		A. Sarvey	1 00
Jan	23	M. Langherst	1 50
		J. Bannister	50
Jan	29	C. Pearson	40
Jan	30	T. Bearss	1 00
		H. Bearss	45
		W. Jenkins	1 00
Feb	8	H. Jemon	50
Feb	9	Sr. Cornish	25
Feb	14	L. Jemson	1 00
		W. Strange and wife	1 00
		Sr. Bentley	25
Feb	17	H. Gravelle	1 00
Feb	25	N. Blakeley	1 00
Dec	27	M. Lake	5 00
			$171 40

Expenditures.

Traveling expenses	$ 80	10
Clothing	58	97
Postage	5	73
Cash to carrie my daughter	15	00
Hair cutting, shaving and incidentals	9	50
	$169	30
Balance on hand	$ 2	10

I. N. WHITE.

1888. Receipts.

Mar	17	Sr. Holmes	$ 1 00
Mar	20	Rich Hill branch	2 50
July	23	Sr. Walters	1 00
Sept	23	Sr. Hays	50
Oct	2	Sr. Scarcliff	75
Oct	3	Sr. Fans	25
Dec	8	I. A. Roberts	1 00
1889.			
Jan	8-14	Brethren	1 00
Jan	2	J. Johnson	50
Jan	27	Taberville Saints	40
Feb	10	Sr. Sterling	15
Feb	18	Mrs. Thomas	1 00
Feb	19	Sr. Walters	75
Feb	21	W. Floyd	20
Feb	23	Bro. Houser	25
			$ 11 25

1888. Expenditures.

Mar	17	R. R., Rich Hill	$ 1 05
		Note paper and dinner.	30
Mar	21	Railroad fare to Clinton	1 05
April	5	Railroad fare to to General Conference	1 65
April	17	Street car fare	10
April	21	Railroad fare to Clinton, Wife and self	2 65
April	26	Lowry City and return.	50
May	23	do do	50
June	11	do do	45
June	16	Shoeing horse	15
		Stationery, stamps, etc.	55
July	28	Railroad fare to and from quarterly conference	2 30
July	13	Buggy spring	2 75
Sept	13	Shoeing horse	1 15
Oct	5	Railroad fare to Harrisonville	1 60
		Railroad fare to Clinton.	1 75
1889.			
Jan	7	Railroad fare to Independence	60
Jan	14	Railroad fare to Kansas City and return	50
Jan	18	Railroad fare to Holden.	1 20
Jan	27	Stationery, Stamps, etc	90
Jan	28	Railroad fare to and from Rockville	80
Jan	30	Railroad fare to Lowry City	25
Feb	4	Railroad fare to Osceola	10
		Railroad fare to Clinton.	25
Feb	7	Lhoeing horsds	1 45
Feb	20	Railroad fare to Lowry City	25
		Stationery and stamps.	75
			$ 25 55
		Over paid	$ 14 30

W. S. PENDER.

1888. Receipts.

May	20	Bishop Blakeslee	$ 40 00
Aug	5	C. E. Closson	1 00
Aug	26	Orman Dutton	2 50
Sept	5	Henry Woodstock	2 50
Sept	9	Emma DeLapp	1 00
		C. Burr	50
		C. Davis	2 00
		H. Southwick	1 00
		A. Davis	1 00
		S. Askin	1 00
Sept	22	L. Hayer	1 50
		H. Hayer	1 00
		M. Danielson	1 00
		C. Danielson	2 00
Oct	4	A. Lewis	5 75
Oct	22	J. Danielson	1 00
		P. Danielson	50
Nov	17	A. Lewis	5 00
Dec	2	C. Davis	3 00
		S. Askin	50
Jan	10	Sr. Hicks	1 00
		A. Davis	3 00
Jan	11	F. J. Hare	2 00
Jan	9	A. DeLapp	1 00
Feb	5	I. Nickerson	50
Feb	8	H. Aldrich	1 50
Feb	14	S. Askin	1 00
		C. Davis	3 00
Feb	15	F. M. Hicks	50
Feb	19	D. R. Pomroy	50
		A Sister	20 00
		Other parties	1 10
			$108 85
		Expended as received	$108 85

W. M. RUMEL.

1888. Receipts.

Total receipts	$ 58	90
Expended as received	$ 58	90

J. W. WIGHT.

1888. Receipts.

Aug	19	L. Anderson	$ 1 20
April	21	G. A. Blakeslee	140 00
May	9	J. Ballantyne	5 00
May	10	E. Ballantyne	2 00
May	14	Sr. Clark	2 00
June	1	Sr. Cagen	50
Aug	19	Bro. Colvin	2 10
Oct	4	J. Craig	2 40
Aug	12	A. Delore	2 40
June	25	R. Ellis, agent	6 60
Sept	8	do do	4 80
Nov	17	Robert Eden	2 40
Jan	28	do do	4 80
Aug	8	J. Flood	2 40
Jan	30	P. Flemming	4 80
Oct	2	Kensington contribution	1 20
Aug	8	A. Loving	1 80
Dec	10	R. Layland	3 84
1889.			
Jan	6	E. McGurk, agent	28 80
Jan	22	do do	48 00
1888.			
May	13	Sr. Nichols	1 00
May	15	Sr. Robinson	2 50
May	30	Bro. Roland	75
Oct	13	Bro. and Sr. Rennie	5 04
May	27	Sanfrancisco branch	4 45
Aug	20	Bro. Seaburg	1 92
Oct	9	A Stranger	60
Nov	17	W. Stewart	2 40
Sept	14	W. J. Trembath	2 40
May	13	Unknown	1 25
May	24	Sr. Vernon	75
May	13	J. Weston	50
May	15	Sr. Ward	2 50
		J. W. Wilson	1 00
July	20	J. Wright, agent	4 80
Aug	7	do do	19 20
Sept	5	Wallsend branch	2 67
Feb	9	Sr. Webster	48
		Rich Hill branch	1 95
		Holden branch	1 10
			$324 60
		Expended as received	$324 60

V. D. BAGGERLY.

1888. Receipts.

May	24	James Scott	$ 10 00
June	16	do do	10 00
July	25	do do	10 00
Aug	27	do do	8 00
Nov	19	do do	10 00
Dec	15	do do	10 00
1889.			
Jan	18	do do	10 00
Feb	22	do do	10 00
Mar	18	do do	10 00
1888.			
Jan	15	I. Hyde	50
		J. Cuming	25
		Wm. Cuming	25
Aug		J. Porter	75
		P. Haskell	35
		J. Ford	50
		Wm Burton	50
		Mary Ford	25
		J. Jewel	50
		Frances Jewel	10
		J. M. Scott	1 00
		T. Wheeler	25
		I. Hyde	05
		M. York	05
		John Sutliff	75
		Mrs. S. Sutliff	50
		Mr. D. H. Baggerly	4 50
		J. York	25
		W. F. York	25
		S. York	25
		Mr. J. York	25
		C. Cook	28
			$100 33
		Expended as received	$100 33

G. W. SHUTE.

1888. Receipts.

E. Sandy	$	5 00
S. Bingiman		5 00
H. Jemison		2 00
Irvin Creek branch		3 50
M. Jemison		1 00
G. W. Beebe		1 50
J. Rarick		3 00
	$	21 00
Expended as received	$	21 00

ELI M. WILDERMUTH.

1888. Receipts.

May	22	W. Turner	$ 1 00
June	15	C. W. Lange	5 00
Sept	1	Brother at Lyons, Wis.	22 50
		C. Burr	50
Sept	4	do do	65
		A young Friend	25
			$ 29 90

C. H. PORTER.

1888. Receipts.

April	23	M. N. A. Fields	$ 25
		C. Bertz	50
May	14	J. Young	25
May	15	P. Fields	25
May	18	S. Carter	30
		O. Palmer	50
May	24	W. Self	50
May	25	J. Higgins	50
May	29	L. Metcham	50
June	13	L. Klein	25
June	22	R. S. Coates	2 00
July	1	S. Swank	25
July	2	Sarah Swank	25
July	15	A. Klous	1 00
July	30	S. Carter	1 00
		J. Higgins	50
Sept	5	J. E. Malcom	2 00
Sept	17	O. Stambro	05
		A. Palmer	25
Sept	27	N. A. Johnson	10
Oct	2	do do	1 25
Oct	3	E. Myers	25
Oct	11	O. Savage	50
Nov	21	W. H. Fender	5 00
Nov	29	A. Burrier	50
Dec	1	W. H. Fender	2 00
Dec	5	R. O. Self	1 00
Dec	6	M. Carter	10
Dec	17	N. Trook	50
		Sr. Trook	25
		M. Ervin	50
		R. Ervin	50
		O. Ervin	50
		J. Ervin	25
Dec	20	R. Clarence	45
		J. Everett	25
1889.			
Jan	1	L. Klein	50
Jan	21	W. Self	50
Jan	22	J. Ferguson	1 00
Jan	30	S. C. Young	25
Feb	8	J. McCraig	1 00
Feb	13	Platte River branch	4 25
Feb	25	M. Ervin	50
Feb	26	O. Ervin	50
Feb	27	G. Everett	50
			$ 34 00
		Expenditures	$ 34 00

T. J. BEATTY.

1888. Receipts.

James Hannah	$	50
M. Gabriel		25
C. Cooper		1 00
D. J. Hannah		1 50
J. Abbott		1 60
T. Cooper		50
J. Gabriel		50
Hocking Valley branch.		75
F. Smith		1 00
L. Smith		50
T. Hamilton		25
J. W. Trout		3 00
G. Sprinkle		50
J. Cotteral		1 00
	$	12 85
Expenses to balance	$	12 81

G. T. GRIFFITH.

1888. Receipts.

John Moneymaker	$	2 00
Isaac Coffman		45
Rob G. Smith		1 00
F. Smith		25
J. Carpenrer		25
B Bell		25
J. Reese		1 00
B Brown		50
E. C. Cady		1 00
N. Bowman		1 00
	$	7 70
Expenses to balance	$	7 70

C. E. BUTTERWORTH.

1888. Receipts.

June	4	Members of the Salem branch	2 00
June	11	R. Gunsolly	1 00
		N. N. Gunsolly	1 00
June	14	J. Seddon, ticket from Newla to Harlan	89
June	22	J. Bullard	1 00
		Bro. Brewster	50
		J. Bullard	25
Sept	1	T. S. Brown, ticket from Pomeroy to Ft. Dodge.	80
Sept	10	W. Jordinson	50
		S. Jordinson	50
		J. Teasdale	1 00
Sept	26	O. E. Holcomb	1 00
		C. S. Holcomb	5 00
Sept	30	Galland's Grove branch	3 55
Oct	15	W. Butterworth	25
Dec	8	Mr. C. W. Thompson	1 00
Dec	16	Camp Creek branch	2 75
Dec	28	J. Teasdale	1 00
Sept	30	W. Jordison	2 00
Sept	31	S. Jordison	25
		W. Ray	1 00
Feb	18	J. Bullard	30

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Feb	19	J. S. Wilder	1 00
Feb	24	A. A. Bristol, N. Y.	1 00
Feb	25	J. W. Chatburn	1 00
			$ 26 04

1888. Expenditures.

Necessary trav. exp...	$ 20 85
Amount received more than paid out	5 19
	$ 26 04

J. T. KINNAMAN.

1888. Receipts.

Nov	16	Edgerton branch	$ 1 00
		S. Mauzy	10
1889.			
Jan	7	Sr. Burnham	50
Jan	8	J. Middleton	2 00
Jan	16	F. M. Mauzy	2 00
		T. Mauzy	50
Feb	5	G. Simmons	80
Feb	18	M. Morrison	1 00
			$ 7 90

Expended as received. $ 7 90

M. H. BOND.

1888. Receipts.

April	4	G. Gates	$ 2 50
July	8	Brs. Phillips	1 00
Aug	16	H. C. Doane	3 00
Sept	13	J. Walker, agent	2 50
		Lucy Norton	1 00
		Mary Dobbins	50
		C. Toombs	50
			$ 11 00

J. F. BURTON.

1888. Receipts.

Feb	4	To A. Morrison	$ 4 86 6
		A. Stewart	4 86 6
Feb	17	Sr. Woods	9 73
Feb	29	Bro. Emmerson	4 86 6
Mar	1	R. Ellis, Agent,	48 15
Mar	12	P. Flemming	5 08
Mar	13	S. W. Hailey	4 86 6
		Geo. Stewart	7 30
April	12	Hamilton Branch	19 46
April	21	John Dickenson	2 43
April	13	Sr. Webster	4 86 6
April	3	L. Anderson	2 43
April	23	Wm. Clarke	9 73
May	7	John Wright	19 46
May	6	J. Flood	2 43
Mny	24	Jane McKay	11 07
May	30	Allen Argent	14 59
		Martin Ballard	9 73
		Wm. Gore	9 73
		James McKay	9 73
		Amos Ballard	7 78
		Wm. Ballard	14 59
July	5	John Rodger	24 33
July	7	Wm. Clarke	24 33
July	8	Geo. Lewis	24 33
		Wallsend Branch	14 59
		Sr. Lewis	73
June	13	Forster Branch, for passage	236 00
		R. Ellis, Agent	291 96
Mar	25	Sr. Anderson	4 86
		A Friend	4 86
Aug	7	Sr. T. J. Andrews	10 00
Aug	9	do	2 00
Aug	28	Sr. Keighan	2 50
Sep	1	Sr. Cooper	3 00
		J. R. Badham, Agent.	20 00
Sep	6	Sr. Parks	1 00
Sep	7	C. A. Hawkin	5 00
Jep	10	S. Stevens	2 50
Sep	23	Collections for boots	9 00
Sep	24	J. M. Range, Agent,	20 00
Sep	25	A. Pege	2 50
Sep	26	J. M. Range	2 00
		John Carmichael	2 00
Oct	1	J. R. Badham, Agent,	20 00
Oct	15	Sr. Boshart	1 00
Nov	1	J. R. Badham, Agent,	20 00
Nov	3	Bro. Ridley	5 00
Nav	19	Geo. Sparks	20 00
Dec	1	J. R. Badham, Agent,	20 00
Dec	11	D. L. Aldridge	1 00
Dec	17	R. Allen	5 00
1889.			
Jan	1	H. C. Smith, Agent,	20 00
Feb	6	E. Prothero	1 00
		R. M. Dungan	75
		H. C. Smith, Agent	20 00
Feb	1	P. M. Betts	50
		A. Goff	50
		W. Johnson	50
		L. Loomis	50
		D. Garner	50
		S. Garner	50
		Bro. Dustin	1 00
		S. Penfold	50
		R. M. Dungan	50
		Mary Betts	25
		G. Barr	25
		Bro. Bedford	25
		Bro. Starkey	25
		Bro. Phenegar	25
		Samuel Dungan	25
		V. Garner	25

Feb.	1	F. W. Burton	25
		D. H. Farrar	25
Feb	17	Sr. Schnell	1 00
Feb	22	do	1 00
Feb	23	F. P. Schnell	1 50
Feb	26	Sr. Adams	1 00
		Sr. Boshart	1 00
		Pauline Willi	50
Mar	1	H. C. Smith. Agent,	20 00
Mar	4	Bro. Ridley	2 00
Mar	5	Sr. Boshart	50
		Sr. Ebinger	1 00
Mar	6	Bro. Schnell	50
		Sr. Schnell	2 00
			$1 108 24

By expenditures to balance $1 108 24

ALEX. HALE SMITH.

1888. Receipts.

June	13	Julia Harper	$ 20 00
		Sr. McLeod	5 00
		T. J. Martin	1 00
Oct		Sr. Jones, Iowa	1 00
1889.			
Feb	15	W. McGahan, Ill	1 50
		Doude Furrow	25
Mar	15	W. McGahan	1 50
		Don C. Salisbury	2 00
		Fred V. do	1 00
		Sol. J. do	1 00
1888.			
Dec	2	John Bauer	2 00
		Sr. Winter	1 00
		Sarah Schroeder	50
		Maggie Wight	1 00
			$38 75

By expenditures to balance $38 75

J. A. CARPENTER.

1888. Receipts.

		G. A. Blakeslee	$ 75 00
		A. Barr, Agent,	205 00
		E. Hartnell	25
		Frederick Cameron	1 00
		Sr. Moon	50
		Lydia Suprey	1 00
		James Squires	2 00
		Wm. Jenkinson	1 00
		George Jenkinson, sen.,	1 00
		Mary Jenkinson	50
		Jenney Jenkinson	1 00
		Charlotte Jenkinson	1 00
		Emma Prestage	50
		Charles Tedford	50
		Wm. Spears	15
		Ella Tedford	50
		Ellen Wolpington	10
		Martha do	25
		James do	50
		May Tedford	25
		Linnie Prestage	50
		Alonzo Prestage	50
		Bessie Oliver	1 00
		George McKinzie	4 00
		Sheldon Armstrong	2 50
		Flora Dunn	25
		George Nixon	50
		Abraham Gouister	25
		Frank Hugill	25
		Sr. Gouister	10
		Willard DeGraff	25
		Maggie do	25
		Annie Wolpington	10
		John do	50
		Bell do	25
		Sandy Jenkinson	25
		George Crabtree	25
		Francis Fosdick	75
		William Goddard	50
		William Marsh	25
		Anna Dunn	10
		Claude Rogers	05
		William Avis	50
		David Munn	25
		Mrs. A. Smith	50
		E. Linaburg	25
			$306 85

Money paid out in traveling $ 51 00

E. WHEELER.

1888. Receipts.

To donations	$ 21 15
By expenditures	21 15

JAMES THOMAS.

1888. Receipts.

		Peter Rasmussen	$ 5 00
		Arthur Harley	5 00
		Thomas do	2 00
		Ole Madison	2 50
		M. P. do	50
		W. Rose	2 00
		A. Jenson	3 50
		S. Dickson	1 00
		Sr. do	2 00
		Sr. Anderson	2 00
		M. Nelson	50
		C. C. do	1 00
		J. do	30
		Sr. Jenson	1 75
		J. Flory	1 00
		R. K. Ross	1 00
		Bishop per agent, R. K. Ross	15 00
			$ 46 05

J. ALFRED DAVIS.

1888. Receipts.

May		Albert Simons	$ 1 00
		Sr. Spurgeon	1 00
June		Curtis Randall	1 00
July		O. P. Sutherland	1 00
Dec		J. H. Thomas	50
		R. Bird	50
1889.			
Jan		Hubert Havey	2 25
			$ 7 25

Expended as received $ 7 25

JAMES BROWN.

1888. Receipts.

		John Murry	$ 8 00
		Sr. do	25
		Eliza May	1 95
		B. F. do	1 50
		W. W. Hodge	2 00
		Nancy Harris	25
		Viney Dobs	2 00
		Amos do	50
		Martha Harris	25
		Rosa do	10
		Murtal do	05
		Joseph Wayt	25
		Thomas do	25
		Henry Dobs	25
		A. C. do	25
		Caroline Wayt	25
		Henry Harris	3 00
		Sr. do	2 00
		James Carlile	1 00
		Esau Biggs	1 00
		George Masters	1 50
		Robert Robson	1 00
		Clara Hawley	25
		James Steward	1 00
		Mary A. Scott	1 00
		Andrew Richardson	1 00
		George do	1 00
			$ 31 85

Expenditures.

Traveling expenses as received $ 31 85

F. M. SHEEHY.

1888. Receipts.

Mar	25	Sr. Dixon	$ 1 25
		J. T. McKee	11 25
		E. Dixon	1 00
May	8	J. Smith, Agent,	10 00
Aug	12	W. G. Pert, Agent,	5 00
		Eugene L. Kelley	1 00
Sept		Hannah Foss	50
		J. K. Johnson	3 00
		May Dobbin	50
		Lucy A. Morter	1 00
		M. J. Richardson	1 00
		J. S. Walker, Agent	10 00
		Wm. G. Pert, Agent,	10 00
		D. S. Seavey	5 00
Dec		Collection at Dixfield	6 30
		Wm. Winston	1 00
		Mrs. Bryant	1 00
		C. Painter	50
		S. Holman	50
		Andrew Child	1 00
		J. Smith, Agent,	10 00
		do do	15 00
		do do for board at Fall River	50 00
			$145 80

Expended as received $145 80

JAMES MOLER.

1888. Receipts

		T. J. Beatty. Agent,	$ 20 00
		Bishop	12 00
May		O. West	3 00
		Mrs. S. Staley	1 00
		People of Wilksville	2 00
		A. Kirkendall	80
June		Bro. and Sr. Odell	2 40
		F. Smith	1 00
		Sr. Hamilton	25
		Sr. Booth	1 00
		Sr. Trout	1 00
		Bro. Trout	5 00
Aug		L. Rhoads	1 00
		Union Grove Branch	4 00
		John Thompson	1 00
		Jacob Williams	50
Oct-Jan		Isaac Coffman	9 00
		Maggie do	2 25
		O. E. Cleveland	2 00
		N. Bowman	1 50
		John Moneymaker	1 00
		Jacob Good	2 00
		John Landes	1 00
			$ 73 70

T. W. SMITH.

1888. Receipts.

Jan	1	Robert Eden	$ 24 33
Jan	20	Peter Fleming	4 86
		George Eden	2 43
Jan	29	J. C. F. Rennie	1 46
Feb	2	Ashton Wooley	4 86
Feb	6	Alex. Stewart	9 73
		Evan G. Jones	24
		J. C. F. Rennie	24
		Theo. Arton	24
		Evan Jones	24
Feb	20	Robert Eden	2 43
		Sister Woods	4 86
Mar	11	Sr. Rennie	49
April	5	J. McIntosh	1 21
April	10	Wm. Clark	9 73
April	12	H. Eden	97
		Sr. J. McIntosh	1 21
		J. McIntosh	1 21
April	16	Queensferry branch	9 73
April	20	Sr. Woolley	75
		George R. Eden	3 89
April	25	J. C. F. Rennie	97
May	5	do do	1 21
May	6	A. Woolley	2 43
May	8	E. McGurk	2 43
May	10	A. Johnston	3 40
May	20	E. J. Jones	1 21
May	26	A. Woolley	1 58
May	27	Hastings branch	12 71
June	14	Hamilton branch	4 53
		J. G. Dickenson	43
June	17	M. Carmichael	4 86
		J. C. F. Rennie	2 43
June	18	E. McGurk, Agent,	24 33
July	11	C. Fleming	4 86
July	13	Fred Horton	2 55
		J. C. F. Rennie	1 22
July	18	R. Ellis, Agent,	24 33
Aug	10	J. Wright	4 86
		Sr. do	2 92
Aug	12	J. do	6 56
Sept	10	C. S. McLaren	2 43
Sept	12	J. Wright	9 73
Sept	15	do	24 33
		J. Flood	2 43
		L. Anderson	1 70
Sept	16	A. Loving	6 08
Oct	24	Nambucca branch	2 31
Nov	5	George A. Ballard	4 86
		Malcom do	4 86
		Wm. C. do	7 42
		Amos W. do	3 65
		Emma Argent	4 86
		Benj. Buckman	2 43
		Jane McKay	4 86
		Donald do	2 43
		Wm. Gore	4 86
		Edward J. Ballard	4 86
		Jacob Scuvener	1 21
		Luther Ballard	2 43
Nov	6	John Wright	19 46
Nov	26	Bro. Colvin	4 86
		do	2 55
		A. Loving	7 30
		L. Anderson	1 21
		J. Wright	68 12
		Forster branch	66 66
Dec	5	Sr. Webster	6 08
Dec	6	H. Broadway	4 86
Dec	9	George Lewis	4 86
		Wm. Clark	9 73
			$488 32

J. A. MCINTOSH.

1888. Receipts,

Mar	6	Garafraxa branch for suit	$ 14 00
Mar	19	Charles King	5 00
Mar	26	Walter Morrison	1 00
Mar	27	Wm. Calvert	1 00
		Lorenzo Fowler	2 00
April	7	Jane Campbell	6 00
May	13	John do	50
May	18	Elizabeth Ann Calvert	5 00
		Wm. do	50
May	19	John Wilson	1 50
July	12	Bro. Leatherdale	1 00
July	16	Norman Blakely	1 00
July	28	Isaac Lifton	2 00
Aug	1	Ann Shaw	25
Aug	3	N. F. Liddy	1 00
Aug	7	do	2 00
Aug	8	Wm. Lively	1 00
Aug	9	David Bardwell	1 00
Aug	13	Wm. Lively	50
		Thos. Vince	50
Aug	25	Maud Lively	50
		Edith Eagleson	50
Sept	3	James do	2 00
Sept	12	Henry Atkinson	1 00
		Henry Hildreth	50
Sept	13	Harry Walton	1 00
Sept	16	Wm. Lively	50
Sept	17	Wm. Side	1 00
		Sr. Kennedy	25
		Aggie Kennedy	25
Sept	18	Sr. Broadstreet	1 00
		W. J. Wilmer	25
Sept	20	Sr. Dezelle	5 00
		Bro. Gillett	1 00
		Sr. Vince	5 00
		Thomas Vince	50
		N. F. Liddy	1 00
		Bro. Walker	50
		Wm. Lively	50
		Peter McBrayne	1 00

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Sept	23	Unknown	25
		Bro. Peters	50
		Maria Hansen	50
		Sr. Leach	70
Sept	24	Asa Vickery	25
		Ferris Atkins	20
		Amanda Overstreet	50
Oct	4	Bro. Lazert	50
Oct	28	Alex. Sinclair	2 00
Oct	31	Minnie Powel	5 00
Nov	4	Peter Peterson	2 00
		Delivered lecture Town Hall, col, for rent	1 35
Nov	5	Margaret Whitehead	25
		Cameron branch, fare to there sent me	5 00
		Annie McKee, Toronto, to pay fare to come to baptize	3 00
Nov	20	Cyrus Mooney	75
Nov	21	Annie McKee	1 50
Nov	23	Cyrus Mooney	65
Nov	27	J. W. O'Brien	50
Nov	28	Jimmie Bates	01
		Arthur Braden	22
Dec	2	George do	05
Dec	4	John Bates (postage)	04
		Sr. Coppins	50
Dec	10	Abram Lake	2 00
Dec	12	Daniel E. Hough	2 00
		Almira Perrin	50
Dec	22	J. Elliott	50
		J. Kinnie	25
		W. do	25
		Eliza Dack	25
		Elder Burton	25
		M. McCrea	25
		R. Hales	25
		R. Elliott	05
		J. Braden	50
		M. Braden	25
		R. Reid	25
Dec	25	Orla Burton	50
		George Burton	50
		Jas. Kane	50
Dec	30	J. Kinnie	25
1889.			
Jan	2	Math, McRea	1 00
		Thos. Dack	1 00
Jan	3	J. Anderson	1 00
		John Braden	1 00
Jan	4	Chas. Lake	1 50
		Chester Lake	1 00
Jan	7	Lizzie Bates	1 00
Jan	8	Joseph Perrin	1 00
Jan	9	J. J. do	25
Jan	13	Isaac Taylor	1 00
Jan	14	Abram Marchment	50
Feb	7	Chas. King	75
Feb	9	Jacob Taylor	1 00
		John do	20
Feb	18	Wm. Rea (funeral ex.)	5 00
Feb	26	Minnie Powel	1 00
		J. B. Burton	90
			$120 12
		Expenditures	$120 12

A. J. CATO.

1888.		Receipts.	
June	12	G. A. Blakeslee	$ 20 00
Aug	18	do do	10 00
Sept	1	Friends at Murfressboro	1 00
Oct	2	Bro. Ivie	50
Nov	26	W. H. Schofield	3 00
		E. Banta	5 00
			$ 39 50
		Personal expenses	$ 39 50

W. H. KELLEY.

1888.		Receipts.	
April		G. A. Blakeslee	$ 30 00
May		John Smith, agent	50 00
June		do do	50 00
		do do	20 00
July	7	do do	15 00
July	13	do do	10 00
		do do	50 00
Aug		do do	50 00
Aug	12	W. Pert, agent	10 00
Sept		John Smith, agent	50 00
Oct		do do	50 00
Nov		A. Cameron, agent	54 00
Nov	9	do do	52 00
Nov	26	G. A. Blakeslee	50 00
1889.			
Jan	9	do do	50 00
Jan	16	A. Cameron agent	5 00
Feb	13	John Smith, agent	25 00
		For traveling expenses from agents and Bishop	91 00
Sept		Jonesport Saints	4 00
Nov		Bro. Ellenger	1 00
		J. J. Morgan and wife	2 00
		Bro. Gill	2 00
		Sr. Isaacs	2 00
		Sr. Thomas	2 00
		Bro. Harris	1 00
		Sr. Morgan	1 00
		M. Morgan	1 00
Jan		J. J. Morgan	2 00
		Sr. Jones	8 00
		Sr. Harris	1 25
		J. R. Williams	2 00
		Watkin Jones	2 00

Jan	10	J. W. Morgan	1 00
		Wm. Jones	1 00
		J. Morgan	1 00
		Mary Morgan	1 00
		Sr. Morgan	1 00
		F. Ervins	1 00
		Sr. Wm. Thomas	2 00
		Bro. Harris	75
		P. Phillips	1 00
			$753 00
1888.		Expenditures.	
April		Fare to and from General Conference	$ 87 00
May		Fare to New Philadelphia, Ohio, and return.	7 40
June		Fare from Kirtland to Fall River, Boston and Providence	22 00
July		Fare to Fall River, New Bedford and Boston	2 75
Aug	12	Lisbon Falls, Deer Isle.	7 00
Aug	15	Jonesport and return to Boston and Providence	9 50
Sept		Providence, Rhode Island, to Kirtland	15 00
Oct		Kirtland to Brooklyn, New York	8 50
		Bridgeport to Hornerstown	4 25
Nov		Philadelphia and Nottingham	4 35
Nov	9	Philadelphia to Scranton	5 57
Nov	21	Scranton home, (sickness)	11 25
Dec		Scranton, Brooklyn, Danville and return to Philadelphia	22 09
1889.			
Jan		New York to Boston, Providence and Dennisport	21 93
		Clothing, stationery and portage included	37 00
		Leaving for family	537 41
			$753 00

F. M. COOPER.

1888.		Receipts.	
Mar	10	Eva Hare	$ 1 00
April		Delavan Saints	2 50
June	7	L. Lewis	5 00
June	8	B. Bergerson	5 00
June	29	Ann Davis	1 00
July	8	D. Brand	1 00
		Sr. Smith	1 00
Aug	15	J. Stanley	1 00
Aug	16	A. Tolling	1 00
		S. Perry	50
Aug	29	Sr. Lane	1 00
		F. Crum	1 00
Aug	30	I. L. Rogers	1 00
Sept	2	S. C. Good	2 00
Sept	14	T. Willitt	1 00
Oct	14	J. B. Harvey	2 00
Dec	2	H. Southwick	1 00
		A. Chriestal	50
		H. Aldrich	50
		I. Nickerson	50
		C. Davis	5 00
		S. Askin	50
Dec	10	E. Allen	1 50
Jan	4	S. Oleson	5 00
Feb	18	H. Strack	50
April	15	T. Hongas	25 00
June	54	do do	11 00
Sept	16	do do	40 00
Oct	22	do do	5 00
Dec	8	do do	35 00
Feb	18	do do	35 00
			$193 00
1888.		Expend'itures.	
		Family expenses and incidentals	$193 00

M. T. SHORT.

1888.		Receipts.	
		G. A. Blakeslee	$ 65 00
Mar	4	J. H. Lambert, agent	4 00
Mar	11	J. Chisnall, agent	8 00
Mar	4	W. Pendleton	1 00
Mar	5	S. Pendleton	50
		M. Warnock	1 00
		J. Warnock	50
Mar	10	S. Garland	1 00
Mar	20	E. Short	23 40
Mar	21	S. Moore	5 00
Mrr	25	S. Wilkinson	1 00
April	2	D. J. Bradford	1 50
April	5	E. E. Bradley	1 00
		O. P. Southerland	2 60
April	23	W. Pendleton	2 00
		M. Warnock	1 00
		S. Warnock	50
		Mrs. Collins	75
May	13	M. Keck	1 00
May	30	M. Jackson	3 00
May	31	W. Hurst	25
July	1	C. E. Closson	7 00
Aug	26	O. N. Dutton	2 50
Aug	28	J. Wheeler, (Salvationist)	50
Sept	6	M. Woodstock	50
		H. Woodstock	2 50
Sept	9	A. Davis	1 00
		C. Davis	2 00
		S. Askins	1 00
Oct	2	M. Anderson	25
Dec	2	M. Casner	1 00
Dec	10	G. W. Benson	2 00
1889.			
Jan	8	L. Hicks	1 00
Jan	20	A. Davis	10 25
Feb	4	A. Delap	1 00
Feb	8	H. Aldrich	1 50
Feb	15	W. H. Hubbard	2 00
Feb	19	W. Aldrich	2 00
		S. Askins	1 00
		C. Davis	2 00
			$165 00
		Expended as received.	$165 00

J. C. FOSS.

1888.		Receipts.	
		W. Bentram, Mo.	$ 1 00
		J. Strarp	50
		N. Burcham	25
		S. S. Black	25
		T. D. Neal	50
		J. Wilkinson	50
		A. Ferrey	20
		J. H. Wells, clothing	17 00
		J. Schmutz	25
		Bro. Delegate	25
		Bro. Sparling	50
		Z. Winn	10
		Bro. Tankard	50
		J. J. Jefferds	20
		A. Allen	50
		Bro. Harlow	50
		Members of Rich Hill	6 45
		A. Matthews	1 00
		J. Crane	1 00
		H. and R. Hunter, Min.	75
		C. Bray	1 00
		E. Sherman	50
		Sr. Gaylord	1 00
		F. Anderson	25
		J. Anderson	50
		J. R. Anderson	25
		C. H. Pierce	25
		G. Gould	50
		W. Gould	50
		T. Ashner	1 00
		D. and Drusilla Keith	75
		W. Barnhard	25
		J. Dinehart	1 00
		Mrs. Waymouth	50
		M. Low, Ill	1 00
		J. Crick	50
		M. Crick	50
		W. Vickery, Ill	1 00
		G. W. Vandran	50
		M. Rarick	50
		T. Willet	2 00
		M. Arnold	1 00
		C. Johnson	25
		E. Johnson	1 00
		E. Allen	2 00
		J. Stahle	50
		Members in Piano	3 55
		A. S. Hawks	75
		L. Barker	1 00
		A. Howard	5 00
		S. C. Good	2 00
		S. Olsen	5 00
		L. Lewis	5 00
		A. Lewis	10 00
		B. Bergerson	2 00
		F. Crumb	1 00
		P. Allen	1 00
		Members of the Underwood branch, rubber suit	16 00
			$104 00
		No expenditures reported	

J. A. DAVIS.

1888.		Receipts.	
		Sr. Pindington	$ 1 00
		Sr. Hough	50
		Sr. Jones	50
		J. Evans	50
		Bro. Decabes	2 00
		H. N. Hansen	35
		Bro. Kibler	25
		J. Seddon	1 00
		Sr. Halliday	50
		Bro. Dyek	1 50
		W. Smith	50
		Brother in Logan, Iowa.	25
		W. Gordon	1 25
		Bro. Nedom	1 00
		Sr. Nedom	50
		Sr. Barglery	50
		Sister at Wheeler	1 00
		Bro. Smith	1 50
		O. Hoyt	1 00
		Sr. Jewel	50
		Mr. Campbell	1 50
		Union Grove branch	3 50
		Mr. Capline	1 00
			$ 22 10
		No expenditures reported.	

J. T. DAVIS.

1888.		Receipts.	
		Received during year	$ 33 75
		Allowance to reach mission	100 00
			$133 75
		Expenditures.	
		Incidentals and clothing	$ 75 00
		Council Bluffs to New York	32 50
		Fare across the ocean	35 00
		Sundry expenses on the way	20 00
		Fare from Liverpool and clothing	12 50
			$175 00

E. C. BRAND.

1888.		Receipts.	
Mar	1	R. M. Given	$ 50
Mar	4	Bro. and Sr. Hull	2 00
Mar	10	Sr. Johnson	10
Mar	11	Sr. E. Robinson	50
		Sr. Moses	2 00
Mar	12	Hydy brothers	60
		W. Hidy	50
June	8	D. George	1 00
June	9	S. Munn	1 00
June	15	T. Davies	1 00
June	19	Scranton branch	5 30
		G. Chapman	1 00
June	20	Mr. S. King	1 00
July	3	Brother of McDougal	1 00
		A. Dodd	1 00
July	28	D. Hopkins	2 75
		D. Williams	1 00
		W. Hopkins	1 00
		W. Thomas	1 00
Aug	16	W. Pennington	1 50
		E. Leavenworth	50
Aug	19	W. Menzies	50
		Bro. Chapman	1 00
		Sr. Adamson	50
Aug	20	Mrs. Mitter	1 00
		Sister Twist	50
Sept	17	do do	50
Sept	27	W. Menzies	75
Oct	6	W. Chapman	50
Oct	14	A. Liscomb	1 00
Oct	24	G. D. Price	50
Oct	30	W. Gurwell	65
		T. Davies	1 00
Nov	2	R. Winning	5 00
Dec	8	W. Gurwell	65
		T. Davies	1 00
Dec	16	E. Forshey	1 00
Dec	28	E. Thomas	1 00
1889.			
Jan	8	E. Burlington	1 00
Feb	10	C. Allen	1 00
Feb	15	Bro. Gurwell	65
Feb	22	E. Leavenworth	1 00
Feb	24	Scranton branch	5 15
Feb	26	E. Chapman	05
		Bro. George	1 00
			$ 53 15
		Expenditures.	
Mar	5	Fare to Des Moines	$ 1 05
Mar	7	Fare to Dawson	1 18
Mar	10	Fare to Angus	33
Mar	12	Fare to Collins	1 46
Mar	19	Fare to Omaha	2 57
Mar	21	Fare home	1 17
April	2	Fare to Independence and return	7 05
May	29	Fare to Omaha	1 58
June	1	Fare to Atchison	2 40
June	2	Fare to Good Intent and return	85
June	15	Fare to Scranton	1 07
June	19	Fare to Netawaka	1 90
June	22	Fare to Corning	27
July	5	do do	1 67
July	17	do Netawaka	64
July	31	do Atchison	55
Aug	1	do Shannon	11
Aug	4	do Fanning	35
Aug	5	do Highland	05
Aug	11	do Atchison	35
Aug	13	do Shannon and return	23
Aug	16	Fare to Leavenworth and return	63
Aug	17	Fare to Scranton	1 06
		do Netawaka	1 14
Aug	21	do Corning	25
Aug	24	do Atchison	83
		do McPaul	1 90
Sept	13	do Atchison	2 90
Sept	14	do Scranton	1 07
Oct	4	do Leavenworth	1 21
Oct	7	do Atchison	31
Oct	22	do Fanning and return	70
Nov	3	Fare to St. Joseph and turn	1 70
Nov	5	Fare to Netawaka	55
Nov	7	do Horton	21
Nov	8	do Holton	29
Nov	9	do Netawaka	23
Nov	19	do Centralia	39
Nov	27	do Mayetta	79
Dec	1	do Atchison	65

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Dec	4	Fare to Fanning and return	65
Dec	12	Fare to Shannon and return	22
Dec	20	Fare to Netawa	55
Dec	24	do do	10
Dec	24	Fare to Atchison	55
Jan	7	do St. Joseph	45
Jan	9	do McPaul	1 75
Feb	7	do Omaha	75
Feb	10	do St. Joseph	2 00
Feb	13	do Atchison	45
Feb	14	do Fanning	65
Feb	21	do Scranton	1 51
Feb	27	do Halton	76
		do Leavenworth	1 03
Feb	28	do Independence	71
		Clothing about	40 00
		Stationery, stamps and books about	15 00
		Sundries about	10 00
			$119 75
		Expended more than received	$ 66 60

E. A. DAVIS.

1888. Receipts.

From Wales	$ 9 50
Saints at Crescent City	4 75
Saints in Kasas	2 75
	$ 17 00
Expenditures	$ 64 00

R. M. ELVIN.

1888. Receipts.

May	16	R. J. Anthony, agent	$ 89 90
		G. A. Blakeslee	35 00
July	2	Malad district	20 00
April	29	S. S. Wilcox	25
May	4	J. Ervin	1 00
May	8	C. Bray	65
		Mr. C. N. Carpenter	5 00
		S. Brollar	1 00
		W. Savage	1 00
May	12	R. White	2 00
		D. Brolliar	50
		O. S. Savage	75
May	15	A. Graf	1 50
May	30	Omaha branch	4 61
Oct	9	Council Bluffs branch	1 50
Oct	15	Reunion committee	8 00
Nov	24	E. Allen	50
Nov	27	Mr. F. M. Walker	50
Nov	28	T. Burch	85

1889.

Jan	14	F. M. Walker	50
Jan	15	B. A. Greer	25
Feb	3	O. S. Savage	25
		L. Klien	25
Feb	8	S. Brolliar	75
Feb	20	W. Savage	3 15
		R. White	2 00
Feb	21	Levi Anthony	1 00
			$182 66

1888. Expenditures.

Mar	1	Balance due	$ 24 88
		Railroad fare	112 03
		Clothing	15 15
		Incidentals	29 53
			$181 59
		Balance due church	$ 1 07

C. G. LANPHEAR.

1888. Receipts.

July	23	Brunell Childs	$ 50
		Mrs. E. Childs	30
Sept	24	Mrs. L. Merritt	1 15
Sept	25	A. Merritt	1 00
July		S. Deremer (socks and cash)	1 00
Sept	27	S. Deremer (cash)	2 50
		E. Updyke	1 50
Oct	9	Sr. Seelye (cash)	2 00
Oct	15	G. Minthorn (cash)	2 00
		J. Minthorn	1 00
			$ 12 95
		Expenditures	$ 12 95

L. PHELPS.

1888. Receipts.

Saints and friends of Delaware and White Rock	$ 6 00
M. S. Snyder	2 00
L. Rosser	25
L. Binder	1 48
C. Morgan	1 00
C. Shubel	50
Mr. Nye	35
S. Horton	50
Mrs. Binder	1 00
Saints and friends of Gore	1 75
Mrs. Hawn	1 00
Mr. Coddington	50
Mr. Avery	50
Bro. R. Leighton	25
G. McKenzie	1 15
C. K. Green	1 00
M. Schaar	60
C. Schaar	1 38
E. Brandsley	1 37
E. Frisbie	1 74
F. Frisbie	20
C. Grant	25
J. A. Grant	25
Saints of Pigeon River branch	70
G. A. Crouch	30
Mr. Ladd	38
W. Sales	25
S. Armstrong	50
J. Hugill	50
R. W. Hugill	50
P. V. Hugill	55
R. Hartnell	50
M. Jenkinson	25
J. Jenkinson	25
Mr. Hunter	1 00
J. Hartnell, Sr	25
J. Hartnell, Jr	25
E. Teadford	20
E. Hartnell	25
W. Jenkinson	50
L. Jenkinson	50
D. Bradd	07
G. A. Blakeslee	20 00
	$ 52 72

Expenditures.

Expenses for traveling and clothing	69 77
Leaving a balance	$ 17 05

C. DERRY.

1888. Receipts.

April	13	Bishop Blakeslee	$ 15 00
		Agent Pett	35 00
		Agent Cadwell	198 00
		Agent Chambers	2 00
		From Saints	30 75
			$298 75

Expenditures.

Family expenses, clothing and traveling exp.	$298 75

D E. LANDERS.

1887. Receipts.

Mar	14	R. G. Livingston	$ 1 00

1888.

Jan	30	P. Davis	5 00
Feb	2	A. Page	1 50
Feb	26	R Austin	1 00
		M. Twaddle	1 00
Mar	5	M. D. Oakes	1 35
April	9	J. Creamer	5 00
		E. Carmichael	2 50
		W. Markham	3 00
		J. Lawn	1 00
		John Lawn	1 00
April	10	W. Carmichael	1 00
April	20	Daniel Brown	1 35
April	21	Clara Moses	1 00
		J. M. Range	2 00
May	14	A. Page	2 50
May	15	J. B. Carmichael	2 00
July	30	C. E. Cowdery	25
May	1	J. Houk	10 00
May	17	J. M. Range, agent	25 00
July	30	J. F. Morris, agent	31 00
Oct	1	J. Houk	5 00
		C. Hazelrigg	5 00
Sept	26	J. M. Morris, agent	25 00
Nov	11	do do	20 00
Dec	18	do do	30 00
			$184 45

1887 Expenditures.

Mar	14	Stage fare	$ 1 00

1888.

Feb	2	Stamped envelopes	55
Feb	9	Expenses over night (self and horse)	2 50
Feb	10	Horse feed	25
Feb	11	Hotel and stable bill over night	1 60
		Dinner	75
		Shirts and barber	4 75
Feb	18	Pair of pantaloons	6 00
Feb	22	Dinner (two)	1 00
Feb	27	Fare to Tipton and ret	50
		Dinner	50
Mar	4	Dinner	25
Mar	5	Dinner	25
Mar	6	Fare Tipton to Tulare	35
Mar	7	Tulare to Visalia	1 00
		Dinner	35
		Stationery	65
Mar	15	Washing	75
		Cuffs and collars	75
		Socks	50
		Barber	50
Mar	22	Barber	25
Mar	29	Barber	25
		Stationery and stamps	80
		Fare to Alila and ret	1 40
April	1	Meals and lodging (Tulare)	1 00
		Meals and lodging (Huron)	75
April	5	Stationery	55
April	20	Washing	35
		Stamped envelopes	55
		Barber	25
		Railroad fare	70
April	21	Underwear	4 00
		Fare to Hollister	1 65
April	22	Hotel bill	1 50
		Railroad fare	50
April	24	Express charges on valises	1 25
May	1	Hotel bill	75
		Stationery	55
May	15	Hotel bill	2 50
May	18	Fare to San Francisco	2 65
May	19	Postage on books	65
		Car fare	25
Mey	20	Repairing boots	1 50
May	31	Board bill	3 75
		Car fare	05
		Fare to Yaquina, Ore	9 00
		Fruit	50
		Bath	50
		Two pair of socks	50
		Stamps and stationery	80
June	2	Hotel bill	50
June	3	Hotel bill	25
		Ferries	50
		Fare to Alsea and meals	1 50
June	27	Stage, Alsea to Newport	1 00
July	1	Fare, Yaquina, Oregon, to Lebanon	3 85
		Hotel bill	3 00
July	15	Stamps and paper	81
Aug	1	Fare, Albany to Independence	1 55
Aug	5	Clothing	3 30
Aug	9	Fare to Lebanon	1 15
		Express	50
		Stamps	55
		Hotel	50
Aug	10	Hotel	1 50
		Printing	50
Aug	11	Hotel	1 00
		Half fare to Lebanon	25
Aug	23	Stage fare	1 00
		Railroad fare	50
		Hotel	1 00
Aug	24	Blacking	25
		Straps to bolts	50
		Paper and stamps	1 05
		Stage fare	1 00
Aug	27	Horse feed	25
		Butter	25
		Toll	50
Sept	13	Horse feed	1 00
Sept	15	Hay and oats	2 50
Sept	18	Toll	1 50
Sept	20	Postage on tracts	50
Sept	24	Stage fare	1 00
Sept	27	Hotel at Albany	1 00
Sept	28	Railroad fare	1 70
		Hat	2 50
		Shoes	4 00
		Hotel at Portland	1 50
Sept	29	Meal tickets	7 00
Sept	30	Ferry	50
Oct		Vancouver and return	1 00
		Stationery	55
		Dinner	35
		Laundry	60
		Bath	25
Oct	12	Fare	2 20
		Room rent	4 00
		Washing	40
Oct	18	do	50
		Fare	1 55
		Supper at Bonneville	35
Oct	23	Hotel at Dalles	4 25
Oct	24	Washing	65
Oct	31	Hotel	5 25
Nov	1	Fare	1 55
Nov	6	Hotel at Dalles	2 25
		Washing	50
		Dinner at Bonneville	35
		Stationery	55
Nov		Hose	75
Nov	16	Board and lodging	8 15
		Railroad fare	1 20
Dec	18	Railroad fare	6 90
		Hotel	1 50
Dec	19	Stage	1 00
Dec	20	Stamps	55
Jan	3	Railroad fare	18 65
			$184 45

WARREN E. PEAK.

1888. Receipts.

Mar	1	To W. W. Whiting	$ 50
		Friends at Auburn	15 00
		L. Butterworth	1 00
April		Sr. Hough	50
May		Bro. Pittington	1 00
		O. Jones	50
June		P. Pratt	20
July		H. Peterson	1 00
Aug		John Carlisle	1 00
		Josiah do	1 00
		Bro. Scott	1 00
		do	50
		Bro. Council Bluffs	1 00
		Collection after debate in Council Bluffs	1 90
Sept		Magnolia branch	3 75
Oct		Bird Peak	5 00
		Sr. Terry	40
		G. M. Scott	5 00
		Alice Cobb	5 00
		Bro. at Little Sioux	50
Nov		Sr. J. Coffman	1 00
		Bro. J. do	2 50
		M. do	1 00
		Dora do	50
		Bro. Fowler	1 00
		Bro. Benson	1 00
		Bro. Chambers	25
		E. Emerson	1 00
		Bro. Hall	1 00
		Persia and Unionburg branches	3 50
Dec		Bro Hall	1 00

1889.

Jan		A. Z. Rudd	2 00
		L. Smith	4 00
		A man in Underwood	1 00
		Campbell Armour	1 00
		O. Jones. Overcoat	20 00
		Wheeler's Grove branch	5 50
Feb		Mr. Larabie, Loveland	50
			$ 93 50
		Expenditures	$ 86 50
		By Cash on hand	7 00
			$ 93 50

J. E. HOLT.

1888. Receipts.

April	23	E. Rowland	$ 25
		W. Morgan	25
May	1	S. Pendleton	1 00
May	4	M. Warnock	1 00
		S. Warnock	50
May	22	Bro. Wright	35
June	8	Bro. and Sr. Warnock	2 00
June	21	E. Moss	75
June	24	Col. Salt River branch	2 30
July	3	Grandma Griffiths	50
July	4	W. Morgan	1 00
July	31	Grandma Griffiths	50
Aug	14	Wm. Vincent	1 00
Sept	2	Edward Griffiths	25
		Grandma Griffiths	50
		W. Morgan	50
		Sr. Surridge	1 00
		Sr. Perry	1 00
		Bro. and Sr. B. J. Thomas	50
		M. Williams	25
		Unknown	25
			$ 15 65

1888. Expenditures.

April	20	Fare and exp. from Independence to Bevier, Mo.	$ 5 15
April	23	Fare and ex. from Bevier, Mo., to Farmington, Ia.	4 36
May	4	Fare from Farmington, Ia., to Blandensville	1 80
May	19	Railroad fare	73
May	21	do do	35
May	22	do do	35
May	28	do do	92
June	1	do do	95
		do do	35
June	6	do do	35
June	7	do do	95
June	8	Fare and ex. from Farmington to Bevier	4 76
		Necktie, postage and incidentals	1 25
June	21	Boots repaired	75
June	26	Under clothing and white shirt	3 60
July	5	Fare from Bevier to Renick	1 05
July	20	Fare from Renick to Bevier	85
July	27	Fare from Bevier to Bucklin	65
July	30	Fare from Bucklin to Bevier	65
July	31	Fare from Bevier to Renick	1 05
		Dinner	25
Aug	15	Fare from Renick to Macon	85
		Dinner	25
Aug	28	Fare from Macon to Bevier	16
			$ 32 38

PETER ANDERSON.

1888. Receipts.

Ida Egholm	$ 1 00
J. Nilson	3 30
R. J. Anthony	15 00
W. Richards	1 00
A. Iverson	1 00
G. Hennings	2 50
N. Olson	50
S. P. Jensen	50
J. E. Johnson	5 00
J. O. do	1 00
J. Olson	50
P. Sterrett	1 00
Chris Jacobson	2 00
F. Nilson	2 00
Bro. Bowman	1 00
L. Nilson	6 00
N. P. Peterson	50
Henry Hennings	35

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	P. Larson		2 00
	S. Simonson		1 00
	Bro. Tondlund		1 00
	Sr. Ekstrom		1 00
	J. C. Jensen		2 05
			$ 51 20

SAMUEL BROWN.

1888. Receipts.

Mar	14	To Wm. Lively	$ 1 00
Mar	15	A Sister (pair slippers)	1 25
Mar	26	J. H. Tyrrell	10
Mar	31	Henry Leatherdale	2 00
April	3	A. McKenzie	1 00
April	9	Bro. Hildreth	50
April	25	Sr. Bardwell	1 00
		London Branch	75
July	10	Robert Witlarow	4 00
July	20	Geo. Brown	25
Aug	2	James McClain	1 00
Aug	12	Sr. Arnold	1 00
Aug	15	Charles Woods	1 00
Aug	19	Sr. Silk	1 00
Aug	23	Bro. Arnold	1 00
Aug	24	Wm. Taylor	1 00
Sep	1	J. Wilson	05
Oct	2	Sr. Calbert	1 00
		Alex. Smith	13 00
Nov	2	Geo. Tomlinson	2 00
Dec	23	Walter Carles	3 00
		Nellie McCloud	50
Dec	26	Margaret Atkinson	1 00

1889.

Jan	6	Sr. Dezelie	50
Jan	14	J. O. Wilson (P. O. Stamps)	20
Jan	21	A. Sicle	1 00
Jan	30	Sr. Brooks (H.D.K.F.)	10
Feb	20	Sarah A. Atkinson	50
Feb	24	Mary McCloud	25

1888.

Sep	29	Expenses for travelling	18 78
			$ 59 73
		By expenses to date	$ 59 73

R. L. WARE.

1888. Receipts.

		To G. A. Blakeslee	$ 15 00
		G. W. Carter	50
		Richard Hawkins	50
		H. T. Curtis	20
		E. W. Cato, agent,	3 00
		J. B. Belcher	1 00
		W. L. Booker	60
		E. Craven	10
		J. Knipschild	1 50
		Charles Orr	1 00
			$ 23 40

1888. Expenditures.

		By Clothing	$ 15 00
		Travelling expenses	8 40
			$ 23 40

ROBERT OEHRING.

1888. Receipts.

		To agent in Minnesota	$ 25 00
		Bishop Blakeslee	40 00
			$ 65 00

1888. Expenditures.

		By travellikg expenses	$ 16 00
		Support of family	29 00
		Suit of clothes	20 00
			$ 65 00

HYRUM O. SMITH.

1888. Receipts

May	24	To agent Little Sioux district	$ 10 00
		Various sources and parties	67 78

1889.

Mar	7	G. A. Blakeslee	15 00

1888. Expenditures.

		By various purposes	$ 66 12
		Bal. on hand	26 66
			$ 92 78

J. ARMSTRONG.

1888. Receipts.

Dec	20	W. Moore	$ 13 00
May	5	Palmyra branch	2 00

1889.

Mar	12	do do	2 00
Mar	13	Mrs. M. Lemon	50
		C. Belty	25
		J. Saleno	25
			$ 18 00
		By expenses to bal.	$ 18 00

17

H. A. STEBBINS.

1888. Receipts.

		Saints at Wirt	$ 2 30
		Allendale branch	6 75
		Lucas branch	5 00
		Individuals at Lucas	2 00
		Davis City branch	25
		D. W. Hall	5 00
		Asbury Hall	1 00
			$ 22 30

1888. Expenditures.

		By expenses on ministerial trips to Pleasanton, Wirt, Allendale, Lucas, Grant City and Davis City, and incidentals	$ 9 50
		To Creston to Bro. Hall's sick child	3 90
		Clothing especially for ministry work.	11 30
			$ 24 70

CLARENCE ST.CLAIR.

1888. Receipts.

		To H. C. Johnson	$ 50
		Sr. Whitlock	50
		W. H. Brake	25
		John Johnson	1 00
		E. Simpson	25
		Sr. Cunningham	1 00
		Sr. Scarcliff	2 00
		A. H. C. Contz	25
		Bro. StClair	1 00
		Phoebe Williams	1 00
		E. Thompson	1 00
		Friends	3 00
		G. M. Thompson	3 00
		A. Fain	25
		Holden branch	1 00
Sept	9	Sr. Fain	25
		Sr. Williams	50
		Bro. do	25
Oct	9	El Dorado branch	2 00
		C. Loyd	50
Nov		Bro. Freel	3 00
		I. N. White (pr. shoes)	3 00
Nov	8	Julia Loyd (necktie)	25
		Sr. Tucker (pair socks)	25
Dec		E. F. Thompson	1 00
		Phoebe Williams	1 00
		J. H. Nisewauger	45

1889.

Jan	10	Sr. Thompson	25
		Sr. Whitlock	25
		Sr. Clark	50
Jan	27	J. White	2 25
			$ 31 70

1888. Expenditures.

		By clothes and traveling expenses	$ 31 70

D. L. SHINN.

1889. Receipts,

Dec		To collection Bear Run	$ 2 75
		Isaac Adams	1 00
Jan		Fair View Branch	4 00
		Bennett Landers	50
		Jacob Hayhurst	25
		Jennie Hayhurst	25
		Greenby Smith	50
		Albert Scott	25
		Leander Givens	25
		Isaac Adams	50
		Barney Bell	35
		John Carpenter	10
		Will Cross	50
		Barney Beall	75
		H. H. Givens	1 30
			$ 13 25

1888. Expeneitures.

		Paid wife (money borrowed)	$ 3 00
		Fare to Cornwallis	1 50
		Fair to Cornwallis and home	2 00
		Rubber overshoes	65
		R. R. fair Calhoun Co.	1 60
		Stationery and postage.	95
		Ticket to Cornwallis	1 00
		Meals	1 30
		Paid in collection	05
		Fare home	80
		Bal. on hand	40
			$ 13 25

JAMES MC.KIERNAN.

1888. Receipts.

Mar	7	To bal. on hand	$ 4 67
		G. A. Blakeslee. Bishop.	15 00
		J. H. Lambert, agent	37 00
Mar	11	F. Johnson	1 00
Mar	15	A. Sellon	1 00
		Sr. Morton	25
		S Curtis	25
Mar	26	E. Meacher	1 00
April	22	Sr. Perry	1 00
		Sr. Davis	50
		Bro. James	1 00
May	5	E. Meacher	1 00
		Bro. Morgan	25
		E. Rowland	25
May	21	Jas. Wright	70
May	28	E. Meacher	1 00
June	28	John Mack	5 00
July	20	J. Taylor	5 00
July	31	Sr. Griffith	50
Aug	11	M. Pilkington	1 00
Aug	15	Wm. Vincent	1 00
Aug	31	J. Wallace	50
Sept	3	G. P. Lambert	1 00
Oct	21	Sr. Hirst	1 00
Dec	1	J. Duke	40
		Bro. Bower	2 00
Dec	15	F. Johnson	2 00
Dec	3	H. D. Ennis	3 10

1889.

Jan	3	F. Johnson for attending his sister's funeral.	5 00
Jan	4	M. Winters	1 00
Jan	5	Maggie Wright	1 00
Jan	7	Sr. Ferris	1 00
Jan	8	John Wallace	50
Jan	13	John Stevenson	1 00
Jan	28	Sr. Nellie Sargent	1 00
Feb	1	Mary Dorothy	1 00
		Lizzie Huston	1 00
Feb	12	Sr. Patten	25
Mar	4	Wm. Duty	2 50
			$103 62

Expenditures.

		By Expenses	$ 96 41
Mar	7	To bal. on hand	$ 7 21

W. W. BLAIR.

1888. Receipts

June	1	Nebraska City friends	$ 3 00
June	7	Saints at Henderson con.	7 50
June	11	Saints at Tabor	2 00
June	26	Galland's Grove friends	5 00
July	1	Wheeler's Grove friends	6 50
July	4	Persia friends	5 25
Aug	13	Wm. Leeka fare to Plum Hollow, etc	10 00
Sept	3	Wilber friends	6 00
Sept	10	Nebraska City friends	7 00
Sept	16	Plum Hollow friends	5 25
Oct	16	Reunion	7 00
Nov	3	Underwood friends	10 00

1889.

Mar	4	Lucas friends	4 40
			$ 78 90

Expenditures.

		By travelling and incidental expenses	$112 50
		Expended more than received	$ 33 60

J. W. GILLEN.

1888. Receipts.

Mar	3	To N. N. Cooke, agent,	$ 30 00
Mar	21	do do	20 00
June	1	do do	25 00
July	19	do do	5 00
Oct	4	do do	10 00
Oct	7	do do	15 00
Nov	9	do do	10 00
Dec	17	do do	10 00

1889.

Jan	9	do do	15 00
Feb	1	do do	5 00
Feb	28	do do	5 00

1888.

Sept	3	J. M. Scott	2 00
		Sr. Mite Society, St. Louis, Mo	25 00
		New Trenton branch	3 00
		Wm. Carmichael	1 00
		P. B. Seaton	5 00
		Jessie Pritchard	2 00
		B. R. Turnbow	1 00
		J. H. Adair	1 00
		Chas. Snow	1 00
		Wm. Rosson	5 00
		F. A. Rosson	2 00
			$198 00

1888. Expenditures.

		By traveling expenses, including conference	$105 00
		All other expenses	85 00
			$190 00
		Bal. on hand	$ 8 00

H. C. BRONSON.

1888. Receipts.

April	4	To William Lewis, ag't	$ 5 00
April	5	do do	5 00
April	20	do do	3 00
April	24	J. W. Waldsmith do	5 00
May	15	Nebraska City branch	24 00
June	10	Omaha branch	10 00
June	27	R. White	5 00
July	23	L. Anthony	1 00
		R. White	1 00
Aug	7	Sr. Swank	50
		R. J. Anthony	1 00
		A Brother	1 00
		L. Meecham	50
Sept	3	Wilber branch	6 00
Sept	9	Omaha branch	4 00
Sept	12	do do	4 51
Sept	16	Platte Valley branch	6 25
Oct	1	R. Self	1 00
Oct	8	Wilber branch	5 20
		T. Nutt	1 50
Nov	18	Nebraska City branch	17 50
Nov	29	Omaha branch	13 87
Dec	20	Bro. Freming	1 00
Dec	3	Conference at Omaha	5 10
		Unknown	5 60
			$133 53

Expenditures.

		Personal expenses	$133 53

HENRY KEMP.

1888. Receipts.

		To John Good	$ 3 00
		S. S. Wilcox	1 00
		William Gaylord	1 00
		Ben Cline	1 00
		Mollie do	50
		George Kemp	1 00
		George Redfield	2 00
		M. E. Benedict	50
		Moses Gaylord	50
		Sam Orton	50
		Ben Hershey	1 00
		Sr. Greenwood	50
		Sr. Peck	25
		Chenthea Graham	75
		Mary Davis	1 00
		Frank Knight	50
		Farm Creek conference	3 25
		Ida McClenehan	1 70
		Lacy Beebe	1 50
		Mollie Otis	25
		George Skank	2 00
		Cora Woods	45
		E. B. Gaylord	1 00
		Burt Gish	05
		Michael Gish	50
		Hyrum Smith	1 00
		Amanda Wood	50
		Laura Frederickson	2 00
		Lillie Philips	50
		Robert Hillyer	2 00
		Sarah Fisher	1 00
		Lewis Donelson	1 60
		Charley Calkins	25
		Adam Mortimore	1 50
		Jennie Knight	1 50
		Frank Green collection for clothing	7 00
		Ela Kuykendall	25
		Anna Nelson	50
		Flora Thornton	50
		Sr. Michelson	25
		Barney Cheney	1 00
		Nathan Mortimore	1 00
		Dellia Donelson	50
		Luman Calkins	25
		James do	55
		Sr. Jones	50
		Sr. Hofer	25
		William Chapman	50
		Thomas Chapman	50
		Union branch	4 25
		Plum Hollow branch for overcoat	12 00
		Sister Williams	25
		Pete Fredrickson	1 00
		George Needham	50
		T. Hougas	50
		D. Hougas	2 00
		Grace Badham	25
		Adie James	50
		Amasan Badham	1 00
		William Schick	50
		Bro. Everrett	50
		Myron Calkins	50
			$ 74 80

Expenditures.

		By personal expenses	$ 74 80

W. T. BOZARTH.

1888. Receipts.

May	13	To Thomas Hughes	$ 1 00
May	17	Hidy Bros.	1 62
May	19	Bro. Harding	50
May	28	Sr. Parks	50
		Emma Parks	50
June	10	Wm. Johnson	5 00
June	20	Hidy Bros	50
June	28	Hannah Hull	2 00
June	25	Sr. Harding	1 00
Sept	9	Flagler, Iowa, Saints	2 25
Sept	12	Hidy Bros.	35
Sept	17	Louisa Reams	1 00
Sept	26	John Hidy and wife	75
		Fulton branch	3 00
Dec	6	Dr. Shogg	25
Dec	12	Saints at Flagler, Ia	5 06
		James Baxter	1 00
		Richard and Alice Shepard	1 00

1889.

Jan	13	Annie Roberts	50
		Thomas Hughes	50

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Jan	15	Sophia Shimel	1 00
		Wm. Owens	50
		Robert Barbee	25
		Wm. McCoy	25
		Bro Lyke	1 00
		Bro. Reed	50
			$ 37 68

Expenditures.

By expense $ 31 68

THOMAS W. WHITING.

1888. Receipts.

April	1	To Wm. G. Pert,	agent	$ 15 00
April	10	John Smith,	do	10 00
May	23	do	do	5 00
July	6	do	do	18 92
Aug	11	do	do	10 00
Sep	18	do	do	5 00
1889.				
Feb	25	do	do	56
1888.				
July	8	Geo. Phillips		1 00
July	12	Plymouth branch		2 00
Aug	12	Joseph Long		1 00
				$ 68 48

Expenditures.

By travelling and incidental expenses $ 68 48

R. C. EVANS.

1888. Receipts.

Mar	1	Mrs. Kitchan	$ 1 00
Mar	2	W. Bannister	1 25
Mar	3	J. Bannister	1 00
		R. C. Longhurst	1 00
Mar	4	E. K. Evans	1 15
Mar	6	J. Cornish	50
Mar	12	St. Thomas branch	1 10
Mar	30	A Friend	25
April	19	J. Bannister	1 00
		W. Bannister	1 00
May	24	J. Garvey	1 00
		W. Larmor	1 00
May	25	John Smith	1 00
		C. R. Smith	3 00
June	4	R Longhurst	2 00
June	17	J. Welsh	2 00
June	25	J. Bannister	50
		Debate, after expenses	4 00
June		J. B. Watson	1 00
July	13	Mrs. Saylor	25
		A Friend	1 00
July	20	J. Bannister	50
July	23	J. Smith	1 00
July	25	C. R. Smith	50
		Squire Matthews	1 00
Aug	8	A Friend	5 00
Aug	9	Sr. Whale	1 00
Aug	14	J. W. Easton	2 30
Aug	15	Sr. Murray	65
		Bro. J. Smith	1 00
Aug	26	C. Murray	30
Aug	30	Bro. Waldack	1 00
		London branch	1 90
		A Friend	10
		A Sister	05
Sept	4	R. C. Longhurst	2 00
		J. Bannister	40
		W. Bannister	1 00
Sept	13	A. W. Brown	5 00
Sept	14	Sr Croft	1 00
		Waterford Saints and friends	25 00
Sept	16	A Friend	1 00
Oct	15	Mr. L. Annett	2 00
Oct	16	J. Taylor	1 00
Oct	19	G. Green	2 00
Oct	20	Sr. Hanson	1 00
Oct	22	Bro. A. W. Brown	10 00
Oct	31	A. Sides	2 00
Nov	2	Sr. Bardwell	1 00
Nov	22	Sr. Jenrow	25
		Railroad Friend	32
Nov	26	Bro. Jenrow	1 00
Nov	27	Bro. Trousdale	1 00
		Sr. Bentley	25
Dec	6	A. Marchmont	1 00
		Jacob Taylor	50
		J. Taylor	1 00
		Mrs. Hellis	50
		D. Taylor	1 00
		Garafraxa branch	10 00
		G. Tomlinson	2 00
Dec	9	Mrs. Johnson	1 00
Dec	18	W. Strange	1 00
Dec	21	Mrs. Chant	1 00
Dec	23	Bro. Bentley	50
		Mr. Sherman	25
		Sr. Bentley	25
Dec	28	J. W. Easton	5 00
Dec	30	St. Thomas branch	85
		Mrs. Small	25
		Bro. Bird	28
		Sr. Strange	25
		A Friend	5 00
1889.			
Jan	14	Mr. Coates	1 00
Jan	26	A. W. Brown	30 00
Feb	1	R. C. Longhurst and wife	5 00
		J. Longhurst and wife	50
		J. Bannister and wife	4 00
		W. Bannister and wife	2 00
Feb	11	J. Wyatt	1 00
		Bro. Roberts and wife	1 00
		W. Bannister	50
Feb	27	Bro. Jenrow	2 15
		W. Grey	50
1888.			
Mar	17	J. B. Watson	2 00
		C. Severen	25
		M. Severen	75
July	11	Bro. Rainer	4 00
		A Sister	75
		W. Pergsley	36
		C. R. Smith	50
		Bro. Murray	15
Oct	17	Bro. Burr	1 25
Oct	20	G. Green	1 00
Dec	24	Sr. Fowler	1 00
Jan	27	Sr. Longhurst	1 75
		Sr. Johnson	2 00
		L. Johnson	1 50
		Srs. Holman	2 00
		T. Quick	3 00
			$201 21
		On hand last report	$ 12 90
			$214 21

Expenditures.

Postage, etc	$ 11 70
Hair cut and shaving	4 85
Books	4 85
Photos	5 00
Clothing	52 35
Father's funeral	16 00
Donations	56 26
Cash on hand	43 20
Cash on hand	$ 43 20

H. RATHBURN.

1888. Receipts.

May	1	G. A. Blakeslee, draft		$ 16 00
June	29	do	do	16 00
July	21	do	do	17 00
Sept	3	do	do	16 00
Sept	26	do	do	17 00
Oct	26	do	do	16 00
Nov	28	do	do	17 00
Dec	21	do	do	16 00
1889.				
Jan	28	do	do	17 00
Feb	27	do	do	16 00
		W. Lockerby, agent		5 00
		Marcellus branch		5 12
		L. C. Rathburn		2 00
		L. G. Rathburn		2 00
		Widow Baggley		1 00
		Sr. Kasler		25
		J. Emeric		25
				$179 62

Expenditures.

Family	$164 00
Personal expenses	15 62
	$179 62

E. DELONG.

1888. Receipts.

Received from Saints and outsiders	$ 53 63
Expenditures	$ 59 82

J. HAWLEY.

1888. Receipts.

J. Pett, agent	$ 25 00
R. Davis, agent	5 00
Incidentals	10 40
	$ 40 40
Expenditures	$ 40 40

H. L. HOLT.

1888. Receipts.

		E. Redley	$ 2 50
		L. Redley	1 00
		J. Holt	2 50
		M. Root	3 00
		W. Markman	2 50
		A Sister	1 00
		J. Olney	1 25
		J. N. Butler	2 00
		G. S. Lincoln	1 25
		Sr. Cowder	50
		Sr. Wave	25
		Sr. Dodson	1 75
		A. P. Morais	75
		H. H. Jasperson	1 50
		E. Fisher	7 00
		W. Rush	10 00
		M. Sumner	25
		J. Sumner	5 00
		H. C. Jerral	12 00
		C. Scowles	5 00
		E. Reves	5 00
		M. Thomes	5 00
		J. Thompson	5 00
		W. Ames	1 00
		F. Morris	5 00
		Sr. Shelley	3 00
		N. Fields	2 50
		O. Dinsdale	3 00
		San Francisco branch	3 50
		Drift Creek branch	5 25
		Friends at Peola	4 00
		Friends at Castle Rock	2 50
		Friends at Long Creek	5 00
		W. Barns	25
		W. Rush	6 50
		J. Combs	5 00
		Mr. Thomas	20 60
			$142 50
		Expenditures	$142 50

C. SCOTT.

1888. Receipts.

Mar	8	Bishop Blakeslee	$ 5 00
Mar	15	do do	10 00
April	2	do do	20 00
April	10	do do	10 00
April	24	do do	10 00
May	1	do do	16 00
May	19	Bishop's agent—Lockerby	1 00
May	24	Bishop	16 00
May	30	Bishop's agent—Lockerby	10 00
June	4	Bishop	10 00
July	2	do	17 00
July	7	do	13 47
July	19	do	75
July	27	do	4 19
Aug	4	do	3 50
Aug	8	do	10 00
Aug	20	Bishop's agent—Lockerby	7 00
Aug	30	Bishop's agent—Lockerby	5 00
Sept	4	Bishop	14 50
Sept	20	do	5 00
Sept	27	do	17 00
Oct	14	Bishop's agent—Lockerby	4 00
Oct	20	Bishop's agent—Lockerby	11 00
Oct	26	Bishnp	16 00
Oct	28	do	2 50
Nov	7	do	7 50
Dec	10	do	10 00
Dec	18	do	5 00
Jan	28	do	17 00
Feb	6	do	7 00
Feb	27	do	9 00
June	30	A. Fay	1 00
May	17	C. Washburn	50
Aug	5	C. Vanburen	2 00
Aug	11	F. M. Cannon	2 00
Aug	15	Sr. McInterier	50
		Sr. Finch	35
Aug	19	Sr. Moon	50
Aug	20	B. Castor	1 00
Sept	23	W. Osborn	1 00
Sept	29	J. B. Prettyman	1 00
Oct	23	Sr. Knapp	25
		J. Thomas	1 00
Jan	8	A. Hay	5 00
			$310 61

1888. Expenditures.

For family and personal expenses	$310 61

L. SCOTT.

1888. Receipts.

July	16	Sr. Prettyman	$ 50
Aug	16	L. Holman, Jr.	5 00
		L. Holman, Sen.	1 25
		Sr. Hawley	20
Sept	14	Bro. Cramer	1 00
Sept	15	Bro. Dawson	25
Nov	29	Mr. Kinnie	1 00
Dec	17	Sr. Shafer	1 75
Dec	25	E. C. Cady	5 00
Jan	20	M. Cady	1 50
Jan	27	E. C. Cady	50
Feb	2	do do	6 00
Feb	24	A. Richardson	1 00
Feb	28	Mr. G. Shafer	70
		Messrs. Ward and Fenton	1 25
		A. Cady	1 00
Mar	1	Bro. and Sr. W. J. Sharper	2 00
			$ 29 90

Expenditures.

Personal expenses	$ 29 90

W. J. SMITH.

1888. Receipts.

Mar		J. Kiplinger	$ 1 50
		J. Schreur	1 50
Mar	6	J. Kennedy	10
		C. Ward	1 00
Mar	18	Jacob Kiplinger	40
Mar	20	do do	1 60
		J. Schreur	75
		A. Tuttle	75
Mar	21	C. C. Goodenough	50
		E. W. Tyler	50
Mar	22	E. Russell	1 00
Mar	24	W. Kennedy	35
April	1	J. Chamberlin	1 00
		T. Stewart	1 00
		B. Johnson	1 00
		G. Hepworth	1 00
		J. Emmett	1 00
April	2	J. J. Harvey	2 00
		W. W. Gerber	1 00
		J. H. Stratton	50
		W. Newton	50
		A. Berg	1 50
		D. Berg	25
		E. Berg	50
		Dolman Berg	25
		A. Berg	50
		A. Milott	50
		W. Hawkins	1 00
		P. Harrington	1 00
		R. Parker	50
		G. Trimby	50
		W. Lambert	50
		J. A. Robinson	50
		J. G. Torance	1 00
		L. Tankard	50
		Egremont branch	3 00
April	20	G. A. Blakeslee	15 00
		Sr. H Harrington	2 00
April	22	F. Cavanagh	1 00
		J. Kennedy	10
April	25	B. Kennedy	3 50
		W. Kennedy	2 50
May	7	A. Cavanagh	1 00
		D. Cavanagh	1 00
		F. Cavanagh	1 00
Mao	10	M. A. Worden	50
May	11	H. Smith	50
		W. J. Smith	50
		D. Smith	50
May	19	D. do	10
May	18	A. Smith	05
		D. Smith	1 00
May	22	H. M. Wheeler	1 00
		R. Ulman	50
May	27	C. Morgan	50
		J. D. Coon	50
May	28	D. Smith	50
June	19	R. Longhurst	1 00
		R. C. Evans	5 00
Jnly	10	J. Perrin	1 00
July	15	A. Braden	50
July	22	M. J. Walker	40
Aug	1	do do	1 75
Aug	2	M. Dell	50
Aug	10	S A. McCrea	1 00
Aug	11	E. Burton	1 00
		A. W. Burton	1 00
		L. Burton	50
Aug	13	J. Kinne	1 00
Aug	18	M. J. Walker	1 25
Aug	22	T. Kinnie	2 12
Aug	22	M. McCrea	45
Sept	3	D. Madill	50
Sept	5	M. McCrea	1 00
Sept	6	J. H. Anderson	2 00
Sept	8	C. Lake	1 00
		J. W. Hales	54
Sept	10	W. Garbett	1 00
Sept	15	Sr. Hovey	10
Sept	25	C. Lake	1 00
Oct	10	J. H. Anderson	1 80
Oct	11	T. Dack	1 00
Oct	15	C. Lake	1 00
Oct	16	A. Lake	70
Oct	20	M. Miller	05
Oct	23	E. Hovey	1 00
		J. Perrin	1 50
		M. Braden	1 00
Oct	29	J. Wilson	5 00
Nov	2	J. Taylor	1 00
Nov	6	S. J. Taylor	1 00
		John Taylor	75
Nov	8	T. Middleton	1 00
		W. J. Ferguson	50
		A. Ferguson	25
Nov	15	J. Arnold	25
		F. Fair	50
Nov	18	K. Cranson	25
Nov	20	H. Snell	1 00
		W. A. Taylor	1 00
		J. McKibbon	1 00
		W. Silk	1 00
Nov	27	E. A. Calvert	1 00
Dec	10	Garafraxa branch	5 00
Dec	11	J. Taylor, Sen.	50
Dec	17	B. Arnold	1 00
		J. Cooper	25
		Sr. J. Cooper	25
Dec	18	J. McLean	07
Dec	19	W. Brown	60
Dec	22	J. D. Kinnice	62
Dec	26	D. Taylor	1 00
		I. Taylor	50
Dec	29	W. Brown	25
Jan	15	W. H. Grey	20
Jan	16	G. Brown	25
Jan	17	J. Wilson	3 00
Jan	18	J. Judkins	10
		J. Bell	25
		M. A. Judkins	16
		J. Askins	10
		G. Brown	50
		M. A. Brown	25
		E. Bell	25
Jan	19	G. Brown	87
San	21	E. Brown	05
Jan	28	J. Taylor	1 00
Feb	7	W. Morrison	50
Feb	11	My mother	50
Feb	18	R. Hartnell	1 00
Feb	15	W. Kennedy	15 00
		B. Kennedy	1 00
			$149 58

Expenditures.

Personal expenses	$142 55
Balance on hand	$ 7 03

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L. R. DEVORE.

1888. Receipts.

June	2	J. Fitzpatrick	$ 2 00
		T. Cottrill	50
		V. Cottrill	80
		J. Cottrill	1 00
		J. Barbar	25
		J. Perry	25
		V. Westfall	25
		S. J. Jeffers	75
June	5	A. B. Kirkendall	1 25
Aug	17	Saints of Mt. Zion's branch, W. Va	12 00
		T. Givens	25
		D. Givens	50
Aug	20	H. Kriebel	25
		J. L. Kriebel	10
Sept	10	R. Ervin	08
Oct	30	G. A. Blakeslee	5 00
Nov	18	G. E. Rhodes	1 00
		R. C. Stanley	50
Nov	19	H. Davidson	25
		St. Clair Davidson	25
		M. J. Davidson	25
		L. Davidson	10
		D. E. Skeen	25
Nov	21	Highland branch, O	2 95
		M. Hyser	50
		D. Skeen	05
		C. Wert	10
		E. J. Reed	10
		L. Reed	10
		G. Reed	10
		O. Davidson	1 00
		M. E. Skeen	10
		B. Bowels	05
		O. West	60
Nov	29	J. Davidson	25
		M. A. Rhodes	20
		M. Rhodes	20
		J. Davidson	50
		R. C. Stanley	50
		O. Wert	50
		L. Turner	50
		I. Rhodes	25
		J. Rhodes	25
		J. Irons	25
		C. Skeen	25
		G. E. Rhodes	25
		J. Cottrill	1 00
		Bishop's agent	2 00
		J. Cottrill	50
			$ 40 88

1888. Expenditures.

Personal expenses	$ 40 88

E. DAY BENNETT.

1888. Receipts.

Dec	6	Clara Butterworth	$ 1 00
Dec	19	R. Archibald	2 00
		D. Archibald	5 00
Jan	22	Bishop Blakeslee	10 00
Mar	16	do do	10 00
			$ 28 00

Expenditures.

Personal expenses	$ 15 23
Cash on hand	$ 12 77

M. R. SCOTT.

1888. Receipts.

Received since last General Conference	$ 27 40

Expenditures.

Traveling expenses	$ 19 05
Cash on hand	$ 8 35

U. W. GREENE.

1888. Receipts.

Mar	1	Cash on hand	$ 3 88
Mar	2	S. S. S. Eaton	2 00
April	8	Mrs. E. W. Green	50
April	24	M. Dobbin	1 00
April	25	Mr. E. Gower	50
		Mrs. C. A. Chancellor	1 00
		Jonesport Sisters' Sewing Circle	6 00
May	12	M. Corless	50
May	13	L. A. Norton	50
May	24	M. Corless	40
May	21	Mr. J. Peasley	1 00
		Mrs. Whitney	50
May	26	L. Woodward	1 50
May		Miss M. Richardson	25
		Miss N. Richardson	50
		Sr. N. Richardson	50
		Miss C. Sawyer	50
		N. Crawley	1 00
		N. Rumey	95
		Mr. B. Kelley	1 00
		Collection, Jonesport, Maine	13 45
July	11	R. Bullard	50
July	18	L. Carter	25
		Mr. S. Nickerson	50
July	26	H. Saunders	50
July	30	J. Eaton	15
Sept	9	Mr. Whitney	1 60
Sept	10	W. Whiting	1 00
Sept	9	Mr. E. Foss	50
Sept	10	A. Gay	35
Sept	13	L. A. Norton	1 00
Sept	18	H. Robbins	1 00
Oct	23	Collection, New Harbor, Maine	2 32
Oct	23	Mr. Poland	1 00
Oct	26	Mrs. Poland	17
Oct	29	A. Poland	1 00
Nov	19	L. Carter	75
Jan	19	M. Dobbin	25
Jan		L. M. Woodward	35
Feb	26	Sr. Steel	25
		Mr. C. Kinckley	2 00
Nov	3	Mr. H. Jordan	25
Nov	26	Rev. Mr. Gerrish	25
Feb		Mr. B. Kelley	1 00
Mar	3	W. G. Pert, agent	10 00
April	17	do do	5 00
April	28	do do	3 50
May	29	do do	20 00
July	16	do do	5 00
Aug	13	do do	10 00
Sept	14	J. S. Walker, agent	2 00
Sept	16	W. G. Pert, agent	5 00
Oct	17	do do	3 00
Nov	3	do do	5 00
Dec	13	do do	8 00
Jan	19	J. S. Walker, agent	5 00
Feb	23	do do	2 00
			$136 27

1888. Expenditures.

Personal expenses	$133 71
Cash on hand	$ 2 56

A. H. PARSONS.

1888. Receipts.

April	18	G. A. Blakeslee	$ 50 00
June	18	J. Smith, agent	20 00
June	27	do do	7 50
Aug	13	J. Dimock, agent	4 00
Sept	15	do do	20 00
Mar	9	do do	18 00
Oct	15	A. Henwood	85
Nov	15	Mr. N. Mason	1 00
Nov	21	J. Dimock	15
Dec	20	M. Lade	50
April	18	G. A. Blakeslee, to wife	25 00
Mar	8	G. W. Shute, to wife	18 00
July	25	W. G. Pert, to wife	20 00
Aug	17	do do	26 34
Dec	19	do do	4 00
Feb	2	do do	10 00
Feb	28	do do	3 00
July	25	J. S. Walker	24 00
Nov	8	do do	7 00
Nov	24	do do	7 00
Dec	11	do do	6 00
Jan	15	do do	12 00
Mar	7	do do	7 00
			$291 34

Expenditures.

Personal expenses	$122 00
Wife's expenses as received	169 34
Total	$291 34

G. SHIMEL.

1888. Receipts.

Received	$ 15 00

Expenditures.

Personal expenses	$ 15 00

A. WHITE.

1888. Receipts.

Kansas City branch	$ 60
J. H. Wells	5 00
S. Swenson	1 00
Sr. McCarty and sons	40
J. Sterling	25
R Walters	25
Sundries	2 40
	$ 9 90

1888. Expenditures.

Personal expenses	$ 9 90

J. R. LAMBERT.

1888. Receipts.

Feb	3	W. Lewis, agent	$ 5 00
Feb	27	S. S. Wilcox	1 00
		W. Leeka	2 00
		A. Hall	1 00
		A. Mortimore	50
		W. Leeka	1 00
		E. B. Cline	50
		C. W. Ray	50
		E. S. Wilcox	50
		E. B. Salyards	1 00
		W. W. Salyards	50
Mar	1	M. E. Pace	50
		H. Ray	50
Mar	6	G. Z. Redfield	5 00
Mar	5	A. Hall	2 00
Mar	6	S. S. Wilcox	1 00
		A. Tullar	1 00
June	12	W. Lewis, agent	5 00
		J. Hardacer	50
June	25	Sr. Harmon	25
Aug	18	W. Leeka	75
Aug	24	M. E. Benedict	1 00
Aug	28	R. Winning	2 50
Sept	10	J. Duty	1 00
		J. Krahl	25
		Saints of Stanberry	1 25
Sept	30	M. Head	50
		Collection at Clarksdale	7 50
Oct	8	C. A. Beebe	1 00
Oct	7	H. Jones	1 00
Oct	14	Reunion committe M. V	8 00
Oct	20	E. W. Ray	1 00
Oct	22	Shenandoah branch	4 80
Nov	14	F. W. Curtis	50
		Stanberry branch	1 50
Nov	24	W. W. Curtis	1 25
Nov	27	Independent Patriot	2 31
Jan	8	T. Davis	25
Jan	24	Kansas City Saints	50
Feb	10	do do	20
Mar	4	A. W. Reese	50
		Sr. A. W. Reese	50
		Independent Patriot	22
			$ 67 63

Expenditures.

Personal expenses	$ 67 63

N. STAMM.

1888. Receipts.

Feb	6	Sr. Kemp	$ 1 00
April		P. Park	50
		D. Clark	25
		Mrs. D. Clark	25
		J. Park	15
		Mr. Pruitt	50
May	8	Mr. P. Lucas	50
		Mr. Tanner	50
		Mr. Nire	1 00
		Sr. Manning	50
		do do	25
June		Bro. Knox	20
		Mr. Hand	60
		Bro. Hull	50
		Saints at Rhodes	90
		Sr. Vay	50
		V. D. Slayt	2 00
		Saints at Flagler	2 00
Dec		Hidy and brothers	1 00
		Bro. Hull	50
		W. C. Nirk	50
		Saints at Flay	1 10
		D Flayler	1 00
		Bro. D. Flayler	25
		A lady friend	25
		N. Grims	50
Mar	15	John Roth, agent	10 00
Mar	18	do do	4 00
Setp	2	do do	10 00
		do do	2 50
			$ 43 70

1888. Expenditures.

Personal expenses	$ 39 95
Balance on hand	$ 3 75

J. G. SCOTT.

1888. Receipts

May	23	James M. Scott	$ 10 00
June	30	do do	10 00
July	19	do do	10 00
Nov	6	do do	10 00
Dec	27	do do	5 00
Feb	29	do do	10 00
Aug		do do	4 00
			$ 59 00

Expenditures	$ 59 00

R. DAVIS.

1888. Receipts.

Sr. S. McGatchy	$ 50
A. McGatchy	25
Sr. Blasdell	25
T. Morgan	50
Sr. Stockwell	25
Sr English	25
Bro. Fresget	2 50
	$ 4 50

Expenditures.

Personal expenses	$ 4 50

R. ETZENHOUSER.

1888. Receipts.

June	15	A. White, agent	$ 5 00
June	21	N. N. Cooke, agent	10 00
July	4	do do	10 00
July	15	J. G. Smith	1 00
July	20	E. Cowlishaw	50
July	23	N. N. Cooke, agent	5 00
July	28	do do	5 00
Aug	4	M. Lane	25
Aug	10	H. Davis	1 00
Aug	18	E. Davis	2 00
Aug	29	J. G. Smith	1 25
Sept	5	N. N. Cooke, agent	5 00
Sept	16	M. Hughs	1 00
Oct	4	N. N. Cooke, agent	5 00
Oct	15	B. Mollyneaux	1 00
Nov	1	Bro. McFarlane	5 00
Nov	4	J. G. Smith	2 00
Nov	5	W. Jemmett	1 00
		N. N. Cooke, agent	5 00
Dec	2	J. Kaler	2 00
Dec	4	J. H. Wells	4 00
		G. and R. Wells, mdse	5 70
Dec	20	I. M. Davis	50
Dec	31	J. Cole	50
Jan	5	N. N. Cooke, agent	5 00
Jan	13	do do	5 00
Jan	14	J. G. Smith	25
Jan	17	T. Lane	50
Jan	20	W. Price	1 00
		J. G. Smith	1 00
Jan	22	W. Anderson	1 00
Jan	26	J. E. Betts, Sen	1 00
		J. E. Betts, Jr	1 00
Jan	27	N. N. Cooke, agent	5 00
Jan	30	Sr. Kinghorn	1 00
		A. Allen	1 00
Jan	31	Bro. McFarlane	85
Feb	10	W. Molyneaux	1 00
Feb	15	H. Roberts	1 00
			$104 30

Expenditures	$104 30

L. H. EZZELL.

1888. Receipts.

		In hand last report	$ 6 50
June	25	Bro. Ginger	1 00
July	22	S. R. Hay	2 00
		Mr. J. Sherril	50
		E. W. Nunley	25
		J. B. Brown	2 50
June	25	C. C. Holcomb	2 00
June	27	do do	1 50
July	20	R. McIntosh	25
Aug	7	J. B. Brown	2 00
		W. Sherril	20
Aug	10	W. G. Allen	50
Sept	12	Mr. J. Sherril	1 50
		W. Sherril	3 00
Sopt	30	Friends	1 85
Oct	1	H. B. Alexander	2 00
Oct	8	do do	3 00
		T. Alexander	1 00
		L. Alexander	1 00
Oct	21	Friends	3 75
Oct	25	W. R. Ezzell	1 50
Sept	12	My wife, S. J. Ezzell	5 00
Dec	1	A Friend	50
Dec	25	A Friend	1 00
Jan	16	A Friend	10
			$ 44 40

Expenditures.

Personal expenses	$ 36 31
Balance on hand	$ 8 01

A. J. MOORE.

1888. Receipts.

May		L. B. Gaulter	$ 1 00
		Ole Madison	1 00
		A. Jenson	50
		M. Nelson	1 00
June		J. W. Bryon	48
July		J. C. Tipter	1 00
		Mr. Jones	1 00
		Bro. Gooch	1 00
		J. W. Bryan	55
		J. Hapell	2 50
Oct		P. A. Hoghes	1 00
		Sr. Hassell	50
		D. Hassell	50
		Sr. Bryan	1 00
Nov		C. C. Holcomb	13 80
			$ 26 83

Expenditures	$ 26 83

I. N. ROBERTS.

1888. Receipts.

June	23	M Hill	$ 75
		Sr. Humphrey	1 00
July	2	H. Bell	1 00
		W. Ballentyne	1 00
		J. Hay	25
July	5	Sr. Powell	25
		N. Powell	1 00
		Sr. Lyons	50
July	14	A. Currey	05
July	15	J. Hay	25
Aug	2	J. Sutherland	1 00
Aug	3	S. Wight	75
Aug	7	J. Minear	2 00
		L. Curtis	75
		T. J. Sheppard	1 00
		W. A. Sheppard	1 00
		C. B. Bennett	1 00
		L. L. Wight	2 00
		H. Bell	50
		A. Hay	25
		J. Hay	25
		F. Hay	50
		V. Hay	75
		J. Currie	50
Jan	6	J. C. Tipton	60
		H. C. Gooch	50
		A. Gilmore	25
		J. Gilmore	10
		P. Hughes	50
		J. W. Bryan	2 5

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Oct	18	Western Texas district.	18 00
		J. Hassall	2 00
June	3	L. Roberts	10 00
Sept	20	do do	10 00
			$ 62 75
		Expenditures	$ 62 75

J. SHIELDS.

1888. Receipts.

May	6	Bro. J. Taylor, Sen	$ 25
		Sr. John Taylor	25
		M. Rea	50
May	7	J. Hall	50
May	24	I. Taylor	1 00
July	11	W. Snell	1 00
July	12	H. Snell	1 00
		M. Snell	25
July	15	Proton branch collection	1 86
July	16	Sr. Calvert	1 00
July	21	J. Brice	25
July	27	J. Taylor	10
July	31	J. Mortimer	3 00
Aug	4	M. Taylor	2 00
Aug	26	J. Mortimer	1 00
Sept	17	J. Taylor	1 00
Sept	19	do do	25
Sept	24	J. Mortimer	2 00
Sept	26	Garafraxa branch, collection	3 80
Nov	4	J. A. McIntosh	25
Dec	6	J. Taylor, Sen	1 00
Dec	20	T. Claydon	50
		J. Taylor, Jr	1 50
Dec	21	Sr. Herbert	25
Dec	7	T. Claydon	80
Dec	8	F. Fair	1 00
Jan	26	J. Snell	5 00
Jan	30	Collection at Honeywood	45
Feb	1	D. Morrison	10
Feb	11	H. Snell	1 00
		H. Snell	1 00
Feb	27	J. Wilson	1 00
Mar	5	L. Youngson	5 00
			$ 39 86

Expenditures.

Clothing and trav. exp.	$ 34 86
Balance on hand	$ 5 00

E. CURTIS.

1888. Receipts.

May	1	Sr. Roberts	$ 25
May	2	J. A. Roberts	1 00
May	15	W. Lloyd	10
May	18	Eldorado branch	50
June	18	A Sister	75
June	25	S. Swenson	1 00
		Mr. G. Douglas	3 58
July	28	R. Walters	3 00
Aug	30	S. S. Black	1 00
		G. Wilkson	50
Sept	15	Mrs. Ellisen	2 50
Sept	18	W. Chapman	1 00
Sept	19	M. H. Hoyes	50
Sept	25	R. Walters	1 00
Nov	25	Sr McNeil	25
		S. S. Black	25
Dec	9	J. Wilkson	1 50
Dec	10	Rich Hill branch	1 25
Dec	24	do do	50
Feb	5	D. Holms	25
		Mr. and Mrs Barker	25
Feb	6	Sr. O'Neil	50
Feb	9	Rich Hill branch	95
		Mr. Peter Johnson	25
			$ 22 62

Expenditures.

Paid out as received	$ 22 62

J. CAFFALL.

1888. Receipts.

Received since last report	$125 30
Expenditures	$125 30

D. CAMPBELL.

1888. Receipts.

Aug	13	Sr. Montgomery	$ 50
Aug	20	do do	35
Oct	1	E. Morrison	1 00
		Sr. J. E. Morrison	50
		M. M. Turpen	40
Oct	25	L. P. Krucker	50
Nov	3	W. Anderson	5 50
Nov	20	A Friend	5 00
Dec	4	J. C. Early	2 30
Feb	2	Bro. and Sr. Green	2 00
			$ 17 95
		Expended as received	$ 17 95

J. J. CORNISH.

1889. Expenditures.

April to August		Friends	$ 11 00
		J. Schruer	50
		Mr. D. Gilbert	50
		J. Hill	50
		Sr. Hill	50
		Bro Russell	1 25
		Sr. Russell	1 25
		L. J. Russell	25
		E. B. Bogue	25
		F. Saunders	25
		B. Wheaton	25
		S. Cudney	75
		R. Hartnell	5 00
		W. B. Hartnell	25
		T. Hartnell	25
		J. A. Grant	5 00
		J. Brackenbury	1 00
		C. Lambkin	50
		W. Dowker	25
		G. Sylvester	2 50
		P. Ducher	25
		P. Petty	1 00
		J. Myers	25
			$ 23 00

Expenditures.

Personal expenses	$ 23 00

H. H. ROBINSON.

1888. Receipts.

April	16	G. A. Blakeslee	$ 50 00
May	6	A. White, agent	1 25
May	26	C. Sweet	1 00
June	18	J. Smith, agent	20 00
June	25	Bro. Nelson	1 00
June	28	J. Smith, agent	7 50
June	24	J. W. Layon	5 00
Sept	15	J. W. Dimmock, agent	20 00
Dec	17	do do	3 00
Jan	18	do do	8 00
Feb	25	do do	5 00
July	13	J. S. Walker, agent	20 00
Aug	27	do do	15 00
Nov	8	do do	22 00
Dec	9	do do	8 00
Jan	20	do do	10 00
Mar	8	do do	8 00
July	26	W. G. Pert, agent	25 00
Aug	27	do do	23 66
Nov	12	do do	10 00
Dec	17	do do	7 00
Jan	25	do do	10 00
Mar	3	do do	7 00
			$287 41

Expenditures.

Expenses for self and family	$287 41

A HAWS.

1888. Receipts.

Sr. T. J. Andrews, Agt.	$ 40 00
Free will offerings	44 75
	$ 84 75

Expenditures.

Personal expenses	$ 80 65
Balance on hand	$ 4 10

I. M. SMITH.

1888. Receipts.

		A. H. Burroughs	$ 1 80
		J. Jarvis	1 75
		C. Jarvis	2 00
		L. Babbs	50
		N. King	50
		J. A. Morris	1 50
		R. Hamilton	1 00
		P. Brown	50
		J. Bass	35
		H. Bass	50
		J. Morris	60
		E. Morris	50
		H. Morris	1 00
		B. Morris	2 00
		D. C. Enslow	5 00
		Friends in McVey	$ 7 25
		T. J. Ayers	1 00
		C. Smith	10
		J. W. Stone	25
		J. Balsover	50
		B. Taylor	1 00
		J. Remley	1 00
		J. Tousley	1 00
		S. Tousley	50
		N. Lake	1 00
		D. Wickizer	3 00
		O. M. Pierson	1 50
		O. S. Goodin	5 00
		Friends in Bellair	7 85
		A Sister	50
		E. Stoddard	2 00
			$ 52 95

Expenditures.

Personal expenses	$ 52 95

J. A. CURRIE, JR.

1888. Receipts.

Mar	1	Balance in hand from last year	$ 5 00
April	14	Sr. L. A. Cobb	1 00
June	1	Messrs. Hancock and Jamieson	25
June	3	M. Hay	35
		J. Hay	1 00
June	24	M. Humphrey	05
		F. Hay	50
July	22	R. E. Love	10
July	23	N. Wight	05
Aug	6	J. Hay	10
Aug	10	V. Hay	25
Aug	29	J. V. Currie	4 50
		V. Hay	1 00
Sept	7	E. Bennett	25
Sept	11	M. Hill	1 15
Sept	20	J. W. Minear	5 00
		L. Wight	2 00
Sept	23	T. J. Sheppard	1 00
		Mr. J. Sheppard	1 00
Sept	24	J. L. Sutherland	3 00
		H. Bell	1 00
		H. Bell to my wife	1 00
		Mr. F. Hodges	1 00
		W. Wallis	1 00
Sept	28	Mrs. Kelley	2 05
		Mr. Jump	1 00
Oct	1	J. V. Currie	10 00
Oct	3	W. G. North	15
Oct	15	L. Wight	1 00
		N. A Gifford	1 00
Oct	29	J. W. Currie	30
Nov		J. Luff	40
Nov	17	Father	25
Nov	18	Mr. J. Walker	15
Nov	21	V. Hay	20
Nov	30	J. W. Currie	75
Dec	6	Father	1 00
		J. W. Currie	1 00
Dec	8	W. Wallis	15
Dec	11	D. Currey	05
Dec	20	J. E. Sutherland	5 50
Dec	24	Mrs. N. A. Hodge	1 00
Dec	25	V. Hay	1 00
		J. V. Currie	1 00
Jan	21	H. Bell	40
Feb	7	W. Davenport	10 00
Feb	10	Mrs. N. A. Hodges	1 00
		R. Buel	50
			$ 71 40
		Expenditures	$ 71 40

M. M. TURPEN.

1888. Receipts.

Oct	22	C. Potter	$ 1 50
Feb	28	W. Allen	50
		G. Allen	05
		C. Allen	05
		T. Wellington	30
			$ 2 40
		Expended as received	$ 2 40

T. MATTHEWS.

1888. Receipts.

Mar	5	A. Taylor	$ 35
		E. Arrington	60
		J. R. Hughes	1 00
		S. E. Gill	70
		W. T. Dayis	25
		Hocking Valley branch.	5 00
		F. Hannah	50
		O. A. Moore	1 00
		Union Grove branch	1 05
		A. Williams	50
		M. Jeffers	1 00
		C. L. Rhodes	25
		E. C. Rhodes	26
		M. W. Johnston	50
		L. Walters	25
		J. Matthews	2 00
		R. Matthews	1 00
		J. Abbott	1 00
		J. Gabriel	1 50
		M. Gabriel	50
		M. Cross	25
		W. W. Cross	25
		B. Beal	25
		D. Hopkins	1 00
		L. D. Ulman	2 00
			$ 22 95
		Expended as received	$ 22 95

H. C. SMITH.

1888. Receipts.

Mar	4	Sr. Crane	$ 1 00
Mar	19	G. W. Sparks	20 00
		N. N. Wixon	5 00
Mar	20	E. Ridley	5 00
Mar	22	Sr. Lytle	5 00
May	20	F. Pett	50
		R. Jenkins	20
		O. Pett	1 00
		A Black	1 00
June	4	Sr. Greenwood	2 50
		J. Ransom	1 00
June	6	Sr. Greenwood	2 00
		Salt Lake City branch	8 10
June	7	C. H. Barrows	50
		E. Barrows	5 00
		E. W. Tullidge	1 00
		A Brother and Sister	2 50
June	10	W. R. Stauts	3 00
June	12	T. Millard	1 00
June	14	do do	1 25
June	19	J. R Hawkins	10 00
		Sr. Walmsley	5 00
		Sr. Baxter	1 00
June	30	A Sister	20 00
July	15	Miss Cook	1 00
July	25	T. Irwin	5 00
July	29	Miss Cook	2 00
		L. Vallem	2 50
July	30	D. R. Jones	1 75
		Mrs. T. Irwin	5 00
		D. J. Jones	5 00
Aug	3	T. Millard	5 00
Aug	19	L. Morrison	1 00
Aug	28	Sr. Kagan	2 50
Sept	2	C. J. Cooper	3 00
Sept	4	Sr. Case	5 00
Sept	7	C. W. Hawkins	5 10
Sept	10	S. Stivers	2 50
Sept	24	N. Carmichael	2 50
Sept	25	Sr. E. Carmichael	1 00
Sept	26	J. B. Carmichael	1 00
		J. M. Range	2 00
Oct	1	Sr. Jones	50
Oct	2	Sr. Lightowler	75
Oct	7	G. W. Harlow	2 75
Oct	14	E. Ridley	5 00
Oct	21	A. Carmichael	2 50
Dec	31	N. J. Wixon	1 00
Jan	5	D. R. Jones	3 35
Mar	2	J. R. Badham, agent	20 00
Mar	17	do do	60 00
May	22	Bishop Blakeslee	50 00
June	13	J. R. Badham, agent	2 85
Jan	2	H. C. Smith, agent	5 00
			$309 10
		Expended as received	$309 10

T. WELLINGTON.

1888. Receipts.

		D. C. Salisbury	$ 3 00
		F. Salisbury	2 00
		S. J. Salisbury	1 00
		Collection, Rock Creek.	4 23
		Collection, Oak Grove	2 50
		S. Wight	1 00
		M. Wight	1 00
		E. Wight	50
		Sr. Wight	1 00
		L. Wight	50
		D. Wight	70
		W. Allen	1 75
		Mrs. T. Brinegar	1 00
		P. Banda	1 00
			$ 21 18
		Expended as received	$ 21 18

G. A. BLAKESLEE, Presiding Bishop,

Galien, Berrien County, Michigan.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 3, 1889

PRESIDENT SMITH IN OGDEN.

THE letter below indicates that the people in Ogden, Utah, are willing, and anxious, to learn the views of President Joseph Smith and the Reorganized Church on those questions which make Utah Mormonism "a proverb, a reproach, a hiss and a by-word," wherever known, like rebellious Israel of old:

OGDEN, Utah, July 22d.

Brother Blair:—We have held three meetings in the Pavilion here. Bro. Joseph spoke to a good audience on Saturday night. Yesterday at 2 p. m. I preached the gospel to the people, and last night Bro. Joseph preach to a sea of people. His theme was plural marriage and why he rejected it. When he quoted from the second chapter of Jacob, in Book of Mormon, some young man called out for him to read the balance of the chapter. Joseph did so to the astonishment of the young man, and with a few comments completely upset the Brighamite pet theory built on "If I will raise up seed unto me, I will command my people otherwise." Joseph gave them the correct rendering, and then showed the scourges and judgments which should be visited upon those who practiced such abomination. The reading and comments created quite a little breeze, and applause. The people saw the point. Joseph showed that the Reorganized Church kept the laws of God and the nation and were entitled to the promised blessings.

Before he had fairly resumed his argument on the main question, a man called to him to read the fourth chapter of Isaiah. Joseph said he would read it if the people wished and comment on it. Several called out, "Read it!" It was then read, also a portion of the third chapter to show the kind of women that would "take hold of one man" predicted in 4: 1. And before Joseph got through with the reading and his comments, there was "music in the air." A perfect storm of applause followed.

Joseph was in fair health, although for several days he had been suffering with facial troubles, but he was free from pain during the sermon. I am of the opinion that that man, nor any who were present, will ever again ask an elder of the Reorganized Church—and specially Joseph—to read the fourth chapter of Isaiah again. I learned that the man had served a term in the penitentiary because he was "too much married."

To-day there is much talk and comment on the discourse, and, so far as I can learn, it is regarded as one of the ablest. The evidences were full and pointed, and the arguments were unanswerable. Joseph is master of the situation; and from appearances very many people here really desire to hear him.

Surely, the Lord will soften the hearts of some of these people so that they may see what will be for their peace. R. J. ANTHONY.

CAUSES OF JUDGMENTS.

"IT is because of our iniquities and abominations that has brought us into bondage."—Mosiah 5: 6.

Pres. G. Q. Cannon, of the Utah church, is credited with having said on Sunday, July 14th, in the Tabernacle in Salt Lake City:

"If the streams of these mountains should dry up and the land be covered with death, so to speak, to all vegetation, there is only one course we can take that will be acceptable in the sight of God, and that is, live in peace with one another, bear patiently the dispensations of Providence, of our God, without murmuring, without quarreling and fault-finding, not seeking to blame somebody for that of which God is the cause."

In the statement quoted above, Elder Cannon recognizes God as "the cause" of the present "famine for water" prevailing in the west, and pressing so sorely in the valleys where the people of God are gathered. He thinks it unwise to seek and blame human agencies for that of which God is the author.

Accepting the thought as expressed by Mr. Cannon, that God is the responsible author for having brought this drought upon the west, and upon Israel as a consequence of their being in the west, is it out of harmony with the thought and the wish to know *why*—for men to ask—"For what reason has God sent so severe a visitation upon the people gathered in the mountains," called by Mr. Cannon "the people of God." Mr. Cannon, nor any of his co-laborers, will hold that God would send punishment and distress upon his own people in wantonness and cruelty, but will admit that he has, and may possibly again, visit those who are his with punishment for disobedience and disregard of his law and commandments. If, then, Mr. Cannon admits that it is of God, by his own act, that this withholding of the rain and snow has come to pass, is it not competent for some of the sufferers in Israel to put up a cry that shall not only reach the rulers, Mr. Cannon and his fellow servants, but reach God as well? There was a people on this land once, of which the record says:

"For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people; for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, *like them of old*, saith the Lord of Hosts." . . . "Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you." . . . "Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them: and also remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day."—Book of Mormon, pps. 118–19.

If it is practicable for history to repeat itself in the secular affairs of this world, is it not possible that there may be a repetition in some of the things appertaining to the history of the people of God? If it is, and God is "the same yesterday, to-day and forever," then there may be a cause for the interference of God with the water supply of Salt Lake, Utah and other valleys where drouth is now prevailing. If Mr. Cannon is assured that God, and not the county nor city authorities, is the one on whom the responsibility for this condition of things belongs, he does well to counsel them not to blame men. What then? It would seem to be wisdom to admit the reason for chastisement, as well as the hand that inflicts it; and if the impending ruin can be averted by repentance, as in the case of Nineveh, then repent; make a clean work of it, and thus avoid the *further* consequences of persisting in waywardness and disobedience.

It can not be possible to defer much longer the uprising inquiry of an outraged people! The urgent appeal of those in authority to be still and bear the evils which folly, or worse, has brought to the very doors of the people in Utah, will soon fall on unheeding ears. The spirit of restlessness, now taking hold of many, will spread, and those hitherto thought to be

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trusty and strong will prove to be selfish and careful for themselves first—and for those who trusted them after. Children and children's children will depart from the faith of their fathers, and thousands will discard faith in both man and God, and unbelief and carping infidelity usurp the minds of those who, but for the foolishness and vain glorying of their parents and leaders might be, and would be, kind "saviors of men," "the salt of the earth."

The Reorganized Church has proved, and is proving, that the Church as founded on April 6th, 1830 upon the New Covenant, the principles of the Book of Mormon and the revelations to that Church, can live in peace with their neighbors by upright walk and righteous conversation. It is showing that, what God designed to do in sending the angel's message, is practicable everywhere. The people in the valleys ought to be able to comprehend this; and pausing before it is too late, they should eliminate from their philosophy all that is making their work vain, and, returning to the right ways of the Lord, avert the "scourge" which seems to be impending.

WHAT MAY IT MEAN?

THERE is a wail in Zion. There is a famine for water throughout the west, and the "valleys in the tops of the mountains" are in trouble—dry and dreary trouble over it. President George Q. Cannon now enjoins it upon the dwellers in Utah to not contend for their right to the water for which their farms and gardens are suffering, and on no account to go to law in appeals to the courts for protection from drouth. "Let the valleys dry up, but retain your unity," seems to be the injunction of this apostle.

The condition of the people on the irrigating lands of the interior is at present writing very serious, and, if there is not an early fall of rain, or snow in the mountainous regions whence the valleys get their portion of heaven-bestowed water treasures, ruin and devastation are absolutely certain in many localities.

In Salt Lake valley, a great scarcity of water is being felt. The snow-fall the last winter was light, and this added to the fact that less than the usual amount of water had fallen the two or three years prior to this, leaves the dwellers in the valleys in much distress. Wells which have stood the draught for years are dry. Lakes whence generous supplies have been drawn hitherto, to water the thirsty and parched lands along the canals and ditches made for the purpose are too low to fill the water ways and sluices. The street side streams, long the boast of this city amid the hills, are dry, and the gray dust, the dread cerement of death and decay of vegetation and fruitful life, lies thick over plant and bush and tree, while many of the last named are turning the sere and yellow leaf of their decline to the hot summer sun. Hundreds of shade trees will die, all over the hitherto well watered plain. Along some streets in Salt Lake City the supplies once plentiful to local dwellers are gone, many not having enough for ordinary needs, and anxious hearts are beating as trembling lips frame the question, How long will this continue?

All this is bad enough; but what seems to give occasion to this appeal from the leaders to keep clear of division and disunity among the people, is, that there appears to be injustice, or bad administration, in those who have the watch and ward of the water supplies. It is alleged that some have plenty and to spare, while others have scant supplies, or none. It is even charged that those who should be the just guardians of the poor and needy, are disregardful of even the just demands such suffering ones have made for what were and are their rights; hence, those thus deprived assume to assert their first law, "self preservation," in appeals to those forces which alone can see them righted; and thus the cause of Mr. Cannon's complaint of want of unity, that unity which he thinks should characterize the children of the kingdom—the church in the valleys.

Some time ago, how long does not now matter, the water of City Creek flowed down from the mountains, clear, cool and sparkling. Such were its qualities that the late Heber C. Kimball advised his brethren to "dip" their dry bread in its pools and be fed! At a later period, the powers that then were, in view of better distribution and husbanding the possible supply of life-preserving waters, arranged for enclosing the resources of City Creek in iron bands, locking them up in bonds to be opened by golden keys in the hands of opulent holders.

To offer a sort of "sop to the Cerberus," of dryness and famine, a canal was dug to convey the waters of Utah lake from their place of deposit, thirty odd miles away, along the water ways from which those of City Creek were diverted. Whether this supply was ever satisfactory to those from whom their first right to the mountain stream was taken, it is not for us to say; but it is now apparent that when the sure processes of waste and depletion, unsupported by the increasing forces of replenishment, have overdrawn the stores held in nature's reservoirs, these same residents, deprived of the waters of City Creek, find the canal a stagnant water way through which the now shrunken Utah Lake refuses to pour its riches—hence their gardens, orchards and fields are perishing, while some, more opulent, or more far-seeing, having access to the pipe system, enjoy and waste at their pleasure the once sparkling waters of the beautiful City Creek. That some are suffering and some have plenty, and all of the same family and fold, is certain. The sufferers are complaining and asking for redress; and this is the occasion of Pres. G. Q. Cannon's appeal to the people to stand in unity though the valleys do parch.

One circumstance in this occurrence may be taken into the count. The authorities of the city and the county, who have had charge of the care and distribution of the water supplies of the valley and city, are and have been the choice of the members of the church dominant here. Whether or not the officers filling the councils of the city and county have been chosen and their election dictated by the leaders of the church we may not say; but the fact remains that these have been mostly members of the church; therefore, whatever bad management there may have been by which present distress and suffering has resulted, it was the work of their own people, trusted men of their own choosing or sufferance. If the men so chosen by the people have proved incompetent, or recreant to duty, it is the undoubted right of the people to complain. It is true that it will not cause it to rain copiously, nor smite the rocks of the mountain ranges causing them to burst forth in copious and refreshing fountains, for the sufferers to find fault with and abuse those whom they think responsible for their distress; but it may and ought to open the eyes of those suffering and those witnessing such distress to the fact long patent to those looking on from the outside, that men are not always made to be wise men because they have been made, by human hands, officers of the church. To put men into places of trust and power simply because they "hold the priesthood," while they are unblest by the commonest attributes of good sense, prudence and love for human kind, is to invite disaster, and pledge the people so enthralled to the inevitable result that follows folly, or wickedness in high places.

One man says, "I thought that if I could trust my bishop with my spiritual concerns, I certainly could trust him in my temporal affairs; but I find that I have been mistaken. For I find that some have plenty of water, while my orchard and garden are destroyed."

It is easy for him who may be filled with that which stays hunger and rounds out the frame to oily fatness, to say to him who faints for lack of food, "Don't complain; stand steadfast though you perish;" but it would comfort the perishing man if he could know that his fat consoler had tried to avert the disaster by which he was perishing, or was sharing with him the peril he was passing through.

President G. Q. Cannon declared that "the people of God" are passing under a scourge. Will he take it as an interference on our part if we remind him that the Lord said to the church as early as 1832, (September) that treating "lightly" that which they had received has brought the church under condemnation, and that "this condemnation resteth upon the children of Zion, even all; and [that] they shall remain under this condemnation until they repent and remember the NEW COVENANT, even the BOOK OF MORMON and the *former commandments* which I have given unto them not only to *say*, but to *do according* to that which I have written, that they may bring forth fruit meet for their Father's Kingdom, *otherwise* there remaineth *a scourge* and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

If the people whom Pres. Cannon called the people of God are indeed being

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scourged, why does not he, in his character of a shepherd, which should be sacred, take up the Book of Mormon and read what is found in it concerning that which is "abominable" before God, and then read what we have quoted above and tell the people, frankly, that they will have to *obey the commandments of God!* What a strange spectacle is this, that the body over which Pres. G. Q. Cannon presides and whom he so earnestly exhorts to "keep the commandments of God," which if they do nothing shall overcome them, presents to the world, the intelligent world, the world that thinks and reads and thinks again, the world to which the angel's message, the "NEW COVENANT, the Book of Mormon," was sent! In that angel's message men read the *word* of the Lord condemning, in plain words, the very course of conduct which Pres. Cannon and the church over which he presides persist in pursuing. And in the "*former commandments*," the word of the Lord to the church direct, the same intelligent men read the positive instruction to the people as to what shall be their conduct in regard to the domestic relation, all definitely and clearly opposed to that course adopted by Pres. Cannon and his people, and persisted in by them contrary to the laws of the nation and land of which they are citizens.

How long, O dwellers in Zion, how long will you suffer this "scourge" before you in your distress will turn you unto the long neglected precepts of the New Covenant wherein you shall find rest! "How long, O Lord!" may be your cry; and the Lord unto whom you direct your appeal answers you in "speech" that "whispers from the dust," "Until you repent and remember the New Covenant, even the Book of Mormon, and the former commandments which I have given, not only to say, but to *do* according to what I have written." Any resolute tyro in the ranks, with the Books of the Law of the Lord as they were left to the church by Joseph and Hyrum in his hand can, if he will, tell when the heavy hand that holds the "scourge" will be stayed.

If the fourth chapter of Isaiah, which these elders of Utah claim is being fulfilled in their time and cause, is correctly applied by them, what will they—what can they say of what is found in verses 12–15 of the 3rd and the 7th of the 5th chapters!

The day when the "scourge" shall cease shall be the day after there shall be a *return* unto the word of the Lord from which there has been a clear departure. The night of God's displeasure will not give way before the dawn of the day of redemption, until men shall put away the sin by which the Holy Land has been polluted. Who will hearken? "Behold, here is wisdom."

EXTRACTS FROM LETTERS.

"We saw an item in the *Herald* about southwestern Iowa timothy head. We have some here on Bro. Blakeslee's farm measuring twelve inches."

So writes Bro. Steinbaugh, of Galien, Michigan, and we give it up for the present at least.

QUESTIONS AND ANSWERS.

Ques.—Is Doctrine and Covenants 17: 7 to be complied with as it reads, or should the minister baptize an individual on the supposition that he is all right?

Ans.—The minister officiating should be able to discover whether the applicant is in proper condition for baptism, and that is largely left to his discretion. We doubt the propriety of demanding an extended statement and confession; and such alone would be no guarantee against deception. Parties should not be baptized, however, without evidence of their having complied with the spirit of the law cited.

Q.—Do you not think or believe that if this paragraph 7 was strictly complied with there would be fewer who would bring disgrace on the church?

A.—It should be strictly complied with. But what might be interpreted by one as a strict compliance, would not be accepted by another. It would be folly to demand that candidates remote from branches be compelled to appear before a branch and make a formal statement before baptism. The elder must stand for and represent the church in this instance. In Doctrine and Covenants 52: 3 a command was given to some of the elders to baptize and confirm at the water's edge, in their travels, as they preached in the various congregations of the world. Because members become careless and dance, etc., it does not follow that they were not sincere in their profession of faith and repentance. It is also true that the exercise of good judgment and discernment are necessary, "but . . . you can not always judge the righteous, or . . . you can not always tell the wicked from the righteous."—D. & C. 9: 7.

Q.—Is it right to baptize any one who refuses to abstain from the use of tobacco? And should there be any distinction in age?

A.—Yes; no.

Q.—D. & C. 17: 13 refers to "elder's" conferences. Should the membership, children or older ones, be entitled to vote?

A.—We think this refers to district or mission conferences, or their equivalents, of which we believe the eldership should take the charge, admitting by the rules of representation the lesser priesthood, and permitting the branches to select experienced and wise delegates from among the membership if they so desire.

All members of branches have the right to vote in the branch business meetings.

EDITORIAL ITEMS.

THE Herald editors acknowledge and appreciate the receipt of an invitation to and programme of the commencement exercises of the Western Normal College of Shenandoah, Iowa, which was sent us with the compliments of Sr. Fantie H. Walker, one of Lamoni's bright representative girls, who is a student there and whose name appears in the Normal Class of 1889, with which she will now graduate. The exercises continue from July 21st to 26th inclusive. A similar invitation also reached us from Bro. J. A. Gunsolly, but we are compelled to decline both with thanks.

Elder J. A. Currie, Jr., wrote July 18th from Stockdale, Texas, that he had just entered upon an eight days' discussion. He states that the Lord is blessing him, for which he praises His name. He had just closed the conference at Pipe Creek, and baptized seven.

Bro. J. J. Cornish writes from Sherman City, Isabella county, Michigan, says, "I baptized seven last Sunday and Monday."

C. M. Philips writes from Brockton, Massachusetts, renewing for the *Herald*, and says: "It seems that I could not get along without the *Herald*. It is a grand paper to have in a family."

The *Van Wert Header*, of Van Wert, Iowa, published by W. L. Andrews, is a new enterprise, but from the general make-up of the paper we conclude it has good staying qualities, and we bid it good speed.

Sr. Flora Abbott of Havens, Nebraska, states that any elder who will labor in that place will be cared for at her home. The nearest railroad town to Havens is Randolph. Can any of the ministry labor at that place?

Through the kindness of Bro. William Anderson who conveyed us to the Reger Mineral Spring, near Lineville, Iowa, about twenty-five miles east of Lamoni, we were permitted to assist Bro. J. R. Lambert in holding two grove meetings at that place, on Sunday, July 21st. A fair attendance and a good, peaceful spirit were some of the encouraging features of the meetings. In conversation with some of the residents we learned that quite a number of people in that vicinity believe the latter day work, while it is regarded with favor by many, and the faith has gained considerable prestige among the people. We left Bro. Lambert at the Springs. He will continue to labor in that vicinity, while he is seeking aid to health by drinking the mineral waters. It is evident that our faith is becoming established all through the country surrounding Lamoni. Quietly and effectively its truths are presenting themselves to the people, and the truth is taking a deep hold upon the honest in heart, by whom it will be received.

ST. JOSEPH EXPOSITION.

THE coming "National, Railway, Electric And Industrial Exposition," to be held at St. Joseph, Mo., promises to be a very important affair and one in which many of our readers will be deeply interested, and we take pleasure in presenting them with the subjoined statement that a comprehensive view of its objects, plans and purposes may be had, and also that as many as desire may prepare to make exhibits and compete for premiums. All who are interested in the development of those regions contiguous and tributary to St. Joseph should take pride in promoting the success of this movement in all proper ways—talk it up and work for it. Here is the statement:

"Our Exposition opens September 3d, and closes October 5th, 1889. St. Joseph is the center of a population of 4,000,000 people within a radius of 200 miles, and exhibitors will have an exceptional opportunity of placing their goods before an immense number of observing people. Application for space to exhibit anything usual, new, novel, and proper to be exhibited at expositions,

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solicited. $500 will be given for the best dozen ears of corn; $250 00 for second best; $125 00 for third best; $62 50 for fourth best; $31.25 for fifth best; $15 00 for sixth best; $5 00 for seventh best. Liberal premiums for all farm products and live stock. Floor space in main building, 80x1040 ft. ☞There will be forty-five acres of pyramids, granaries, colonnades, arcades, grottoes, canopies, pavilions, pagodas, arbors, amphitheatres, etc., etc., trimmed and decorated with and for Cereal exhibits. The grounds, in blue grass, are dotted with elm, oak, ash, and other shade trees. Lakes, fountains, rustic bridges, etc., will be numerous. The amphitheatre will seat 10,000 people. This is to be the greatest exhibit and attraction ever held in the west, and the largest agricultural exhibit in the world. Exhibitors will please take notice that this is the first time in the history of expositions that the farmer has been substantially recognized. For further particulars, address,

The New Era Exposition,
P. O. Building, Offices 5 and 6,
St. Joseph, Mo."

THE following is an editorial from a late Boston (Massachusetts) *Herald*, another proof of the need of primitive Christianity in all its perfection and fullness, and another evidence of the badness and weakness of apostate, corrupted, divided, contending systems claiming to be the Church of Christ.

Let the Saints ever bear in mind, that to them has been committed the restored gospel of Christ, and that its object is to unify all classes of intelligent, devout worshipers on the original foundations in all respects—"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you [Saints] all" (Eph. 4: 5, 6); for in the plan God has given, "There is one body [church], and one Spirit, even as ye are called in *one hope* of your calling." (v. 3).

Strive patiently on, then, ye Saints of God, that this great want of the age may be supplied, that God may be glorified and souls be saved in His one Church.

A PERIL TO CHRISTIANITY.

A discussion of great importance is going on at the present time in China respecting the conflict of the Protestant sects as to what Christianity is. There are forty different Protestant bodies competing independently for the converts in the Chinese empire. The larger and better established of these organizations have all the way from 1,247 to 9,285 communicants. The chief religious bodies are Presbyterian, Congregational, Methodist, Episcopal and Baptist. Each of these carries into the Chinese mission field the porcupine quills with which it is accustomed to wound Christian brethren of other names at home. The efforth of the missionaries in China repeat the bad and injurious features of Christianity as faithfully as they represent its beneficent work; they load down the heathen world with the Christian contradictions of our latest religious civilization, and interfere and cut up one another with the same ferocity in the heathen world that they carry on their religious conflicts here at home. On the other hand, the Roman Catholic mission in China are carefully laid out into eighteen provinces, which are divided into bishoprics, and are so organized that no man's work interferes with that of another, while the different religious orders and national societies, the Franciscans, the Dominicans, the Belgians, the Germans and the Spaniards, are located in separate provinces, where there is no posssibility of their conflict with one another. In the Protestant ranks there is no agreement, no co-operation, no assignment, of districts, but each one takes up work wherever he can find a chance to start it, with the result that confusion reigns everywhere, with constant interference, and with a waste of effort that is both painful in itself and extremely costly to the missionary boards at home. The first native Protestant Church in Japan was organized in 1872, and at the end of 1888 there were over 28,000 church members. The unity in Japan among Protestant workers has been no greater than that to be found in China, though the country is more concentrated in population and has been vastly more under the influence of modern civilization, but even here the complaint has been that the confusion in religious teaching was a hinderance to the advance of Christianity, and at this very moment there is a demand among the Japanese for a native church in which Christianity shall be lifted above its present sectarian manifestations.

The peril to Christianity in both China and Japan, so far as Protestant work is concerned, is very great, from the prevalence of the discordant elements which constitute the religious embarrassment in Europe and America. What must intelligent Chinamen or keen-witted Japanese think of a Christianity which is represented by so many sects? How can the Christian religion make headway, when the variations of Protestantism are as repugnant to the common sense of the heathen as they were embarrassing to Bossuet on his attempt to reconcile them with the Roman Catholic Church? Missionary work in our western towns is so degraded by competitions among Christians for "corner lots" for churches that the intelligent western man is in danger of losing his respect for Christianity entirely, when he sees its principles put to shame by the rivalries of its representatives; but this does not begin to be so bad as the impression which a disciple of Confucius must receive when he sees Protestant Christians going to war "at a woful, shattered, tattered, sorry disadvantage." Dr. Alexander Williamson, a veteran Chinese missionary, puts the case of disagreement very forcibly in a recent appeal, where he says: "We have three branches of the Episcopal church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other." When a John Chinaman is asked to become a Christian, he says plainly: "Agree among yourselves, and then we will listen to you." This judgment is met with as much in Japan as in China; but in the latter country, under the new constitution, it is possible that before a great while a native Japanese church may grow out of the existing Christianity and fuse the present Protestant elements into one living and consistent whole. Under such treatment Japan would become essentially a Christian nation; but in the empire of China, which could absorb, perhaps, thirty Japans, and where the Christian population, both Protestant and Roman Catholic, is only an iota of the whole population, no such national organization of religion is possible. The most that can be done for the different denominations of Christians is to consent to drop their sectarian ideas, and constitute for themselves a religious basis that stands for the working agreements of Christianity. This is as far as they can go, and unless they go thus far, it is a serious question whether the missionary investments are directly worth while. Indirectly, the missionaries in China have done more than any others to open that empire to western civilization; but this is incidental to their missionary principle, not the main thing for which they were established. It will remove a great difficulty, if Protestant Christians can be made to see, from the point where they now stand, that in their present divided state they can never Christianize China.

LIKE THE OLD TESTAMENT.

"But why speak of the Book of Mormon as an imposture? There are many reasons. One is this. It is written in a quaint sort of dialect that makes it "sound like the Old Testament." It is evidently imitated from that. Now, Joseph Smith, or Rigdon (whichever it was that wrote it), did not know, or stop to think, that that peculiar phraseology is simply the English of three hundred years ago, when the Bible was translated, and its peculiar idiom is only English as it was then. If the Book of Mormon had been translated from Hebrew, it might have sounded a little like the Old Testament, but not much. If the Hebrew of the Old Testament were translated into the English of to-day it would read like any other book in the English language. But the Book of Mormon does not claim to be translated even from the Hebrew. So that when Smith gave his pretended translation in the phraseology of the "King James version," he simply stamped the fact on it to all intelligent minds that it was a fabrication of his own."

If it be true, as asserted above, that, "If the Hebrew of the Old Testament were translated into the English of to-day it would read like any other book in the English language," why is it not reasonable that Joseph Smith, an unlearned man at that time, should translate from "the reformed Egyptian" the Book of Mormon into that style of English bearing "that peculiar phraseology" which marks the English Bible, seeing that was the only style with which he was acquainted in his Bible readings? If translators are left to their own taste and judgment in respect to language, style, phraseology, etc., why quarrel with Joseph Smith if he chose that of the English Bible? That style was and is the most popular among English speaking peoples in respect to sacred literature. Joseph was perhaps better acquainted with the English Bible than with any other book, for his father's family were religiously trained and carefully disciplined in Bible instruction. And being "unlearned" in the wisdom and knowledge of the schools, the Bible style of English would no doubt be more to his taste, and more in harmony with what little learning he then had in respect to pure, suitable language into which to translate so important a work as the Book of Mormon.

How far Joseph was left to select language—its style, etc.,—it is now difficult to determine; but the fact that he translated the Book of Mormon somewhat in

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the style of language peculiar to the Bible is just what we might expect for the reasons stated. But there is much in phraseology in the Book of Mormon quite unlike the Bible, as may be seen on reading the two critically.

THE pungent, scathing sermon below we take from the Chicago *Times* for the 22d ultimo. By it our readers will be reminded of the cruel craftiness and oppressive avarice developed in the system of trusts now so common in our land, a system which enriches the rich at the expense of the dependent masses.

TERROR OF TRUSTS.

"Terror of Trusts" is what the Rev. F. J. Brobst talked about last night (July 21st) at the Westminster Church (Chicago).

"The organizers of trusts," said the reverend gentleman, "are sagacious thieves and remorseless highway robbers intrenched behind the certain technicalities where the law can not reach them; relentless, blood-thirsty, devilfish, with their hideous tentacles clasped about helpless humanity, sucking its life-blood drop by drop.

"When we visit the central mart of this great metropolis of the west and study the system by which it is managed we are charmed, and when we try to comprehend its wonderful details and its possibilities we are thrilled. The entire globe is ransacked in search of the good things of life and for the benefit of man. Our hearts are thrilled when we consider the vast amount of business energy necessary to do this, but the thrill escapes and our sensibilities are jarred when we see a desire on the part of a few to own the earth and reap the profits accruing therefrom. We are grieved and alarmed when we see this spirit of injustice that has taken possession of trade.

"At first the terror of trusts appeared on the horizon of trade in a small cloud no larger than a man's hand, but it grew and assumed proportions until now we crouch like little chickens in the presence of danger. And the terror has grow from a speck until we are appalled. This awful shadow is rising, growing larger all the time, and it has taken the name of trust.

"Trust! Oh, what beautiful sentiment is embodied in that little word. Trust in the Lord and you will be saved. That is one meaning of the word. The other signifies an attempt on the part of the rich men of the period to get control of the necessities of life and like the highway robber or the foot-pad they say to the poor: 'Your money or your life.'

"Look at the sugar trust. It already controls $14,000,000, and has put the price up 150 per cent. They are robbers who say, 'Your money or your life,' so far as sugar is concerned. The milling trust has done the same thing with flour, stealing the very staff of life from the mouths of the poor. We are amazed at the growth of the terror. It includes zinc, iron, steel, lead, flour, copper, jewelry, oatmeal, twine, cattle, cotton-bagging, sugar, cotton-seed oil, whisky, petroleum, patent leather, castor oil, coffins, and school books.

"Of all the outrageous, inhuman actions of the terror the school-book trust is the worst. The heartless robbers were not content with a profit that would satisfy a Shylock. No, they bear down upon the children of the poor, squeezing from the puny bodies the last drop of blood left by other remorseless trusts. They were not satisfied with a profit of 200 per cent over and above the original cost, but said to the poor children: 'Your money or no education.'

"Trusts are trampling out the commandment, 'thou shalt not steal.' Some time ago the oatmeal people formed a combine and jumped the price of their product from $3.50 to $5.60 per barrel, a clear steal of $2.10 on a barrel. Justice is supposed to lurk in the business office and the counting-room, but the organizers of trusts have kicked justice out and installed the presiding genius of robbery.

"The twine trust secured control of the flax fields and mills so that it could get its hands into the pockets of 60,000,000 and steal their money. That is all right in the eyes of the law, but a man who takes a jimmy and cracks a safe is sent to prison.

"Another act of the ghouls was in the formation of a trust controlling the market of undertakers' supplies. We go to the grave with our beloved dead and return home harressed by the feeling that our dead has been robbed. In this and the school-book trusts the rapacity of pirates on the high seas does not compare with the awful criminality of the trusts.

But the effect of the trust sometimes strikes the other way, as in the case of the official in France who was deeply interested in the copper trust. When the combine was broken he went out and killed himself. There is over $1,000,000,000 locked up in trusts in this country. What will be the effect on coming generations when they realize that the moneyed men of the country are robbers? Is it any wonder that we have socialists and anarchists? The terror is a menace to the destinies of 60,000,000 people and their descendants. It is God's ordained law of trade that there shall be competition. The Bible says that 'if thou sell to or buy ought from thy neighbor thou shalt not oppress him.'

"The trust's evil effects are felt even in the politics of the country. Lobbyists are on the increase, millionaires are augmented, and all for the purpose of furthering the interests of criminal combinations. There is a dark future coming for our country which needs no prophet to predict it."

CHRISTIAN SCIENCE.

WE clip the following from *The Faith of God*, a paper published in Pittsburgh, Pa., and we heartily endorse the last sentence, for just as true as the Bible is of divine authority, the only gospel healing is that set forth in its numerous plain statements. We are glad to see people professing to be Christian appeal to "the law and the testimony," for it promises good:

"Christian Science is the product of man, or rather of the devil through the agency of man. In it he deceives as an "angel of light." It is an imitation, indeed the best counterfeit ever yet produced, of Divine Healing, and as Satan is the author of sickness as he is of sin, may be he can remove it at will for his own purposes, "to deceive if it were possible the very elect;" but thanks be to God, those who are washed in the blood of the Lamb can not be deceived by it, for they are cleansed from *all* sins, Satan hath no part in them, and those that have the Holy Ghost dwelling in them are led by Him into all truth and are not given over to believe a lie. No, they can and do detect the imposture and the cunning of the evil one.

"These Metaphysicians or Christian Scientists, so called, are not washed in the blood of Jesus Christ, they spiritualize the physical blood of Christ, and indeed, are nothing but spiritualists in a new garb, suited to these "latter days" when "the devil has great wrath knowing that his time is short." He is to do many wonderful things, even to bring fire from heaven, but he will soon be chained up, and then there will be no sickness, no sighing, no tears!

"See the last chapter of James and the last chapter of Mark, for the true Gospel of Healing &c., and woe to them that preach and follow any other Gospel!"

IN the clipping found below is another clear proof that "the work of the Father" is going forth rapidly into all the dark corners of the earth as predicted in Book of Mormon, 1 Nephi 3: 51; 2 Nephi 2: 1, 2. 3; and 12: 13, "preparing the way for the fulfilling his covenants, which he hath made to his people, who are of the house of Israel," and also in order that the gospel, "the new covenant," may be "preached in all the world for a witness unto all nations" before "the end shall come." Matt. 24: 14; Rev. 14: 6–8; Rom. 11: 25–28; Isa. 2: 1–4: 11: 10–16; Jer. 16: 14–19, etc., etc.

This is pre-eminently an age of discovery, invention, and restoration. God is going forth in the midst of the nations in order "that he may do his work, his strange work; and bring to pass his act, his strange act," and usher in that blessed age when the nations "shall beat their swords into ploughshares, and their spears into pruning hooks," that "nation shall not lift up sword against nation, neither shall they learn war any more." And movements like those of Livingstone and Stanley in Africa, seconded by men of large wealth, in carrying civilization and the Holy Scriptures to those in barbarism and spiritual darkness are blessed harbingers of the coming Lord. All these are as "the light coming out of the east," heralding "the Sun of Righteousness" at hand.

TO OPEN UP THE CONGO.

About £850,000 has been subscribed to build a railroad between the lower falls of the Congo river and Stanley pool, says the New York *Herald*. How much more money will be needed for the purpose is not known on this side of the Atlantic, but this and other information relating to plans for opening up the Congo country in a practical way will soon be in the possession of Mr. Collis P. Huntington, president of the Southern Pacific.

Though Mr. Huntington has not received as reported a cablegram relating to African railway matters from the king of the Belgians he has been recently the recipient of a message from across the water from a kindred source. Mr. McKinnon, the great Scotch ship-owner—said to be the largest individual ship-owner in the world and an immensely wealthy man—is a mutual friend of the king of the Belgians and Mr. Huntington. Both gentlemen have spent some days on Mr.

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McKinnon's beautiful estate on the west coast of Scotland.

The interest taken by the king of the Belgians in African exploration and in the abolition of the African slave trade is known throughout the world. He found an ally in Mr. McKinnon and another in Mr. Huntington, and the latter has had considerable correspondence with the private secretary of Belgium's king about the feasibility of building a railroad between the falls and Stanley pool, and touching methods for killing the slave trade.

The cablegram purporting to have been sent to Mr. Huntington by the king of the Belgians was from Mr. McKinnon. In it he informed the American railroad magnate that the Belgian government had agreed to put £400 000 into the scheme, that a syndicate of Belgians had subscribed £400,000 more, and that he (McKinnon) had put his name down for £20,000, and that other amounts had been subscribed. Mr. McKinnon wound up his cablegram by inquiring how much money Mr. Huntington stood ready to furnish, and by asking if he could not induce other Americans to take stock in the scheme.

Mr. Huntington said last evening that he was not in a position to give definite information about the case. Surveys of the route had been made, and it seemed to be settled that there were about 3,000 miles of fairly navigable water above Stanley pool. The length of the railroad between the pool and the falls was to be 262 miles. Maps of the country and profiles of the contemplated work were probably on their way from Europe. Until he saw these and obtained a fair idea of the quanity and classification of the material to be removed he could tell nothing of the probable cost of the road.

The king of the Belgians was doing a great deal of good in Africa, and would do more. He was probably actuated more by sentiment than motives of gain. His object was to see the Congo country made open to travel, for only by such means could the slave trade be obliterated.

Did Mr. Huntington think there was money in the scheme? It was hard to say. His knowledge of the country and its products was gleaned from books. He understood there were not many portages between the head-waters of the Congo and Victoria Nyanza. There was talk of an English syndicate building a road from the Zanzibar coast to Victoria Nyanza, a distance of something over four hundred miles. If both schemes were successsful an immense impetus would, of course, be given to commerce in a region that was now practically given up to the Arab trader. The latter, when he collected all the ivory he was able to buy, secured negroes to carry it, and upon arriving at the east coast sold loads and carriers. He had known Providence and Salem ship owners who grew very rich out of trade with the east coast of Africa. Mr. McKinnon believed there was money in the scheme.

Mr. Huntington was willing to contribute something to kill the slave trade. He had fought slavery from boyhood. He was interested in the scheme from sentimental motives rather than financial reasons, and would only subscribe an amount that he could afford to lose. He did not know how other Amerians would look at the scheme.

Mr. Huntington will subscribe £10,000.

M. H. Bond, 46, Waverly St., Providence, R. I.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Of the three qualities thus happily linked together by the poet, our thought singles out the first, and following the chain link by link, we presently stand face to face with self, as seen and lived again in the lives of the children we have begotten and brought into the world.

Self-reverence! Purity of thought and life which leads to this, can but lead to God. Oh, what a terrible wrong is inflicted upon that child—that son or daughter whose parents have suffered through neglect or mistaken kindness to pass the boundary line beyond which their own self-respect and the respect of good people *can not follow them.*

Fathers and mothers in Zion; these words are not aimlessly written, neither have we to draw upon our fancy for the most terrible picture of their meaning, and when we ask you the question, "Where are your boys and girls when the shades of evening come, that time when they should be at home, sheltered by the watchcare of those who love them?" we mean it for you—you who are parents in Lamoni as well as in every spot where lives a Latter Day Saint who has dared to assume the solemn responsibility of parenthood. Can we be Saints and neglect so great a duty as that which a parent owes to a child? Can we be Saints and yet suffer them while yet under our control to begin the formation of habits which if followed to the ending thereof, will as surely lead to wretchedness, misery and disgrace to them, as that in all this we shall have our own part to bear; and this part will be all the more bitter because we are the ones who should have restrained them, and did not do it? Are we sleeping upon that bed of poppies, "My children can not do this thing?" If so be we are, then it is time we awake, shake off the sleep of indifference and death and learn from the word of God—that word which was written for our admonition and instruction—that man may, in a very brief space of time too, do that about which to-day he indignantly exclaims, "Is thy servant a dog that he should do this thing?"

There is no downward path which has not a point where the incline begins; and shall he or she who sees a child place foot upon that downward path, and leaves undone any thing within the power of human will, strength or ingenuity to do, in order to restrain that child, claim justification for themselves or immunity for the child from the consequences of those first downward steps?

"I will judge the house of Eli forever because when his sons made themselves vile and he knew it, he restrained them not."

Forever! Terrible judgment to fall upon a parent because of the sins of his children! And yet the judgment of God is just. "*When he knew it, he restrained them not.*" Poor wayward yet unfortunate boys! How very different might have been your fate had your father exercised the God-given right of restraining you.

Vile! oh, what a depth of meaning those four letters thus combined, convey. *Vile!* And yet this is the end of the downward path the beginning of which you called harmless. Did you look, a short time since, with horror upon acts of your neighbor's children and yet regard with complacency the late coming home at night, the non-attendance at Sabbath School, the bad deportment at day school, the possible smoking of the cigarette or cigar, by your own child? Poor child, we say, if unfortunately you have done this! Poor boy, that he should have no one who loves him well enough to try and keep him from laying up such bitter memories—yes, loves him well enough, if need be, to restrain him from becoming *vile!* Tobacco, late hours, and strong drink are the way marks upon the road to that horrible pit, where self-reverence is forever lost and from which only the power of God can rescue.

There is not, we feel morally certain, a single father or mother who will read these lines, whose heart holds not the desire that their children should walk in paths leading to the noblest aims and ends. God grant then that your watch-care fail not in the hour when it is most needed; that you teach them that fear of God which is the beginning of wisdom, and if need be that you restrain them from evil that they lose not self-reverence until they have attained to self-knowledge and self-control, for oh, it is a sad sight to see the wreck of a fair young life, and it will be worse than the sting of a thousand scorpions to the soul of that father or mother who shall be compelled to feel that through their neglect of duty the son or daughter of their love has fallen—has made themselves vile.

Fathers, mothers, do you know where your children are? whose company they are in? Don't, we beseech of you, flatter yourself that your child can not step aside from the path of virtue and honor. It is a good thing to believe in virtue—to have confidence in your own child and in the children of others; but it is a better thing that you see to it that your trust is not misplaced, your confidence abused; for the God of heaven will demand of you a reckoning and his judgment will be just.

Home Column Missionary Fund.

Sr. Tamzie A. Newcomb, Delhaven, N. S.	$1 00
Sr. Alice E. Cobb, Little Sioux, Iowa	2 00
Sr. Sarah Carlisle, Underwood, Iowa	1 00
Sr. Vernie Carlisle, Underwood, Iowa	1 05
Sr. Carrie Lewis, Stewart, Iowa	5 00
Sr. Maria Thompson, Santa Ana, Cal	69
Sr. Eliza J. Parr, Minneapolis, Minn	50
Sr. Drusilla Keith, Detroit, Minn	75
Sr. Eleanor Gould, Battle Lake, Minn	1 00
Sr. S. J. Perry, Sacramento, Cal	2 50
Sr. S. J. Calderwood, Sacramento, Cal	2 50
Sr. Matilda Greenwood, San Francisco, Cal.	1 00
Sr. R. J. Jamison, Ford, Iowa	42
Sr Ursula P. Jamison, Ford, Iowa	05
Br. Marshall P. Jamison, Ford, Iowa	05

Lamoni, Iowa, July 25th.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Bro. J. W. Chatburn requests your united faith and prayers in behalf of Bro. Wallace Wood whose situation is very distressing and sufferings intense.

Sr. Edith Fifer, the aunt of the little sufferer, requests your prayers for the child of Sr. Alice

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Lloyd, She writes, "He is suffering more than pen or tongue can tell, from the effects of drinking some concentrated lye. His sufferings are agonyzing to his mother and she is powerless to help him. But there is One in whom we trust, who is able to do all things for us. He has been administered to with only temporary relief." Sr. Lloyd lives at Macedonia, Iowa.

PROVIDENCE, R. I.

Dear Sisters of the Prayer Union, and in general:—I have felt blest in trying to memorize the "memory texts," for while trying to fix the texts in memory one is able to more fully comprehend the meaning of the different sentences. Especially have I felt blest in memorizing Sec. 3 of D. and C., and which I wish for the good of the Saints, and the work, *all* Saints would commit to memory every section of the grand laws and truths contained in the wonderful book of Doctrine and Covenants, for I understand that by the law contained in this book will this generation be judged. Then how important it seems that all should be familiar with every section of the book. No doubt there are a few who are, but it seems to me all should be familiar with the law and commandments that are to govern their daily life and conversation, that they may thoughtfully and intelligently make the record that will be read at the last day. This revelation from D. and C., section 3, speaks of the marvelous work that has come forth among the children of men: 'Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore if ye have a desire to serve God, ye are called to the work. For behold, the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not but bringeth salvation to his soul." Faith, hope, charity and love, with an eye single to the glory of God qualifies him for the work. [Note. Just here let us notice that the parties addressed, "O, ye that embark in the service of God," must necessarily include both male and female; and having embarked, are not all without distinction called upon to thrust in the sickle with his (or her) might?—ED.]

The sentence, "with an eye single to the glory of God," shows a need of self interest, that is to make the Lord's work of saving souls the most important part of the business of the daily life of those who embark in his service. To feel that His work is our own, and strive with all our powers to do the work that every opportunity may offer, as if we were doing it for ourself. And are we not, if partakers of his Spirit, a part of himself? Then what manner of Saints, I ask myself, ought we to be? Surely we ought to abound in these fruits of his Spirit, of faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. What a world of meaning is contained in these eleven words! So I discovered while trying to analyze them, and what a help I found our nice Compendium. I began on page 141, beginning at the subject "Christian duties and graces," and went to the subject of "Lord's Supper," on page 158, and I would have been pleased if all the dear Saints could have enjoyed the feast I had in reading the Scripture quotations under these subjects. I would like to call special attention to the readings in the Compendium under the subject of that blessed word "charity," "Govering the tongue," "Holiness," "Peace and love," "Purity of heart," "Examples and conduct," "Perfection to be aimed at," "Steadfastness," "Self-denial," (which I think is the great secret of success) "Subjection of the body," "Zeal," etc. I will write one of the quotations under the subject Zeal: Rev. 13: 15, 16: "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot, so then because thou art lukewarm, neither cold or hot, I will spew thee out of my mouth." This reveals the fact that God will have no half way work in his service. We must be thorough. The word reads He would rather we should be "cold or hot" (active or inactive in his service) We know it will please Him if we are active. And to be active will require that we, in the words of Sec. 3, D. and C., "Remember" all these fruits of the Spirit every time we open our mouths to speak. Then I think idle words would be few and we have less to account for at the last day; and His Saints would become a thoughtful, careful, wise, prudent people, constantly growing in knowledge, wisdom, charity, zeal, and no such sad cry would go out from General Conference for laborers to work "as circumstances permit," especially when we know the need of more laborers instead of less. To me this cry is even sadder than the terrible flood which occured at Johnstown, Pa., this month. For if *all* our people were fully obeying the celestial law, and the law of tithing is one of the most important parts of the celestial law, would not our Bishop have the means in the Lord's treasury to keep all and more of those "fishers and hunters" God has sent to work, recovering souls instead of bodies as the men at the distressed districts are so zealously laboring to do?

Sad, sad, is the thought to me, that of all those many thousand souls lost in the flood, most likely but one half, the children under eight years, are saved in the kingdom, and the dear fathers and mothers and kindred separated until they shall obey the law. If we take this home to our own hearts and ask, "Will Heaven be happy for me without my dear parents, brothers, sisters and kindred with all the dear Saints?" It may aid us to more fully realize the great and awful responsibility we have taken upon us when we "embarked in the service of God," which is to save every precious soul that it is possible to reach and our own as well. Then will we be more willing to sacrifice our carnal desires of fashion, fun and the love of display. For instance of ornamenting our homes and persons with trimmings costing five dollars a yard, and thus utterly disregarding the word as given to Timothy (1 Tim. 2:9; 1 Pet. 3:3, 4) and the teachings of the D. and C. and Book of Mormon on the subject; for if we had barrels of gold and did not impart of our substance for the maintenance of those who are dependent upon our obedience to the law of tithing, we would still be beggars in God's sight here and hereafter, according to Mosiah 2. O, can not the people of the kingdom of God, his church militant, believe the King when he asks them to "prove him and see if he will not open the windows of heaven upon them and pour them out a blessing?" And will they not respond by obedience, with their heart, mind and means, to the necessities of hungering, starving souls, waiting—dying—for the bread of life, as graciously and freely as the sympathizing world does for the Johnstown sufferers? Especially when we remember the word given through the "Choice Seer" that these calamities would come until the earth was wasted and few men left? Thus appears the great necessity and privilege of trying, even by sacrifice, to furnish the money that the true sheep may have a chance here to hear the gospel "witness" and thereby hasten the day of deliverance. That I may be one of the "wise virgins" is my prayer in His name.

SR. LOTTIE BROWNE.

Correspondence.

Dear Herald:—In my last letter from Virginia there are a few mistakes which I wish corrected. Either I was at fault in my writing, or the proof-reader in not correcting the type-setter.

I wrote from Romau instead of "Roman." This name is pronounced as if ending with w. This is a new postoffice just created by the government, and our friend, Mr. Michael Hollar, is the postmaster. This gentleman is the owner of a fine farm in the neighborhood of our church at Liberty Hall. Although not a member he is a lover of truth and justice, and advocates charity for all and malice toward none. His companion, however, is a member of the Saints' Church, and is a faithful sister.

Mr. Hollar was a very earnest and liberal helper in the erection of the new church, having donated one hundred dollars and also offered the ground on which to build it.

In the first line of my letter you will read *here* for "home," as I did not come home, but to that place from Dayton, Virginia. Again, for "Universalist" read *Thurmanite*, called so from his name, but he is not a Universalist; we must not misrepresent people. You have given his name properly. He is what is known out there as a "Progressive Dunkard." He is called the false prophet, because he once fixed the day for the coming of Christ and the ascension of "the church" to meet Christ in the air. They all assembled with him on the day designated, and on a hill near Dayton, Virginia, waited and solemnly watched the clouds till late in the evening. Disappointed at the non-appearance of the Lord, and deeply affected with the consciousness of the fact that God had once more "made foolish the wisdom of this world," and had "caught the wise in their own craftiness," they slowly and pensively wandered back to their old homes to engage again in the tiresome and monotonous affairs of "earth-life." "How can they preach except they be sent?" Nevertheless, Bro. Thurman still preaches, and, being strong in his knowledge of the Scriptures and wonderfully endowed with light and learning, proposes to prove that he, W. C. Thurman, is in fact the only true expounder of Christ's teaching, and that "Joe" Smith was a fraud, and the Reorganized Church not the Church of Jesus Christ. Now, I say, he ought to have the very best chance possible given him, as good as he had on that hill, to spread himself and save us all from delusion.

The Ritchie county falsifiers are having myself and Bro. E. L. Kelley now in that county teaching polygamy. They failed to run us off with their champion, Adam Archibald, and they have

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gone back to their more natural refuge, circulating through the most base and unprincipled newspapers in the state all manner of low and vulgar tales, and lies the most glaring and insulting. We have appointed the fifth Saturday and Sunday in September for a two days' meeting, at which time the new church at Romau is to be dedicated, unless the Saints there change the time, in the event of which you will be notified. I desire to labor as the way is opened and attend conference at Vale's Mills, Ohio, and after that return again to Virginia in time for the meeting above mentioned. I hope the time for the conference will not be put off too late in September, as it will clash with the time set for the dedication services at Romau. I feel strong in the latter day faith, and happy in the grand work and hope of the Church, but am constantly reminded within myself that I am far from being perfect. O, for the prayers of God's people and the help of His grace! I feel to extend to the Saints in Augusta County, Virginia, my thanks for kind treatment, as also to friends there.

D. L. SHINN.

OGDEN, Utah, July 17th.

Br. Blair:—After a long time I send you a few lines from the "Salt Land." Just at the present time there is a great lack of water in all this mountain region. Wheat and oats will be about half a crop; corn and potatoes will be a failure in many places. There are complainings and murmurings on every hand. The government has prosecuted polygamists for the last five years, until many thousands of dollars have been wrenched from them to pay costs of court and fines, to say nothing of loss from imprisonment. Then again, the Liberals are rapidly gaining political power in all parts. Ogden is entirely in the hands of the Liberals; and from the present outlook, Salt Lake City will soon fall into their hands.

But perhaps the water troubles cause more bitterness just now than all else. There is a desperate effort being put forth by the leading men to maintain unity, but up to this time there is no disposition on the part of the people to surrender what they believe to be their rights. When the water supply is cut off, their living is jeopardized. It looks now as though the people ought to be brought to their senses. Years ago the Lord warned the people of the scourges and judgments that would be visited upon them if they would not "repent and remember the new covenant, even the Book of Mormon and the former commandments, not only to *say* but to *do*, according to that which" was then "written"—in 1833.

It surely looks as though the scourges and judgments were accumulating. God cursed the *land* in the days of the Nephites, because of their wickedness, and visited the people with famine and pestilence. They were scorned by the Lamanites, just as this people are now being harrassed by the Gentiles, until to-day there is no rest to Israel in the mountains. The power of their church is broken, its glory is departed, and a wail of bitterness is going up from the leaders, as may be seen by reading the utterances of President A. O. Smoot and his counsellors, and last Sunday's discourse by G. Q. Cannon, who confesses that they (the Presidency) were forced into exile four years ago, and that the enemy came and "sowed tares," and that now there is a spirit manifest that is contrary to the spirit of the gospel; that the Saints were going to law one with the other; that he had heard of litigation about Parley's canyon, about Utah Lake and other water companies. It was too bad! What if the streams did dry up! Had they not been taught that famines would come! He said the Saints were passing through a fiery trial, but they had to be a tried people of course! He tried to frighten them by declaring in the name of the Lord Jesus Christ that the spirit manifest was not of the Lord.

From appearances now, it will take more than that to whip the people back into line as they used to do. When a people begin to see and realize they have been hoodwinked, and see that their rights to water has been taken from then by city corporations and otherwise, a *threat* in the name of the Lord has but little significance or terror for them. The weather is extremely warm, and the dust is dreadful. Unless rain shall soon come upon the land, this fall will present a scene anything but lovely.

Joseph has been in the territory near three weeks. In the city, people have turned out fairly well to hear him, and the interest to hear him is deepening. Last week we held one meeting in Lehi, in the tabernacle. The turnout was large and attention good.

At Pleasant Grove Joseph spoke twice in Clark's Opera Hall, to splendid congregations. There, as in other places, the attention was good. Yesterday I procured from the city council the use of the Pavilion here (Ogden) for next Saturday evening and Sunday. There seems to be a demand all along the line for Joseph to be heard. Several have written us to say Joseph can have the meeting house to speak in. There is no excitement, but upon the part of very many a quiet disposition to hear the son of the prophet prevails. May the Lord give him strength to meet the demands.

We will go from here to Willard, where Bro. Thorn has secured the meeting-house for Joseph to speak in; and from there we will go to Malad and spend some time in Idaho. If this is *the time* for the Lord to lead the honest out, they will hear the messenger whom he hath sent to "plead the cause of injured innocence."

Joseph's preaching has been very pointed and clear. Last Sunday night, in the city, his discourse was grand, and was delivered in power. The house was well filled, and the attention was all that could be expected. The interest was intense. We are perfectly calm. While the indications are good, we see obstacles still in the way, but pray the Lord to direct us that we may help the erring and the oppressed And if good shall now come to this people we shall feel glad and rejoice.

The following is from a late sermon by G. Q. Cannon, and speaks of the situation of Brighamism:

"I hear of murmuring. This is a time of trial for the Latter Day Saints. We have now for upwards of four years been undergoing persecution—some have called it prosecution; but it has assumed a form of persecution in many instances. One class has been greatly tried; their faith has been greatly tested—women and children especially. They have had to undergo many afflictions, they have had to bear many sorrows. True, a good many of the people have not felt the burden of this persecution, or prosecution—choose which term you please—beyond the natura sympathy they had for their brethren and sisters in affliction.. Doubtless many hearts have been filled with sympathy, and the people have sorrowed with a deep sorrow because of the sufferings of others. The question has frequently been propounded to me, 'What is going to be the result of this?' There is only one portion of the community feeling the burden of this affliction. Are they the only ones whose faith is going to be tested? Are we who have endeavored to keep what we believe has been the command of God to go through more than the rest? Questions of this character have been put to me time and again. But we know that the Latter Day Saints are all to be tested. If they attain to the same glory they will have to bear afflictions which will try them to the fullest extent. There will be no distinction in this respect. If we are so fortunate as to enter into the glory which God has prepared for his faithful children, we will all have to be tried as gold that has been purified through the furnace seven times, until all the dross of our natures, until all that is wrong and earthly and that is not of God will be cleansed from us. Our spirits have come from God, they will return to God, but our bodies are of the earth and therefore have to be purified and brought into subjection to law, until when we receive them in the morning of the first resurrection, our spirits re-united with our bodies, we can enter into the presence of our God and dwell there eternally. But if we have not been subject to the law, if we have violated the commands of God, if we have not walked before him so as to be purified and sanctioned through obedience, then we shall not partake of that glorious resurrection that has been promised unto the faithful.

"Therefore I say all the Latter Day Saints will have to be tested. I think of it especially in these days when water is so scarce, when there is scarcely enough to keep our trees alive, much less to save our crops. I think that this is testing both those who have been tested by past acts, by prosecutions that have been instituted, and those who have not. The whole land from north to south is suffering for want of water, and I ask myself, should this continue for another season or two, how would the Latter Day Saints feel? Would they bear it patiently and without murmuring? Or would there go up from all our settlements a murmur that would be heard all over the land—fault-finding, quarreling, a contending for this element so necessary to life, to the preservation of the crops, to the preserving of the improvements which have been made at such immense toil and expense?

"I hear of litigation threatened in connection with Parley's canyon, in connection with the waters of Utah Lake, between the canals and the city; litigation in the north between the canal companies; with the Hooper Canal; with other canals and the Davis County Canal. Men are ready to go to law, almost to fight. I have heard it said that some have even talked of taking their rifles to defend their rights, and I have asked myself, is it possible among Latter Day Saints there can be such a spirit and feeling as this, among those who have come here professing to be the Saints of God, rather inclined to boast of their fidelity to the truth, rather inclined to do as I have done this afternoon—tell about our past sufferings and sacrifices and hold ourselves up as

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being a little better than other people, because we have done more for our religion than other people? Is it possible that we have forgotten the purposes for which we have come to these valleys, so far as to be ready to rush into all manner of evil and to commit deadly wrongs against each other because of grievances, real or imaginary, which we think we have suffered or are suffering at the hands of our brethren."

Yours in bonds, R. J. ANTHONY.

DELHAVEN, N. S., July 15th.

Dear Herald:—Since I have joined the Church I have read your pages and received strength in so doing. It is our only preacher most of the time. I have written to Bro. Parsons to come back to Nova Scotia this fall and hold a discussion with a Baptist minister. I think it would be a good way to get the gospel before the people.

I love the latter day work, and pray that God will hasten the time when gospel knowledge will cover the earth as the waters covers the deep.

ROBERT NEWCOME.

LOWRY CITY, Mo., July 16th.

Br. Blair:—The work in this part of the vineyard is onward in spite of the opposition it has to contend with. I attended one of Mr. Price's lectures on Mormonism, and replied the next evening. Good interest manifested; Saints and friends seemed strengthened in the work. We had a bush meeting last Sabbath, not many out perhaps on account of the busy time and warm weather. Brethren Curtis and Swenson occupied the stand in the morning and afternoon with good liberty; at the close of the afternoon service one was baptized. I cast in my mite in the evening.

Brethren Curtis and Swenson will labor in this vicinity for a short time. I will go to Hickory county and look after the work there; then to Taborville to assist Br. I. N. White. I expect to reach Kansas in August or September. My faith grows stronger in the work as my knowledge increases, and I am satisfied that Zion will be redeemed by power and that Jesus Christ will go up before his people according to D. C. page 277, and he can not go up before them till he comes; neither can his angels. The manifestation of the Spirit to come up higher, and that his coming is near, are in perfect harmony with this idea, and correspond with the twenty-fourth chapter of Matthew, as I understand it. I hope to be ready for the great event, and not be caught napping. We sometimes feel discouraged when trials come, forgetting they are neccessary to prepare us for the Master's use.

Br. Kelley's letter in the *Herald* of July 13th did me good, and I can recommend it to others. Come again, Br. Kelley,

Yours in the faith, H. H. ROBINSON.

LEE'S SUMMIT, Mo., July 17th.

Bro. Blair:—I never felt better in the work than at present. We have several here inquiring, and everything looks well temporally and spiritually. Debate between Rev. Ray and E. L. Kelley as our intellectual treat we look for, and almost every one here is in favor except a few Baptists.

As ever yours in bonds,

WM. H. KELLEY.

PARIS, Tenn., July 15th.

Bro. W. W. Blair:—We believe the interest here to be increasing according to the degree of labor done, and there is an increasing demand for more labor. The harvest seems to be plentiful but the laborers are few; and those few seem willing to do what they can for the good of the cause.

Bro. Thomas is now in Henderson county opening up the work there, and doing valiant service for the Master. Bro. Griffin is on the sick list and has been for four or five weeks. I am sorry, for he is a good traveling companion, an energetic and faithful worker. Bro. J. H. Adair and self have been traveling together of late, filling appointments and opening up new places for preaching, and have baptized two. Bro. B. R. Turnbow is giving out and filling appointments around where he resides. We think he is fully able to create an interest there, and we hope he will.

Yours in gospel bonds,

P. B. SEATON.

FLAGLER, Iowa, July 21st.

Ediiors Herald:—We had the pleasure of hearing Mr. James McKiernan preach in the town hall on Sunday night. It is a rare treat to hear so much Bible doctrine, as facts were explained in such an inteligent and plain manner that the most skeptical must acknowledge there is a reality in religion, We would be pleased to hear such doctrine oftener, as we believe it is a work for good in the community.

RICHARD WILLIAMS.

OAKLAND, California, July 17th.

Bro. Blaia:—Enclosed find an article clipped from the San Francisco *Call*. It is only a few words taken from a long article I wrote for that paper, but having no money to give them they put in only what they felt disposed to publish and I am thankful for it.

"ELDER HAWS MAKES CAUSTIC COMMENTS ON THE UTAH MORMONS.

The members of the Reorganized Church of Jesus Christ of Latter Day Saints, of which there are quite a number in this city and Oakland, have been considerably exercised of late over the fact that they are referred to as polygamists and follow the doctrines of the Mormon Church of Utah. In view of this fact Elder A. Haws of Oakland states the difference between the two institutions.

"There is a distinct line," he says, "to be drawn between the Latter Day Saints and the Utah Mormons, for the following reasons: First, our church was organized by divine revelation after the primitive pattern on the 6th of April, 1830. It was monogamic and subject to the laws of the land then, and has remained so up to the present time. Brigham Young, his followers and other small factions, tried to foist polygamy and other false doctrines and practices upon the church, but that fact does not vitiate the name, rights and characters of the very large majority of the church who repudiated Brigham and his followers as usurpers and heretics, and remained true to their original faith and practices.

"Second, the members and representatives of our church are true followers and believers in Jesus Christ, which they show by their works, for they set first in the church the apostles and second the prophets and never at any time nor under any circumstances have they taught, practiced or instigated polygamy or any other unchristian doctrine or any practice contrary to the laws of the land. Our church also was the first to bring the Utah question before Congress by sending our memorials and delegates there to meet and withstand the Utah delegates with their false claims. Written arguments were presented to every member of the Forty-seventh Congress. We are on record as a church in regard to the base pretensions of the Utah Mormons."

I will leave here for Oregon on the 21st of this month, the Lord willing, and my address will be East Portland, Oregon, until further notice. I would like all the brethren and sisters in Oregon and Washington Territory who want labor done in their neighborhood to write to me and let me know their wants, and I will respond as I can.

A. HAWS.

Communications.

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

JOHN'S BAPTISM.

OBJECTIONS TO ITS BEING CHRISTIAN BAPTISM, EXAMINED AND REFUTED.

THE authority I use is a work issued by the Rev. R. B. C. Howell, D. D., entitled, "Terms of Communion," London, 1847.

Mr. Howell's severely criticises the Rev. R. Hall of Bristol, England. I accept Mr. Howell's extracts, from Hall's work, as I find therein "Terms of Communion," as being correct. I will not give the full text, but such extracts with comments as I think necessary.

1st Objection. The Rev. R. Hall says, works, short statement, vol. 3, p. 359: "It is demonstrable that John's baptism was a separate institution from that which was enacted after our Lord's resurrection."

1st Answer: If so, it is as easy to demonstrate that the apostles were not baptized in the Christian sense; as it is positively certain that they were not baptized after the resurrection. Furthermore, the majority of the early Saints were baptized by John and his disciples, and by Jesus and his disciples, before the crucifixion; John 3: 22–26, and they were never afterwards baptized; so that if John's baptism was not Christian, then the early Saints did not receive Christian baptism, as there is no proof of their being baptized again after the resurrection.

2d Objection. Vol 3, pp. 134, 135, "Reply to plea:" "As the ministry of John commenced previously to that of the Messiah, which succeeded his baptism, no rite celebrated at that time is entitled to a place among Christian sacraments, since they did not commence with the Christian dispensation, nor issue from the authority of Christ, the head of the church."

2d Answer: To affirm that John's ministry was not under the Christian dispen-

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sation is false, as Mark 1: 1, informs us that John's ministry of preaching in the wilderness, the baptism of repentance for remission of sins was, "the beginning of the gospel of Jesus Christ, the Son of God."

Besides this, if John's baptism was not and is not Christian baptism, then neither John nor any of those whom he baptized were in the kingdom of God; yet Jesus said, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3: 5. Yet John inducted Jesus into the kingdom in this way—(Matt. 3: 16, 17). "And Jesus when he was baptized went up straightway out of the water, and . . . the Spirit of God descended . . . and lighting upon him." If John inducted one man (Jesus) into the kingdom of God by his being born of water and of the Spirit, then were all the others inducted in the same way, as Jesus Christ is our example.

But it may be said that John was not in the kingdom himself, as he said the kingdom was "at hand."—Matt 3: 2. Jesus said it was "at hand," (Matt. 4: 17), and the disciples were commanded to preach that it was "at hand." (Matt. 10: 7). To say that John and his disciples, and Jesus were not in the kingdom would be untrue, for Jesus said, (Matt. 12: 28), "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This was A. D. 31; hence long before the resurrection. See also Luke 17: 20, 21. I quote Dr. J. J. Griesbach's Emphatic Diaglott on this last reference: "And having been asked by the Pharisees, when God's kingdom was coming he answered them, and said: "The kingdom of God comes not with outward show; nor shall they say 'Behold here! or there!' for behold, God's Royal Majesty is among you." His note on verse twenty-one says: "In this verse it has been found necessary to depart from the usual signification of *hee basileia ton theon*, the kingdom of God, and render as in the text. That this rendering is admissable and correct, see Note on Matt. 3: 2: "Basileia here refers to the person of whom the title and honor of king belonged, rather than to his territory or kingdom." Prof. Whiting, an able Hebrew and Greek scholar says, "This clause in the twenty-first verse ought to be rendered 'the king is among you.'" Dr. A. Clark in a note on the twenty-first verse evidently understood it as relating to the Christ. He says: "Perhaps those Pharisees thought that Messiah was kept secret, in some private place known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Joash was by Jehoiada the priest." (2 Chron. 23: 1–11.) Dr. Griesbach's note on Matt. 3: 2 says, "*Basileia* means kingly power, authority, royal dignity, majesty, etc., as well as kingdom, realm or reign."

From what has been said concerning Luke 17: 21 it is evident that the Kingdom of God was then there, and when it was said it is "at hand" it could only refer to being future in greater glory, or at hand to them who had not entered. One thing is certain, that is, that Jesus was born of water and of the Spirit, and thus he entered the kingdom; so that his doctrine in John 3: 5, and John's doctrine and practice were the same. They both preached faith, repentance, and baptism for remission of sins. Both engaged in the rite of baptism; John 3: 22, 26; so that to accuse John's baptism of not being Christian is to implicate Jesus also in not administering Christian baptism, as he certainly performed that ordinance long before the crucifixion. Jesus was not baptizing with the Holy Ghost—John 7: 39—but with the identical mode, to the identical kind of subjects, for the same objects and design as John; hence John's was Christian baptism. The Christian dispensation began with John.

To say that John's authority "did not issue from Christ the head of the church," is equally untrue. One of the assumed reasons why it is so said, is because under the law certain priests could not enter on their ministry till thirty years of age; hence, Jesus began to be thirty years of age when he was baptized.—Luke 3: 23.

As John was some six months older than Jesus, he would have been thirty years old just six months before Jesus was, and as John entered his ministry (it is said) at thirty years of age, he must have been acting without Christ's authority, as Christ could not give him authority yet till he, (Christ) was thirty years of age. From this it is assumed that John's baptism was not Christian baptism.

But the idea of every priest having to be thirty years old before he could enter his ministry is not true Some could enter at twenty-five years, (Num. 8: 24); others could enter at twenty years old, (1 Chron. 23: 23–28; but this law pertained to the Levites, while our Lord came of Judah (Heb. 7: 14); so that he did not come under the necessity of even having to be twenty years of age before he entered his ministry. We learn from Luke 2: 49 that Jesus said, "Wist ye not that I must be about my Father's business?" This was said when he was but twelve years old.—Luke 2: 42. Again, we learn from John 1: 6: "There was a man sent from God whose name was John." Surely God could have given him authority. Again: Jesus said, (John 8: 42): "For I proceedeth forth and came from God." As both Jesus and John were sent from God, in their conscious, pre-existent state before coming here, Jesus could and did give John authority. As "the Father and I are one," said Jesus. I ask if John did not receive authority to baptize, then why did Jesus say, "Suffer it to be so now for thus it becometh us to fulfill all righteousness?" How could either Jesus or John fulfill all righteousness, the one in administering baptism, the other in being administered to, if there was no God-given authority in the case? Where did Jesus receive authority from when he tarried in Judea and baptized? "No man taketh this honor unto himself," etc.—Heb. 5: 4.

3d Objection: John's baptism can not be Christian baptism as it is styled the "baptism of repentance;" baptism of water;" "baptism of John," etc.

3d Answer; This is as much as to say that water baptism is not Christian baptism! Why then do ministers of various denominations administer water baptism in any form if it is not Christian? It is an untrue sophism, as no other kind or mode but water baptism can be Christian baptism, as that must be administered by a Christian to a Christian; or in other words, by one who believes in Christ to one who believes in him. John belived in Christ, and Christ believed in himself, hence John's was Christian baptism.

No less a personage than Rev. R. Hall, a Baptist preacher and scholar, is the one who furnishes this third objection.—Vol. 3, p. 130, Reply to plea.

When Jesus said "Go teach all nations, baptizing them," etc., (Matt 28: 19), was it with water or with the Holy Ghost that they were to do the baptizing? It was with water, from the fact that they could not baptize with the Holy Ghost. God alone can do that; they were to baptize with water "in the name of the Father, Son, and Holy Ghost." *In the name of* the Holy Ghost, is not *with* the Holy Ghost. Then as it was with water that they were to baptize, it follows that water baptism is Christian baptism.

4th Objection: "John's can not be Christian Baptism, as that rite must invariably be administered in the name of Jesus, and John did not so administer, as Jesus most studiously avoided the avowal of himself."—Hall, vol. 3, p. 131, 132, Reply to plea. . . . "Baptism in his name must have been equivalent to a public cenfession of his being the Messiah. . . . All men were musing in their hearts whether he were the Christ." . . . And Mr. Hall asks, "How is it possible such a question should arise on the supposition that John baptized in his name?"

4th Answer: The very fact of such a question being asked is good evidence that withal the "musing in their hearts" that John was not the Messiah, but that he baptized in the name of the Messiah; then the question would arise, Who is this Messiah that John is baptizing in the name of? Let me illustrate: I baptize you in the name of Messiah who is coming after me; He shall baptize you with the Holy Ghost, etc.

But it is not true that baptism was "invariably" administered in the name of Jesus. Matthew 28: 19 says: "In the name of the Father, Son and Holy Ghost" is the name they should baptize in; and it is beyond a probability that John used the same formula, as John was sent of God (John 1: 6) to bear witness of the Son, (John 1: 6–12), telling those whom he did baptize that the Son would baptize *them* with the Holy Ghost. Therefore, John knew of the Father, Son and Holy Ghost, and in 1 John 5: 7 we are told these three are one. (I claim nothing from this last reference, as it is doubtful. See Griesbach's Emphatic Diaglott).

It may be said that this is strong presumptive evidence that John did baptize in the name of Jesus, but not positive! Very well, now for the positive: Acts 19: 4: "John verily baptized with the baptism

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of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." Here are positive words that John did use the name of "Jesus" when he baptized. So that if to be Christian baptism it must have been administered in Christ's name, then John's was Christian baptism.

When it is said that John's could not have been Christian baptism because Jesus studiously sought to conceal his identity, etc., saying, "tell no man," etc., it is mere subterfuge, for in Luke 9:49 we read: "Master, we saw one casting out devils in thy name, and we forbade him," etc. Also Luke 10:17: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Here were seventy men acting in his name and doing such works as made it utterly impossible to conceal his identity; and he had wrought many miracles, etc., and the devils declared "we know thee who thou art." John the Baptist knew him. (John 1:5). Griesbach's Emphatic Diaglott says: "John testified concerning him, and cried, saying: 'This is he of whom I said, *He who comes* after me is in advance of me; for he is my Superior.'"

With his own works, with devils declaring, and John testifying, and seventy disciples acting, all in *his name*, and when he did do certain cures and forbade them to tell it, they generally blazed it abroad all the more. (See Mark 1:44, 45.

Our Lord never shrank from declaring who he was, only in the sense that he never boasted to every one in an indiscriminate way, as if he wished to lord it over men; but he invariably appealed to his works, (John 14:11), . . . "Believe me for the very work's sake;" Luke 22:67: "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe;" also John 8:24: "I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Also John 10:26: "But ye believe not, because ye are not of my sheep, as I said unto you," (37, 38 verses), "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in him."

He appealed to his works, not with the ostentation of an earthly outward pomp; and it was only in that sense he sought to conceal himself; as they evidently looked for him to come in a gorgeous manner, and if he had, they would have made him king. He did not seek public notoriety, but ever sought to call men to the truth, and the proof of his doctrines being the truth was confirmed by his works. With the foregoing, who can believe he sought to conceal himself? As he did not, and John did not, the seventy did not; then if to be Christian baptism John must not conceal Christ, then his baptism was certainly Christian.

5th Objection. "John's baptism can not be Christian baptism, as that ordinance is commemorative of the death, burial, resurrection and ascension of Christ; and these events must have been past, before they could be commemorated."

5th Answer: "The Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake, and said, Take, eat; . . . this do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:23–26.

Was this a Christian ordinance? Yes. Was it commemorative? Yes. Was it introduced before the event it was intended to commemorate took place? Yes. Yet the learned Rev. R. Hall says an event must be past before it can be commemorated! (vol. 3, p. 133, Reply to Plea, etc). John's baptism could not be in memory of Christ's death, burial, resurrection and ascension until after these events had transpired, is the idea intended to be conveyed. Then the bread and wine can not have been in remembrance of him either, as that was instituted before his crucifixion. If the one is not a Christian ordinance because practiced before the event, the other is not a Christian rite for the same reason. "The wisdom of the wise men shall perish."

What do we know *now* since the events, in our unregenerate state, of his death, burial, etc., except by the principle of faith? If it is on that principle that *we* now accept baptism as commemorative, could not those who lived before his death and burial have received baptism on the same principle of faith? they believing that he would die, be buried, rise again as well as we do now believe it to be past? Faith is involved in either case, *now* and *then*. All whom John did baptize could believe that Jesus would die and rise again before it took place, just as easy as we now believe that he *did* die and rise. They commemorated it *before* it took place, believing that it *would* take place.

6th Objection: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."

It is said, (whatever else this passage may mean), that it means they WERE baptized into a belief in his death, which they could not have been until after He did die, etc. It is further asserted that John and his disciples, and even the Apostles did not believe in his death till after it was fulfilled.

6th Answer: John did know that Jesus was to die, for he said, "Behold the Lamb of God, which taketh away the sin of the world." How could John refer to Jesus as a lamb having virtue to take away sin except in shedding his blood? Heb. 9:22 says, "Without shedding of blood is no remission." John was a Jew, and a priest, well acquainted with the teaching of the law and of the prophets. He knew well that the paschal lamb was typical of the Lamb of God. John believed the prophets, and they all testified that Jesus would die and live again: Ps. 16:9, 10; 22:16; Isaiah 53:7–10; Zech. 12:10; 13:6, etc. John was a great prophet himself, and he knew that Jesus was to die and live again, and thus take away the sin of the world. Hence Paul could truly say, "As many of us as *were* baptized into Jesus Christ were baptized into his death;" so that whatever else this may mean, it means that John told of the death and rising of the Messiah so that they were baptized in a belief in his death.

Caiaphas, a wicked high priest, knew that Jesus must die. He said: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."—John 11:49,50.

If a wicked enemy who, by reason of his being a priest and being acquainted with the reading of the law, and the prophets did learn from the shadows of the law and the predictions of the prophets that one man was to die for the people, *and that one man was Jesus*, then, I ask, why did not John know it? If Caiaphas had it specially revealed, John was greater; why should God not also reveal it to him? He did, hence John said, "Behold the Lamb of God which taketh away the sin of the world" (by the shedding of his blood). But it is with this objection as with the last one, if it is of any force against John's baptism, it is equally so against the sacrament of bread and wine.

CONCLUSION.

John's baptism required, 1st faith; 2d repentance; 3d teaching before; 4th it was for the remission of sins; 5th it was administered in the name of Jesus; 6th, it was in likeness of death, burial, resurrection, etc; 7th, it was the beginning of the gospel, of Jesus Christ, before the cross.

Christian baptism requires the same points exactly since the cross. What is true of one is true of the other in every respect. The one required adults, so does the other; the one was for initiation into the kingdom, so was the other. Therefore John's was christian baptism in every and the fullest sense.

But my style of putting it before the *critical* reader may not be in the most approved and polished sense, yet I do not seek for honor from men, and as I have had to meet this question more than once in debate, I thought to give the readers of the *Herald* the benefit of what views I had obtained concerning it; and if there is nothing forcible, nor new, yet I believe it is in the main correct, and am willing to be put right, and am always thankful to any man, *especially a brother*, who will give me light on anything as the word says, Hosea 4:6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." If any brother sees anything to correct in this, do so, and I will receive it, if it is a correction.

J. A. McINTOSH.

LUCK AND LABOR.

Luck is waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock and with busy pen and ringing hammer lays the foundation of a competency. Luck whines, Labor whistles. Luck goes to the poor-house, Labor to independence.—*Sel.*

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LETTER FROM BRO. L. L. WIGHT.

DEAR HERALD:—At the close of our last district conference, in February, we as a branch of the church away here in this dark and benighted region, but not hid from the gaze of the all-seeing eye of God, resolved to be more diligent in the labor entrusted to us. Your readers have noticed in the letters of Sisters Sutherland and Sheppard something of our efforts. I will add that we have held meetings nearly or quite every Sabbath since conference, alternately, in four different localities; all in Bandera county, and with good results. I never received kinder and better treatment in all our travels than in this our effort to push the teachings of Christ in these mountains. The last few weeks Brn. Currie, senior and junior, have been with us and have held a two-days' meeting at Crockett; also at Horse Valley. Both meetings were in charge of Bro. J. A. Currie Jr., and largely attended. Good interest, good order and good behavior. At Crockett the last sermon was begun by Bro. J. A. Currie Jr. on the final restoration. We were under arbor, and no house near. We saw in the northeast indications of a storm approaching, but so intense was the interest in the sermon that little heed was given to its approach. Still the storm seemed to care as little for us as we did for it, and it rushed up the deep canyon, guided, seemingly, by the lofty Peaks on either side, lifting sometimes deep rooted trees from the earth and hurling limbs of trees seemingly in search of something to destroy. The storm reached us, and louder preached Bro. Currie and louder blew the wind until the weaker voice of man was hushed by God's unseen power; yet not a soul left their seats until all were drenched with rain and dismissed in order, with a promise that that sermon should be finished.

There are no members of our church living in Horse Valley yet. The congregations were so large that it was difficult for all to get into the house.

When I meditate upon the blessings that God is bestowing upon us in this far away land, I remember other days when I was in darkness, and God's servants were traveling here, and only for the light of God's Holy Spirit, all must have been gloomy; yes, darkness and despondency. I can see them now, as I could not at that time, on their knees in secluded spots of these valleys, behind the rocks and trees, pleading with the eternal God for the honest souls of these mountains and valleys. Then I am led to exclaim with the poet:

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

Yes, brethren, you who have traveled through these parts and sowed the seed in dark days, now that the mists have blown away and we are reaping the reward of your labors, forget not that the memory of you is cherished by us! We forget not to make mention of you in our prayers. What a difference in your lot at that time and our's now! We are surrounded by faithful brethren and sisters, while you had to tread the wine-press alone! While we withhold your names we can safely say, Not one of you are forgotten by us. Brethren, your prayers for this place have availed much, and we still desire an interest in them.

We will, God willing, build a house of worship in August next, two miles below Medina City, on the Bandera road. We have nearly the required means now subscribed. Friends outside of the church have donated liberally and we haven't the slightest reason to doubt but that the house will be completed; and when the last nail is driven, and the sound of the hammer greets your ear, it will be with this echo: "The house is paid for!"

The Saints of Bandera and of that branch of the church are taking an active part in the building of the house, in fact there is a unity between the Bandera and Medina branches in all their undertakings that is worthy of commendation. To God be the praise!

It will be remembered in my letter to the *Herald* last winter that I mentioned a discussion held by Bro. J. A. Currie Jr., with Mr. John Banty of the C. D. T., but not completed. About the 20th of last month he (Mr. Banty) came again with renewed energy. He meets Bro. Currie and finds him as he left him—firm as a rock, and with a smile on his face. This time Bro. Currie affirms that our church is in fact the church of Christ, and produces the following argument: Christ established a church with apostles, prophets, pastors, teachers, evangelists, bishops, deacons, helps, governments, etc., etc., 1 Cor. 12:28; Matt. 10:1; Luke 6:13; Acts 13:1; 15:32; 21:9–12; Rev. 16:6; 18:20; 2 Pet. 4:5; Acts 21:8; Titus 1:5; Acts 14:23; 1 Tim. 3:1; Eph. 4:11. Also Seventy, Luke 10:1. The gifts and blessings were put in the church to confirm believers, Mark 16:17–20. They followed believers, Acts 8:17 19:6; 1 Cor. 12th chapter. A direct communication existed between God and his people which enabled them to know their duty and acceptance with Him, etc., Rom. 8:16; John 15:1–8; Rom. 12:6, 7, 8; Eph. 1:13; John 14:16, 17; 16:13. By this communication God called men to office, Acts 1:24; 13:2; 1 Tim. 4:14. This church went into darkness, John 11:12; 2 Thess. 2:3; 2 Pet. 2:12; 2 Tim. 4:3, 4; 2 Tim. 3:1–6, etc., etc. The church must be set up again previous to the coming of Christ, for through it he would gather all things in heaven and earth, for 'tis his fulness when perfected, Eph. 1:20–23; Eph. 1:10; Phil. 1:9, 10, 11, etc. There would be laborers called and sent forth in the eleventh hour, Matt. 20:6, 7. This work is Christ's work and is to precede him, Isaiah 62:10, 11; 40:9–18.

The ensign was to be set up (Isa. 11:12). It was the same ensign that the Gentiles sought when first set up,—verse 10. In gathering Israel God would coummunicate with man again, and call them to work, (Jer. 16:16, 17; Ezek. 20:33–36). Tis to be a strange work, (Isa. 28:21; 29:14). The Gentiles shall know his power, (Jer. 16:16–19). God always works through man, (Amos 3:7). Some man must be called to bring about that work, to be a messenger, (Mal. 3:1); to receive the angel (Rev. 14:6, 7). That gospel must be composed of the same principles as taught in Hebrews 6:1, 2; not one principle done away with. The signs should follow to-day (Acts 2:39; 1 Cor. 12). The water baptism not a valuable one except followed by Spirit baptism, (Matt. 3:11; John 3:5). Here his opponent tried to prove the Spirit birth was after the resurrection, but Bro. Currie showed the fallacy of such conclusion, by showing that it took both Spirit and water to constitute a birth. Mr. Banty then resorted to Acts 19:16; 1 Corinthians 12:13, etc., and proved to the people that God's people should reign on the earth. Bro. Currie sanctioned it and proceeded to show that until that time our spirits would be in the hands of Him who notices the sparrow's fall.

Jesus went there, (Acts 3:21; 1:11). He promised his disciples that they should follow, (John 13:36). Paul knew it was better to be absent from the body and to be there, (2 Cor. 5:8). He had a desire to go there, (Phil. 1:23). God showed Peter how he must put off his body, (1 Peter 1:14). John saw there the souls of those who had been slain for the word of God, (Rev. 6:9, etc). They are to come with Christ to earth, (Matt. 25:31; Jude 14). Those who obey the gospel are to come forth in the first resurrection; those who do not, in the second, (Rev. 20:4, 5; John 5:9; Jno. 1:4, 7, 9; 1 Tim. 2:4–6; 1 Cor. 15:22; Acts 13:47, etc). Those who die without hearing the gospel shall hear it (1 Peter 4:6).

He then showed that God was a God of love, of justice, etc., and when justice was satisfied *He* liberated *his* captives, quoting Zechariah 9:11, 12; Isaiah 24:21, 22, 23; 1 Peter 3:19. He then proceeded to show that God's work could not be fathomed save by his Spirit (1 Cor. 2:11, 14, etc).

The strongest argument Mr. Banty could bring was founded on 1 Corinthians 13:8. He dwelt on this to considerable length in regard to miracles being done away. But when Bro. Currie told him in his next speech to tell the people whether knowledge had vanished away he seemed somewhat unnerved, and then resorted to ridiculing the idea of Joseph Smith being a prophet, the ensign to be set up and hooted the idea of a dead man talking, as in the case of Moroni and Joseph.

Bro. Currie in his next speech told him that if Joseph Smith was not the man to restore the gospel to tell the people who and what the quotations which he had made from Isaiah, Jeremiah and others meant, and when he dwelt with power on the gathering of Israel and turned to Mr. Banty and told him to write it down, and answer him, and tell the people the meaning of all those prophecies, he sat with pencil in one hand and paper in the other perfectly motionless, and when he arose he did not answer a question or make the least effort to explain the promises, but again resorted to the Book of Mormon,

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Joe Smith, Solomon Spaulding's romance, etc., and when Bro. Currie read a sketch of Joseph Smith's early life in which is mentioned his first vision, Mr. Banty wilted and stood for some time seemingly speechless, and when he did get off anything, about all he could say was, that "it was an abomination for that boy to pray to God for light, when he could have bought a Bible for a day's work, and in it he could have got all the light he could have wanted."

On the whole we consider it a grand victory. To God be the glory! Finally, I wish to say to your readers to the credit of Mr. Banty, that he is a man possessed of manly virtues, and that he has been a life-long friend of mine. My heart's desire and prayer to God is that he will yet see his error and enlist in the service of his God for the right. With a sincere desire for the welfare of God's creatures, and a hope that I have written nothing to incur the displeasure of any one, I am yours in the service of my God,

L. L. WIGHT.

MEDINA, Texas, July 4th.

A SIGNIFICANT NIGHT VISION.

[BRO. JAMES GREEN of Willow Creek, Montana, sent us the following very significant night vision some time ago, and for reasons we have delayed publishing it till now. He is an old member of the church, lived in Nauvoo, emigrated to Utah under Brighamite leadership, lived some years at and near Provo, and moved thence to where he now resides. He has always retained his faith in and love for the Church of God, and his heart has ever been filled with anxious care for its prosperity. He says of his dream or vision—.ED.]:

"I seemed to be traveling on a public highway, and was told that a woman I was acquainted with in Nauvoo, in 1843, had passed along on that road and was insane. I knew she had been a good woman, and I followed on after her, for I had great sympathy for her. I could see her tracks in the road very plain. I called at a way-side house and was told that she was still traveling on that road. I stopped and rested at that house, and when I returned to the road I met a person who told me that she had *turned back* and had passed by while I was in the house, and that the distance she had traveled on that road before she turned back was eighty miles. I then turned and tracked her on the road back, could hear of her, and she was wild with insanity. I followed on, and when half way back she turned off on a side road on the right. The people told me she could not be very far, for there was a large river a few miles below and she could not cross it. Some of the people then went with me to find her and we tracked her into a thicket. In a short time I saw her raise her head above the brush and look at me. We found no trouble then in securing her, and we took her to a house close by. Here I saw Bro. Joseph, and I asked him if he could take care of her, and he said he could. He then called six men to sit in council and see that she was cared for. These men had been Brighamites, but now were Josephites, and they lived in northern Utah and Idaho. Now that the woman was taken care of I passed into another house, and there were some men making a coffin, and making it solid to the house and setting it upon end—just the body part, not the lower part—and I understood that the body of the woman was to be placed in the coffin. I told them it would make a bad smell in the house; and to this they replied that it made no difference, for it had to be put in, and they seemed determined it should be."

Selections.

"THE REVELATION OF JOHN."

DURING several days of pleasant intercourse with brother F. F. Hintze in the Holy Land, through part of which country we traveled together, sharing the varied experiences of a journey in a strange land, many an hour was pleasantly and profitably spent in studying the prophecies of holy writ. While conversing upon such themes, the visions of John on Patmos were more than once devotionally contemplated by us. Before we separated, I was earnestly asked to give publicity to some of the thoughts expressed in our conversations, a request with which I now readily comply.

The Revelation or Apocalypse is commonly known as John's, but the vision it contains is his only in a secondary meaning. It is really a revelation to Jesus Christ. According to the first verse of the book it is a revelation which God gave to Jesus Christ in order to show the servants of Christ what should soon come to pass, and through an angel it was communicated to John, who was permitted to publish it to the Saints. The title of the book might very properly be "The Revelation of Christ" rather than that of John.

It is a book profitable to study, for, in its own language, "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand." (Rev. 1:3). It certainly belongs to that "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (2 Peter 1:19). Being published especially for the instruction and enlightenment of the servants of Christ, there can be no truth in the assertion that the revelation is impossible to understand.

The revelation is generally supposed to have been written by John during his exile on Patmos, about the year 96 A. D. The early Fathers, Irenœus and Eusebius refer the book to the time of the Emperor Domitian, and the earliest traditions support the view that John, during the time of this emperor, was exiled to Patmos. Many, however, give a much earlier date to the book, supposing that the exile of John happened during the reign of the Emperor Nero, 67 or 68 A. D. Although this early date can not be proved beyond doubt, yet the probability is very strong in favor of it. The very language of the book indicates an author who was not yet accustomed to the Greek tongue. The frequent references to the temple, the altar, and the sacrifices, strongly favor the supposition that it was written before the destruction of Jerusalem, consequently before Domitian.

It appears that the powers of darkness have been very anxious to corrupt this book particularly. When the first edition was printed it was impossible to find a Greek copy which was not more or less spurious, or even complete. The last chapters were nowhere to be found, and so the editor had to translate the lacking part from the Latin, by means of which a very poor text was obtained. Besides, there is a notable peculiarity in the book. The author, when seeing an object in a vision and describing it, often disregards the grammatical gender, and makes his adjective or participle agree, not with the word but rather with the idea present in his mind at the time. Some of the early copyists, in transcribing the texts apparently thought it their duty to correct these apparent anomalies, thereby producing a very spurious text. At present, however, not less than ninety-three manuscripts of this book are known, some of which are very ancient, and by means of these scholars have been able to purify the text and give it to us, on the whole, as it was originally written by John. It must be admitted that, in its original form, ungramatical thought it be, it can not be surpassed in dignity and sublimity of composition.

Stated briefly, the book is divided as follows:

Part 1, relating to "the things which are," at the time of the writing. This part contains the seven letters to the seven churches, recorded in chap. 1, 3.

Part 2 is the proper prophetical part of the book, and relates to "the things which shall be hereafter." (Rev. 1, 19). This part contains the visions of, 1, Seven seals. 2, Seven trumpets. 3, Three enemies—Satan, the beast and the false prophet warring against God. 4, Seven vials. 5, The three enemies overthrown. 6, The final triumph of Christ and the new or heavenly Jerusalem.

The whole has, by the best commentators, always been considered as one continuous chain of events, although some are, as is natural in all historical narratives, synchronological. With the central objects, seals, trumpets, vials, Satan, the beast, the false prophet, other visions are interwoven as introductory and concluding scenes, several of which relate to the Church and the Kingdom of God.

On all sides it is admitted that the Revelation is a most difficult book to interpret. Its language is chiefly symbolical, and when we open its pages we are met by a number of figure-angels, books, beasts, rivers, cities, mountains. All this seems to be as intelligible as a set of Egyptian hieroglyphics. Indeed, the prophetic language generally is hieroglyphical, or more properly still, it is picture writing, with

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the pictures spelled out in words instead of painted or engraved. This creates the difficulties. A knowledge of this fact may also furnish the right key to the interpretation; for if it is found that the prophets invariably use the figures to represent the similar events, as they indeed do, and if it be understood that prophetical figures sometimes are interpreted by the angels, by the seers themselves, or by the events fulfilling them, then we know where to look for a true and reliable interpretation. Clearly enough, if we, for instance, in the prophetical book, meet with the figure of a beast, and find that this in Daniel means an empire or a woman, and that this elsewhere means his Father's throne, that a virgin should conceive—all these were impenetrable mysteries, as profound as any of those of the revelation to us. It requires a prophetic spirit to comprehend them.

The gift of prophecy is one of the blessed gifts that has been again restored to the Church of God through the everlasting gospel. The prophetical writings should therefore no longer be sealed books. And they are not. Through diligent study of the prophetical language in general, careful attention to the events recorded in history, and with the help of the "Key" revealed through Joseph Smith, the Apocalypse ought to be made quite as legible as any part of the Word of God.

A few instances how the Word of God is its own and best interpreter may here be given.

In Revelations, chap. 4, we read that round about the throne of God were seen four "beasts" which continually glorified God, together with the elders. The first was like a lion, the second like a calf, the third like a man and the fourth like a flying eagle. On comparing this vision with Num. chap. 2, where the camp of Israel is described, we find a striking resemblance, and feel assured that the two—the vision of John and the formation of the camp of Israel—had one pattern. Here in the wilderness we find round about the Tabnacle, to the east three tribes, headed by Judah, whose banner was a *lion;* to the south three tribes, headed by Reuben, whose banner represented a *calf;* to the west three tribes, headed by Ephraim, whose banner represented a *human face*, and to the north three tribes, headed by Dan, whose banner had a flying *eagle.* Upon further inquiry into the significance of this arrangement observed by Moses in the wilderness, and seen in the heavenly visions on Patmos, we are told [in Concordance to Doc. and Cov.]: "They represent the glory of classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity." In the wilderness the four beasts, or rather "living creatures," represent the people of God "marching on to glory;" in the vision of John they represent glory already obtained. How instructive, the two put together! What the people of God shall become in eternity they must already commence to be here.

In Revelation, chapter 6, we read that there was a great earthquake; the sun, moon and stars were affected and the heaven departed as a scroll, while every mountain and island were removed out of their places. Now, to apply this, as has sometimes been done, literally, and thereby understand a complete destruction of the universe, is contrary to the language itself. The "stars" fall to the "earth;" the heaven "departs," and yet the mountains are only "removed" out of their place; and after these things four angels stand on the earth and the events go on as before. Clearly, by the figures employed, something else is represented, and what is that? In Isaiah, chapter 13: 9, 10, 13, we find almost the same expressions: "For the stars of the heavens shall no more let their light shine; the sun shall be darkened at his rising and the moon shall not give her light. Therefore shall I let the heavens shake and the earth shall be moved out of her place." This sublime figurative language is descriptive of the fall of the great Babylonian empire (verse 1). Similarly, Hosea, chapter 10, describes the fall of Samaria: "They shall cry to the mountains, cover us, and to the hills, fall over us." The prophets abound in this mode of expression, and it always signifies the fall of some great power, God's judgment of some nation or nations. It is therefore no more conjecture to say that the passage in Revelation refers to the overthrow of the then existing Roman empire. By the concussion of the heavenly bodies is the idea conveyed that the events predicted could be effected only by God. Hence the time in which such events take place are always called the "day of the Lord" or the "coming of the Lord." Compare Matthew 24: 3, where the disciples speak of the destruction of Jerusalem as the "coming" of the Lord and the end of the era (Greek *aion*, not world).

The two witnesses (Rev. 11), are by way of revelation said to be "two olive trees and two candlesticks, standing before God." All these expressions become clear when compared with other parts of Scripture. In Zechariah, chapter three, we see Joshua and Zerubbabel represented as two olive trees, dropping their oil into the candlestick, setting forth how, by the Spirit of the Lord resting upon those two prophets of God, the temple should be completed without external help (v. 6) and against all opposition (v. 7). Two olive trees are therefore two prophets of God. (Compare Concordance in Doctrine and Covenants.) But there are also two candlesticks, which mean churches, according to Revelations 1: 20, setting forth, therefore, the twofold work of the last dispensation, the gathering together into a church, "first the Gentiles and then the Jews." These two churches, then, and these two prophets, "stand before the Lord," an expression which always means "to serve" the Lord. The expression is applied to the priest who officiated in the Temple, and Elijah's "Thus saith the Lord, before whose face I stand," is well known. Two churches, then, and two prophets clothed with the holy priesthood is what the passage means.

Thus all the principal symbols of the book can be traced and their meaning ascertained. Yet their right application is a work which no one can undertake without the aid of the Divine Spirit of prophecy and much minute inquiry.—*J. M. S., in Deseret News.*

THE DIVINE PLAN OF CREATION.

To ME individually it has always appeared that a false issue is raised when opponents of Darwinism make their appeal to the *odium theologicum.* For although it is quite true that the theory of natural selection is incompatible with that of supernatural design in those cruder forms which it necessarily presented under a belief in special creation, I do not see that such is the case with regard to any hypothesis of teleology which deserves to be regarded as in any way worthy of those higher conceptions of theism which the growth of natural science, in all its parts, has been the means of engendering. It is true that theists are now required enormously to widen their ideas touching the nature and the method of superhuman design in the realm of organic nature, just as was the case when astronomy first revealed the utter inadequacy of previous ideas touching the realm of inorganic nature. But I can not see that in the former, any more than in the latter case, those who on other grounds have accepted the theory of theism should find any reasonable cause for alarm in being required to extend immeasurably their conceptions of the Divinity. And I am quite sure that they would be committing the gravest of possible mistakes if they were to adopt the advice which appears to be given them in the words with which I will conclude:

"No wonder that Darwin was reviled by men who had the cause of religion at heart, for his theory tended not only to repudiate creation, but to discredit design, and so practically to enthrone unreason, as lord of the universe."

PROF. GEO. J. ROMANES.

The Forum for July.

IMMERSION.

ON strictly exegetical and historical grounds, baptism *must be immersion.* Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text, (Rom. 6: 34), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant-sprinkling. Imposition is not exposition. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day.—*Dr. Schaff.*

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Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Lake Eunice, Becker county, June 1st, Bro. Alexander H. Smith in the chair, Heny Way Secretary pro tem. Branch reports: Oak Lake 76, 1 marriage, 4 baptized, 6 received, 1 expelled; net gain 9. Silver Lake 28, 3 received. Monitor Falls 24, 3 baptized, 1 died, 1 expelled. Reports: Elders, A. Tabbut, G. Gould, H. Way, W. E. Peak, J. A. Davis. Priests: W. W. McLeod, B. Mosher. Teachers: L. Mathewson, J. Dinehart and Deacon, Samuel Ellsworth. Henry Way was elected district president for the ensuing year. A. Tabbut was recommended for Bishop's Agent for this district and G. L. Jones was chosed district secretary. Next conference subject to the call of the president. Adjourned.

Miscellaneous.

GROVE MEETINGS.

A union meeting will be held in the grove at Diamondale, Eaton county, Michigan, commencing on Friday evening the 16th of August and continue over Sabbath, the 18th, and as much longer as circumstances and the interest of the meeting may demand. All well-disposed, peaceable and law-abiding citizens, as well as Saints, are invited,—yes, anxiously solicited to attend.

GEO. MCCLINTOCK, *Branch Pres.*
HIRAM RATABUN, *District Pres.*

At the Davis City Camp-meeting the elders who take part in the services will be boarded and lodged free, on arrangement with the committee. For others, who do not come prepared to take care of themselves, board can be had at three dollars per week, and it is hoped for a less cost than this. At present it is uncertain. This answers inquiries. By order of committee.

BORN.

BOSTROM.—At Nebraska City, Nebraska, June 11th, 1889, to Mr. Fred W. and Sister Martha Bostrom, a daughter, blessed July 21st, 1889, by Elders R. M. and R. C. Elvin, and named Lu Ora Martha.

DIED.

POWELL.—At Cleveland, Lucas county, Iowa, Lorenzo W. only son of David and Agnes Powell, aged 11 months and 14 days. Funeral sermon by Elder John Watkins. We were much disappointed in not being permitted to keep the little darling boy, but we must learn to say "God's will be done."

ORTON.—At his home, near Tabor, Iowa, June 25th, 1889, William Read Orton. Father Orton was born March 19th, 1802, in Rowan county, North Carolina, and was married to Rebecca Huey, December 22d, 1822. He united with the church Feb. 10th, 1835, in Clinton county, Illinois, and received the office of an Elder August 26th, 1835, under the hands of Harvey Green; moved to Missouri and passed through all the afflictions and persecutions incident in that place; returned to Illinois and stayed with the church until they broke up for the west. He was engaged with the Relief Society organized by Brigham Young in 1839 for the purpose of moving the poor from Missouri to Illinois, and made two or three trips with his teams in that laudable work. In 1852 he moved to Provo, Utah, where he united with the Reorganization in 1864, by baptism, under the hands of George Rush, and was reordained to the office of an elder the same year under the hands of elders Squires and Atwood, and returned to Mills county, Iowa, in 1866, and was known and highly respected by the Saints as a true, faithful and devoted worker, ever willing to defend the faith in word and deed —true in life, faithful in death.

He was stricken with paralysis, March 8th, 1886, and was helpless until he passed away. He was tenderly cared for by his family, and death was sweet to him in hope of the glory of God. He was interred in the Tabor Cemetery; funeral services conducted and sermon preached by H. Kemp.

COOP.—David F. Coop, son of Bro. James and Catharine Coop, after a life here of 16 years, 4 months and 1 day, passed peacefully away on Saturday July 13th, 1889, at 10 a.m., of abscess of the stomach, a lingering illness of eight weeks. His two sisters and a brother which were absent were sent for, and arrived there just in time to see his last smile. He tried to talk to them, but, alas, it was too late! Seeing he could not talk, he cast his eyes separately on them with a smile, then turning his face from them, passed into a peaceful sleep, which none ever wake to weep. Many friends from the city of Downs and country accompanied the remains to the cemetry of Downs, Kansas.

"We shall all go home to our Father's house,
To our Father's house in the skies,
Where the hope of our soul shall have no blight,
And our love no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide;
And one of the joys of our heaven shall be,
Our darling boy that died."

STEBBINS.—Ruth Emily, daughter of brother Henry A. and sister Clara B. Stebbins, was born in Lamoni, Iowa, on the morning of July 10th, 1888, and on the morning of July 3d, 1889, she peacefully breathed the last sigh of mortal life, and her gentle spirit departed from earth to be with God, the Father of all spirits, in whose presence all is peace and joy. Though not strong and hearty like some children, yet, excepting for the common troubles of early infancy, she was well in body and very happy in spirit during the first seven or eight months of her life. And she seemed glad to be in the world, and happy to see and to smile upon all humanity. Late in February she took a cold that settled on her lungs. After that came the whooping cough that lasted till warm weather, and then the pneumonia set in, which, with severe teething troubles, wore her out, after over four months brave fighting against death. Through it all she was patient and sweet, enduring much and quietly waiting for attention and care. To her mother and her sister Helen she was a continual joy, and into her father's life she brought great comfort and brightness during her brief visit to the household that now seems so lonely without her dear presence. They pray that they may be worthy to dwell with her in Christ's kingdom. Funeral sermon by Elder C. H. Jones, assisted by Elder A. S. Cochran, on July 4th.

NOTICES.

To the following named persons, members of the St. Joseph branch: You are kindly requested to report your names and addresses to J. W. Peterson, in care of the Daily *News*, St. Joseph, Missouri, that the branch may know of your whereabouts and that you may not be reported to the church secretary as scattered members. Those desiring letters of removal will please so state, and those not desiring them will also please to so state: Petroncelly Larsen, Peter Ashby, Matilda and W. F. Brickman, William Bowers, Elizabeth McIntyre, Maggie A. Hughes, Richard Martin, Elizabeth Alexander, William Raschke, F. Rosine Raschke, Rachael Bray, Albert Cowden, Thomas McKee, Elizabeth McKee, Mary Barrett, Anna Lane, Sarah P. Waldron, C. W. and Bertha W. Bergande, Abbot L Soule, J. A. Gillen, Margarett E. Davis, Mary E. Thatcher and Hannah Dempsey. We would ask for prompt action on the part of those concerned that our report may be complete by September first.

Your brother in the gospel,
J. W. PETERSON, *Clerk of Branch.*

CONFERENCE NOTICES.

The district conference of West Tennessee and Kentucky will convene at Bro. Mit Snow's, near Stubblefield, Graves county, Kentucky, August the 17th and 18th, 1889.

P. B. SEATON, *District Pres.*

E. C. Brand, No. 712, Q st., Atchison, Kansas.

THE young Ladies of the Independence branch of the Church of Jesus Christ of Latter Day Saints have organized as the Hawthorn Society, in order to secure a fund for the purchase of a

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From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of Steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l. Pass. and Ticket Agent, Chicago. 26aug

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THE SAINTS' HERALD.

Flora L Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 230, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 10, 1889

IN BONDAGE BECAUSE OF INIQUITY.

"AND behold, it is because of our iniquities and abominations that has brought us into bondage."—Mosiah 5: 6, Book of Mormon.

In this article we design to consider some of the vicissitudes of God's people, and to especially call attention to a number of the leading causes which have brought them into bondage and prevented them from enjoying as far as possible those great spiritual and temporal blessings, which, used for their intended purpose, not only prepare for and make worthy of the great inheritance in the future life, but are designed to also make our earthly estate one of happiness, peace and joy; and one that shall, in some degree at least, be in the likeness and bring some of the blessings of the future state.

Probably the best and most widely known example, and the one most suitable as an illustration to our readers is that of Israel, the chosen people of God. The Lord called them to be his peculiar people, leading them by the hand of Moses, and organized them into a separate and distinct nation among the political powers of the world. In the 28th chapter of Deuteronomy we have a graphic picture presented;—of blessings remarkable and wonderful in their character,—of prosperity and goodness in all phases of their life, political, social, domestic and spiritual;—of freedom, wealth and heaven's especial favor, under which it was evidently intended they should not only enjoy every good thing which God had made for man, but were also privileged to be a light to the Gentiles, and as instruments in God's hand to bring the nations to the knowledge of the true God. All these wonderful blessings were promised upon conditions, and those conditions were faithfulness and obedience in all things—not to that which every individual taught, but to the accepted, written law delivered unto them by Moses, the mouthpiece of God.

On the contrary the painful and debasing results of disobedience were also presented to them in contrast. For beginning at verse fifteen of this same chapter we have a minute recital of the woes, afflictions, poverty and final captivity and bondage of Israel, which were predicted should they fail to "hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day."

The history of Israel is a narrative of elevation and decline; prosperity and adversity; freedom and bondage. When they were united and faithful they were esteemed as the salt of the earth; were acknowledged of God, blessed with plenty, and were happy and at peace with their neighbors, and unoppressed by other nations. But the greater part of their history presents an opposite or very different picture, and reveals them as in trouble, turmoil, spiritual darkness and oppression, and all this in consequence of their failures to obey God and faithfully comply with his revealed word.

The history of the Jaredites and Nephites presents the same general facts and reveals similar results of disobedience; and we behold Israel and Judah to-day scattered and downtrodden as salt which has lost its savor, and henceforth good for nothing but to be cast out and trodden under the feet of men, until they repent and turn to God and faithfully serve Him.

"Your iniquities have separated between you and your God and your sins have hid his face from you. . . . I have spread out my hands all the day unto a rebellious people, which walketh in a way that was *not good, after their own thoughts*," was the word of God through Jeremiah, showing us that the same causes operated among them as among the people whose record we have in the Book of Mormon, namely, transgression and departure from the law of God, to degrade and lead them into error, ignorance and darkness.

In all His dealings with humanity God has designed that they shall be educated and disciplined until they have reached the very highest conditions of obedience, integrity, knowledge, intelligence and happiness. His purposes have been and must ever be the most exalted ones,—those that are in harmony with the perfection of his charactera nd attributes.

The account of God's dealings with Enoch and his city is one of the earliest and grandest of which we have any history, and by it we are justified in the belief that the Almighty will never be fully satisfied with and entirely accept a people until they have been so thoroughly disciplined and have so completely overcome not only the world, but every unhallowed personal tendency and inclination, whether acquired or inherited; until they shall become in every deed and desire, the Zion of our God, the pure in heart. "He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked."—1 John 2: 6.

God is a jealous God. While he has given commandments by prophets and performed wonders through man as His agent, he has ever strictly enjoined it upon his people to make the distinction, clearly and strongly between the law and the servant through whom it was given. And while He has used men to in some sense stand between Him and the people, it is recorded that "there is *one* mediator between God and man, the man Christ Jesus." And while the instruments—the prophets—should be honored as such, the strict observance of the law, the word of God, is that which gives safety from deception, human or devilish, and brings the approval, and the overruling watchcare of God. For the best and most obedient of the prophets were imperfect in some degree.

Ancient Israel disobeyed not only by directly violating the precepts of the Lord, but they invited darkness and paved the way for their greatest acts of disobedience by failing to individually acquaint themselves with God's commandments, and by accepting, unquestioned, the deceptive teachings of false shepherds who at times led them at will. Bible readers are familiar with the numerous instances there recorded, but we quote a few:

"O my people, *they which lead thee cause thee to err* and destroy the way of thy paths. The Lord will enter into judgment. . . . for ye have eaten up the vine yard; the spoil of the poor is in your houses."—Isaiah 3: 12: 14.

"For the leaders of this people cause them to err; and they that are led of them are destroyed."—Isa. 9: 16.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord."—Jer. 23: 1–4.

"For the land is full of adulterers; for because

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of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people, Israel, to err. I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore, thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imaginations of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?"—Jer. 23: 10-18.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart."—Jeremiah 23: 24-26.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to your heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."—Mal. 2: 1, 2.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—Mal. 2: 7-9.

In Book of Mormon times history has repeated itself and witnessed the truth of the saying that "the same causes produce the same effects in all ages." We cite but a few illustrations recorded there:

"Therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin."—Mosiah 7: 1.

"And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots."—par. 5.

"And the Lord said unto me [Abinadi], Stretch forth thy hand and prophesy, saying, Thus saith the Lord: It shall come to pass that this generation, because of their iniquities, shall be brought into bondage."—par. 10.

"And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain."—par. 12.

With these examples before them, (which were written for their profit and learning) and the revelations in the Book of Covenants, the especial and "present truth" to the Latter Day Saints,—it would have been impossible to have brought upon them the condition of doubt, despair and bondage which now prevails in Utah, had the Saints heeded the word of the Lord and not the "counsel" of men. The Lord foresaw and forewarned against, the darkness and apostasy of Brigham Young and his co-workers in wrong-doing, and gave such clear and pointed revelations to the church through his servant Joseph, that had the people rejected all teaching contrary to that word of the Lord, both they and their children would have escaped their long and weary forty years of temporal and spiritual exile and bondage in the "salt land."

We mention a few of the revelations given to the Church through Joseph Smith. In January, 1831, in New York State, the Church was commanded to go to the Ohio (Kirtland) and there receive the law of the Lord, and all this that they "might *escape* the power of the enemy." In this same revelation they were warned against "a thing which is had in secret chambers, [endowment houses, etc., with their blinding and binding oaths and combinations], to bring to pass even your destruction, *in process of time*." In that law, given at Kirtland, which was to govern them until Christ came, this command was given: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none else;* and he that looketh upon a woman to lust after her, shall *deny the faith*, and shall not have the Spirit; and if he repents not, he shall be cast out." In various other revelations the doctrine of but one wife was repeatedly and strictly enjoined. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

Again: "There shall not anything be added to this Church contrary to the Church articles and covenants." "And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you and your brethren. . . . in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, *cometh of evil*."

"Search these commandments, for they are true and faithful," was a command to the Church in the preface of the Lord's words to his church in this generation, as published in the Doctrine & Covenants. But with all the experiences of the past to profit by, they failed to remember that "whoso treasureth up my word shall not be deceived" (Doctrine and Covenants), and yielding to the persuasions of man and continuing to be led by men, instead of by the counsel of God, they have been spoiled and led into darkness and error, until today all who will may readily see that every promise of their leaders concerning Utah as Zion and a place of gathering, has failed, and instead of polygamy and other departures from the truth prevailing and accomplishing a righteous purpose, such precepts have brought the heavy hand of the nation to bear upon the people of Utah to the extent that Gentile influences bid fair to soon entirely predominate in the territory.

In September, 1832, the Lord said to the church through Joseph Smith:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit, meet for the father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—D. C. 83: 8.

The causes of all the troubles that have come upon latter day Israel, together with the remedy, are here plainly pointed out. The counsels of their leaders have plunged them deeper and deeper into darkness and distress, and increased their burdens and disappointments. Why not now turn and remember the commandments given unto them through the prophet Joseph? Are the counsels and advice of their present leaders superior to that given of God through the Seer? God is calling upon Israel to return and remember the former commandments, (the revelations He gave to the Church from 1830 to 1841—those regularly accepted by the church in Joseph's day), and the Book of Mormon.

When ancient Israel disregarded and transgressed the written law, he sent his servants, the prophets, to call upon them to return and obey that law; and always with the warning that evil would come

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upon them if they failed to hear and be obedient. He is likewise calling upon the Latter Day Saints in Utah to cast aside polygamy and every principle that is contrary to his word, and to return to Him and to the written law. Will they obey the call of God's servant who is now among them? If so, peace, blessings and happiness will be theirs; but if they refuse, who knows what greater evils than they have already borne may yet come upon them! The predictions and promises of their leaders have failed. Will they not refuse to be longer led and deceived by them? Why not obey God rather than man, and obtain rest and safety?

WE ask our readers to carefully read the following article by Elder James Caffall, and then examine our reply.

We are more than ever satisfied that the subjects in issue need to be thoroughly investigated and solid facts obtained, so that the truth of God shall govern the faith and teachings of the Saints rather than "the tradition of the elders."

THE SHEEP AND THE GOATS.

EDITORS HERALD:—By a careful examination of the reply to my brief article on the Sheep and the Goat question, in *Herald* for July 13th, I think objections in said reply may be noticed under three heads, namely: Degrees of rewards and punishments, the terms, "my sheep," "righteous," being applied to none but actual disciples or followers of Christ or people of God; and the scriptures concluding all under sin who are not Saints. With the thought that Christ is the source whence light radiates, proving or disproving all purporting to be saving truth I essay the task.

1. Degrees of rewards and punishments. In language quite free from ambiguity Christ promised a prophet's reward to him that receives a prophet in the name of a prophet, and a righteous man's reward to him that shall receive a righteous man in the name of a righteous man, and declares those giving a cup of cold water to one of these little ones shall in no wise lose his reward, Matt. 10: 40, 41; 23: 14.

Christ told the scribes and pharisees that because they devoured widow's houses and for a pretense made long prayers, they should receive the greater damnation. As the above proves degrees of rewards and punishment, it also proves different classes to be thus punished or rewarded, whatever Matthew or any one else may teach. "To the law and the testimony," &c. Paul taught three glories thus: one of the sun, one of the moon, one of the stars, and adds, "for as one star differs from another star in glory, so also is the resurrection."—1 Cor. 15: 41, 42, while the vision of Joseph Smith and Sidney Rigdon, beginning on page 210 and closing on page 216 of the Doctrine and Covenants, is most explicit and grand in bearing record of and describing the difference between celestial, terrestial and telestial glories; and on page 234 Joseph speaks of a kingdom which is not a kingdom of glory, and on the same page he says: "And the spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul, and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek shall inherit the earth. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father."

Let the reader get these dazzling facts fixed in his mind, remembering that they are in harmony with many promises in ancient and modern revelations, promising knowledge of, with spiritual growth of Saints in their probationary state, to culminate as above stated. And the thought of appearing before their Savior in the sweet bye and bye in such profound ignorance as will be evinced by those Matthew represents as sheep, will be repulsive; but more of this further on. Other proofs in favor of degrees of rewards and punishment might be adduced, but I am willing that the above shall suffice.

2. The terms, "my sheep," and "righteous," being applied to none but the actual disciples or followers of Christ. Let the reader turn to and examine the fifth paragraph of the reply, and learn that under the second head, the editor is not misrepresented. The scriptures quoted to prove the process through which those accepting the gospel are to become righteous as God is righteous, I endorse; and would I could evince a more rapid growth. But I do not believe with available proof that the sheep and righteous referred to in Matthew are the righteous in Christ, the Saints of God who shall awake at Christ's second coming and come with him to reign a thousand years. In D. & C. 77: 6, I find a description of the terrestrial glory. Those sharing the same are called the honorable men of the earth, yet not valiant in the testimony of Jesus. But that these honorable men must have performed something praiseworthy in their earthly career, is plain to be seen. And if in moving among suffering humanity, as angels of mercy in feeding the hungry, clothing the naked, &c., were not they righteous acts, making them righteous in a sense, seeing the power is in man to do good?—Page 177, D. & C.

And if these honorable ones should be so free from partisanship as to show such kindness to Christ's brethren, will not the invitation to inherit the kingdom, &c., because they had fed him, gave him to drink, came to him in prison, &c., be compatible with the promise, namely, he who giveth a cup of cold water shall in no wise lose his reward! "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink," &c. This not only evinces an ignorance as to whom or for what purpose they had performed works of charity, but affords no evidence of an expectation of future reward, and no greater evidence is needed that between these Matthew calls righteous, and the righteous in Christ, the Saints of God, there is a very great difference. For the latter love, work and pray for, and if finishing their earthly course with joy, depart with the blessed assurance of a glorious resurrection, attaining to an understanding subsequent to their adoption, thus they receive Christ in the reception of his doctrine. But hear the king and let all flesh be silent: "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Verse 40.

The editor is made aware of the ignorance of these sheep and righteous, (as Matthew designates them), and essays to account for it thus, (see third paragraph of the reply). He says, "Ttheir evident surprise at the commendation of Jesus, and their inquiry as to when they had done such things unto him, may be readily accounted for by the statement that they evidently failed to grasp the idea that Jesus did not mean that they had done all those things to him personally, but that in ministering to his servants they had virtually done so to him. 'Whoso receiveth you receiveth me,' is in harmony with this idea." So the editor has the resurrected and glorified Saints before their Savior, (for he will hardly claim that the judgment will be before the resurrection), so profoundly ignorant as to create a necessity for Christ to pause in the work of judging, to teach the Saints doctrine which the Scripture warrant us will be by the Saints so thoroughly learned here as to qualify them at Christ's coming to enter into higher grades of eternal instruction.

The reader will take notice that the term servant is not used by Christ, but, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Now if these my brethren and the sheep and righteous, as referred to in the 25th chapter of Matthew, were all one, why did Christ say "these my brethren?" Or why did he refrain from calling them, the righteous, "my sheep," or "my brethren?" It will be seen that he applied none of these terms. Nor did he invite them to, or to abide at his right hand, but the sheep on the right, the goats on the left is the order in which Matthew places them for judgment; and the King in deciding upon their reward said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," etc., a sufficient proof to my mind of that "ye blessed of my Father" and the Saints are two different classes. The reader can decide for him or her self. "For I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5: 20. Neither the scribes nor pharisees were recognized as Christ's disciples; yet Christ recognized in them a righteousness that the disciples were to exceed, and failing to exceed they could not enter into the kingdom of heav-

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en. This presents an unseemly antagonism between the Editor and Christ, but is in beautiful harmony with Christ's teachings as to a righteous man's reward, and a reward for a cup of cold water; for it cannot be thought that Christ would reward for an unrighteous act. Hence while the Saints are saved and redeemed to see Christ as he is, because having attained to the righteousness of Christ through the gospel; others become righteous so far as righteous acts can make them righteous, but never attain to Christ's righteousness, not being valiant in the testimony of Jesus. Hence degrees of righteousnes, which tend to show the vastness of that system which guarantees a reward to the one giving a cup of cold water, with rewards differing as the stars in heaven differ, to those who shall gain the glory of which the dazzling sun is a type, too vast for the finite mind. Hence God purposes to teach by the light of his Holy Spirit, or by anointing our eyes with the heavenly eye-salve. And to my mind a method of interpretation leading to a positive and radical conclusion on information gleaned from a single chapter which would collide with information sparkling in scores of others needing a careful comparison, necessitating a guidance by four rules to aid in a research and reaching a legitimate conclusion, 1st to know who wrote; 2d to whom written; 3d the subject-matter of that written; 4th the circumstances under which that was written which we essay to understand and enforce, savors of indiscretion and without a guaranty of ultimate good for or to the cause.

3d. "The Scriptures concluding all under sin but Saints." Though true, this is a sweeping declaration, needing a flash of heavenly light to make visible its consistency and equity: "This is the condemnation that light is come into the world; and men love darkness rather than light because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."—John 3: 20–22. Thus taught Christ; and more or less than this must come of evil. Light had come, and individuals, cities and nations were apprised of it. The shaking the dust off the feet of the disciples against a house or a city was to follow and not precede a rejection by the house or city where or to whom they went.—Matt. 10. "And the times of this ignorance God has winked at; but now commandeth all men everywhere to repent."—Acts 17: 30. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. In the day," etc.—Romans 2: 14–16, Inspired Translation. A portrayal of the threatening part of the gospel message, without the qualifying parts thereof is similar to declaring one a transgressor in Zion before the evidence is obtained by a legitimate process, and the accused having the privilege to recant or prove his innocence, which would evince a zeal not according to knowledge.

The climax of evidence in favor of the Editor's claims is, as I suppose, to be found in Nephi, who says: "But behold the righteous, the Saints of the Holy One of Israel, they who endured the crosses of the world and despised the shame of it, they shall inherit the kingdom which was prepared for them from the foundation of the world, and their joy shall be full forever" —quite a vivid and plain description with no uncertain sound as to who shall inherit the kingdom. And doubtless the kingdom was prepared in the divine mind of the Father which the Saints shall inherit. But this grand culmination, so far as man is concerned, is reached by preparatory steps; hence the work of the Father in the various epochs or dispensations of time. There is, therefore, force and much significance in the teachings of Christ and his inspiring promise to his disciples. He says: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so I would have told you. I go to pripare a place for you, and when I go I will come again and receive you unto myself, that where I am, ye may be also." —John 14: 1–3, Inspired Translation.

That Christ and his disciples knew all things had been prepared in the mind of the Father, there is no doubt; but as the Savior, the lamb slain, etc., he knew that through his instrumentality preparatory steps had to be taken to make ready, that the Saints might enter into that kingdom which he promised to prepare. The above reveales the fact of many mansions, and as plainly reveals that they were not to be the abode of the disciples. Hence the promise, "I go to prepare," etc.

It is quite safe to presume that the terrestral and telestral worlds, glory or rewards thereof are also prhpared in the mind of the Father, the kingdom which Joseph calls a kingdom, not of glory, not excepted or left out of the divine mind. And as Christ fails to recognize the sheep in Matt. 25th as the Saints, it were difficult to determine by revealed evidence to which of the glory or kingdoms he refferd to for those who had ministered to his brethren.

In presenting the above I am not aware of having transcended legitimate limits, but quite positive I have intended no harm, I think I have learned that answers to questions in the *Herald* are not always supposed to be final or infallible. Hoping truth and equity may triumph, whether I survive or perish. In gospel bonds,

JAMES CAFFALL.

Replying to the above we have to say we never doubted nor taught other than that God will reward all, Saint and sinner, according to their works; and also that those who give even a cup of cold water to a disciple of Christ will receive reward therefor. But we do doubt that such an act, without the other gospel requirements, will make any person an heir to that "kingdom" which Christ says, in Matthew 25: 34, was "prepared . . . from the foundation of the world" for "the sheep on his right hand," whom he unqualifiedly calls "the righteous" and the "blessed" of his Father. We hardly think these terms should be applied to unconverted gentiles at the judgment seat of Christ, even though the latter may have done many good deeds to Christ's people, including his ministry—the "brethren." Nor do we think the kind acts mentioned by our Lord in Matthew 25: 31–40 all that is required to secure a place at Christ's "right hand" in the final judgment, and an inheritance in "the kingdom prepared for" "the sheep," "the righteous," the "blessed" of the Father, "from the foundation of the world."

Jesus, in the passage referred to, teaches the fact of a future judgment of *all* mankind, and he teaches also the importance of good works, and that even those called "sheep," "the righteous," and the "blessed" of God must have such in order to "inherit the kingdom prepared for" them "from the foundation of the world." And this is in essence precisely what he taught his disciples in Matthew 5: 20 when he said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;" and also when he said to them, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 3.

Good deeds are essential in order that the Saints, Christ's "sheep," etc., may inherit that promised kingdom. Those who are Christ's followers must add to their profession of faith in him the provided christian works and graces, otherwise they lose the christian reward and an inheritance in the kingdom prepared for the Saints "from the foundation of the world."

It will hardly do to say that an unconverted Gentile, because he feeds and clothes and ministers kindly to the Saints, or to the ministry of Christ, will thereby secure salvation, (aside from the provisions and requirements of the gospel), such as is found on the "right hand of Christ,"—and there is where "the sheep" of Christ (Matt. 25: 33) are to be placed. That place—at Christ's "right hand," God's "right hand"—is the place of special favor, protection, blessing, salvation and glory, as may be seen by consulting Ps. 110: 1; Luke 22: 69; Mark 16: 19; Acts 2: 33; 7: 55; Col. 3: 1, etc., etc.

Let us now see Christ's portrayal of the final judgment of all men: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered *all* nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set *the sheep* on *his right hand*, but the goats on the left. Then shall the King say unto them on *his right hand*, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me

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meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee?. or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, [ministers], ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25: 31–46.

This no doubt relates to the final, general judgment, when final, eternal awards will be made to each individual of all mankind, the righteous and the wicked. In this is seen the fact of a future general judgment, with Christ the judge, also that *good works* must be had by those called "the sheep," "the righteous," the "blessed" of the Father, in order to secure place at Christ's "right hand" and qualify them to "inherit the kingdom prepared for" them "from the foundation of the world." And this is precisely what is taught by Jacob in 2 Nephi 6: 6, 7, for he there says: "And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is *as* a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end. O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full forever."

By thus "comparing spiritual things with spiritual" we get at the truth as it is in our blessed Lord, "learn doctrine," and also how and where to apply it. Doing good deeds to the Saints, or Christ's ministers, by an unconverted Gentile or Jew, such deeds alone as are mentioned in Matt. 25: 35, 36, will hardly entitle them to stand at the "right hand" of the all-glorious judge and "King" at the final judgment. Such deeds, alone, can never transform an unconverted person into a "righteous," blessed "sheep" of Christ. But such deeds must be found—will be found—to adorn and grace the character of the Saints at the final judgment; for except the righteousness of professed Saints exceeds the righteousness of those who claim to have faith in Christ and yet have not good works, such can not inherit the kingdom prepared for faithful Saints "from the foundation of the world."

Don't lose sight of the fact that those set at the "right hand" of Christ at the judgment day are "the sheep" of Christ, and they are not "lost sheep," either. And mark well the fact, that the covenant people of God, under both covenants, are called "sheep." Such may have lived and served under a broken and "faulty" covenant; such may have been imperfect in their knowledge and service of God, as has been true of God's people in the past; but still they were God's covenant people. See 2 Sam. 24: 17; Ps. 79: 13; 95: 7; Jer. 23: 1; Ezek. 34: 6, 11; Zech. 13: 7; Matt. 10: 6; 15: 24 John 10: 2–26; 21: 16; Heb. 13: 20, etc.

Now let us see what conditions are necessary, according to the unerring word of God, in order that persons may become and remain the "sheep" of Christ; and when we have found what are the divinely appointed requirements, let that end forever all controversy on that point. Jesus says, "My sheep *hear my voice*, and *they follow me*."—John 10: 27. And to the unbeliving Jews he said, "But *ye believe not*, because *ye are not of my sheep*."—vs. 26. Belief in God—belief in Christ—this is what makes persons Christ's "sheep" and the entire Scriptures sustain this view. In further proof we give the following from the Book of Mormon: "And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith, the names of the wicked shall not be mingled with the names of my people. For the names of the righteous shall be written in the book of life; and unto them will I grant an inheritance *at my right hand*. And now my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled. For what shepherd is there among you having many sheep, doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock, doth he not drive him out? Yea, and at the last, if he can, he will destroy him. And now I say unto you, that the good shepherd doth call after you; and *if you will hearken unto his voice*, he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed."—Alma 3: 8.

And Alma says further on this point, in paragraph 5: "And if ye will *not hearken to the voice of the good shepherd*, to the name by which ye are called, behold, ye *are not the sheep of the good shepherd*. And now if ye are not *the sheep of the good shepherd*, of what fold are ye?" To this we add the word of the Lord to Alma, by which we further learn *how* people become Christ's "sheep": "And thou shalt serve me, and go forth in my name, and shall gather together my sheep. And *he that will hear my voice* shall be my sheep."—Mosiah 11: 15.

Therefore, when we teach that "the sheep," "the righteous," the "blessed of my Father," of Matt. 25: 31–40, are the people of God—the Saints—and that the "brethren" are Christ's ministers, officiating in his name and stead; also that "the kingdom prepared for" "the sheep" "from the foundation of the world" is that one promised the Saints, then the Scriptures sustain us. And when we teach that the judgment period of Matt. 25: 31–46 is the general, final, "eternal judgment" to be passed upon all men, then all the Scriptures sustain us. For be it remembered that the Doctrine and Covenants teach on this point essentially the same as the passages hereinbefore quoted, for it is said in section 28: 7, "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

And now be it understood that we have never intimated, in any way, that good deeds would go unrewarded of God; for we know they won the favor of God in the case of even the heathen Cornelius, and yet the Lord showed it needful to send him the gospel in order that he might be saved by *believing in*, and obeying, the Lord and his Christ, as see Acts chapters 10 and 11. Good deeds—good works—always bring their rewards; and gospel deeds—gospel works—are essential to make and constitute man "the sheep" of Christ, otherwise the gospel plan is of none effect, but superfluous.

And be it further understoood, that none of "the sheep," in the judgment period, will manifest ignorance of the good deeds they have done the "brethren" of Christ, but only that doing such deeds to Christ's

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ministers are reckoned to their credit as having been done directly to Christ—that is all. Furthermore; Christ at no time "promised to prepare" a "kingdom" into "which the Saints might enter," but the kingdom of God, the kingdom of heaven, is ever spoken of as having been "prepared for them from the foundation of the world" (2 Nephi 6: 7, with Matt. 25: 34, etc.), as "an everlasting kingdom" (Dan. 7: 27), and of which the "choice seer" ever taught the same in all his revelations and miscellaneous writings. The "kingdom" the the Saints shall inherit was "prepared from the foundation of the world" both in design, and in fact; and it remained and still remains for the Saints to *prepare themselves* to inherit and forever enjoy that "kingdom" when established in its "place" —the "new earth," which is yet to be prepared, and which is also now in course of preparation.

And to conclude; the editors have never claimed that the HERALD was, is, or ever will be "infallible" in respect to its answers to questions. But is it not rather probable that our heavenly Father will qualify every officer of the church for his own office, calling, and work, if such officer is faithful in attending strictly to his *own* official duties? We think so; and we therefore humbly trust the Lord to guide us in our duties in the HERALD office, also in such other duties as of right devolve upon us.

EDITORIAL ITEMS.

THE Wheeler's Grove Camp Meeting, to convene the 30th inst., is advertized in this issue. Prospects favor a large, spiritual, and very profitable gathering at that time. These reunions are proving of great benefit in many ways, for large numbers of the people are reached by the preached word, the Saints have joyful seasons of communion, unity of sentiment is promoted, and the faith and hopes and joys of God's people increased.

Brn. T. W. Williams and L. W. Powell, writing from Sharon, Pa., the 25th ult., saying, "Seven were baptized here Tuesday last, and quite a number are investigating." We learn by letter they wrote of late date to Bro. Stebbins that they had baptized eleven since they reached their present mission-field, and that they have been blest of the Lord in their labors far beyond their expectations, and are having great joy in their ministerial work.

A late letter from Warren, Ohio, informs us that two were recently baptized at that place.

Bro. A. Haws wrote from Portland, Oregon, July 24th, where he has recently arrived from Oakland, California, having made the trip by sea without the usual seasickness incident to such a voyage, and also without the presence of stormy weather. He was met by some of the Saints, on arrival. He states that they have not been idle, and he sends for publications and tracts to push the work.

A letter from Father James Whitehead who lately returned to his home in Alton, Illinois, informs us that he is in good health and spirits. Himself and family anticipate with pleasure making their home at Lamoni. They expect to locate here early in the fall season.

It is reported that P. S. Eustis, General Passenger Agent of the C. B. & Q. R. R., has ordered a second edition of ten thousand copies of the Blue Grass pamphlet for distribution by the company. The Blue Grass region of south-western Iowa and north-western Missouri is now attracting much attention, and the C. B. & Q. finds it to its interest to spread abroad the good tidings.

We were pleased to see even a brief note from Sr. Susanna Cain, of Summerville, California, a few days since. She was one of a noble band of Saints whom we met in our first mission to that state, in 1868–9, and whose memory is very pleasant, and whose hearty greetings and kind deeds will never be forgotten. She says: "I feel strong in the faith of the gospel of Christ; I know the Reorganization is the true church, and that Bro. Joseph is in his right place."

WE have seen the following in various papers and conclude it should read "Crossett," and that it refers to a Rev. J. Crossett, who has written so much in America and China in favor of the Reorganization. He was a noble, liberal minded man, one the world will miss for his good works and benevolent spirit.

"Rev. J. Crosslet, prominent in missionary and benevolent work in China, died June 21, on shipboard, between Shanghai and Ivantsin."

EXTRACTS FROM LETTERS.

Bro. Willard J. Smith wrote from Chatham, Ontario, the 22d ult. as follows:

"I have been here nearly three weeks. Have done some preaching in the Park with excellent liberty, and have baptized four, and I think others will obey ere long. My throat has been troubling me much of late, and I fear that unless Providence interposes in my behalf I shall have to quit the field for a time. Will you remember me in your prayers?"

Bro. Henry Kemp wrote us from Hamburg, Iowa, the 30th ult:

"The prospects for good in this place seem brighter than for some time past. We held one business meeting, four preaching services, and one prayer meeting at Mill Creek. Commenced here last Sunday morning, 23d; held three meetings, and are holding forth every night to a crowded house next Sabbath intend to be there ten or twelve days. It seems to make no difference, hot or cold, the evenings long or short, the people are bound to hear the word. May the Master crown our labors, with the labors of all his servants, with an ingathering of souls.

QUESTIONS AND ANSWERS.

Ques.—Is it impossible for any one to speak, blaspheme or sin against the Holy Ghost, except those who have received it?

Ans.—Not in the sense that such acts are unpardonable. Sin is the transgression of law by an intelligent, capable, moral agent who knowingly acts upon his free will. Actual knowledge, and opportunity to obtain knowledge, form the ground or basis of sin. Jesus said to the Pharisees,—"All manner of sin and blasphemy shall be forgiven unto men who *receive me and repent;* but the blasphemy against the Holy Ghost, it shall not be forgiven unto men, * * * neither in this world, neither in the world to come."—Matt. 12: 26 27, Insp. Trans. The same sentiment is found in Mark 3: 24; Luke 12: 12, all of which doubtless refers to those and to those only who receive of the Spirit of God. That this view is the correct one may be seen in the following texts: "For He hath made it impossible for those who were once *enlightened*, and *have tasted* the heavenly gift, and were made *partakers* of the Holy Ghost, and have *tasted* the good word of God, and *the powers* of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify *unto themselves* the Son of God afresh, and put him to an open shame."—Heb. 6: 4–6. Paul in this limits the unpardonable sin to "those who were once enlightened," and had "tasted" and "were made *partakers* of the Holy Ghost * * * and the *word* of God and the powers of the world to come." Peter taught similarly; "For if after they have escaped the pollutions of the world through *the knowledge* of the Lord and Savior Jesus Christ, they are again entangled therein, *and overcome*, the latter end is worse with them than the beginning. For it had been better for them not to have *known* the way of righteousness, than, after they have *known* it, to turn from the holy commandment delivered unto them."—2 Pet. 2: 20, 21. And so taught the apostle John: "If any man see *his brother* sin a sin which is not unto death, he shall ask, and he shall give him life for them that *sin not unto death*. There *is a sin unto death*. I do not say that he shall *pray for it*." —1 John 5: 16.

The Book of Mormon teaches the same: "After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and *after this* should deny me, it would have been better that ye had not known me."—2 Nephi 13: 3. Again: "For behold, if ye *deny* the Holy Ghost when it once has had place *in you*, and ye *know* that ye deny it, behold, this is a sin which is unpardonable."—Alma 19: 1.

We can not better close than by quoting these words: "Thus saith the Lord concerning all those who *know my power*, and have been made *partakers* thereof, and suffered themselves, through the power of the devil, to be overcome, and to *deny* the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels or wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor the world to come; having *denied* the Holy Spirit, *after* having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves and put him to an open shame: these are they who shall go away unto the lake of fire and brimstone, with the devil and his angels."—Doc. Cov. 76: 4.

By thus comparing spiritual things with spiritual," we learn what Jesus designed to teach and did teach in Matthew 12: 27—32, and elsewhere in respect to sinning against the Holy Ghost.

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GRADY'S ORATORY.

THE following extract is from a very brilliant address delivered at the commencement exercises of the University of Virginia, the 15th of last June, by Hon. Henry W. Grady, editor of the Atlanta *Constitution*, and will well repay a careful perusal:

"The germ of the best patriotism is in the love that a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stand in his pathway. I teach my son to love Georgia—to love the soil that he stands on—the body of my old mother—the mountains that are her springing breasts, the broad acres that held her substance, the dimpling valleys in which her beauty rests, the forests that sing her songs of lullaby and of praise, and the brooks that run with her rippling laughter. The love of home—deep-rooted and abiding—that blurs the eyes of the dying soldier with the vision of an old homestead amid green fields and clustering trees—that follows the busy man through the clamoring world, persistent though put aside, and at last draws his tired feet from the highway and leads him through shady lanes and well remembered paths until, amid the scenes of his boyhood, he gathers up the broken threads of his life and owns the soil his conqueror—this—this lodged in the heart of the citizen is the saving principle of our government. We note the barracks of our standing army with its rolling drum and its fluttering flag as points of strength and protection. But the citizen standing in the doorway of his home—contented on his threshold—his family gathered about his hearthstone, while the evening of a well-spent day closes in scenes and sounds that are dearest—he shall save the republic when the drum tap is futile and the barracks are exhausted.

"This love should not be pent up or provincial. The home should be consecrated to humanity, and from its roof-tree should fly the flag of the republic. Every simple fruit gathered there, every sacrifice endured, and every victory won should bring better joy and inspiration in the knowledge that it will deepen the glory of our republic and widen the harvest of humanity. Be not like the peasant of France who hates the Paris he does not comprehend, but emulate the example of your fathers in the south who, holding to the sovereignty of the states, yet gave to the republic its chief glory of statesmanship, and under Jackson at New Orleans and Taylor and Scott in Mexico saved it twice from the storm of war. Inherit without fear or shame the principle of local self-government by which your fathers stood. For though entangled with an institution foreign to this soil, which, thank God, not planted by their hands, is now swept away, and with a theory bravely defended but now happily adjusted, that principle holds the imperishable truth that shall yet save this republic. The integrity of the state, its rights and its powers—these maintained with firmness but in loyalty—these shall yet by lodging the option of local affairs in each locality meet the needs of this vast and complex government, and check the headlong rush to that despotism that reason could not defend nor the armies of the czar maintain among a free and enlightened people. This issue is squarely made. It is centralized government and the money power on the one hand—against the integrity of the states and rights of the people on the other. At all hazard stand with the people and the threatened states. The choice may not easily be made. Wise men may hesitate and patriotic men divide. The culture, the strength, the mightiness of the rich and strong government—these will tempt and dazzle. But be not misled. Beneath this splendor is the canker of a disturbed and oppreseed people. It was from the golden age of Augustus that the Roman empire staggered to its fall. The integrity of the states and the rights of the people! Stand there—there is safety—there is the broad and enduring brotherhood—there, less of glory, but more of honor! Put patriotism above partisanship—and wherever the principle that protects the states against the centralists and the people against the plutocrats may lead follow without fear or faltering—for there the way of duty and of wisdom lies!

Exalt the citizen. As the State is the unit of government he is the unit of the state. Teach him that his home is his castle and his sovereignty rests beneath his hat. Make himself self-respecting, self-reliant and responsible. Let him lean on the state for nothing that his own arm can do and on the government for nothing that his state can do. Let him cultivate independence to the point of sacrifice and learn that humble things with unbartered liberty are better than splendors bought with its price. Let him neither surrender his individuality to government nor merge it with the mob. Let him stand upright and fearless—a freeman born of freemen, sturdy in his own strength, dowering his family in the sweat of his brow, loving to his state, loyal to his republic, earnest in his allegiance wherever it rests, but building his altar in the midst of his household gods and shrining in his own heart the uttermost temple of its liberty.

Go out, determined to magnify the community in which your lot is cast. Cultivate its small economies. Stand by its young industries. Commercial dependencies is a chain that galls every day. A factory built at home, a book published, a shoe or a book made, these are steps in that diffusion of thought and interest that is needed. Teach your neighbors to withdraw from the vassalage of distant capitalists, and pay, under any sacrifice, the mortgage on the home or the land. By simple and prudent lives stay within your own resources and establish the freedom of your community. Make every village and crossroads as far as may be sovereign to its own wants. Learn that thriving country-sides with room for limbs, conscience, and liberty are better than great cities with congested wealth and population. Preserve the straight and simple homogeneity of our people. Welcome emigrants, but see that they come as friends and neighbors, to mingle their blood with ours, to build their houses in our fields, and to plant their Christian faith on our hills, and honoring our constitution and reverencing our God, to confirm the simple beliefs in which we have been reared, and which we should transmit unsullied to our children. Stand by these old-fashioned beliefs. Science hath revealed no better faith than that you learned at your mother's knee—nor has knowledge made a wiser and better book than the worn old Bible that, thumbed by hands long since still and blurred with the tears of eyes long since closed, held the simple annals of your family and the heart and conscience of your homes.

"Honor and emulate the virtues and the faith of your forefathers, who, learned, were never wise above a knowledge of God and his gospel; who, great, were never exalted above a humble trust in God and his mercy.

"Let me sum up what I have sought to say in this hurried address. Your republic—on the glory of which depends all that men hold dear—is menaced with great dangers. Against these dangers defend her as you would defend the most precious concerns of your own life. Against the dangers of centralizing all political powers put the approved and imperishable principle of local self-government. Between the rich and poor, now drifting into separate camps, build up the great middle class that, neither drunk with wealth nor embittered by poverty, shall lift up the suffering and control the strong. To the jangling of races and creeds that threaten the courts of men and the temples of God, oppose the home and the citizen, a homogeneous and honest people, and the simple faith that sustained your fathers and mothers in their stainless lives and led them serene and smiling into the valley of the shadow.

"Let it be understood in my parting words to you that I am no pessimist as to this republic. I always bet on sunshine in America. I know that my country has reached the point of perilous greatness and that strange forces not to be measured or comprehended are hurrying her to heights that dazzle and blind all mortal eyes—but I know that beyond the uttermost glory is enthroned the Lord God Almighty, and that when the hour of her trial has come he will lift up his everlasting gates and bend down above her in mercy and in love. For with her he has surely lodged the ark of his covenant with the sons of men. Emerson wisely said: "Our whole history looks like the last effort by divine providence in behalf of the human race." And the republic will endure. Centralism will be checked and liberty saved—plutocracy overthrown and equality restored. The struggle for human rights never goes backward among English-speaking peoples. Our brothers across the sea have fought their way from despotism to liberty, and in the wisdom of local self-government have planted colonies around the world. This very day Mr. Gladstone, the wisest man that has lived since your Jefferson died—with the light of another world beating in his face until he seems to have caught the wisdom of the infinite and towers half human and half divine from his eminence—this man, turning away from the traditions of his early life, begs his countrymen to strip the crown of its last usurped authority and lodge it with the people, where it belongs. The trend of the times is with us. The world moves steadily from gloom to brightness. And bending down humbly, as Elisha did, and praying that my eyes shall be made to see, I catch the vision of this republic—its mighty forces in balance and its unspeakable glory falling on all its children—chief among the federation of English-speaking people—plenty streaming from its borders and light from its mountain tops—working out its mission under God's approving eye, until the dark continents are opened—and the highways of earth established and the shadows lifted—and the jargon of the nations stilled and the

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perplexities of Babel straightened—and under one language, one liberty, and one God all the nations of the world, hearkening to the American drum-beat and girding up their loins, shall march amid the breaking of the millennial dawn into the paths of righteousness and of peace!"

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Speak gently, it is better far
To rule by love than fear."

SCOLDING IS NEVER IN ORDER.

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to-day as it was when spoken by John Skelton, four centuries ago, that

"A sclaunderous tunge, a tunge of a skolde,
Worketh more mischiefe than can be tolde."

Scolding is always an expression of a bad spirit and of a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings wilfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog-Training" says on this very point, to the dog-trainer: "You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you can not control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor, "under any circumstances to speak to your pupil in anything but your ordinary tone of voice." And, recognizing the difficulties of the case, he adds: "Exercise an unwearied patience; and if at any time you find the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

In giving commands, or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reasons why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kindlier parents, scold their children more or less. Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children. But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training, scolding is never, never, in order.—*Selected.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. E. A. Roberts of Deer Isle, Maine, requests your prayers for the conversion of her husband.

Sr. Stewart and her husband of the San Francisco branch, California, request your prayers in their behalf, that God will heal their afflictions.

This band of the Prayer Union have decided to lay by of their substance as the Lord prospers them, for a Christmas offering to the missionary fund.

HOME COLUMN MISSIONARY FUND.

Sr. E. M. Culp, Hayward's, Cal	$1 00
Sr. Susannah Cain, Summerville, Cal	1 00
Srs. Ina and Susan Cook, Victoria, Ill	1 00
Sr. Sallie Weiler, St Peter, Minn	5 00
Sr. Mary E Rawson, White Rock, Mich	20
Sr. C. J. Wheeler, Dimondale, Mich	50
Mother and daughter, Reavely, Mo	1 00
Sr. M. A. A. Ashford per Bro. Jos. Dewsnup, Eng	1 40
Sr. Lucinda Hartwell, Lamoni, Iowa	1 00

LAMONI, Iowa, August 1st.

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

AT LAST.

BY J. G. WHITTIER.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown;

Thou who hast made my home of life so pleasant
Leave not its tenant when its walls decay;
O Love Divine, O Helper, ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love that answers mine.

I have but Thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long.

VICTORIA, Ill.

Dear Sisters:—I rejoice daily that God has given us the privilege of bringing all our cares and sorrows as well as our songs of joy to him. And when I read the letter of some dear true soul, I long to say, "Be of good cheer, for God is not slack concerning his promises." I would say to Vive Vale that I think we have but a short time at least. It is twenty-two years this coming September since the Lord, in his infinite mercy and goodness, showed to the writer in answer to prayer, the truth and divine origin of this Latter Day Work. And for weeks, and I don't know but I might say for months after, my mind was so filled with the beauty of the heavenly vision, that my household labors (which were not light) did not seem to tire me in the least, and in all the long years since then, I have never had a shadow of a doubt concerning the ultimate triumph of the work; but have always trembled for those who have undertaken to counsel or rather to correct those whom God has placed at the head of his church. Now, lest I weary you I will close by exhorting every one that believes the Lord hears and answers prayer, to be faithful, humble and constant in prayer. Remember when the powers of darkness are hovering around us that we have the sure promise that we shall not be tempted above what we are able to bear, if we put our trust in him who is mighty to save.

Now dear sisters, who have the ability to write, do not grow weary in writing, for you know in former times not many learned or wise, according to the wisdom of the world, were chosen; and many a precious soul has found favor at the throne of grace, who would feel it an impossibili- to write to the *Herald*. Now let me plead for the erring ones, (and who has not erred?) for to err is human but to forgive divine.

In years gone by we have been cheered and strengthened by one who I hope to hear again telling the gospel story, for the children of the

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solated ones need to be nourished and fed until they are well grounded in the faith. And I sometimes feel that if the elders were not a little fearful about following their Master that the law might be more fully taught, and some be led to honor the law of tithing who now treat it with indifference.

Ever praying that we may all work together for the good of the cause, I remain your sister,

S. E. COOK.

CRESCENT CITY, Iowa, June 27th.

Dear Sister Frances:—The sisters of the Crescent branch met at the house of sister Adams for the purpose of organizing a Prayer Union. We organized with eleven members, elected sister E. J. Hough president, sister E. J, Terry secretary, and sister B. Dunkle treasurer. We pay ten cents to become members and five cents each week thereafter. We have good meetings with the promise of greater blessings if we are faithful, and I know God will keep his promise if we are faithful, for I have proved him in days that are gone. When my prayers are not answered I know that the fault is in me and not in my God.

Dear sisters, I ask you to pray for us that we may be blessed. I for one feel like pressing on though many times my wav is so dark, but I ask you to pray for me that I may not faint by the way. This latter day work is my hope and my stay.

I just received word that sister Duell of the Council Bluffs Prayer Union is to be buried today at two o'clock, to late for me to go. I regret it very much. She was a dear, worthy Saint, a Saint in every sense of the word.

I had almost forgoten to tell you we are building a new church, or rather getting the material on the ground for one.

Ever praying for the welfare of Zion,

I am your sister,

E. J. TERRY.

VALLEY VIEW, Iowa, July 6th.

Dear Sister Frances:—It is some time since I made an attempt to write to the Home Column, but my negligence was only through my inability to write anything of interest or benefit to its readers. But I am happy to say I still have the same desire to press on in the gook work which I know and can testify is of God. We have had many evidences of God's goodness and mercy to us. *Herald*, *Hope* and *Autumn Leaves* are always read with much interest by us and are ever welcome visitors at our home. They bring many words of cheer and comfort, especially in the days of trouble and persecution. We have been and still are greatly encouraged to look above the things of this world to our Heavenly Father who is the author and giver of all good, and who is ever ready to hear and answer prayer, and he has heard and answered ours many times in sickness and other troubles. Twice when our little boy was very sick he was healed in answer to our prayers to God; and when our little child died a few months ago—he was suffering intensely with violent convulsions—we prayed earnestly to our Heavenly Father to relieve him of his pain, and in a few mtnutes after we arose from our knees the convulsions ceased and he passed peacefully and quietly away to the Lord who gave him. We have much to be thankful for when we realize our unworthiness before him, and dear sisters let us be faithful and humble. Whoever on earth may forsake us or turn against us, we know that he is ever near and ready to bless; and may we each one live so that when we are called from earth we may receive the great reward of eternal life, in the kingdom of God, together with the many of our loved ones gone on before. What a glorious meeting that will be! I would like to say to sister Walker that the *Autumn Leaves* is much appreciated by some of our neighbors where I have loaned it to be read. We attend meetings every Sabbath when possible, and our Sunday School is well attended. Fearing I have taken up too much space, which others with more words of encouragement might fill, I will close. Ever trusting in the love of our Savior, I remain,

Your sister in Christ,

THIRZA CHAPMAN.

THE LADIES' PRAYER UNION.

The ladies of the San Francisco branch of the Reorganized Church of Latter Day Saints, founded a Prayer Union and held their first meeting at sister Potter's house on Thursday, June 27th. Sister Knight was elected president and opened the meeting by singing and prayer which was followed by the testimonies of the different sisters. Our meeting lasted about two hours, and all thought the Spirit of God rested down upon our little number, and all seemed inclined to pray to Him to look down in tender mercy upon the sick and heal each and every one of them.

We prayed most earnestly for those who wished our prayers and whose names were in last month's *Herald;* also for sister Potter's son and child who are greatly afflicted. Sister Curry was elected secretary. Our meeting then closed with the doxology, and we were dismissed by sister Potter, in the German language.

SISTER POTTER, *Pres.*,
SISTER CURRY, *Sec'y.*

POLLUTED ICE.

Users of ice must read up on the recent investigations of Kedzie, Pengree and Prudden, showing that ice taken from polluted streams is not purified by freezing. Kedzie tells us that if taken from streams eontaining rotting vegetable matter or sawdust it will produce diarrheas. In 1875, at Rye Beach, an epidemic broke out in a large hotel, and was traced at last to ice taken from an adjacent pond. The water of this pond in summer was foul and stinking with putrescent matter. Organic matter, as well as bacteria, is not eliminated by any ordinary degree of cold. Too many of our streams are the recipients of sewage. This is the ice age of civilization, and we must have it pure.—*Sel.*

BEEF FOR HOT BLOOD.

The idea is beginning to gain vogue with others who have never considered the subject in the light that the vegetarians do, that our diet is altogether too strong in the matter of the more heating meats; so much is this the case that it is maintained that mild wines do really less harm to the general system than flesh that is loaded with red blood. This strong meat, such, for instance, as beef, the eating of which, it is said, frequently generates too hot blood, gives us our reckless activity, our intensity and many of our new diseases. White meats, vegetables, oils and fruits, in long tried use among the ancients, are in this view a safer and more wholesome diet than that which we have so long considered the best to be had.—*Sel.*

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

Correspondence.

KANSAS CITY, Missouri, July 26th.

Bro. Blair:—The *Herald* and *Autumn Leaves* are welcome visitors to our house, and I trust ever will be. The letters and articles under the head of communications are also very instructive and edifying. We are comforted and strengthened day by day by the blessings of God which he has bestowed and is bestowing upon his Saints both here and elsewhere. As a branch we are few in number in such a large city. There are so many ways and means provided by the people of the world to draw away the hearts of the children of men, especially the young. May the Saints remember us always in their prayers. We have of late been strengthened by the knowledge that God is confirming his work by signs following: On the 22d Bro George Edwards' oldest child was taken very sick. They sent for the doctor, and he pronounced it very dangerously ill and gave some medicine, but by advice Bro. George made up his mind to send for the elders. Bro. St. Clair from Independence came down, and the doctor came in during the administration and said the child would die if they quit giving her medicine. They told him that he need not call again for they were going to try some other remedy; and they did and the child did not die, but after being administered to arose, called for a drink, and next day was playing with other children. And thus the work roils on. Bro. David Winn opened up a new place for preaching at Fry school-house, six miles south of this city. Great crowds turn out to hear and the best of attention is given. We hope to reap ere long if we faint not.

Did you hear the latest city news? "The Mormons are building a Temple at Independence, and Utah is furnishing the money for the same!" Why do the heathen rage and the people imagine vain things! Hoping I shall be enabled to hold out faithful,

In bonds of love,

HENRY SPARLING.

Dear Herald:—What untoward circumstance warranted my report of private donations and disposition thereof I know not, but do know I mailed said report on or about March 1st, 1889, from Flora Vista, New Mexico, as has been my wont. While, therefore, I regret its non-appearance in the Bishop's report, I have no compunction of conscience arising from a design to omit a law-imposed duty.

From Saints at points in Nebraska and Colorado in the past conference year I was assisted financially beyond my expectations which placed me under renewed obligation to strive more zealously—to still merit their respect and confidence which such liberality evinced. Nothing seems more gratifying than the confidence of zealous and well-meaning Saints which to gain and retain involves a necessity for the evincing of a gospel imposed rectitude. Policy, or a cringing sycophancy may and will secure prestige, but it will be of but short duration; pure friendship that is as lasting as the hills is wedded to no such

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companions. I have a knowledge that more desired to help but could not because they had not. Such always have my heartfelt sympathy, and think the warrant that in such cases God takes the will for the deed, a matter for thanksgiving, as therein we see dazzling proof of equity but little known and practiced among men.

I shall not soon forget the thankfulness, begotten through a liberal donation from a non-member, or one of those whom Matthew designates sheep in contradistinction to the goats. If a cup of cold water merits a reward, then does the above gift merit a greater reward. And those of the brethren who shall be fortunate enough to be present will feel their souls aglow as the precious words shall fall from the lips of the king, "Come ye blessed," etc. While convinced as to the duty of elders reporting to the Bishop, the legitimacy of spreading such reports across the sky, as it were, at a great expense, does not appear to me. I therefore think such an outlay of money prodigal. But shall think differently should such proof come to the surface, which is possible if it exists.

In gospel bonds,

JAMES CAFFALL.

FALL RIVER, Massachusetts.

Dear Herald:—Thinking God was willing for me to inform the readers of the *Herald*, *Autumn Leaves* and church publications, that I your weak brother, have blessings above what I deserve, yet not only am well and mine, and for one have the blessed privilege of hearing the gospel preached, and read and study the blessed works of the Saints. My Compendium I admire, *Autumn Leaves* is a treasure, and I thought "The Ruins Revisited" would be a helper also. Now, brethren and sisters, all our useless habits leave off, and the most of us can not only have all the works of the latter day work, but the Spirit of the gospel also. I feel that I need the prayers of God's people along with mine.

I used to know Bro. Wm. Street and am thankful he yet holds the fort and writes good, encouraging words now and then to the *Herald* and *Hope*. Remember me at the throne of mercy.

D. F. COOMBS.

DETROIT, Minn., July 22d.

Dear Brethren:—When the *Herald* comes I often first look to the letters and Home Column for familiar names, especially those from my old home in Maine. So I feel impressed to say a few words, thinking that some would be glad to know that I yet remembered them and was pleased to hear a cheering word from all. Doubtless some remember the rescue of the crew of the schooner Flora Crowley (as I find it recorded in the *Herald* of June 1st, 1878), of which I was one. I will here add another testimony of the Father's goodness to me. Some two years ago when I had been lying sick for a long time and all around had given me up to die, and even my family had no hopes of my recovery, and thought I had better have a doctor, but I would not consent. However, one morning we thought the hour had come as I began to breathe heavy, and my speech left me, but yet I could hear and see my family around my bed side crying. My pain had mostly left me, but I was much distressed for breath, yet they held me up in a sitting posture and fanned me to keep life in me as long as they could. All at once I heard my boy say, "Mother, has any one prayed?" She said, "No." I soon heard them praying in the next bed room. Soon afterwards the distress left me and my voice returned and I was free from distress and pain and felt very happy. I soon bowed my head on my pillow to express my thanks in silence—as I often pray in silence—I had a desire to know by what process I was so quickly helped. I had taken no medicine nor had the elders laid hands on me at that time; but I had been administered to at times long before. All at once I saw a white robed messenger standing with his hands over my head. I say *his* because he had some beard on his face; and his robe was shining white. From that hour I began to recover my health again, and do most of my farm work since. I am not well now, for the last two weeks, so I improve my time studying the three books.

I do not expect to see you all in this life, but let us lay aside every weight and the sin that so easily besets us and run with patience the race set before us, looking unto Jesus the author and finisher of our faith. This one of the many evidences I have had of God's goodness and mercy.

A. TABBUT.

BENNETT, Nebraska, July 27th.

Editors Herald:—I have been preaching here and at Palmyra branch since the 13th inst. The Saints in this vicinity are doing well; there are some exceptions however. We had a time of great refreshing at the social meeting, last Sunday, at the branch. The gifts of the Spirit were manifest, and every one seemed greatly blessed. One woman, not yet a member, testified that she desired to become a Christian and asked an interest in the prayers of the Saints. Her husband also arose and presented himself as a candidate for baptism. We shall administer the ordinance to-morrow. We have had good attention and fair audiences at our preaching services in Bennett, and also had a splendid social service on Wednesday evening. We are not "wearied" with the sheep and goat question, but on the contrary we are greatly interested, and desire to learn the whole truth, that we may come to a perfect understanding in regard to it if possible. I have not been more interested in any question discussed in the *Herald* in a long time. I send a few questions which have presented themselves to my mind, and which may greatly assist me and perhaps others in arriving at a knowledge of the truth in the matter.

Your brother in Christ,

CHARLES H. PORTER.

WEIR, Kansas, July 29th.

Bro. Blair:—During the Spring and summer I have spent most of my time in Cherokee and Crawford counties, part of the time in different towns and cities preaching upon the streets; for although the school-houses can be had, I find that ten-fold more can ofttimes be reached upon the streets than could be induced to go to a house to hear. I spent some time in Pittsburg and vicinity, a city of some eight thousand, engaged mostly in coal mining and zinc smelting. Sometimes on the street I would have nearly five hundred, and when I would preach in the school-house forty or fifty would sometimes attend. Much interest is manifested in various places. The "sanctified" people are making great efforts to unite all in their peculiar faith, holding tent meetings for a month in one place. Amidst so much confusion it seems very hard indeed to persuaded any to accept the true faith. I am preaching this week in Weir City. Next week I shall go to Webb City, Missouri, where our district conference convenes August 9th; after which I shall go to other places where I have promised to preach. When preaching on streets I have been urgently requested by those who heard for the first time, to visit their homes and preach. Bro. Evan Davis has recently arrived from Wales.

As ever your co-laborer in the gospel covenant,

D. S. CRAWLEY.

CALIFORNIA, Mo., July 29th.

Dear Herald:—Since April conference I have been engaged almost every Sunday in the ministry. I have preached at Knobnoster, Bevier, St. Joseph and Independence. At Knobnoster, with the assistance of the local brethren, Wells and Keyler we have made some advancement; have baptized three, one an old gentleman, Bro. Mc Millen; a young lady, Minnie Garr, and yesterday a young man, Washington McCray. We have by the authority of Bro. Luff organized a branch to be known as the Knobnoster branch, ordained Bro. John Keyler priest, Gomer Wells teacher, and Bro. Wightman deacon; Elder J. H. Wells president. Numbers confess their belief in the work, but are not quite ready to obey for some cause known only to themselves. One gentleman, a lawyer, told me Sunday night that he was perfectly satisfied with the church but would not state his reasons for not obeying; many others are like him.

Opposition of a mean, low order, such as sectarian priests are capable of offering, is at white-heat, yet we had a good congregation yesterday, and at the water where we again addressed the large company assembled.

Bro. Wells and family are alive in the work, and this is what makes sectarianism howl. Where the Saints are asleep no trouble will bother them. The work is looking well and the brethren are filling school-house appointments.

J. A. ROBINSON.

BAY PORT, Michigan, July 27th.

Brn. Smith and Blair:—I have often been impressed to write a few lines in behalf of this great work in which I have enlisted. I was a member of the M. E. Church for seven years. I enjoyed a portion of God's spirit, but two years ago, the 13th of this month, I accepted the gospel, and since then I received God's Holy Spirit. Now I could stand before the whole world and testify that I know the work is true. I am glad I am in the work, for I have received more in one meeting with the Saints than I did the seven years before. I can also say I know the signs follow the believers. I have heard the gift of tongues, have heard the interpretation, have heard God speak through his servants calling others to preach the gospel, and I have been healed.

When conference was here at Bay Port a year ago, last October, I was not able to go as we lived a half a mile from the church. On Sunday morning I called for the elders of the church, and was administered to. I walked to prayer-meeting the next Wednesday night and home again,

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and have had good health ever since. Before that I don't know as there was ever a year passed without I either had the doctor or was taking medicine. Since then I have neither had the doctor nor taken a drop of medicine. For a year and a half before this I was an invalid, not able to do my work only by spells; but now I feel free. Since God's servants commanded the disease to leave my body I am bound down by Satan no longer; to God be all praise.

One of your sisters earnestly contending for for the faith once delivered to the Saints,

MRS. F. Z. HARDER.

FONTANELLE, Iowa, July 28th.

Editors Herald:—Bro. Briggs Alden is very much pleased with brother Blair's sermon on the Book of Mormon published in late *Herald*, and says there is nothing so good for the growing generation that he has ever heard; and that every American citizen that can understand anything should read it.

W. H. BRIDGMAN.

WHITE ROCK, Mich., July 23d.

Dear Herald:—Feeling a desire and having an opportunity to write, I will endeavor to bear my testimony to the restored Gospel. I am thankful to say that I know for myself that this work is of God, for I have proved it in different ways, and I am not ashamed to be classed among the despised ones, nor need we care for we know the God of heaven does acknowledge us as his people when we observe and keep his commands. My desire is to live my religion in this life in such a manner that I may be ready for the coming of the Bridegroom.

Enclosed find twenty cents as a birthday offering. Ever praying that the Home Column may do much good for the cause we love,

I am your sister in the gospel covenant,

MARY E. RAWSON.

SANTA CLARA, Dakota, July 22d.

Dear Herald:—On the last trip of Br. Oehring and myself we baptized eleven. We excited considerable of an interest in Farnsworth and also near Arlington. They want us back again. Near Arlington there is a minister who wishes to lock arms with us on doctrine. We have written, asking him to write up propositions, and then we will complete the arrangements. I think it will do much good. There are a number there who are asking the Saints when we will again come that way.

Shortly after we left Farnsworth two Utah elders came through and gave out meetings in the same place where we had held our meetings. The names of the elders are J. H. Dennis and Isaac Wall. Mr. Dennis did all the preaching. Bro. Gray, writing, says, "He built the mountain of the Lord's house and rolled the stone spoken of by Daniel to the top of the Rocky mountains, in his sermon Friday evening." They were told that it wouldn't do any good to preach against the Josephites there. At this place Br. Oehring had baptized five. I had led six into the waters near Arlington. We intend to push this field this fall and winter, the Lord willing.

Last Saturday evening we met with quite a loss. Lightning struck our large barn, setting it afire. We tried to save the horses. I succeeded in getting out one, and father got out a mare and colt. I tried to get out another but did not succeed; the result was that I nearly lost my life, but finally got out considerably burned on the hands, also about the shoulder, head and neck. My right hand is not burned so but what I can use it to write, and I will be all right again in a short time.

Our loss was about fifteen hundred dollars. Three horses were burned. The colts and cows were in pasture and so escaped.

Yours in bonds,

E. DAY BENNETT.

Communications.

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

SUNDAY SCHOOL CAMP MEETING.

As per notice, Saints and members of the Southern California District Sabbath School Association began to assemble in the beautiful grove, near the big lake in Laguna Canyon, on the morning of July 2d, and by the time the sun had crept behind the hills quite a little city of tents showed their white walls among the trees, and the hum of happy voices floated everywhere, making glad the listening ear.

The large tent had already been pitched and furnished with seats, table, pulpit and organ, and by half-past seven o'clock all was in readiness for the lecture-feast promised to the prompt. Bro. Mills then took for his subject, "The Israelites; their origin and history from Abraham to Moses." And, quoting from the Book of Abraham as well as from the Bible, gave a most complete and satisfactory exposition of his subject.

Promptly at 9:30 on Wednesday morning, July 3d, the Association met, as per adjournment at its last meeting on March 16th, for the transaction of such business as might be necessary for the comfort or pleasure of the Association and Saints assembled during the present series of meetings. The Supt. of the Association, Sr. V. H. Goff requested, because of ill health, that a president *pro tem* be elected, and Bro. Daniel Garner was so chosen. As Bro. Garner was also the Association's secretary, he appointed Bro. S. G. Wright to assist him in reporting the meetings. A committee consisting of Srs. Nellie Holt and Ina Smith, and Brn. A. A. Goff, E. J. French, S. H. Garner and S. G. Wright, was then elected to decorate the tent on the morning of July fourth. A committee on games was also elected; Sr. Tina Salter being chosen to take charge of the little ones, and Brn. Geo. Stevens and A. A. Goff to take charge of the young folks. Subsequent to another meeting the Pres. appointed another committee, consisting of S. G. Wright, Ina Smith, Sam'l Dungan and Mary Patterson to take charge of the social meeting to be held on the evening of July 4th.

A committee on grounds had been appointed prior to the meeting of the Association consisting of Brn. E. J. French and Howard Thompson of Laguna, and Bro. Chas. Salter of El Toro, and this committee now reported concerning the arrangements they had made. The grounds had been procured free of cost, the large tent had been pitched, wagons were in readiness to convey parties coming by train to and from the depot, water would be supplied daily in barrels for the use of the people, and hay would be brought on the grounds for the horses, all free of cost. Bread, potatoes and garden vegetables could also be procured by those who desired them. A vote of thanks was then tendered to the committee for their earnest efforts, and for the excellent arrangements they had made. The meeting then adjourned till 10:30 a. m. Hymn 259 was sung, and benediction pronounced by Bro. D. Garner.

At 10:30 the children present, under eighteen years of age, assembled for a Bible lesson which was conducted by Bro. D. Garner. Older ones were not forbidden to take part, and several visitors were present in the tent. Some very good instruction was given, and the children answered their questions well.

At 2:30 o'clock all interested in S. S. work and especially S. S. teaching were invited to be present, and the tent was well filled. The meeting was opened by Bro. D. Garner and then given in charge of Sr. V. H. Goff. The greater part of the time was occupied by the giving of useful hints and suggestions by different individuals present, Brn. E. J. French, D. S. Mills, John Brush, H. L. Holt, A. L. Starkey, D. Garner, and Sr. Bird speaking to the interest and profit of all present. Near the close of the meeting Sr. Goff rehearsed the various points which had been presented, and in addition read and explained an abstract which she had prepared as a suggestive guide to teachers and pupils. The interest throughout the meeting was excellent, and it is believed that a greater impetus has been given the S. S. work by this one meeting than by any three efforts previously made. To this district it is now an assured fact that the preparation for *effectual* S. S. work has begun.

At 8:30 p. m. the Saints re-assembled to listen to a lecture by Bro. H. C. Smith. His subject was the "Exodus of the children of Israel." A blackboard map had been prepared by Bro. Smith, and with the aid of this both eye and ear were enabled to take knowledge of Israel's doings. The interest in the lecture was profound, and the Saints were edified by many points not thought of before concerning the similarity of God's method of organizing his people in all ages. This ended the first days' meetings of the Association, and all sought their tents that night with a desire to thank God in their hearts that they had made the effort to come.

The morning of July 4th, broke sunny and clear, filling every heart with joy and gladness. The very atmosphere seemed in harmony with the feelings of the people, for this was to be a day of gladness, a day of thankfulness, and a day of social intercourse for young and old. The morning exercises were not to open till 10 o'clock in order to give the decorating committee time to do their work, and when this time

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finally arrived the tent was filled with campers, Laguna residents, and with visitors from Santa Ana and the surrounding neighborhood.

As the Laguna Saints and children had prepared a special programme for the day it had been decided that the president of the association and the Supt. of the Laguna S. S. should jointly conduct the morning and afternoon exercises. A large flag gracefully hung from near the center of the tent on the inside, the stand was beautifully draped with starred cloth, and the many sides of the tent were covered with cypress boughs, whose dark green was relieved by pale ferns and bright flowers, causing the whole to present a beautiful appearance. Outside the tent, on the top of an adjacent tree which was visible from the road, floated another large flag which the sisters of Laguna had made with their own hands. A pretty banner representing the Laguna S. S. also added to the appearance of the inside. After the opening hymns had been sung, several recitations were given by children appropriate to the occasion, after which Elder E. J. French was called on to address the people in the place of Elder Q. S. Sparks, of Los Angeles, who had been unable to be present on account of severe illness.

Although Bro. French had had only an hour's notice his address was excellent, and the remarks appropriate. One idea advanced was that we did not meet amidst the crash of cannon and the noise of other inventions borrowed from heathen nations, but that we met in quiet and peace to commemorate the establishment of a government which should harbor peace and in which the everlasting Kingdom of peace was to be established. The address was followed by instrumental music and singing, which was enjoyed by all.

A long table was spread after the exercises were over and a picnic dinner enjoyed. "Calathumpians," in tasteful costumes, afterwards produced a good laugh and helped to digest the dinner; and at 2: 30 all re-assembled to hear the children's programme.

The children acquitted themselves well (they will be more fully noticed in the Hope), and for over an hour, old and young were delighted with wit, wisdom, pathos, and mirth, interspersed with music and singing. At the close of this session a little buisness was transacted—the Association tendering a hearty vote of thanks to the Laguna Saints for their hospitality and other kindness extended during the meetings. A resolution was then passed asking the Association to arrange at its regular business meetings for one or more meetings similar to this in character from year to year.

The meeting then adjourned after singing, and the rest of the afternoon was spent by middle-aged, youth, and young in out-of-door converse and games. This district has never seen so many grown people, including women as well as men, enjoying together innocent recreative exercises out-of-doors. All seemed to heartily enjoy themselves; the outsiders saying, "How is it; they all seem like one family!"

At 8 o'clock the Saints in camp assembled for a quiet social time at the tent, and informal recitations, songs, charades, made the time pass pleasantly, and an interesting half-hour lecture by Bro. S. G. Wright, descriptive of life in Australia was delivered, which thus closed our S. S. meetings, and with one remark our communication will also close. The children, whom we have not noticed so fully here as we will elsewhere, seemed to feel differently here than we have ever before seen them. They did not feel as though their presence was merely tolerated, and that they had no part in the good times had, but the light of interest shone in their eyes, and they anticipated the exercises with as much pleasure as any of the others, filling well the place that has at last been provided for them. May God foster and bless the work.

VINA H. GOFF, *Supt.*,
DANIEL GARNER, *Sec.*

REUNION IN CALIFORNIA.

Bro. W. W. Blair:—Enclosed find minutes of our reunion, &c. They are longer than I intended, but can not well abridge them and give what I wish to express. Sr. Goff and Bro. Dan Garner also send you report of Sunday school reunion, which I suppose will appear first in same number of the *Herald* with these minutes if you have room. We are enjoying a fair degree of health and rejoicing in spirit, thanking God for his loving kindness to us. We are praying earnestly in faith for Bro. Joseph's success in Utah. We feel there is something of importance transpiring there now, and that Joseph's words may be God's words to that people, and accepted as such by them. I pray God to stir them up to realize their situation now and accept of God's servant, even if the heavens are rent and the earth heaves beneath their feet till men fall to the ground and cry aloud for help; and that his words may continually ring in their ears day and night till they obey and find peace to their souls! Yours in the covenant,

D. S. MILLS.

LAGUNA REUNION.

SANTA ANA, Cal., July 12th.

Bro. Wm. W. Blair:—After the Sunday school reunion and glorious Fourth exercises held in our tent at Laguna, the Saints assembled July 5th, at 9:30 a. m., in prayer and testimony, Elders D. S. Mills and John Brush in charge. It was a live meeting, in which the Spirit of God was manifest in a marked degree, and the Saints rejoiced in it. At 11: 30, after a short intermission, met and organized by electing Apostle H. C. Smith to preside, D. S. Mills, assistant; Br. Sidney G. Wright, secretary; Brn. E. J. French, Charles Salter and Howard Thompson were continued as a committee on arrangements and reception.

Moved and carried that the president and assistant appoint meetings and speakers during this series of meetings, not forgetting to include themselves.

Sister Patterson was then elected organist, and requested to select a choir to assist her in singing.

The president delivered an able and instructive discourse from Matthew 12: 36. Prayer and testimony meeting announced by the president for 2: 30 p. m.; closing hymn 238, benediction by D. S. Mills.

Met at hour of appointment, D. S. Mills and Albert Starkey in charge. During this meeting the Saints enjoyed a season long to be remembered. The earnest supplications in prayer, and the wonderful testimonies borne, were approved of God and sealed by the Holy Spirit in a most positive manner, and the tongues given were assuring and comforting. Two hours seemed short for such a soul-inspiring time. Benediction by J. F. Burton.

Met at eight; prayer by H. C. Smith, then preaching by H. L. Holt, making some good points on latter day events; benediction by H. C. Smith.

Saturday, July 6th, 9 a. m. Met in prayer—special object for healing certain ones named of afflictions of long standing—in charge of P. M. Betts and George Bird. A blessed season was enjoyed for one and a half hours, during which the very fount of light was opened. Bro. Daniel Garner, in open vision, beheld a glorious light envelop the place, and each one who prayed he saw lifted up and conversing and pleading with God in behalf of the afflicted ones around. It filled his soul with love and praise to God the giver. Some were at once healed, and all were blessed by the untold love of God. Benediction by Br. R. M. Dungan.

Met at 11 a. m.; prayer by Elder E. J. French; preaching by Elder J. F. Burton, who was much blessed in speaking, reminding us of days agone. Benediction by E. J. French.

Met at at 2: 30 p. m. in prayer, Elders Daniel Garner and A. Starkey in charge; special object, the work of the Bishopric, that the Saints may be moved upon by the Spirit to comply with the temporal law. An excellent season was enjoyed. Benediction by Elder Daniel Garner.

Met at 8 p. m.; prayer by A. W. Thompson. A committee consisting of Brn. D. S. Mills, H. L. Holt, Q. S. Sparks, E. J. French, John Houk and Ira Weimar were appointed by the president, as per resolution, to confer in regard to time and place of holding next reunion meetings in this district, and to report to next fall conference; said conference to decide and appoint said meetings. Preaching by Bro. Sidney G. Wright, who was listened to with marked attention. The discourse showed ability and research. Benediction by A. W. Thompson.

Sunday, 9 a.m.: met in prayer, special object that the ministry on this slope may have increased power in presenting the gospel, and that the hearers may be so wrought upon by the Spirit of God, that the preaching of his servants may be more effectual, D. S. Mills and Harvey Hemingway in charge, prayer by H. Hemingway. Two hours were profitably spent, and many melting fervent prayers were offered and soul stirring testimonies borne. Benediction by P. M. Betts.

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Met at 11: 30; prayer by H. L. Holt; preaching by D. S. Mills; benediction by H. Hemingway.

Met at 2: 30 for sacrament, special prayer for the spirit of reconciliation, love and peace among all the branches; testimonies and administering to the sick; H. C. Smith and D. S. Mills in charge. This was a continuous feast from our Father's table. The tent was well filled with Saints, and with songs of praise to the giver of all good. In administering, some were instantly healed by the power of God. Closed at 5; benediction by H. C. Smith. Following this Brn. H. C. Smith, J. F. Burton and D. S. Mills were called into an adjacent tent to administer to Bro. D. Garner and then with him administered to Bro. J. F. Burton. While thus engaged it seemed as if the very windows of heaven were opened upon us in a glorious manner, which few persons may have ever known, and once experienced are never to be forgotten. In fact it is beyond the powers of pen or tongue to adequately describe. To be filled with the Holy Ghost as we each were on that occasion, is all that mortals can contain, standing in a little spot of heaven on earth, knowing that God hears and at once answers in such mighty power is glorious compensation for earthly ills. No other power can successfully imitate it in working to deceive those who have once felt it. We do know we are working with God when he thus sets his seal to it, and the various idle calls of erring men to return, or lo here and lo there, are as sounding brass to us. Let us return from this holy heaven-blest path never; but onward, higher and higher ever. Elder David Garner was richly blessed in body and spirit; Bro. Burton was instantly healed, and sang it in tongues, praising God who had heard and healed him.

Met at 8 p. m., prayer by J. F. Burton, preaching by H. C. Smith, in much power, from Moroni 10: 2: "For if there be *one* among you that doeth good, he shall work by the gifts and power of God."

A vote of thanks was tendered the Saints of Laguna for their kindness and liberality in supplying the wants of those assembled; also in feeding teams, and conveying from and to the depot free of charge. D. S. Mills and Sidney G. Wright were requested to prepare and send a copy of these proceedings to the *Herald* for publication. Benediction by H. C. Smith. During the reunion six children were blessed and five promising young people were baptized and confirmed. Officials in attendance were, apostle, Heman C. Smith, missionary in charge; seventy, Joseph F. Burton, missionary in charge; Hiram L. Holt; H. P., D. S. Mills; elders, John Brush, Daniel Garner, P. M. Betts, A. A. Goff, J. G. Walker, Wm. McGary, Geo. Bird, A. W. Thompson, E. J. French, Harvey Hemingway; priests: Sidney G. Wright, H. C. Ladd, A. Starkey; Teacher, Stephen Penfold; Deacon, John Bedford. The attendance throughout was good, and we look for the best results.

D. S. MILLS, *Dist. Pres.*
S. G. WRIGHT, *Sec. reunion.*

GOOD DEEDS.

IN sacred writ there are a few very significant promises that to my mind has a particular bearing to us Saints of the latter days.

"They who would love life and see good days, let them refrain their tongues from evil and their lips from speaking guile." "A meek and quiet spirit in the sight of God is of great price." "If a man's ways please the Lord, he will make even his enemies to be at peace with him." —Bible.

"All things shall work together for good to them who walk uprightly."—Doctrine and Covenants.

"They who seek to bring forth and establish this my work in the last days shall be filled with the gift and power of the Holy Ghost."—Book of Mormon.

Again, "Whoso treasureth up my words shall not be deceived."—Christ according to testimony of Luke 21st chapter.

INFERIOR.

THE "SEALED BOOK."—No. XIII.

BY ELDER R. M. ELVIN.

ARCHITECTURE.

I now turn to the nature of the civilization of the great Central American race, and present first their Architecture.

Speaking of the ruins in Mayapan in Yucatan, Stephens savs: "The ruins of Mayapan cover a great plain, which was at that time so overgrown that hardly any object was visible until we were close upon it, and the undergrowth was so thick that it was difficult to work our way through it. At a short distance from the Hacienda, but invisible on account of the trees, rises the high mound which we had seen at three leagues distance from the top of the church at Tekoh, and which is represented in the following engraving. It is sixty feet high and one hundred feet square at the base, and, like the mounds at Palenque and Uxmal, it is an artificial structure, built up solid from the plain. Four grand stair cases, each twenty-five feet wide, ascended to an esplanade within six feet of the top. This esplanade was six feet in width, and on each side was a smaller staircase leading to the top. The summit was a plain stone platform, fifteen feet square. Around the base of this mound, and throughout the woods wherever we moved, were strewed sculptured stones." —Incidents of Travel in Yucatan, vol. 1, 131-3.

In the editorial of the *Scientific Ameri. can* for February 9th, 1889, appears the following:

"MORE MEXICAN RUINS.

"An interesting antiquity has recently been discovered at Palenque, in the Chiapas district of Mexico. The monument is situated upon the river Xhupa. Although it is now a complete ruin, it was originally a structure of considerable height, as three distinct stories are still distinguishable. The ground floor is very large, measuring some one hundred and twenty feet, by seventy-five feet. The floor above is attained through holes in the ceiling or vault, and here a room is found measuring some twenty-seven feet by nine feet. The openings referred to are natural and have been formed by the disintegradation of the stone and the sinking in of the roof. On stone slabs set into the wall are bas-reliefs of human figures, warriors, etc. Although these stones are in a very bad state of preservation, they are to be sent to the capital of Chiapas. Near this ruin are a row of houses forming a street, and not far from these the vestiges of a quite large town, all of course in a state of complete ruin."

The above indicates that the commission of which Mr. Stephens was a party, sent out by the United States, did not discover all the works of the ancient people.

Of Uxmal, Stephens says of their domicile: "Being now domesticated, I shall introduce the reader without preface to the ruins of Uxmal. The first ruin which I shall present is the one in which we lived, called the Casa del Gobernador. Its front is three hundred and twenty-two feet long. This building was constructed entirely of stone. Up to the cornice which runs round it to the whole length and on all four of its sides, the facade presents a smooth surface; above is one solid mass of rich, complicated and elaborately sculptured ornaments, forming a sort of arabesque. The grandest ornament, which imparts a richness to the whole facade, is over the center door way. Around the head of the principal figure are rows of characters, which, in our first hurried visit we did not notice as essentially different from the other incomprehensible subjects sculptured on the facade; but we now discovered that these characters were hieroglyphics. They differ somewhat from the hieroglyphics before presented, and are more rich, elaborate and complicated, but the general character is the same. All the other doorways have over them striking, imposing, and even elegant decorations, varying sometimes in the details, but corresponding in general character and effect with that represented in the accompanying engravings. Next to the great building of the Casa del Gobernador, and hardly less extraordinary and imposing in character, are the three great terraces which hold it aloft, and give it its grandeur of position; all of them artificial, and built up from the level of the plain. The lowest of these terraces is three feet high, fifteen feet broad, and five hundred and seventy-five feet long; the second is twenty-five feet high, two hundred and fifty feet wide, and five hundred and forty-five feet in length; and the third on which the building stands, is nineteen feet high, thirty feet broad, and three hundred and sixty feet in front. They were all supported by substantial stone walls. The platform of this terrace is a noble terra plana, five hundred and forty-five feet long and two hundred and fifty feet wide, and from the remains still visible upon it, once contained structures and ornaments of various kinds, the character of which it is now difficult to make out.

At a distance of a hundred and thirty feet from this mound was a square ston

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structure six feet high and twenty feet at the base, in which we made an excavation and discovered two sculptured heads, no doubt intended as portraits. From the center of this great platform a grand staircase one hundred and thirty feet broad, which once contained thirty-five steps, rises to the third terrace, on which the building stands; besides this there is no staircase connected with either of the three terraces, and the only ascent to the platform of the second is by an inclined plane one hundred feet broad at the south end of the building, which makes it necessary for all approaching from the north to pass the whole length of the lower terrace, and ascending by the inclined plane, go back to reach the steps.—Incidents of Travel in Yucatan, vol 1, pps. 165–184.

ANOTHER MOUND.

Writing of the ruins of the hacienda of Sijoh, Stephens says: "We continued to another mound nearer than the first. This mound was a solid mass of masonry, about thirty feet high and nearly square. The stones were large, one at the corner measuring six feet in length by three in width, and the sides were covered with thorns and briers. On the south side was a range of steps still in good condition, each fifteen inches high, and in general three feet long. On the other sides the stones rose in a pyramidal form, but without steps. On the top was a stone building, with its wall as high as the cornice standing. Within the apartment was precisely like the interior of the buildings at Uxmal, having the *same distinctive arch*."—Ibid, p. 199.

UNDERGROUND BUILDINGS.

Describing a labyrinth at Maxcann he says: "The mouth was filled up with rubbish, scrambling over which I stood in a narrow passage or gallery, constructed like all the apartments above ground, with smooth walls and triangular arched ceilings. This passage was about four feet wide and seven feet high to the top of the arch. It ran due east, and at the distance of six or eight yards opened into another, or rather was stopped by another crossing it, and running north and south. At the distance of a few yards on the right side of the wall, I found a door filled up, and at the distance of thirty-five feet the passage ended, and a door opened at right angles on the left into another gallery running due east. Following this, at the distance of thirteen feet I found another gallery on the left running north, and beyond it, at the end, still another, also on the left, and running north, four yards long, and then walled up, with only an opening in it about a foot square. Turning back I entered the gallery which I had passed, and which ran north eight or ten yards; at the end was a doorway on the right, opening into a gallery that ran east. At the end of this were six steps, each one foot high and two wide, leading to another gallery which ran north twelve yards. At the end there came another gallery on the left which ran west ten yards, and at the end of this another on the right, running north about sixty feet. This passage was walled up at the north end, and at the distance of five yards from this end, another doorway led into a passage running to the east. At the distance of four yards a gallery crossed this at right angles, running north and south, forty-five feet long, and walled up at both ends; and three or four yards farther on, another gallery crossed it, also running north and south. This last was walled up at the south, and on the north led to still another gallery, which ran east three yards long. This was stopped by another gallery crossing it, running to the south three yards, when it was walled up, and to the north eight yards, when it turned to the west. Nevertheless, every step was exciting, and called up recollections of the pyramids and tombs of Egypt, and I could not but believe that these dark and intricate passages would introduce me to some large saloon, and perhaps some royal sepulchre. All at once I found the passage choked up and effectually stopped. The door of El Laberinto, instead of opening into a hillside, opened into this mound, and as near as I could judge from the ruins along the base, was ten feet high, and the Laberinto, instead of being subterraneous, or, rather, under the surface of the earth, was in the body of this mound. This discovery gave rise to the exciting idea that all the great mounds over the country contained secret, unknown and hidden chambers, presenting an immense field for exploration and discovery."—Ibid, pps 214–219.

CISTERNS.

Returning to his narrative of Uxmal the author says: "Throughout the ruins circular holes were found at different places in the ground, opening into chambers underneath, which had never been examined, and the character of which was entirely unknown."

Of the exploration of one of these holes he says: "The opening was a circular hole, eighteen inches in diameter. The throat consisted of five layers of stone, a yard deep, to a stratum of solid rock. As it was all dark beneath, before descending, in order to guard against the effects of impure air, we let down a candle which soon touched the bottom. The only way of descending was to tie a rope around the body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole my feet touched the top of a heap of rubbish, right directly under the hole, and falling off at the sides. Clambering down it, I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand I crawled all round on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground. The depth could not be ascertained without clearing out the interior. In grouping about I found pieces of broken pottery, and a vase of terra cotta, about one foot in diameter, of good workmanship, and having upon it a coat of enamel, which, though not worn off, had lost some of its brightness. It had three feet, each about an inch high, one of which was broken. In other respects it was entire."

Of another he says: "It did not however require much time to explore this vault. It was clear of rubbish, perfect and entire in all its parts, without any symptoms of decay, and to all appearances after the lapse of unknown years, fit for the uses to which it was originally applied. Like the one on the terrace it was dome shaped, and the sides fell in a little toward the bottom, like a well made hay-stack. The height was ten feet and six inches directly under the mouth, and it was seventeen feet six inches in diameter. The walls and ceiling were plastered, still in a good state of preservation, and the floor was of hard mortar."—Ibid, p. 226–229.

To be continued.

Miscellaneous.

CAMP MEETING.

The Wheeler's Grove camp meeting will commence at half past ten o'clock, Friday, August 30th, 1889. It will be held in Bro. Lot Smith's grove, where all may feel at home, as many can testify who have been there before.

Hay will be sold on the ground for ten cents for fifty pounds; plenty of water, and all down wood free; cord wood for all wishing it on reasonable terms. The camp ground is five miles east of Macedonia, the nearest railroad station, and seven miles south-east of Carson. Those coming by rail will find conveyances at either of the above named stations Friday 30th and Saturday 31st.

We intend to hold meetings in the large tent, so that rains will not interfere. Brn. W. W. Blair, Joseph R. Lambert, Henry Kemp, H. N. Hansen, (also J. Luff if his health will permit), have promised to be with us. We would be glad to have Bro. Blakeslee come if he can, also Bro. Joseph Smith—and we don't know where to close the invitation. All are cordially invited to come, and all bring tents who can.

L. V. FREDERICKSON.

NOTICE.

There will be a two days' meeting at Little Sioux, Iowa, on Saturday and Sunday, August 24th and 25th. Elder W. W. Blair and other ministers will be there.

J. C. COFFMAN.

MONDAMIN, Ia., July 31st.

DIED.

SMALL.—At Persia, Iowa, June 28th, 1889, Bro. Wm. B. Small, of consumption and old age. Bro Small was born February 13th, 1822, at Grand Manan Island, and united with the Reorganization July 22d, 1888. Funeral services by Elder Charles Derry.

BUCANNAN.—At Clear Water, Antelope county, Nebraska, July 5th, 1889, Sr. Phebe A. Bucannan, in the 60th year of her age. She was born October 6th, 1828, at Hanover, Orange county, N. Y. Was baptized March 16th 1884, at Clear Water, Nebraska, by Levi Gamet, and confirmed by O. A. Richey. Funeral services by Elder John E. Rogerson.

WILKINSON.—At Lucas, Iowa, July 15th, 1889, Charlotte Wilkinson. Born July 18th, 1888, three days less than two years old. She was the child of James and Mary Jane Wilkinson. The funeral services conducted by John R. Evans.

LAMSON.—At Jonesport, Washington county, Maine, July 17th, 1889, Austin C. Lamson. He was born at Jonesport, Maine, November 22d, 1869. His request was that myself or Bro. U. W. Greene should preach his funeral sermon. He was a good young man. The flag was half-mast all day to day for him. Funeral services to full house by the writer, Elder J. C. Foss.

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McDONALD.—Thomas Walter McDonald, the only son of Bro. Thomas and Sr. Berte McDonald, was born March 27th, 1889, and died July 27th, 1889, at Centerville, Iowa. Funeral service by Bro Henry Jones, assisted by Russell Archibald, Sen.

GOODMAN.—At her home in Shelby county, Iowa, Sister Martha Goodman, on the 17th day of July, 1889. She was born the 11th of Nov., 1822, in Smith county, Virginia; came to Iowa in 1869; was baptized in 1870 in Crawford county, Iowa. She leaves a husband and seven children to mourn her death. Her remains were interred in Harlan Cemetery; funeral sermon by Elder J. W. Chatburn.

BERGERSEN.—Near Gardner, Illinois, July 20, 1889, Sr. Caroline Lizzie, beloved wife of Bro. Bant Bergersen, in full hope in the gospel of Christ, aged 28 years, 1 month, and 5 days. She was born in Kendall county, Illinois; was baptized by Elder Thomas Hougas, at Mission, Illinois, October 17th, 1887, and was confirmed by him and Elder F. M. Cooper. Funeral services were conducted in the Congregational church in Emmington, by Elder F. M. Cooper, and the remains were buried in the Lutheran Cemetery in Kankakee county. She sleeps in Jesus.

THE EXTINCTION OF LEISURE.

"Millions for enterprise; for thought not a penny," should be inscribed over the doors of our state-houses and our national Capitol. The enticing of men and women into ways of expending their energy or the fruits thereof, is become a fine art. Seclusion is departed from the world. The emissaries of traffic invade our homes, beset us upon the road, and lie in wait for us at our places of resort. Though we flee to the desert they are there, nor is refuge from them to be found on the tops of mountains or in the islands of the sea. Whoever would keep even with the world by limiting his wants is regarded as a shrinker of his duty.

The sum of modern ethics is contained in the word *do*. Do that which is good if you can, but rest assured you shall be pardoned for doing evil more readily than for doing nothing.

Even when applied to the main chance, if men did but know it, leisure is often the best of investments. Nothing can be more useful to man than the determination not to be hurried. The popular idea that a man's prosperity or his usefulness depends upon the amount of his business, is not a correct one. Here, as every where else, quality counts more than quantity. The most successful man is not he who is always doing. Ask an old merchant how to succeed and he will tell you: "Do not try to do too much."

We make merchandise of ourselves in order to satisfy our constantly expanding volume of want—the measure, as we are told, of civilization. The more wants we are unable to refuse, The more civilized we become. If this be civilization, let us go back to barbarism at once We are a richer and busier people, but we are politically and industrially, and socially a less independent people than were Americans of two generations ago. Leisure is necessary to democracy. With no leisure there can be no intelligence, and without intelligenc democracy cannot exist.

—Alfred H. Peters in the August Forum.

CHINESE CALAMITIES.

Within the last two months, if the reports conveyed from China are true, not less than 70,000 persons have been drowned or burned to death in the empire. The horror of the Conemaugh disaster becomes insignificant, so far as loss of life was concerned, when compared with the terrible floods that devastated large districts in the chinese provinces, and now comes the news of a recent fire at Lu Chow, which burned for twenty three hours, destroyed 87,000 dwellings, and caused the loss of 1,800 lives, no less than 1,200 persons having burned in the flames.

Should these calamities continue to follow upon each other's heels even the population of China, great as it is, would soon be swept away. The loss of 70,000 people out of a population of 120,000,000 may seem small by comparison but 70 000 in two months would mean 420 000 in twelve months, and from present indications it would seem as though the percentage of loss from calamities of all kinds, including the periodical famine, would be mantained if not increased.—*Chicago Times*

BY RAIL TO JERUSALEM.

The British consular agent at Jaffa in his last report on the trade of his district states that a concession for a railway from Jaffa to Jerusalem has been granted by the sultan to Mr. Joseph Navon, an Ottoman subject, for seventy-one years. It is stated that a company has been formed in England and France to carry out the scheme, and that the engineers are soon expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The government sold last year the income from the toll of the road for £2 085, as compared with £1,812 the year before last, which shows an increase in the traffic. The Jewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about two million vines, all promising well. The colonists are good laborers; nearly all their land is cultivated. The greater part of them are Turkish subjects, and are all subject to the laws of the country.—*London Times.*

IN THE HOLY LAND.

In these times of interest concerning movements in the Holy Land the following from the *Scientific American* is of interest;

Application has been made by Jos. Elias formerly government engineer of the Lebanon, for a concession for a railway from Haifa, on the Mediterranean, about midway between Tyre and Cesarea, by way of Lake Galilee, over the river Jordan to Damascus. Authority for the navigation of the lake and a priorlty of right for the extension of a line over any other applicant for three years is asked for. The line is to follow the river Kishon for six miles, going within three and three-quarters miles of Nazareth, and then ascending the valley to the water-sheds of the Jordan. The line will proceed along the northwest of the lake close to the plain of Genesaret, up the Jordan, crossing it about two miles below Merim. From that point the line turns toward the east to Damascus, a distance of one hundred miles from the coast. A branch line will go to Naova, the capital of the Hauran, with an option to continue on to Bosra, the ancient capital of Bashan. The practical part of Mr. Elias's application is interesting. He estimates the population to be served at 500,000, or about 5,000 to the mile. Damascus has about 200,000 inhabitants, and there are ten towns with from 1 000 to 10 000 inhabitants and about 5 040 villages. Although the district is very fertile, only one-sixth of the arable land is under cultivation. There is an abundance of streams, however, so that the country could be easily irrigated.

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For September 19. will contain the above article, written for it by special contract. by Rev. Dr F. de Sola Mendes, of New York City a leading American Jew. and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps

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

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 17, 1889

LIBERAL GAINS IN UTAH.

THE following telegram is an added and most striking evidence of the certain downfall of "Brighamism"—not genuine Mormonism. We are not at all surprised that "the life-blood" of Brighamism is being let out of it, nor that God has set his hand to expose the errors, evils and "folly" of that despotism, for we have long expected it—and have *known* it must come.

"Salt Lake, Utah, Aug. 6.—The city has gone wild. Nothing like the scenes presented on the street at midnight has ever been witnessed in Utah. Salt Lake City has been grasped from Mormon rule, the vote giving the Gentiles a majority of 41 in the city and assuring a Gentile city government next February. Six Gentiles were elected to the house of representatives and two to the council, giving them eight out of thirty-six members. The Mormons are disheartened and feel that their rule of forty years has gone down forever."

Commenting upon this the Chicago *Times* of the 7th inst. says:

"A civic revolution has been produced in Salt Lake City. At an election held Monday the reign of the Mormon, which has existed continuously from the foundation of the city by Brigham Young, was broken, and the municipal administration passes into the hands of the Gentiles. Whether or not the revolution will abide or whether a reaction shall occur depends much upon the use the Gentiles make of their newly acquired power.

"Salt Lake was dominated by the Mormon influence. There was more thrift than enterprise in the management of the municipality. The site on a plain sloping from the mountains to the shores of the lake was well chosen. The streets are broad, the improvements commonplace. The drainage is entirely surface, water continually running through the gutters from a mountain stream diverted to that use. The property is owned chiefly by Mormons. The city controls and manages the street-car system and is careful of its revenue. The streets are not paved and taxes are not high. The Gentiles have complained that saloons are made to bear a heavy burden, and the Mormons are all the more willing to impose it because they are neither owners nor patrons of such places. "Holiness to the Lord," a familiar legend upon the business houses of the city hitherto the ecclesiastical capital of Mormondom, would not look well upon the facade of a dram-shop. Ecclesiastism has mingled to some extent with the civic administration. Every ward is a bishopric with its meeting-house and its school, and close surveillance of the occupation and the resources of the people is thus maintained. This close organization is something of a necessity in a theocracy which keeps its tithing house and strictly demands its tribute in kind.

"How far the rights of Gentile owners of property may have been trenched upon by a municipal administration closely allied with church government is not quite clear, but whatever the status of such an owner the new-found power of the Gentile will probably be used in such manner as will make the Mormon owners of city lots, especially in the business quarter, apprehensive of confiscation. An elaborate system of special assessments for street improvements, water supply, sub-drainage, and electric lighting will impose a great burden on property, and may enable Gentiles to increase their holding upon terms which they will regard as favorable. The city contains many followers of the mammon of iniquity, who, in possession of the city administration would not neglect their opportunities.

"Mormonism as a religious profession may long survive, but as exerting a dominant influence upon the government of Utah and its cities it is certain to fall before the influx of hostile population. Polygamy had already commenced to decay. The loss of temporal power and a critical environment will hasten its extinguishment."

Had the Utah people received in 1860 and after the teachings and admonitions of Joseph, the son of Joseph the Seer, the lawful, regular and promised successor of his father in the presidency of the church, all the antagonisms existing between the Utah Mormons and the nation would have been purged out long ago, and that people would have been brought into harmony with the civil institutions of our country, and into exact accord with the standard books of the church as held and taught in the days of the Seer.

Vigorous efforts have been made to reach the Utah people by the ministry of the Reorganized church, but the leaders of that people have ever, until of late treated them with either neglect, contempt or violent threatnings and abuse. They are now reaping the fruit of their own doings. Their only hope is in mending their ways.

APPEAL FOR FREEDOM.

THIS is what a Utah Mormon has to say of priestly dictation by the Utah Church leaders, in matters of politics, and mixing the affairs of church and state. We are glad to see that "Young Utah" feels the "collar" and the "yoke" and have the Christian manhood to free themselves and the church. God speed the right!

HUNTINGTON, Utah,
July 17th, 1889.

To the Voters of the Ninth Council District:

Many friends have asked me to become a Candidate for the Legislative Assembly of Utah, from the Ninth Council District. I have concluded to yield to their suggestions and hereby announce myself an Independent Candidate for the position. In so doing, I am aware that I act in opposition to the People's Party. I want all to know my position, and knowing it, I want each voter to use his own judgment and free will, unbiased by the counsel or command of anyone, when he decides whether he will vote for me or for Abram Hatch.

It is well known that I am a member of the Church of Jesus Christ of Latter Day Saints. My religion is my own and I am entitled to my belief. My political faith is likewise my own and no man has a right to interfere with it. I am a firm believer in the proposition that that there should be no union of Church and State, and thus believing, I cannot conscientiously submit to anything that looks like dictation in political affairs by these who are in charge of the welfare of my church. The man serves his church and the cause of religion best who resolves that he will not stand idly by and see the cross of Christ dragged into the mire of politics. Thus believing, I am impelled to state a little current history which led me up to the step which I take.

At the recent convention of the People's Party at Springville my name was presented as a candidate for the nomination for the Council. My education has taught me that any man may aspire to political position in America, and I have heretofore supposed that he would stand or fall upon his merits. I did not believe the charge often made by the Liberals, that the heads of my church were the dictators of the People's Party politics. I expected fair treatment in the convention. I little thought that an unseen hand would be thrust forward into the convention and force me, without even a chance to be heard, to the rear. I was willing to stand or fall by the free action of the convention, but I did not expect to be defrauded of my rights. For some unknown cause, men not members of the convention did not desire that I should be nominated. The delegates who had pledged me their support, withdrew my name. Their excuse is, that they were "*advised*" to do so. Thereupon, Abram Hatch was sustained as candidate.

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I believe that he ougth to be defeated at the polls. In saying this, I know that I will be met with the cry, that I make the statement because I desire the office. I speak truly when I say that I care far less for the office than I do to prove my independence and manhood. I feel that I am doing a service to those of my religious faith, in publicly announcing my political independence. The time has come when some man should set an example to our people. We have had too much dictation in the politics of Utah. Let us now have a little freedom. I desire to prove that a man does not surrender his political faith when he joins the Mormon Church. I shall perform my duty to my God and to my church, and I shall keep the faith, but I shall also act my manhood in public affairs. In assuming to become an independent candidate, I represent the issue of political independence and I ask those who feel as I do to give me their votes. I also call attention to the fact that our section of the Territory has not been recognized in the nominations made by the People's Party. We are entirely without representation. We did not have a fair representation in the convention and advantage was taken of us. In sustaining my candidacy, voters will sustain themselves.

If I am elected, I shall be an independent man, just as I am now and ever have been. I will represent all the people of the district alike without regard to creed, color or politics. I shall strive for just laws. I shall work for a more perfect and generous common school system, and I shall support such measures as seem to me likely to benefit the territory, no matter from what source they may emanate. I shall look upon my position as a public trust and use my best efforts for what seems right.

Upon this platform, I invite the votes of Mormons and Gentiles. Those who vote for me will have the satisfaction of knowing that they vote for a free man, and one who does not wear a brass collar about his neck.

If I am defeated, I shall have the satisfaction of knowing that I have asserted my manhood and that I have done a little toward lifting the yoke from the necks of men of my faith.

I submit my cause to the people. Let us declare by our votes that a man may act in accordance with his own conscience in Utah politics.

I remain the public's obedient servant,

DON. C. ROBBINS.

ASK THE BISHOPRIC.

THE Herald office is frequently requested to ask, through its columns, for aid from the general church abroad, to assist in building churches, also to aid some poor person or persons, etc., etc., matters of local import only, and those of which the HERALD editors and the Business Manager have no personal knowledge as to merit, reliability, genuineness, etc., etc., and by consultation with Bishop Blakeslee, president of the Board, those in charge of Herald Office matters have decided it best to decline publishing requests of that kind unless ordered by the Bishopric, that quorum having direct management and control of the *general* financial affairs of the church. Therefore, all who seek aid of the kind indicated above should appeal to the Bishopric, stating fully and clearly the facts and their needs.

NEWS FROM IDAHO.

"JOSEPH SMITH, President of the Reorganized Church, and Elder Anthony, will hold services in the Josephite chapel to-morrow."

The above is from the *Enterprise* of Malad City, Idaho, for the 3d instant. It is probable these brethren will respond to some other of the numerous calls in that territory, especially in Cache and Bear Lake valleys.

It is said there are over twenty thousand Mormons in Idaho; and these are now confronted with the following clause in the proposed State constitution which, if it becomes a law, as is now probable, will practically disfranchise every Brighamite Mormon.

"No person is permitted to vote, serve as juror, or hold any civil office who is a bigamist or polygamist, or is living in what is known as patriarchal, plural or celestial marriage, or in violation of any law of this state, or of the United States, forbidding any such crime; or who in any manner, teaches, advises, counsels, aids or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who is a member of, or contributes to the support, aid or encouragement of, any order, organization, association, corporation or society, which teaches, advises, counsels, encourages or aids any person to enter into bigamy, polygamy or such patriarchal or plural marriage, or which teaches, or advises that the laws of this state prescribing rules of civil conduct are not the supreme law of the state.

"The legislature may prescribe qualifications, limitations and conditions for the right of suffrage additional to those prescribed in this article, but shall never annul any of the provisions in this article contained."

THE clipping below is from the *Osceola, Mo. Advance*: And yet the Utah leaders tell their people they are not prosecuted or persecuted for their "polygamous customs," but on account of their spiritual, religious doctrines!

"While the Mormons of Utah have been persistently reviled and condemned by the people of all other sections of the Union *on account of their polygamous customs*, yet it is an admitted fact that in point of honesty, industry, sobriety, and in all the graces which adorn life and beautify the home, they take rank among the very best people in the United States. Dr. Miller, editor of the Omaha Herald, says:

"To the lasting honor of the Mormon people and system be it said that for twenty-five years such machines of moral infamy as whisky shops, harlotries, faro banks, and all attendant forms of vice and iniquity were totally unknown in Utah."

JOSEPH THE SEER.

THE revised edition of this little book, containing over 200 pages of carefully prepared matter, it being a reply by W. W. Blair to the attack of Rev. Wm. Sheldon on the Book of Mormon and the prophetic claims of Joseph Smith, will soon be on sale at this office.

Many valuable facts have been added to this edition, and altogether it will be a very helpful work to all who desire to learn of God's dealings with his people, past and present, also of the multiplied evidences supportive of the faith of the Saints. All orders hitherto sent for will be supplied as soon as it is received from the binders; and all others desiring it should order at once. Price, in cloth 50 cents; in paper, 35 cents.

IOWA STATE FAIR.

BY the courtesy of its secretary, John R. Shaffer, we learn that the State Fair of Iowa will open at Des Moines the 30th instant, and continue up to September 6th. It is claimed that the premiums are the largest and most varied ever presented, and that no effort will be spared to make the occasion most profitable and entertaining. "Iowa Railway lines will carry passengers to the Fair and return for one fare for the round trip. Freights full rate going to the Fair, returned free on certificate of Secretary."

"Beautiful camping grounds in a natural grove of timber, laid out with streets, supplied with water from hydrants, are provided free for all who wish to camp. Tents, chairs, and cots can be rented on grounds at reasonable prices. Arrangements have been made to have the ground brilliantly lighted every night of the Fair."

EDITORIAL ITEMS.

SOUTHERN Iowa is rejoicing in fine crop prospects of all kinds. Stock never looked better, the health of the country, generally, is excellent; and all around there are abundant reasons for thankfulness.

Br. W. C. Morgan, who resides near Oakland, Iowa, thinks some there would hear the gospel if it were preached there.

Br. M. M. Turpen is now at Bevier, Missouri, and any one in that district wishing his labor in the gospel should write him at once, care of T. J. Williams.

Br. I. L. Rogers paid Lamoni a welcome visit from the 5th to the 7th insts. He came to attend the Davis City camp-meeting and feels happy and hopeful. He has had such experiences in the rise and progress of the Reorganized Church as fully satisfies him that the Lord was, is, and is to be its "author and finisher."

Bro. W. E. Peak wrote us from Cormorant, Minnesota, the 31st ult., saying, "All moves well in this mission so far, and the work is on the move for the better."

In its proper department will be found a cheery letter from Pres Joseph Smith. And although not intended by him for publication, we feel confident he will excuse the liberty we take in letting our readers know where he is, what he is doing and how he is feeling in spirit and body. He has a wide and most important field before him in the west, and all should sustain him by their faith and works.

CORRECTIONS.—We are instructed by Bishop G. A. Blakeslee to make the following corrections: Received October 13th, 1888, of Lydia Boocher $23, instead of "Ann Wildermuth," as printed in

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Western Wisconsin financial report; also received of Thomas H. Moore of Massachusetts district, $9 25, instead of "Thomas Moon," as printed in report.

Bro. J. C. Crabb requests us to say it is expected that Elder W. W. Blair will attend the two-days' meeting at Little Sioux, Iowa, the 24th and 25th inst.

Bro. Frederickson says the Wheeler's Grove Camp meeting will commence Saturday, the 31st instant, instead of Friday the 30th.

Bro. James H. Tyrrell says he thinks the numerous unusual names abounding in the Book of Mormon are good proof that Joseph Smith was inspired of God. He is confident no man by human wisdom could invent them, much less an unlearned young man as was Joseph. We think there is merit in the view he takes.

EXTRACTS FROM LETTERS.

Br. E. C. Brand wrote from Scranton, Kansas, of late, as follows:

"I have preached fourteen nights; interest yet good; have baptized eight, and one more goes tonight, and several almost persuaded. Shall open up at Burlingame, six miles from here, and have the City Hall through the courtesy of the Mayor; and then Bell school house, which is waittng for me."

Sr. Ellen Fisher, of Palouse City, Washington, writes:

"The church papers and standard books are my only preachers, as there is no branch near this place, and as far as I know, no prospect of any. It would be quite a treat to hear a gospel sermon."

WE clip the following item of news from the *St. Louis Republic* and have to say,—If the people would take the word of God as "a lamp" to their feet and "a light" to their pathway, these "blind leaders of the blind" would have few if any followers; for it plainly refutes the re-incarnation theories of Schweinfurth, Joseph Morris, and all that class, and teaches thoroughly that "it is appointed unto men *once to die*, but *after this* the judgment." The same "word" reveals that when Christ comes in his second advent, it will be "in glory;" "in flaming fire;" "in the clouds of heaven;" "with all the holy angels;" "with all the Saints;" and "not in the form of a woman [like Ann Lee, etc. etc.], neither of a man traveling on the earth."—D. C. 49: 4.

"EMOTIONAL INSANITY.

"Several weeks ago an Ohio man appeared in Georgia with a retinue of negroes to whom he had communicated the lunacy which, propagated by Schweinfurth and others in Chicago, has attracted such wide attention. It is supposed that he is insane, but whether he is a lunatic or a scoundrel, he acquired unlimited control of a large number of negroes. He told them, as Schweinfurth tells his Chicago proselytes, that he was an incarnation of the Divinity, *a second Christ*. They were wrought up to such a pitch of superstitious excitement that the white people saw that repressive measures were necessary and the Sheriff interfered as a persecutor of the new religion—not however, until several of the negroes had been rendered to all appearances permanently insane. A number of the more intelligent negroes who were called together in meeting to assist the whites in preventing the other negroes from being demoralized, indorsed fully the action of the Sheriff and pledged themselves to do everything possible to check further manifestations of the emotional insanity.

"The action of the Sheriff, however, seems to be sufficient to force a return to normal conditions. The white people acted with cold-blooded intelligence. As long as the lunacy led to no act of which the law could take cognizance they did nothing more than attempt to convince the negroes by argument. They failed, as a matter of course, and, equally as a matter of course, the negroes soon overstepped the law.

"The chief seat of the infection was the Walthour plantation in Liberty county, where a negro named E. W. James had been driven mad by the imported superstition and had announced that he himself was the real Christ. His preaching threw the other negroes into an indescribable state of emotionalism. In their orgies they indulged their lowest passions, and soon became highly dangerous. The false Christ was surrounded by a retinue of prophets and priestesses. One negro woman who acquired special influence assumed the title of the Queen of Sheba. A negro man called himself King Solomon and claimed power to work miracles. A third announced himself as Nebuchadnezzar and demonstrated it by grazing. The report now reached the ears of the white people that a child had been killed and offered as a sacrifice to James. The Sheriff prepared to act at once with a strong and well-armed posse, but in the meantime James pointed out to his followers a number of negroes who, he said, were possessed by devils. It was a part of his creed to have these killed, but one of them, named Sambo Castles, escaped after brutal beating, and the legal charge on which the Sheriff acted was assault to murder this negro. James was arrested with King Solomon, Nebuchadnezzar and others of the most dangerous, the Queen of Sheba being left unmolested in her cabin.

In the jail James has shown himself a violent lunatic, He refuses to eat, tears off his clothing and destroys everything in reach that is destructible. Nebuchadnezzar psychologizes in a way that would do credit to the editress of a Boston Spiritualist magazine. He explains that he ate grass because he was at the time possessed by the influence of the spirit of a grass-eating animal. King Solomon, when asked to work miracles, shows two glistening rows of white teeth in a shamefaced way, and explains that he worked them only by means of a "power stick," which the Sheriff has taken from him. On the Walthour plantation the Queen of Sheba still holds court, but the new religion is practically supressed, and the negroes who were not driven permanently insane by it will soon be ashamed of it and themselves.

"It would be hard to determine how much more intelligent these followers of James are than the followers of Schweinfurth in Chicago, one of whom is described as a graduate of Yale; but leaving that undetermined, the bearing of such incidents on our experiment of self-government deserves the gravest consideration. The country will necessarily suffer in proportion to the number of people in it who are unreasonably governed by emotion; and it is unfortunately true that such people, once strongly moved, are as much controlled by emotion in politics as in religion."

CHEAP WEEKLIES.

THE following clipping, well digested, may explain why the great weeklies of our country are published at such cheap rates. If the SAINTS' HERALD devoted two-thirds, or even one-half or one-third of its pages to advertising as most all papers do, then it could be furnished to its patrons for one-half, or less, than its present cost:

"A single page in a single issue of the Century taken for advertising purposes costs $500; in Harper's $400; in other prominent magazines from $350 down to $100. A yearly advertisement of a column in the Chicago Tribune costs $26,000; in the New York Tribune $29,554 for the lowest, and $35,950 for the highest rates; in the New York Herald, $36,393 for the lowest, and 49,000 for its highest priced columns. These papers are never at a loss for advertising to fill their columns. These figures will doubtless be of interest to the man of the provincial town who invests ten dollars and flatters himself with the idea that he is the sole supporter of the paper in which his advertisement appears."—*Ex.*

Selected Poetry.

A MOTHER'S FINAL REST.

Dear mother rest from all your care,
Sleep now, your loving work is done;
No more that look of trouble wear,
But wear the crown that thou hast won.

Now let thy heart, that ever beat
Responsive to thy children's call,
Be filled with heavenly pulses sweet
That from the angel chorus fall.

And let thy hands that knew no rest,
From sun to sun through many years,
Lie still upon thy peaceful breast
Nor wipe again the fount of tears.

And weary feet that walked so long
The rugged way that mothers tread,
Go, walk those heavenly paths among
Where faithful souls are comforted.

O mother, angel in disguise,
Thy garment thou hast laid aside
And op'ed the gate of paradise,
Through love and labor glorified!

—*G. W. Crofts.*

ROUND SHOULDERS SQUARED.

A STOOPING figure and a halting gait, accompanied by the unavoidable weakness of lungs incidental to a narrow chest may be entirely cured by a very simple and easily performed exercise of raising one's self upon the toes leisurely in a perpendicular position several times daily. To take this exercise properly one must take a perfectly upright position, with the heels together and toes at an angle of forty-five degrees. Then drop the arms lifelessly by the sides, animating and raising the chest to its full capacity muscularly, the chin well drawn in, and the crown of the head feeling as if attached to a string suspended from the ceiling above. Slowly rise up on the balls of both feet to the greatest possible height, thereby exercising all the muscles of the legs and body; come again into standing position without swaying the body backward out of the perfect line. Repeat this same exercise first on one foot then on the other. It is wonderful what a straightening out power this exercise has upon round shoulders and crooked backs, and one will be surprised to note how soon the lungs begin to show the effect of such expansive development.—*Family Doctor.*

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Her presence lends its warmth and health
To all who come before it.
If women lost us Eden, such
As she alone restore it."

WOMEN HELPING WOMEN.

WHILE a certain class of women are somewhat noisily exerting themselves on the platform and through the press to benefit their fellows, and very possibly are doing a certain amount of good by such means, there are others who have come more practically and more directly to the help of womankind. The ladies who, nearly five years ago, established the Exchange for Women's Work, left to others the duty of prompting women's rights, and simply set themselves the task of discovering women's capabilities. "What can you women do, one and all, who need to work?" was their question; and their counsel, "Do it with all your might; do your best work, and leave it to us to see that the public gets such benefit as you are able to confer, and that you in return receive the money-value of your work." In the four and a half years of its career, the Exchange has thus distributed eighty-two thousand dollars among consigners, the number of whom may now be counted by hundreds, in all parts of the United States, Canada, Mexico and England.

This task of discovering the capabilities of individuals is perhaps one of the most useful to which these women could have set themselves. It has been abundantly proved that women can work, and can work well: but as they have seldom been trained to any one especial occupation, it is always a problem in the case of the individual what she can best do—a problem which includes the two factors of her capacity and the local demand. One woman who thought that her gift was for teaching the harp and piano has found it to lie in making fine buiscuit. Another, doubtless fairly well educated and accomplished, can earn more by making Canton flannel "Jumbos" than by any more artistic employment. The homely arts of pie and cake making, pickling and preserving, have been found in many cases to be very lucrative; and as their practice may often have caused the withdrawal of an equivalent quantity of trashy, so-called art-work from the market, it has proved a double benefit.

The amount of financial aid actually returned to women by this society is not to be measured by the sum which has been distributed by it. As its greatest service has, possibly, frequently enabled women to discover their true capabilities, it must naturally have followed that the work then performed by them, being thoroughly good of its kind and useful, has often found a market nearer home. Probably half of the women who began by making the Exchange the medium for bringing their wares to market have sooner or later achieved a local celebrity in their especial line, and have created, if it had not existed before, a demand for their work.

This point of capability is of vital importance to the whole question of women's work, both as to profit and as to its effect upon her social status. There is a theory, erroneous but widely held, that work lowers the social standing of women; and hence women dread to work, will not contemplate its necessity until forced to do so, and are seldom fitted to work well. Surely there are facts enough to show that first-rate women workers lose no caste. A good writer, a successful artist, a capable teacher, a proficient in any profession, not only holds the same rank with a man of equal ability and success, but she does not sink below the level of her former peers, enjoying a rather certain added prestige. Doubtless there is work and work, and women do at times lose rank through the necessity of working, because their social position, like that of men, depends upon the kind of labor which they can perform. Yet even here nothing succeeds like success, and a woman noted as an unequaled pie maker earns a repute she would not have enjoyed as an indifferent and unsuccessful artist—a repute not accorded, it is safe to say, to a man who should adopt the same career.

In aiding women to discover their own capabilities, it is by no means invariably the case that the Exchange relegates them to a career inferior to that they would have chosen. Long practice in judging of the quality of work has made the managers of this association, who are women of culture and capacity, very quick to detect indications of talent even in inferior work. And in such cases their influence in showing the artist her faults and stimulating her to seek a thorough training, is of no less value than their other service in bringing the obscure but capable woman into communication with those who need her work. The influence of the Exchange is to teach the lesson which all women need to learn who would be successful workers—that accurate knowledge and careful training are needed by the women no less than by the men; and that thoroughness and completeness dignify labor of whatever order, as well as the man or woman who performs it.—*Selected.*

MEMORY TEXTS FOR SEPTEMBER.

First Thursday, D. C. sec. 11.
Second Thursday, D. C. 95: 3.
Third Thursday, Ps. 67.
Fourth Thursday, 1 Nephi 7: 4.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

G. F. Simmons, Hattie H. Simmons, Samuel H. Simmons and Letty Constance, Cameron, Mo.	$1 00
Sr. Carrie Sund, Portland, Oreg.	1 50
Sr. Webb, Portland, Oreg.	2 50
Sr. Bernice Webb, Portland, Oreg.	1 00
Sr. C. Haskell, Palouse, Wash.	2 00
Sr. Mary Burnett, Centerville, Iowa	68
Sr. Alice Ashley, Lower Lake, Cal.	50
Sr. Carrie Sund, Portland, Oreg.	7 00
Sr. Hannah and Elizabeth Robinson, Angus, Ia.	1 00
Sr. Lorinda Lewis, Deek Creek, Nhb.	3 00
Sr. Sarah Littlewood, Tyner, Utah	60
Sr. Ellen Albertson, Frazee City, Minn.	28
A sister, Canton, Iowa	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, August 8th.

HIGHLAND CO., Ohio, July 4th.

Dear Sisters of the Home Column:—I esteem it a duty as well as a pleasure to say a few words in favor of the cause I love. I know that God is working in these last days just as he tells us he would in his scriptures. I can say I know this work is of Him, for I have had testimonies of the truthfulness of it in healing and in prayer. If we put our trust in God, who is our helper in time of need, he will not turn us away empty. I can not express the thankfulness I feel to my heavenly Father for sparing my life to hear the gospel in its fulness and purity. Our hearts have been made to rejoice in the last three weeks by hearing the word preached to us again by L. R. Devore and T. J. Beatty. They are noble workers for the truth, and are loved by the Saints here and also have many warm friends among those not in the church. Ever praying for the welfare of Zion, I remain your sister in hope of eternal life, C. WEST.

SISTERS, LOOK HERE.

KNOX, Ind., July 22d.

For ease and facility in washing clothes I offer the following: Take one half pound of lime (either air slacked or unslacked) pour two gallons of boiling water over it, stir well, set away and let settle clear. Pour off the liquid carefully. Take two pounds sal soda, pour on two gallons of boiling water; when dissolved add one pint of turpentine. Mix the ingredients and about three gallons of fluid will be the result. Pour into wash water. One pint of fluid will be sufficient for a large washing. The above will cleanse the water, loosen the dirt in the clothing and render washing easy and so quickly done as to surprise you. Your sister, MARY PRETTYMAN.

ANCHORAGE, Texas, July 12.

Dear Sister Frances:—Something has been whispering to me for some time to write to the dear "Column" again, but fearing my inability to write any thing worth the space it would take, and having the sundry duties devolving upon a mother to see to, with a little five months' old babe to care for, has deterred me from writing before; but I will try to be as the poor widow, who threw in her mite, will do the best I can and leave the result with God. But really, now that I have begun, do not know what I shall write about; but feel that I owe you, dear sister, at least an effort to express my gratitude for your great kindness towards me, and to let you know that my interest in the cause we love so dearly has not weakened in the months passed, but has grown stronger. The Lord has greatly blessed me in many ways, and when I think of his matchless goodness and mercy towards his children, I feel how little we have done to merit his blessings, yet he is merciful and slow to anger, and looks into the hearts and circumstances of each of his poor struggling children, and is always ready to reach out a loving hand to help and lift up those who cry to him for aid. But, my sisters, we must not depend entirely upon the Lord, for although he is ready to help us out of all our troubles and to aid us to overcome all of our sins, yet He would not have us stand idly by and depend upon him, without an effort on our part to extricate ourselves. No, we must use our utmost endeavors, and at the same time ask and look to him for help. The admonition of our Savior to his disciples was, "Watch and pray." What are we to watch for? Are we not to watch ourselves, that we be not overcome by our own faults and weaknesses, and the vexations that occur daily to every mother and especially those of large families? There are so many calls for mamma, and so many little troubles and disturbances for

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mamma to settle; so many little aches and pains for mamma to administer to. Who else could soothe and comfort as she? All this, with her her various household duties to perform without help, is it a wonder that we sometimes become fretful and nervous, and allow ourselves to become impatient? This, then, is what we must watch, that we do not give way to hasty and harsh words, although spoken thoughtlessly and without real meaning, yet nevertheless they are hurtful and cruel to our loved ones, for whom we would undergo any amount of suffering and privation. We might be constantly on our knees, asking God to help us to overcome all these faults, but unless we were earnestly striving and watching the advance of each temptation, that we might the more readily and easily resist the evil, it would profit us nothing, for the Lord requires a willing and ready mind to serve him and is not pleased with one who is not ready at least to help fight the battles of life, neither desiring to sail along easily without any crosses, that our tempers be not tried. My dear sisters, how are we to ever gain strength, but by crosses that we have bravely borne and overcome? These little crosses if rightly borne will but refine us, cleanse us from all dross. Every time that we overcome or resist evil, gives strength for the next conflict, and if we continue to resist victory will soon be ours. Not that we will be freed from trials, no; they will continue as long as life lasts, to some extent, for it is necessary that we be now and then tried in some form. The dear Savior permits this as a trial of our faith. How much greater will be the joy of one who has been faithful and willing to stem the tide, rough or smooth, than the one who has sailed along on an even sea, without a ripple or any snags to impede his progress? The one has fought a good fight, the other has simply drifted with the tide. To be sure, each will receive their reward. When the Lord has tried, or suffered us to be tried, until he sees we are determined to serve him, let the way be rough or smooth, then he lightens our burdens, aids us in our efforts to serve him, blesses us with his Spirit, and encourages us from time to time, as he in his wisdom sees we need. Oh how encouraging it is to know we have such a loving, faithful guide over life's rugged way! If any think their troubles are greater than they can bear, and that none others have to struggle for the right under such trying circumstances as they; let them remember that they have not yet resisted unto blood, and the greater the trials and tribulations, the greater will be their exaltation in the sweet bye and bye. The Saints here, I think, are growing spiritually, and seem willing to put their shoulders to the wheel and push on the good work. But oh, how sadly we are in need of laborers, those who are duly authorized to preach the word! We were in hopes of getting more help from the conference, but alas, we were disappointed, and our much esteemed brother I. N. Roberts was removed to another field of labor, and our South-western Mission is left without a president. It may be that most of the Saints are like we are, too poor to aid the ministry much. Our worthy young brother Johnny is still battling for the cause, and doing much good, but can not possibly fill all the places. Father Kuykendall, the president of the branch at Oakwood, is growing old and infirm, and can do little outside of the branch. His labors are well received by the branch, also those of Br. Murry. We are living fifteen miles from the branch and receive little benefit derived from their meetings; but the Lord is with us here, and blesses us in our efforts to do good. My husband, A. B. Kuykendall, has not been idle, but has done much good in distributing tracts and conversation; has effected an opening a few miles below us, where a house with a good sized congregation awaits to hear the glad tidings, with no one to occupy. Bro. John Currie has promised to come as soon as he can. The field is white and ready to harvest, but the laborers are few. Sisters, let us pray the Lord to send more laborers into his vineyard.

Ever praying for the spread of the truth, I am as ever, in sisterly love.

MARY DELL KUYKENDALL.

Correspondence.

MALAD CITY, Idaho, Aug. 3d.

Bro. W. W. Blair:—Bro. R. J. Anthony and I arrived here at 4:45 p. m., yesterday after one of the hottest and dustiest drives I ever made. The wind was directly astern and the whole broad road a dry dust bed whence the horses stirred up a cloud that would at times hide them from sight; and until by chance a little turn, or a puff of wind would set it aside, it was stifling. Bro. Anthony wore a black coat, and when we got here he looked more like a Montana "mule whacker" than like a respectable preacher—which he is. But by dint of shaking, sweeping, brushing and ever blessed water, we got rid of enough of Utah and Idaho soil to see out and put in some supper at the Hon. John Lewis' good mansion, under charge of Mrs. Hon. John Lewis, and little Kitty, her factotum. I went to bed at a little after ten on a comfortable straw bed from which I had begged Sr. Lewis to take the feather bed, though Sr. Nicholas and she could not see how I could stand it to sleep on the straw. I slept "the sleep of the just," notwithstanding the local bishop of the Brighamite camp had circulated the story that I had been to Bro. Woodruff for the "keys of the priesthood." The last thing on my mind before sleep overshadowed my brain was the thought,—"What a blessed thing it is that Bro. Anthony can go to sleep so quickly!" He snored loudly within two minutes after he blew the light out.

It is with pleasure I write you that the good folks of Willard, where Bro. Asahel Thorn lives, gave us the use of their meeting room, lighted the lamps, rang the bell, and sang for us for last Wednesday and Thursday evenings. On the first evening I tried to show why we should take the written word, from Doctrine and Covenants, —"Thou shalt take the things which are written in my scriptures," etc. It may be that I wandered a little, as one man remarked that some thought I "wandered about some." But on Thursday evening I affirmed our view of marriage, monogamic, and the same man said that I "stuck to the text." I was as short, precise and clear as I could be; avoiding anything that could be construed to be harsh. One woman remarked in sister Littlewood's hearing, "It was all balderdash. There are as good women in polygamy as out of it; and polygamous wives are not concubines!" I had not said one word concerning the character of either wives, or plural wives, — was treating of the doctrine, and that only. It so happens, however, that Sr. Littlewood has seen and felt the evils, disabilities, and wrongs of that condition, and is from both observation and experience qualified to speak of it—and she did just give that woman a taste of an English woman's tongue in good earnest.

The attention both nights was good and respectful, the last night almost painfully so. Two of Anson Call's sons were out both evenings. Bishop Facer was out the first night. One of the Call's had two wives, one, the first, died. In conversation with him Br. Thorn suggested that he had an opportunity to put himself right on the record by now lawfully marrying the remaining wife. At first he would not hear to it; but thinking it over he changed front, and he and a Mr. Wood who happened to be similarly situated, took their companions before a Justice of the Peace and were by him married. I thought, but I may have been making a mistake, that this particular Call looked sad and as if in deep thought, while his wife, who was present with a babe in her arms, looked pleased and jubilant. May God help her to feel as an honest wife does!

I can not complain of the treatment given me at Willard. Br. Thorn and his companion have been doing a good work by precept and example. The tracts, "One Wife or Many," were taken freely from the hands of Brn. Anthony, Thorn, and Littlewood. The package of a hundred melted like wax. It will do its work. The same thing occurred at our last Sunday night service in Ogden in the Pavilion, at which we had a good audience and excellent attention. Mr. Peery was present, and it is reported was well pleased. No one questioned me—they had enough of that the Sunday before. Bro. Anthony took up a collection, receiving enough to pay the expense of the Pavilion and sixty cents over. We hear of several who are anxious that we shall hold more meetings in Ogden.

The new Tabernacle here, at Malad, remains in the unfinished state it has been in for years.

It is thought that many of those who here nominally left the church to *vote*, will *stay out*.

Yours, JOSEPH SMITH.

CLINTON, Mo., August 5th.

Bro. W. W. Blair:—Many of the Saints and friends have written me in regard to this section of the country. I would say for their information, also for others, that the Southwest Missouri Immigration Society have obtained half fare rates for the round trip over most all the leading railroads. These low rates are called "Harvest Excursion rates of Southwest Missouri." Tickets will be good for thirty days from date issued, and will be sold on the following dates: August 6th and 20th, September 10th and 24th, and October 8th. Clinton is one of the most northern points to which tickets can be obtained, and parties would do well to buy tickets to this point as there are a number of cross railroads leading out from here to other parts of the state.

If any should want papers, maps, or directions about coming they will please drop me a line at once and such will be mailed to them. None should fail to take advantage of these low rates if they wish to see southwest Missouri.

Your brother,

D. C. WHITE.

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BANDERA, Texas, July 23d.

Dear Herald:—We have just closed one of the best conferences ever held in the district. Notwithstanding the adverse circumstances under which we came together, the excessive rainfall and high water made it look to us that our conference would be a failure in spite of all human efforts. This indeed was sorrowful to contemplate, for all had been looking forward to that time with pleasing expectations. The time, however, for conference came, (as does all other time whether we be ready or not), with the Medina river out of its banks, farms overflowed, and grain and fences of many swept away. These were some of the obstacles over which we had to ride in order to reach conference. Sunday morning following the commencement of conference found the waters somewhat abated, so much so that people began to cross. By Monday night all was moving out nicely for conference. A good many, however, were unable to get there, high water and damage to fencing and crops being, I am satisfied, the hindering cause. However, a fair representation from most parts of the district was had.

Conference began the night of July 5th and continued both night and day until the 15th with perfect peace and harmony, not a dissenting voice in all the business done; the outsiders even seemed to never grow weary of our meetings, but seemed anxious to see and learn more of the truth. Most of the time was occupied in preaching and prayer-meeting services, as it only required about one day to transact the business necessary to be done, and in those meetings the good Master blest his people to that extent that all present were made to feel the power of God, and seemed to join in praising his holy name. We also saw his promises verified on this occasion, which were, if we lived faithful there would be an ingathering of souls at Pipe Creek ere long. This we saw fulfilled to the very letter, for at or near the close of our meeting, seven precious souls were buried in the waters of baptism and arose to walk in newness of life. This number added to the five already in that vicinity will be enough to organize a branch, so soon as it is the will of the great Commander-in-Chief that it should be done. And thus you see God is moving out with the people even of Western Texas, where the work has been so long at a stand still.

We feel to thank God for all things, but especially do we thank him for sending among us men of such untiring zeal as Bro. I. N. Roberts and Bro. John Currie, who have continued their efforts in this western country until the truth begins to dawn upon the minds of the people, and the honest investigator is made to cry out, almost in bitter anguish of his soul, "Is it possible that these Mormon people have got the truth!" A people even thought to be un-Christlike in every thing by the professed followers of Christ to-day. Surely, surely, God moves in a mysterious way his wonders to perform! O, that we as a people of the Most High could live upon our knees, as it were, that we might be instruments in his hands to help roll on this grand and glorious work in which we have enlisted, ever bearing in mind that prayer in humility and faith unlocks the door of his blessings to his people. May God continue to bless and strengthen his people, inasmuch as they are faithful here and elsewhere, is the prayer of a feeble worker.

O. D. JOHNSON.

PAPEETE, Tahiti, June 12th.

Bro. Joseph:—I suppose that some at least of the readers of the *Herald* are desirous of hearing of the state of affairs here. If my coming here in 1885 was as you wrote once "opportune and timely," it is evidently as much o in our return. The offer of a piece of land by the king, and the building of a church upon the land, while exhibiting the friendliness of the king, has proved a snare to many, because this friendship has caused a number to lose their senses almost. To be invited to the king's table, and to sit down and talk with him is by them considered such a high honor that they are completely dazed and so much under the influence of the king, that no matter what he might ask them to do, they would do it regardless of whatsoever law of God they would be required to disobey. I do not say that the king would command them to disregard the church laws, knowingly, but like most kings of ancient and modern days, he thinks that to gratify his wishes and administer to his amusement is the chief business of his subjects.

It is the universal custom here for all of the 'upper ten' to have wines and liquors on their tables at every meal, and the 'under million' are not disposed to reject an invitation to partake. While it is considered no offense to refuse, yet it is thought to be courteous and sociable to take a glass, at least.

The church at Papaoa, three miles from town, was dedicated on May 31st. The next day a priest and a female singer got dead drunk, and a number of others drank wine. The two former were promptly silenced, while the others were denied the sacrament. There is also an indecent dance which outsiders indulge in, and which is pemitted on the king's grounds. To take part in the dance will lose an officer his license, to attend it or witness it three times will deprive any one of the right to partake of the sacrament, and if persisted in will result in loss of office. It is hard for them to keep from seeing what is placed almost under their eyes. These and other things have but one result, and that is, I must forbid the church to locate on the grounds of the king, or else suffer them to be continually exposed to temptation. To do the former may anger him, and he may refuse to give us a deed for the land on which the church is located, or see one after another lose office and membership because of their yielding to temptation. Inasmuch as there are over two hundred of the church here from the Paumotu Islands, and as the king desires them all to live in his houses, and eat the fruit of his trees without cost, the temptations reach many more than the one adjacent branch called Tarona. So fearful are many of losing their offices, that they avoid the temptations by staying in Papeete. I know what the king's wishes are in regard to their stopping on his lands at Papaoa, yet how can I command them to go where they will be tempted to break the laws of the church. So you can see how I am situated.

The Tarona branch had the church built on the land before I had got back here, so I could not prevent the building of it, and thus avoid the trouble, which has only begun. The church was not dedicated sooner because I would not consent to it until the debt was paid, or assumed by members of the church, for I could not see what right we had to take the property of outsiders, or of the owners of the materials of which the church was built, and dedicate that property to the Lord. Where a building committee are personally responsible for the material, and they consent to the dedication, it is another matter.

To make a dedication feast of which the king and his family and chiefs, etc., with a half dozen or so white people partook, with some two hundred of the church, and their families and friends; to make this feast I say, caused about twenty five men of Tarona, Ziona and Matea branches to run about five hundred dollars in debt for food, and for pots, pans, dishes, knives and forks. They can not pay this debt and live beside, under ten months. For us to stay here during that period will be simply impossible, for we can get no help from these branches. We must, therefore, go to the Paumotus as soon as possible, and to do this and leave these people without our watchcare means that most of them will go to the dogs, unless of course the Lord will interfere. The king's enmity would be unpleasant, and to some extent distressing; while his friendship may lead to a disruption of the church here in Tahiti and Maatea. Of course if he was a religious, or pious man, and a temperance believer —or not addicted to strong drink, it might be vastly different; but when under the influence of wine, he is liable to require of the brethren and sisters most extravagant and unlawful acts. To be near them, and to watch over them, I have had a mission house built near the new church, using every penny that was given me on my return here, (one hundred and eighty dollars); and about two hundred more is to be raised. This money which was my own of course is given to the church, because I can not sell the house and get my money back, and I doubt if any one will think that the church ought to refund what I have expended in property, which they and not myself will own. There was a small house at Ziona, but it is over a fourth of a mile to drinking water, which had to be carried up hill the entire distance. At Papaoa the water is not half so far, and the ground is level.

I had hoped that a missionary and wife would have reached here by this time, and so had an extra room built for their accommodation. The mission house will cost about four hundred and fifty dollars; the debt will be paid by the different branches. Now what is going to be done by the church in regard to this mission? Am I to be kept here the remainder of my life? The church will go to destruction if there is not a missionary here to continually be with the church, and watch over them. Let some one be sent at once, to travel around with me, and get acquainted with the language, before I am called to leave. It does not require a learned man here, but an earnest, temperate, firm and patient man; and one who can learn the langurge readily. Father Hawkins is too old and infirm to travel as a man must do here. He is a great help to me when he can be where I am.

There are in every branch a dozen or so of first rate people who are willing to try to do the will of God, and while many are not worth much, yet these who are worthy must be nourished. There are many men who could fill this mission as well, and even better than I can. Such ones as you believe the Spirit of God to suggest as suitable ones for this field, I am willing to accept. What I meant in my letter to conference, that I would wish to know before any are sent, who

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they are, is this, viz: I have been written to bv some who seem anxious to come here, and I believe them to be unfit for this field, for certain reasons; yet they, doubtless, would suit other fields. I thought that they might be appointed; if so, I wished to know it before they were sent. I have no objection to any one whom you and Bro. Blair feel justified in appointing. Under the decision of General Conference held at Stewartsville in 1884, you and the bishop, with myself were authorized to arrange for one or more missionaries for this field. I do not see, therefore, why you and the bishop may not send some one as soon as one can be found. And I do most earnestly urge that some one can be found at once.

I want to leave this field by the end of the year. I want to leave for the Paumotus in a couple of weeks. If it is at all possible, let one reach here before the end of August, so they can get to Manihi by the October conference. They could not reach there if they came on the vessel which leaves San Francisco on the first of September, as it would not reach Papeete till the last of September, and most likely not before the 5th or 6th of October. It would take a week to reach Manihi.

I may leave Manihi after the conference and go to Hao, which is six hundred miles east, where we have never been yet. The branches on the Paumotus are in quite fair condition. It is the branch at Tarona, and the one at Maatea where Satan has his seat. The former may be illustrated in some respects by the church at Laodicea, while the latter resembles in a great measure, Pergamos of old. The former were very heady and high-minded, but they had been humbled to the dust.

There has been a new branch formed at Papaoa —composed of members from Tarona, and Ziona branches. Metuaore is president. After the dedication of the church at Papaoa, Teriirii, the president of Tarona branch died. He was aged and afflicted. He was told by prophecy through Helen that he should not die before he had seen the white people of Papeete meet from time to time in the church at Tarona, which was then just being commenced. I preached but once in it before I left for Australia, but since our return I have preached a number of times, and having seen the prophecy fulfilled, he passed away. A new man has been selected named Tioto, or Nui, for president of that branch, but there is not another man among the natives who can fill the place of Teriirii. He held several badges and a gold medal from the French Government for his services against the New Caledonians, and was a man of much wisdom. The French Governor, and the king attended his funeral.

I am glad that the conferenc appointed Bro. Wight in charge of the Australian mission, for I have enough to see to here. But I believe that a mistake has been made in not ordering the ordination of Bro. Butterworth to the office of a seventy. He will be severely handicapped without that office. His work will be greatly impeded by keeping him simply an elder. There were plenty of wise men in the conference without doubt, but they do not understand the Australian mission by great odds. It would have been a great help to Bro. Butterworth, and he is fully qualified for the office; but I did my duty in recommending him, the responsibility must rest on other shoulders than mine.

There ought to be two elders or seventies sent to New Zealand. I will keep that song ringing in the ears of the church until it is attended to. I wish that such members of the church as are in the Sandwich Islands will correspond with me at once. Send me their names and address.

Is it not time that I had received at least one *Herald* for this year? I have not seen one of my own since January 1st; nor one of the *Autumn Leaves*. We receive also one or two letters each mail from our friends. We are grateful for newspapers sent, which, however, for some cause have failed to reach us. It encourages us greatly to be thus kindly remembered by the office and by our friends in general. We can occasionally borrow an American paper, even if it is a couple of months old. If we are remembered as much in the prayers of the church as we are otherwise; we will have a most successful mission here. Can the Prayer Union have time to pray for us occasionally?

Your brother in Christ,

T. W. SMITH.

STOCKDALE, Texas, August 1st.

Bro. Blair:—We had a good conference at Pipe Creek. Baptized seven. One of them said she would come and set us afire. The fire burned the other way.

The debate is over and I am satisfied with results. Mr. Z. Brooks committed himself, and after the debate closed, I showed the people his false colors. Hundreds attended the discussion. I am safe in saying those who do not belong to either church represented by the disputants give us the victory by a large majority, and some of the Campbellites say now, he was not the man to represent them. Their representatives are too old or too young, most all the time.

Last Sunday I went to High Prairie schoolhouse to fill an appointment; was locked out, but I preached under some trees, and several men built an arbor yesterday, and I begin meetings there to-night.

Lovers of free thought and liberty say I should have a house to preach in, and the prospectg are good, at present, for the building of a house. We have no organization here, but a few members and many friends. Those friends are mixed in their belief—some Baptists, Campbellites, Methodists, Catholics, etc., etc. Forty dollars have been subscribed up to date for the house. Those helping say it can be deeded to the church, and when we are not using it we must let other denominations preach in it. Of course that suits free hearted people. I do hope it will not be a failure. The Saints in Bandera county are doing very well, and the work there is moving onward under the wise efforts of Brn. L. L. Wight and T. J. Sheppard. Father is here with me.

I am feeling a little tired; have spoken fifty-eight times from June 20th to July 26th. I do not travel much, and I can not say I see very rough times; but I have had some serious thoughts in the past few days, for there is some talk of a crowd being formed to whip me. But I hope it will not be the case, for I think I got enough of that when I was a boy; and, as Paul says, I have put away childish things.

After the debate closed many of Wilson county's leading men gathered around me and gave me to understand they would see me have fair play. The foes can accomplish their desires but in one way, and that is "on the sly." I do not know who the parties all are, but from what I learn, those in favor of it are mixed in size and belief, and are of both sexes. Many substantial friends are ready to "mix it with them."

I was sorry to hear of Bro. Roberts' sickness. Hope he will soon be at work again. We do miss him so much. Ever praying for Zion's welfare and believing—

"God will safely keep His people,
Ever be His name adored;
He makes all things work together,
For their good who love the Lord."

Yours in gospel bonds,

J. A. CURRIE, Jun.

MIDDLETOWN, Ohio, Aug. 7th.

Bro. Blair:—I arrived here the 25th of July and held meetings on the 26th, 28th and 29th in Middletown, but there were not many out to hear. It seems that the people are wholey given over to somethings of a sensational nature, but we have tried to do our duty. There are some good Latter Day Saints here and in Amanda, notably Bro. and Sr. Jones, Bro. and Sr. Wien and Bro. Richard Williams and wife. May their zeal never grow less in this work! We met last Sunday with the Saints and tried to encourage them to duty and they are going to try to keep up their meetings. May God's Spirit be with them, for without the Spirit we are none of his.

The work here has been neglected and I can not see why a good work can't be done here; but it will take time and wisdom to accomplish much. We have been laboring in Crawford and Perry counties all Spring. The work is gaining there. We met with a with a warm reception where we had our debate last Spring in the shape of a bundle of switches with a warning; the final and last argument of Babylon. We feel to rejoice in the work, having confidence in the ultimate triumph of the same.

More anon,

V. D. BAGGLEY.

POMONA, Cal., July 50th.

Br. W. W. Blair:—Pomona has seven Saints, my father and mother, (Mr. and Mrs. E. C. Brown), Bro. and Sr. Crane, myself and wife and a new member, for which we thank God. My brother's wife sought long and earnestly for the church which taught the gospel truth. A Methodist lady did her best to convince her of the truth of their doctrine, but they had got too far from the truth, and now that she could not convince her of their honesty in teaching what they do, and worse still, leaving undone what they ought to do in the way of teaching the gospel plan. The lady herself seems very much dissasisfied with some of their teachings, especially since one of their sanctified sisters told her if she wanted to be sanctified to get up and say she was sanctified, and that was all there was about it. Probably she thinks that the testimony so often heard that they are so filled with the Holy Ghost, and yet having no visible signs or manifestation of the same, is as hypocritical as to make ones self sanctified by saying so. I do pray God for her that her heart and eyes and understanding may be opened to receive the gospel once delivered to the Saints; for I think her a good, earnest, thoughtful woman, and one who could do good if she was led into the truth; but there is so much that is hard to believe that I can see that

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nothing but the answer to prayer ever led me to lay aside prejudices as strong as men can hold; but when I went to God and said if he had a people on the earth and would make them known to me I would obey the gospel, whether that congregation numbered two or tens of thousands, and my prayers were answered in a way that left not the least possible room for doubt, and it was strange, very strange, that I found the truth among those I despised most, understanding them the least.

I meet many here who ask earnestly in regard to our teaching and doctrine, and I do all I can to set the truth before them. Many seem perfectly soul-sick of hypocritical doctrine, and to them the doctrine taught as of old has something solid, sound, tangible, which they can lay hold of, a standard around which all can rally, and which has twice been lost by adding to or taking away; and I thank God some are willing to obey the law as he gave it. Yours in bonds,

T. S. BROWN.

DOW CITY, Iowa, August 1st.

Dear Herald:—According to the instructions from Bro. Lambert, I consulted Bro. C. E. Buttermorth with regard to what part of the mission to begin labor in, and it was decided that I should labor in the northern part. Accordingly I started out on the 17th of April, having arrived at home from conference on the 14th, and stopped at the North Coon branch four days, speaking three times to attentive listeners. From there I went to Auburn, where I remained for nearly three weeks, speaking as often as I could get openings in town and surrounding school-houses.

While I was holding meetings at a schoolhouse about five miles from Auburn, and at the close of one of our meetings, a young man wanted me to bring some one to whom he could give a dose of poison, and if it didn't kill the party taking it he "would believe."

From here, in company with brother and sister Carroll, brother Carroll taking his team, I went across the country to Rolfe, about sixty miles. On the way we stopped over night with the family of Mr. and Mrs. Chideler who were burned in April. The way it came about was this: They had started to town (Manson), Mr. Chideler smoking his pipe. They had scarcely got one mile from home when he knocked the ashes out of his pipe on the wagon stake. In a very short time, and without warning to them, the flames burst out between them catching the clothing of Mrs Chideler, it having previously been burning hay in the wagon. Mr. Chideler made ever effort in his power to extiguish the flames and save his wife, but to no purpose; all he could do was to stand back and watch his dear companion burn to death. He did not give up until he was burned so badly that the flesh would hang in strings from his hands.

I simply make mention of this for the benefit of smokers and all who say, "You can't set anything on fire with tobacco sparks;" or, "I never had any such accident and I have smoked for a great many years." No! Nor did Mr. Chideler until this time. His cry was, "How can I ever face my children; I have burned their mother to death!" He lived one week after his companion and then went to his long home.

At Rolfe we stopped at Bro. Reed's, where I made my home most of the time while in that vicinity. Thanks for kindness received.

I paid a brief visit to Bro. Ford's near Rush Lake and spoke once in that vicinity. From there I went with Bro. Hartshorn, Sr. Smith, and her son Elbert to their home near Marathon, where we held a few meetings. Leaving there I came home to conference.

After conference, in company with Bro. Whiting, I started north, having been appointed to that field by Bro. Derry. We held a two-days meeting at Camp Creek, then went on to Rolfe, where we lifted the gospel standard in town. Held five meetings, Bro. Whiting doing most of the preaching, and was quite favorably received by some. We could not continue longer on account of the expense—two dollars per day for hall rent.

At Auburn I baptized two sisters, which was my first baptizing. At Rolfe I had the pleasure of conducting six more into the kingdom. All, I believe, will be instruments for good.

I met with the Saints at Coalville last Sunday. Found them to be a noble people, as almost all of the Saints are wherever I have been.

I am at home now. Came on the 29th ult. Owing to the busy season among the farmers I could not do much in that country. I expect to be doing what I can in this vicinity for a few weeks before going north again.

I pray God to bless all his people and to remember his ministry in particular.

Yours for the truth,

D. M. RUDD.

PORT GREVILLE, N. S., July 30th.

Br. W. W. Blair:—I am here, at Port Greville, one of the loveliest places at this season of the year that I was ever in. A party of us had planned to-day to go in a large sail-boat to Cape Split, a distance of ten miles, on a picnic excursion, but the rain is descending and Blomidon and the Split are hidden from view, so we are obliged to remain in doors, and I will embrace the opportunity to write to you. I received your reply to my letter stating that you had sent it to the missionary in charge. I hope it will be convenient for an elder to come before I leave Nova Scotia, for I could be of assistance in introducing him to my friends; but he would receive a welcome, for many have expressed a desire to hear our elders preach. I have tried to give them an understanding of our faith—a glimmmering of the glorious truth, and they did not weary, but said, "I wish you would talk and explain to us all night." Last week I had a dream that encouraged and strengthened me. I thought I was at home in California and had been to Nova Scotia, and the Lord had blessed me and my efforts more than I expected, and I awoke rejoicing. My daily prayer is that many, very many, will hear and obey the gospel in its purity and have light and knowledge given them to accept it; for I know there are honest people here who are willing to accept truth.

I miss the fellowship of the Saints, but have received testimony that I am remembered in their prayers, and when talking and bearing testimony I have been blessed many times by the Spirit, which brought "things to my remembrance," and I was shown what I did not understand before, for which I thank my heavenly Father. I hope about the middle of August to visit the Saints where Br. and Sr. Burton labored, from there go to Boston; and if I can find them, to spend a short time with the Saints there, and then start for home, which I hope to reach by September 15th. My friends have all received me kindly, but the evil one is classing me among the Spiritualists and Christian Scientists; he is not going to let the restored gospel be preached without a struggle.

I have quite a number of our Church publications in circulation. Have four or five copies of the Voice of Warning belonging to Br. Peters, which are in great demand, and I wrote to Bro. Dancer for a dozen more which have not arrived yet. Expect them soon.

Your sister in Christ,

MRS. ALBERT PAGE.

LOCKHARTVILLE, Nova Scotia,
July 29th.

Dear Herald:—It gives me much pleasure to read the letters from different branches of the church. I am but a young soldier in this glorious work, but I know this is the true church of God. I was baptized by Elder A. H. Parsons, January 27th, 1889, and confirmed by Elders A. H. Parsons, H. H. Robinson and H. J. Davison. My parents were baptized October 23d, and I never felt satisfied until I obeyed. I feel that I am very weak but my prayer is that strength may be given me to overcome all temptation and that I may become more worthy the name of a Saint. Bro. and Sr. Davison are the only Saints besides ourselves in this place, but there is quite a branch about twenty-five miles from here. I was over and stayed three weeks last Spring and enjoyed my visit very much. They have a nice little church and they had some splendid meetings while I was there. I had the pleasure of seeing Bro. Parsons baptize ten, which gave much encouragement. Bro. Davison preaches to us quite often, but the most of our neighbors appear to be afraid of us and stay away; but I hope that will wear away away bye and bye. We take *Autumn Leaves* and I think it just splendid. We exchange with Bro. Davison for the *Herald*. Asking an interest in the prayers of the Saints that I may become strong, and ever praying for the welfare of Zion, I am your sister in Christ,

MAUDE H. LAWRENCE.

LONDON, Ontario, July 17th.

Bro. W. W. Blair:—The London branch is in better condition now than it has been for years. On the 13th of June they had a grand entertainment in the church and collected over seventy-eight dollars the same night. They have paid in the last two months nearly one hundred and fifty dollars on the church debt, and now have it all paid off. They have in the last year painted it inside and out. Brethren Howlett, Henley, Pugsley and Hardey are the officers of the branch.

I am here at present. Will preach my first sermon in London since October conference tomorrow. I have baptized eighteen since General Conference, thirteen of them at St. Thomas during the past month. God has been with me and blessed me much of late. One young sister that has lately been baptized in St. Thomas has had fits for years, and in one of our meetings she fell down and it took several men to hold her. We walked up to her and had just laid our hand on her head when the Spirit of our Master came upon us and we rebuked the power and

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took her by the hand, told the others to let go of her and she stood upon her feet as if nothing was wrong. This has caused much talk. She was previously a Roman Catholic. . . .

Another case: A young couple came to hear me preach there. They only heard a few sermons when the lady took sick. The doctor despaired of her life, and it was the worst case of diphtheria he had ever witnessed. The husband came and told me that his wife desired me to administer to her. Bro. Strange and I went, administered to her, and she began to recover, and just one week from that day I baptized the husband and wife. She never took a drop of medicine after the administration. So goes the good work. Your brother, R. C. EVANS.

Communications.

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

"HE THAT IS LEAST."

"He that is least in the kingdom of God is greater than he."—Luke 7:28.

Who can the Savior have reference to in the remarks at the head of this article as being greater than John the Baptist? One who was least in the kingdom of God! Who could that be? It is a question that can be solved only by the Spirit of God; and the hope of understanding the whys and wherefores of our Lord's sayings springs up in the heart powerfully, sometimes, while reading his precious words, full of mystery to all who are not endued with the wisdom that cometh from above. Lord, help, that poor, puny man may not be wise above that which is written! I am constrained to write as I do from reading the different ideas on the plainest of scripture lessons. One would-be wise man tells us, that the least in the kingdom of God implies that the poorest creature on earth who has received a change of heart, that is, one who has been born of God, as they term it; one who experiences religion according to the methods in vogue now, requiring nothing like baptism of water, only the Spirit; in short, a change of heart, that such is greater than John the Baptist who was more than a prophet—for he was the especial messenger from God to announce the coming King, to baptize him and to declare to all men that the one he baptized was the Lamb of God—the one to baptize with the Holy Ghost.

I wish to ask, Who was in the kingdom of God when this remark was made? I argue that a citizen indeed of the kingdom is one who has received the baptism of water and of the Spirit, and I am not afraid to state that Jesus Christ was one holding that position when he made the remark that heads this paper. I also believe him to be the greatest as well as the least. The apostles had not received the Holy Ghost up to this time, except in a few, very few instances; for instance, when Peter confessed Christ he was told that it was a revelation from the Father, "and," says our Lord, "upon this rock I *will build* my church" [not that I have built, but] "I *will build*," (in the future). I hear some one say, "He is going too far, altogether too far." But don't judge too rashly; think well and long before you decide against the writer. He reads the same book you do; he goes to the same throne of grace with you whoever you be, and he would suffer anything, however severe, rather than impute anything wrong to Christ. But he will accept Jesus and his words in preference to those of any other. Now Christ said, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." John says, "The Holy Ghost was not yet given because Jesus was not yet glorified." Jesus tells his disciples before his departure that they should be baptized with the Holy Ghost not many days hence. And had they been baptized before, a second baptism would not have been needed.

Again, notice how often our Lord had to reprove, instruct, warn and teach these disciples. Every parable had to be explained, and some things that our Savior told them they did not know then, but they would when the Spirit of truth should come. And how easy for Peter on Pentecost to preach, and what a glorious sermon he did preach when the Spirit of truth did come. Then, and not till then did he use the keys of the kingdom which Jesus said he would give him at the time he made his confession. Not give them at that time, but at some time future from that on which the confession was made. Christ retained the keys. I do not believe any one can prove from the gospels that Peter held the keys while the Savior was on earth, for there could be but one set of keys, and if Peter had them certainly Jesus gave them to him, and he must have had them when he denied his Savior. But certainly the Spirit of God was absent then, if ever, from Peter. Now I think all can see that the Lord referred to himself when he said "he that is least in the kingdom of God is greater than" John. The least and the greatest, just as he could be "the *root* and *offspring* of David."

There are many sayings of our Savior that seem strange. One more will answer for the present: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven." I have many times requested a solution of this passage, and am still waiting. Will some one please tell us and set the mind at rest? John preached, saying, "the kingdom of heaven is at hand." The Savior did the same. When he sent his disciples out he commanded them to preach the same. I look at it in this manner, that the apostles were chosen for the express purpose of being witnesses of the truth; elected if you please; but must wait till they received power from on high—till their inauguration; and that brings to mind something that will answer as an illustration. Our presidents and vice presidents are elected five months before being sworn in. They are, of course our next officers, but they can not officiate until the proper time comes, when the supreme judge administers the oath. So I believe the apostles were elected to fill the offices they afterwards filled with so much honor and fidelity, but must wait as Jesus commanded, until the Father above, the Supreme Judge of all, should empower them for the work assigned them. And how well that was done and how Peter opened the door so that three thousand were able to enter in one day! I believe then that Christ, strictly speaking, was the only one baptized with water and the Spirit except, perhaps, John the Baptist; therefore he was the least and the greatest at the same time. He was greater than Moses, and greater than all others. He was servant of all, yet he was their Lord and Master. No where to lay his head, yet he promised all who followed him a hundred fold more in this life, and in the life to come eternal life. If wrong correct me, and I will stand corrected. As I believe so I speak, and I certainly believe as I have written. Paul tells us that Christ was worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house. He was greater than Solomon and greater than Jonah, and yet was least as well as greatest in the kingdom of God after his baptism until some others were baptized by water and the Spirit, or we do not understand the meaning of his remarks on this particular occasion. The apostles were often at a loss to understand their Lord's words, as in the case of the Samaritan woman. When they requested him to eat he said: "I have meat to eat that ye know not of." They supposed some one had given him, "but he said unto them, my meat is to do the will of him that sent me." Had the Holy Ghost been with them then they would have known. The Savior was sufficient for them as long as he was with them, but when he was taken from them another Comforter should take his place; that is, his holy presence would no more travel too and fro as in the past. While he was present with them they needed no other comforter, for he was their comforter; hence his saying, "another comforter" should come after his departure which should lead them into all truth. We don't see any reference to the old scriptures by the apostles till pentecost, but how easy for Peter to refer to the old scriptures when the Spirit was given, and his argument in favor of Christ from the prophecies of old was so powerful that the multitude was then and there convinced of their guilt of the death of Christ! It was no trouble for Jesus to refer to the prophets. He knew well what happened in Noah's days; also what occured in Sodom; and in short, all that ever occurred from the creation to his own day as well as what would transpire in the future to the end of time. And why? Because he was filled with the Spirit, and that same Spirit would assist the apostles when they should receive it. And they did to a certainty make good use of the old testament writings wherever they went to prove the truth of their preaching and teaching. I see with joy the letters from the elders stating how the Spirit is with them in their labors. They having been born of water and of the Spirit are like the apostles

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of old, witnesses for Christ. How hard even to offer a prayer without the Spirit! Paul says, we can not pray as we ought to do without the help of the Spirit. It helps our infirmities. "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God."

I am very well satisfied in my own mind that the new birth is complete only when water and the Spirit are joined and a complete regeneration is not affected on any other terms than the same Jesus passed through and what he told Nicodemus. And in conclusion, I believe that our Lord referred to himself when he said that the least in the kingdom of God was greater than John. T. F. STAFFORD.

July 11th, 1889.

SERMON BY BRO. J. WHITEHEAD,

AT LAMONI.

Reported by E. Stafford, June 23d.

BRO. WHITEHEAD, introduced by Bro. W. W. Blair as speaker of the morning, arose and said: Many of you will remember these words of the apostle Paul: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

My first object will be to ascertain the qualifications necessary for us to be numbered with the godly; they only have the promise of the life which now is and of that which is to come. There are many ideas with regard to the things necessary to prepare men to dwell in the presence of God, a condition we all should be working for; it should be the desire of our hearts and the glorious hope to buoy up the pilgrim traveling on the narrow path that leads unto eternal life.

What would it profit us, brethren and sisters and friends, if we could gain this whole world and loose our souls? What would we give in exchange? We have nothing to give in exchange. The way for us is to pursue the path that leads unto eternal life. What is eternal life? "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17. It is necessary that we come to a knowledge of the Father and the Son and be prepared for that glory which is to be revealed. What kind of character must we have to be profited thereby? We can not claim godliness if we do not walk in righteousness and true holiness. "Blessed are the pure in heart for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost," and that Spirit guides the righteousnes until it brings them safely home to enjoy eternal life.

I will read the twelfth chapter of 1 Corinthians, for it is the foundation of the discourse I wish to bring before you. "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." My friends, have we that Holy Ghost? If we have not, we can not in truth and sincerity say that Jesus is the Christ. But if we have received that Spirit—the Holy Ghost, the Comforter—then it will manifest unto us that Jesus is the Christ—is the Savior of the world. It is through his atonement, his sacrifice, the pain he endured for all, that we can approach the Father. And what does Jesus say? "I am the light and the life of the world. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." We must continue to believe in him; continue to honor and obey our divine Master, and do his will, before we can bear testimony that we know that Jesus lives. We must not only have that testimony, but we must continually have it; for "If the light that is in thee become darkness, how great will that darkness be?" "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Now, my friends, if you find individuals that are in possession of these glorious truths and principles, you will see that they are not only a humble, upright, prayerful people, but that they are prepared for the better and more glorious inheritance, that which is incorruptible, undefiled, and will not fade away. It is well to have these blessed principles, and truths, and powers manifested by that Spirit, but that is not enough; we must have more than that before we can lay claim, or be entitled to that "godliness that is profitable unto all things, having the promise of the life that now is, and of the life to come."

After all these things had been spoken of, the apostle says further: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. Let us see to it that we cultivate that charity that is gentle, compassionate, actuated by that Spirit that Jesus had so prominently while preaching the gospel. He ever went about doing good; he always was willing to lend a helping hand to miserable human beings; he never turned a deaf ear to any such. The woman who had been afflicted for many years, said, "If I can only touch the hem of his garment I shall be made whole!" She pressed on and touched that garment and was made whole! And Jesus said, "Who touched me?" His disciples said, "Master, see how we are pressed on every hand; why is it that thou sayest, Who touched me?" Ah! "Virtue is gone out of me," said Jesus, "and I know that somebody touched me." That virtue filled that glorious Redeemer and it could pass to the afflicted woman—could heal her infirmities. The poor woman humbly confessed that she had touched the hem of his garment. What did that compassionate Savior say? Did he rebuke her? No! but he said "Daughter, be of good cheer; thy faith hath saved thee."

My dear brethren and sisters, we must follow in the way of that divine Master. What does the scripture say? "We must be like him"—we must "see him as he is."

We are heirs of God and joint heirs with Jesus Christ, if we walk in the truth and power of the gospel of Jesus Christ; for it is the power of God unto salvation. How shall we know when we are in possession of this wonderful principle, "charity?" The apostle shows how we shall know, my brethren. I want you to understand that while I am preaching to you, I am preaching to myself. For I must be in possession of the same gift to be a true child of God, the same virtuous principle, the same knowledge and power of the gospel as every other son or daughter of God has to be—God is no respecter of persons. If I am not in possession of this charity, I am as sounding brass or tinkling cymbal.

Now mark this language, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

My friends, you may think that if a person could be in possession of all these gifts or powers, he would be all right. But I tell you there are a great many things abroad; some say that they have the life-power, and they are going to and fro performing wonderful things. I tell you that they are going to deceive the very elect if possible. But, thank God, they can not deceive the elect; for their faith in their God and the gospel of Jesus Christ is too well founded. But though they have all this power, and have not charity, still they are nothing.

What is this charity? How am I to know whether I or my brother or friend has it? Let us see: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." While Paul speaks so emphatically upon this subject, he knew it was right to have faith, and to give our earthly substance to bless those who need. But if a man or woman—when they are able to, and have an opportuity of providing for themselves—will linger and trifle away their time, and will not make an effort to help themselves, they are unworthy to be helped; if they will not work the apostle says let them not eat. There are many that have not power to help themselves; they have nothing to make them happy and comfortable—among these are the widow, the fatherless and the worthy poor. Let every child of God that is able help such as these. But if man gives his body to be burned, yet if he has not charity, it profiteth nothing. What is this charity? How shall we find it out? The apostle says, "Charity suffereth long." Ah! I think I can hear some of you say, "I have suffered much and have suffered long. I have had all manner of tribulation to pass through." Paul said he had tribulation by land and by sea, and twice received forty stripes save one, also was let down out of a win-

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dow to escape his enemies. Did he not suffer? Yes, and many of you have suffered.

"Charity suffereth long and is kind." Are you all kind when you suffer? Do you take it in a kind, gentle, loving manner? or do you utter language unbecoming a child of God? Do you murmur, find fault at your lot, envy others of that which they possess, and because you suffer in your poverty treat them unkindly?

My friends, when we suffer we must still be kind; we must bear it as much as possible. If we do otherwise, it is not good. We must suffer and still be kind; for the word says, "charity suffers long and is kind." "Charity envieth not." Whenever we envy any one because they are better off than we are, it is not right.

If we have the charity that inspired the bosom of the divine Master we will never envy any one; and when our friends and neighbors and brethren in the Lord are prospered and doing well we will never envy any of them, but will thank God that he has blessed them with abundance, and we will go on our way rejoicing, without murmuring, or complaining, or fault-finding.

"Charity envieth not; is not puffed up." Is there any such thing as being puffed up? Do any of you think you are better than your fellow men? Do you feel that you are so big, so wondrous wise, so important that you don't look upon your brother and sister as your equals in Christ Jesus, and can not esteem them just as good, as great, as precious in the sight of God as yourselves? Do not be puffed up. If you are, if you exalt yourselves above others, above your brethren and sisters or any one else, you do wrong; it is contrary to that pure principle, the love of God that fills the hearts of the pure, enabling them to pursue the path of right and work with all their power and mind to keep God's commandments.

"Doth not behave itself unseemly." Do we ever behave unseemly? I have seen it—but not in this place—where some would feel so very important that they would not shake hands with one who was clad in poor clothing. Do not behave unseemly. If a brother or sister comes among you with poor raiment, see you to it that you take them by the hand; provide for them as far as you can. If they are hungry, feed them; if they are naked, clothe them, and God will be your reward. But if you do not—if you act unseemly and slight them you have not charity, that charity spoken of by Paul.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." It thinking no evil.

Do you ever think evil of a brother, sister, friend or neighbor? If you never think evil I believe you will never speak it; for "out of the abundance of the heart the mouth speaketh." The first impulse of evil comes into the heart; and if you are not careful to keep a seal upon your lips out it comes, causing bitter sorrow; causing others to mourn over the depravity of human nature.

Charity never rejoices in iniquity, but rejoices in the truth. How is it with us, my brethren and sisters? I told you I was preaching to myself as well as you. Do we ever rejoice in iniquity? Do we ever go with the giddy multitude to do evil? If we do we have not that charity spoken of by the apostle. We must never rejoice in iniquity. What shall we rejoice in? In the truth! Let truth prevail in every heart, my brethren and sisters: let men do what they will, should they persecut us unto death let us stand by the truth; it is written for our profit and learning that we may be thoroughly furnished unto every good work.

Now you see what it is to have charity, and you see that if any one in their faith and acts are manifestly contrary to this word, it is an evidence they have not charity.

There is a thing passing in my mind that I will speak of. I remember reading in this blessed book, that after the apostles of Christ had gone forth preaching the word, and many of them had suffered martyrdom for it, there arose some in the church who said that they were apostles, and were proved by the church at Ephesus to have no claim to that office, and the word says they were found to be "liars." How shall we know true apostles? How shall we know a good man but by his works—his deeds. A true apostle of God will preach by the inspiration of heaven. He never preaches anything contrary to this book. If he preaches anything contrary to what has come from heaven, he is not an apostle of the Eternal One. The word of God is the touchstone; is the standard to try every man or woman whether they are true followers of the Lamb or not. How is it with us? "Godliness is profitable unto all things," it "has the promise of the life that now is, and that which is to come." Have we proof that godliness was profitable in this life? Yes; we have a number of them. You remember the case of Daniel who had, with the children of Israel, been carried captive to Babylon. Through the providence of God he was raised high in authority in that realm. This excited the jealousy of the presidents and princes whom he was placed over. They sought to find fault with him in his official capacity, that they might accuse him before the king. But they concluded, after diligently watching, that all the fault they would find in him was concerning the law of his God! They knew that Daniel called upon his God three times a day; and they concocted a scheme to bring him into distavor with the king and to destroy him. They persuaded the king to make a firm decree that could not be changed according to the law of the Medes and Persians—that if any one asked a petition of any God or man for thirty days except of the king, they should be cast into the den of lions. The king signed their petition—it became a law—but it did not stop Daniel from calling upon God as he had been in the habit of doing. These men found him praying to his God. O, my friends, let us pray so the God of heaven, who is able to protect us; who is able to save us; who is able to bring us into his glorious kingdom where the ineffable joys that await the righteous far exceed the knowledge of the human mind!

Paul said that he was caught up into the third heavens and saw and heard things that were not lawful for him to utter before mortal man,—and why? Because they would not use them right; they would cast them to the swine, and they would turn again and rend them. The gifts of God are very precious; most sacred, and we must not trifle with them; we must use them wisely in the fear of God. Well, what did they do with Daniel. They went to the great king and told him that Daniel had broken the decree and still asked petitions of his God. And when the king heard this, he was sore displeased with himself, and set his heart to deliver Daniel, and labored to that end till the going down of the sun. But the men who had so craftily labored for the destruction of good Daniel would not listen to the king, but clamored for the execution of the law which they knew would not be changed. The king yielded, and Daniel was cast into the den of lions. But the king was troubled about it, and had told Daniel that his God would deliver him. He passed a sleepless night, arose early in the morning and went in haste to the lion's den and cried out in the bitterness of his soul, "O, Daniel, servant of the living God; is thy God, whom thou servest, able to deliver thee from the lions!" Daniel answered and said, "My God hath sent his angel and hath shut the lion's mouth!" He was safe! He was secure from harm, and was taken up out of the den and those who had conspired against him were cast into the den and the lions break all their bones. Here godliness was profitable—and it was in this life,

Godliness is profitable unto all things, not only in this life, but in the life to come. Daniel found it so.

How was it with the the three Hebrew children who were cast into the fiery furnace, heated seven times hotter than it was wont to be? When they cast these into the furnace, the fire was so powerful that it slew those who cast them in! The king said, "Did not we cast three men into the fire? I see four there walking in the midst of the fire, and one is like unto the Son of God." There was the angel of the Lord; there was the messenger from heaven to deliver these children of God who had stood to the truth; and they would not worship anything or any one but the God of heaven. "And the fourth is like unto the son of God!" They knew about the Son of God. Why, my friends, the gospel has been preached in every dispensation, from Adam until now. Adam had a dispensation of the gospel given unto him, and he was the head of that dispensation; then we come to Noah, who was a preacher of righteousness. He was God's servant, and he preached righteousness in his day, but the people would not believe him, and God destroyed them by a flood but saved seed upon the earth.

Noah's dispensation was the second one, then comes Moses, who was chosen of God to deliver Israel, and the Lord gave the law by his mouth unto that people. Here was another president of another dispensa-

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tion, and his was the third. Then comes the meridian of time. Then comes the Lamb of God that taketh away the sin of the world—"Glory to God in the highest; peace on earth, good will to men!" He comes, and is the president over the seven dispensations. The other presidents will stand with him upon Mount Zion, and there will be an hundred and forty-four thousand high priests that shall stand with him. They will be like Him; they will see Him as he is. "Now we see through a glass darkly; but then face to face. Now we know in part, but then we will know as we are known." Don't you see that godliness was profitable in this life unto the three Hebrew children, for they were rescued, not having the smell of fire upon their garments.

O ye children of God, put on the whole armor of God; for I tell you that the day star has appeared, and the work of God will move on, and his cause shall spread and prosper beyond our highest expectations! My friends, I have only just opened this subject. I have told you a little about the life that now is, but I have said nothing about the life to come; only a single sentence about the hundred and forty-four thousand that will stand with the Lamb upon Mount Zion; they will have an eternal inheritance; they will reign with Jesus on the earth; they will be among that number found worthy to be kings and priests. What did John see when he was upon the Isle of Patmos? He saw in the heavenly vision an innumerable company round about the throne of God, and he heard them singing in heaven a new song. What did they sing? "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and people, and tongue, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." They also sang, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing. . . . Blessing and honor and glory be unto him that sitteth upon the throne and to the Lamb forever." These were to reign on the earth. —they are they that reign *over* the nations of the earth that are saved, and these latter are they that bring their glory and honor into the new Jerusalem—the place of glory, for nothing unholy or impure shall ever enter there.

I was wondering about these things one evening in bed. The word says that the gates shall not be shut at all by day, for there shall be no night there; they are always open, so that they that are allowed can enter at all times. I said to myself, Is it not possible that some unworthy person may get into city the same way that one got into the guest chamber and had not on the wedding garment? But God showed me better. No man or woman will pass into that city but by the permission of the Great Captain of our Salvation, their righteousness having been made manifest unto him through obedience to the ordinances of the house of God while in this probation. They having overcome the world, and the lusts thereof, do "enter through the gates into the city."

But I must stop—the time is gone. I may have a chance of finishing the subject if the Lord spares me—for the best of our subject is to come. The apostle Paul said there was "a far more exceeding and eternal weight of glory to be revealed," and that "the Spirit of God searcheth all things, yea the deep things of God," and it maketh manifest unto man the things of eternal worth.

How are we shaping our lives? How often do we go into our secret chambers and go to God in earnest prayer and supplication?

David said, "To meditate upon the word of the Lord" was his chief joy. Is it our chief joy to read these books, the Holy Scriptures, the Book of Mormon and the Book of Covenants? They are all from God. The Book of Doctrine and Covenants is given to us, it is for this generation, this dispensation; it is not to another dispensation; it is true and faithful; it bears testimony to the Book of Mormon, and the Book of Mormon bears testimony to the Bible, and the Bible bears testimony to the Book of Mormon, and the Book of Covenants bears testimony to all of them, and that suffices. I advise you to read that book; to pray for the Spirit of God that it may lead and guide you, and make manifest unto you his will and the glory that is to be revealed. Enter often into your secret chambers; pour out your souls to God to help you put on the whole armor of God that you may ever stand for the truth.

The time has come when we must arise in the strength of the Lord, and by holy living draw nearer to God. We must get upon a higher plane than we are on now. We must go on step by step as we go up Jacob's ladder. We can not go at once from the ground to the top round; if we could we would be so dizzy we would fall. We must go step by step in order to get to the head, and there we will meet with friends that are gone before. I expect to meet my friends if I am only true to the gospel of Jesus Christ, and endure with patience to the end.

"NO DEVIL, NO AGENCY."

I WISH to offer a few thoughts on the above language, found in the present volumn of *Herald* page 427. In Gen. 3:4, I. T., we find: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine only begotten I caused that he should be cast down, and he became Satan; yea even the devil the father of all lies, to deceive, and blind men, and lead them captive at his will, even as many as would not hearken unto my voice." Wherefore, (for which reason), Satan was "cast down and he *became* Satan." The word "became" points to the fact that prior to this he was *not* Satan. But seeking "to destroy the agency of man" and rebelling against God changed him from an angel of light to the "prince of darkness," or the devil. Agency existed before the fall of Satan; for seeking "to destroy the agency of man" was a part of his crime. Hence agency can not in any manner be dependent upon him. Reverse the language and say, "No agency, no devil;" then the responsibility of being a devil is placed where it belongs, i. e., on the devil; for, acting upon his agency he did that which made him such. Therefore, justly held responsible for his acts, he, by his own will, occupies his present position, the result of his agency unwisely used.

Let us deduce: No devil, no agency; no agency, no honor; no honor, no glory; no glory, no happiness; no happiness, no eternal life; no eternal life, no God; no God, no creation—all a blank! Conclusion: All things depend upon the devil! Hence he is God Supreme! Again let us deduce: No agency, no devil, no evil, sorrow, sickness, pain nor death; all happiness, joy and peace. Is agency beneficial then? Yes, if properly used. But like all other things its merits or demerits depend upon the manner of its application. Food is essential to life, but an improper use of it has slain and is slaying its thousands. But of itself it is not an evil. The same is true of agency. By its use we may reach the heights of happiness or depths of sorrow. What is agency? God defines it thus in Gen. (I. T.): "Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know how to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves." Wherefore, because "it is given unto them to know good from evil" "they are agents unto themselves." Thus we see that it was the ability "to know good from evil" that Satan wished to destroy; or, in other words, the intelligence of man. This could only be accomplished by destroying his spiritual organization. Seeing that, "as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know how to prize the good."

Deductions: Men taste the bitter, because "sin conceiveth in their hearts;" "sin conceiveth in their hearts," because they "are conceived in sin;" they "are conceived in sin" because man fell; man fell because Satan tempted him; Satan tempted him to carry out his original plan of destruction. Satan became Satan by reason of rebelling against God, and not by virtue of his creation; for as created by God he was "an angel of light." Thus, having to "taste the bitter"—and not our agency —originated with and continues by reason of his Sable Majesty.

As the devil was the cause of man's fall, nothing could be more fitting, wise or loving, than that he should be used for the benefit of man. That God so uses him, see D. & C. page 118, par. 10: "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never

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should have bitter, they could not know the sweet." Why? because they "are conceived in sin" and therefore must learn by experience. Thus a wise and loving Father uses the evil designs of the devil for the good of man by teaching him good from evil, thus making him "an agent unto himself" through the very means the devil used to deprive him of his agency. O, benign Parent! how marvelous are thy ways! As being conceived in sin is the reason why man must taste the bitter, it follows that with the complete regenerative work of the gospel this necessity would pass away, and children grow up without sin unto salvation. God speed the day!

The agency of man—to know good from evil—how significant, grand, varied and magnificent! Could we fully comprehend it what a change there would be! We would not speak evil of our neighbor nor do him any harm; but would do as we would be done by. We would love God with all our heart, might, mind and strength, and our neighbor as ourself. Excesses of all kinds would cease, thus destroying death and making life perpetual. For "sin when it is finished, bringeth forth death. Peace eternal, joy supernal, good will to men on earth and God in heaven would surge their mighty but gentle billows over all. But faint indeed are the conceptions of its grandeur. Methinks that "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man" to conceive the beauty, worth and wisdom of man's agency.

Is the picture overdrawn? Though it were a thousand times more, there still remains in it more comfort to me than to think that my agency depends upon the devil. To me the agency of man is far too wise, noble and grand than to have originated with, or to be in any manner dependent upon, such a being as the devil.

R. W. WIGHT.

Selections.

MEXICAN RUINS.

BY LIEUT. SCHWATKA, A DISTINGUISHED TRAVELER.

THE Casas Grandes (The Big Houses) valley and river, through and along which we have been traveling for some time, as described in my previous article, is formed by the junction of two rivers, the San Miguel and Piedres Verdes. The former, the San Miguel, is the straight line prolongation of the Casas Grandes and seemingly the true stream, but the Piedras Verdes is the more important, as its waters are perennially replenished with branches which head in the never-failing springs of the Sierras to the west. On its picturesque banks we now find ourselves.

Just before reaching La Ascension we came to the Mormon colony of Diaz (named by them in honor of the present president of the Mexican Republic), numbering about thirty families. A discussion of their religious tenets is clearly and fortunately out of my province, not only from the heavy, dreamy character of it, but for the reason that everything, wise and otherwise, about Mormonism has already been put before those who cared to read it. But entirely outside of the subject of polygamy, which has so completely obscured every other point about these people, they have one characteristic which is seldom heard of in connection with them and their wanderings in the western wilderness. I refer to their pioneering efforts, or the building up of new countries. They have no peer in pioneering among the Caucasian races. They are so far ahead of the Gentiles in organized and discriminating, business-like colonization that the latter are not close enough to them to make a clear comparison and see their inferiority. Of course the Mormons see in their belief an ample explanation for this excellence; but it is far more probable, as I look at it from my Gentile standpoint, that it is due to the peculiar organization of their church, which well fits them for the work of making the wilderness blossom as the rose.

No other Christian church exercises so much authority over the temporal affairs of its members as the Mormon, and however debatable this exercise of authority may be in civilized communities surrounded by people of the same kind, there is no doubt in my mind as to its effect upon pioneer associations surrounded by enemies in man and nature. Whoever has grown up on the Gentile frontier and seen the innumerable bickerings between adjacent towns and the internal dissensions in the towns themselves, the rivalry for "booms," the shotgun contests for county seats, the thousands of exaggerations about their own interests and the millions of depreciations about those of others adjoining, needs no second argument to convince him how much more powerful and effective is a much smaller but more binding centrali zation that judicially settles all such questions for the public good, that determines where colonies shall be from, the character of the soil and the natural routes of travel; where only the good of the people is considered as against nature; and last, but not least, the propagation of the faith. It is not at all wonderful to one amid the scenes, that an organized faith of almost any character should have flourished surrounded by so much disorganization. In my last article I said that two or three years of quiet was needed after an Indian war to restore confidence among the whites so that they would settle the troubled districts in a *bona fide* way. I should have excepted the Mormons; but to have done so then without an explanation would have made the exception look somewhat absurd. Their long frontier experience has taught them how to weigh Indian matters correctly as well as others pertaining to the ragged edge of civilization. Although the Apaches have been subdued a dozen times by the Mexican and American governments alternately, they know when the subduing meant subjugation, and before Geronimo and his cabinet were half way to the orange grounds of Florida, Mormon wagon poles were pointed to the rich valleys of Northwestern Chihuahua. They number here about seventy-five families, a mere fraction compared with all the available land of the magnificent valleys of the Casas Grandes, Boca Grande, Santa Maria and others, counting the Mexican population, which is almost universally Catholic. In fact, those here seem content to settle down and to be let alone, which they can attain here by the purchase of tracts of lands over which they can throw their authority and be a little community unto themselves, neither disturbing nor hoping to be disturbed.

Their success here has already invited the more avaricious but less coldly calculating Gentiles, and, while it is putting it a little strong to say there is a "boom" or indications of one within thirty or sixty miles between villages, yet our conscience is not disturbed in saying that we can at least agree with the great American poet that "we hear the first low wash of waves where soon shall roll a human sea."

Already a railroad is talked of here, and the usual undue excitement is manifested. Every stranger is supposed to have something to do with it. Even *America's* expedition was thought to be a preliminary reconnoisance, and applications and interviews were made based on that supposition. I have never constructed a railroad in my life, though I have been among the advancing lines of a number of new ones and have seen them grow from two iron rails in the wilderness to a great country; and I do not recall any of them now that have had much brighter prospects ahead of them, as far as the eye can determine, than the proposed one along the eastern slopes of the Sierra Madres, should it ever be built. That it will be built some day the resources of the county demand, and, it is to be hoped for the good of the country, that it will be at as early a date as possible.

At Diaz City I learned from Dr. Derby Johnson, the ecclesiastical head of the lower Mormon colony, in Upper Chihuahua, that at the lower colony on Piedras Verdes, a number of ancient ruins were known, very few of which had ever been heard of before. I determined to try and reach them in time to incorporate some of their more interesting features, if there were any, in my earlier articles.

Corralitos was reached the first day. It has a very pretty, almost poetical name, that loses much of its romantic character when it is known that it is named for some old, dilapidated sheep pens that once existed there. "Corral" is a pen, or corral; "Corralitos" equals little pens, or little corrals. It is a hacienda some eight years old, and has an extremely interesting history, one that would make a book in its self as thrilling as any of frontier life.

The crack of Apache rifles has been heard around the walls wherein I wrote my second article, while dons of Spanish blood have mined fortunes from the mountain sides near by in mines that have been worked since shortly after the conquest. It is a hacienda of about a million acres in extent and one of the most beautiful ones in the whole State of Chihuahua, the Cas-

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as Grande river running for some thirty miles through the estate. The true hacienda, of which we hear so much in Mexican narration, is really a definite area, 22,000 acres, but it is used now to mean almost any large estate from that size, or even less, to any amount whatever, under one management. Under the advance of American railways they are slowly disappearing and will soon exist only in poetry and Cheap-John novels. The views from the hacienda are beautiful in almost every direction. The one given in the illustration is taken from La Ascension road, about six or eight miles from the hacienda.

Twenty-five or thirty miles south of Corralitos we came to Casas Grandes, said to be a town of 3,000 people. We saw about ten people as we drove through the seemingly deserted streets. It is the most important town in the valley, both historically and in numbers. It takes its name, meaning "big houses," from the ancient ruins just in the suburbs of the present place, which contained the largest houses of any found in this part of Mexico when it was first visited by Europeans many centuries ago. The name of the town has also been attached to the river which flows just in front of it. It has been spoken of in former writings, and although I shall refer to it again in a future article, it will only be to note its change—which has been very great—and my own investigations about it.

The next day we started to visit the ancient ruins on the Tapasita, a branch of the Piedras Verdes, and as beautiful a little valley as I ever saw in my life.

I expected to find a single well-defined set of ruins at a certain point, so one can imagine my surpaise somewhat when I found that the country, and especially the valleys, were covered with evidences of ruins. There was a high hill, called the Picacho de Forreon, whose southern face had been occupied by cliff dwellers, while at our feet was a mass of reddish rubbish that indicated an old ruin of the later people, and twelve miles up the Tapasita was a massive ruin of stone in reaching which ruins met the eye the whole way. We were surely in the midst of an ancient yet dense population, and the fertile resources of the country will yet again sustain another such, even far more civilized. Just before our arrival a pot, or jar, had been taken from one of the ruins, and was given to me by a young man of the colony, Mr. Ellis Johnson.

It is like so many jars that have come from Casas Grandes and other better-known ruins that have already figured in works on Mexico, but is exceptional from most of them in having upon it the figure of a bird, animals of all kinds being here upon their decorated surface. It is represented here with full and quarter views, the double picture being the same pot, or jar. The bird seems to correspond nearer to the chapparal cock, or California road-runner, than any other bird of this part of the world. The geometrical designs are the most common, and, of these the zig-zag, stair-like ones are the most constant. Many other things have been found in this mound, including human bones of the original makers, and no doubt the same, with local variations, can be found in all. I believe I do not exaggerate when I say we found 100 to 150 ruins in the Piedras Verdes region, most of them merely mounds to indicate what they once were; and not one-tenth of which had received notice by pen or pencil before.

On the top of the hills adjacent were fortified palaces, apparently where they must have fled in times of danger from other tribes, They were a wonderful and interesting tribe of people, and I shall speak more of the little evidence of the existence they left behind them in future articles.

The third sketch is on the Tapasita, near the principal ruins, which must have been a city of these people. The only life we saw here was a mountain lion, or panther, that came trotting along the valley until it saw us and turned back to the mountains. Truly the wild beasts were wandering over the Toltec Babylon. Half the scenes of this country lose most of their beauty in the rich coloring they possess when transferred into pen and ink sketches. It is the land for the painter to show the people its beauties.—*New York Star.*

BUISMARK AND THE POPE.

Intelligence reaches us from London to the effect that Prince Bismark, through the imperial representative at the vatican, Dr. von Schloezer, has dissuaded the pope from leaving Rome.

It is a question whether the pope ever seriously entertained an idea of leaving the capital. His predecessor, Pope Pius IX., made a similar threat and repeated it frequently. When Rome fell into the hands of the enemy the understanding from the vatican was that the pope would immediately seek a refuge in some foreign country, but matters speedily quieted down and he remained in the Holy city until the day of his death. Time and again, however when he felt that his influence was waning and that he was suffering from neglect, or thought his position was not appreciated by the governments of Europe, he or his ministers caused the rumor to be circulated that he was seriously thinking of taking up his residence in a strange land. The effect was always to frighten the Italian government, which realizes that Rome and Italy without the pope would be bereft of their central attraction; to inspire the other governments with the desire to obtain the friendship of the Catholic church, always useful even though ostensibly disregarded, and to swell the volume of Peter's pence.

There is no danger that his holiness will move. The Italian government can not afford to have him take up his residence elsewhere. Besides, he is a great deal more useful to the monarchies of Europe at Rome than he could possibly be in Spain or any other foreign country. Bismark requires the services of the pope constantly to assist him in governing the Catholic provinces of the German empire. England could not control Ireland without him. France would go to pieces as a nation if it were not for the influence which he exercises over the excitable people of that so-called republic.

They probably all understand what the pope's motive is in declaring his intention to quit Rome, and understanding it they proceed to humor the old gentleman and make him feel that he has their sympathy and friendship.—*Chicago Times.*

ADDRESSES.

Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.

John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire, Wales, Great Britain.

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Conference Minutes.

ALABAMA.

Conference convened at the Butler branch, Butler county, Alabama, July 13th, G. R. Scogin was appointed to preside, F. Vickery secretary, *pro tem.* Minutes of last conference read and approved. Branch reports: Pleasant Hill 74, 4 baptized, 1 died, 1 marriage. Lone Star no change except 1 marriage. Butler 34, 1 marriage. Flat Rock 28. Elders reported: J. G. Vickery, M. K. Harp, W. S. McPherson. G. R. Scogin preached in the Alabama and Florida district and baptized 4; Priest: W. P. Booker. Bishop's agent's report: Paid out since last report $15.00, on hand $54.00. By his own request Elder G. T. Chute was released as president of the district and M. K. Harp was elected to preside until next conference. L. G. Parker was sustained as secretary, J. G. Vickery as Bishop's agent, and the general authorities of the church were also sustained. Preaching by M. K. Harp and G. R. Scogin. Adjourned to meet with the Pleasant Hill branch, in Butler county, Ala., Saturday, October 5th.

WESTERN MAINE.

Conference convened at Green's landing June 1st, A. H. Parsons in the chair, U. W. Greene clerk, pro. tem. Elders' reports:—G. W. Eaton, S. S. Eaton, J. B. Eaton, W. G. Pert, U. W. Greene, T. Whiting, A. H. Parsons. Priests, J. B. Knowlton, D. S. Seavey. Teachers J. H. Robbins, A. Hutchinson. Deacons, J. Eaton, J. E. Eaton. A letter from Pres. W. H. Kelley was read. Bishop's agent report. On hand last report $65.99, received $74.50, expended $125.04, on hand $15.45. Conference requests committee on Reunion to appoint next one at Green's Landing, commencing August 4th, 1889. Committee on delinquent officials reported, and was continued; T. Whiting being appointed on the committee, W. G. Pert was released. The president of the district was authorized to demand licenses of officials who will not magnify their calling. G. W. Eaton was granted a renewal of his license. The authorities of the church were sustained, also district president and clerk. Preaching during conference by A. H. Parsons and T. Whiting. Adjourned to meet at Brooksville, September 1st, at 2 p. m.

Miscellaneous.

DIED.

GOULDIN.—At the residence of his family Beattie street, St. Joseph, Missouri, on the 30th day of July, 1889. Bro. William Thorpe Gouldin. Born at Sleaford, Lincolnshire, England, on February 2d, 1837, our brother was in his fifty-third year. Baptized only on July 14th, and confirmed on July 18th, both by Elder M. H. Forscutt, he had never the privilege of attending a meeting of the Saints after his uniting with them. He died, however, firm in the faith he had embraced. He leaves a widow and three children of seven, five, and two years of age, to fight life's battles he would have gladly fought for them as best he could, had providence permitted. Contracting a severe cold in January last, a cold abcess formed, and so sadly had his body been inwardly ravaged by its corrosions and wastes, that it became necessary to bury him the day following his death. Ashland Cemetery holds his remains. The prayer-lergue is solicited to remember his widow at a throne of grace.

KELLEY.—At Jonesport, Maine, May 17th, 1889, Oscar S. Kelley. He was born at Jonesport, Maine, October 11th, 1885. A little bud has passed away from earth to paradise. Funeral sermon by Elder J. C. Foss.

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BRYANT.—At Jonesport, Maine, Nellie L. Bryant. She was born at Jonesport, in Maine, April 13th, 1883, and died May 26th, 1889. A dear little lamb has gone to be with the Good Shepherd. Services by Elder J. C. Foss.

STACY.—At New Bedford, Mass., July 28th, 1889, after a brief illness, Bro. Stephen D. Stacy, aged 72 years and 6 months. Funeral July 30th conducted by Elder John Smith. The aged brother was ready and waiting for the change, conscious of the promise of life from the dead through Jesus Christ our Lord.

BOMAN.—Sister Elizabeth Boman departed this life July 22d, 1889. She was born December 15th, 1828, and died July 22d, 1889, aged 60 years, 8 months and 7 days. Born in Clark county, Indiana, and died at her home near Leavenworth, Crawford county, Indiana. She was the daughter of Sr. Emily McCutchan, of Lone Rock, Missouri; a sister of Elders I. P. and V. D. Baggerly. She was baptized and confirmed in the Reorganized Church, June 13th, 1870, by W. W. Blair, being one of the first in Southern Indiana to pay heed to the Voice of the Good Shepherd. She died as she had lived, firm and faithful till death. She always bore a faithful testimony to the work and was not afraid to go, knowing she would be present with Christ, but desired to stay with her children. She leaves four daughters, one son and a husband. May they follow her footsteps to meet their mother in the new earth, never to separate, is our prayer. And may we emulate her example.

"Our tears with sad profusion flow
At loss of those we love,
Yet full of hope this truth we know,
Their spirits dwell above.

By faith we see our sister dear
On her dear Savior lean
In sweet repose, nor pain nor fear
Nor woe can intervene.

Asleep in Christ, soon shall they wake,
And rise to meet their Lord,
When at his shout the earth shall shake,
The dead shall be restored."

V. D. BAGGERLY.

ATKINSON.—James Willis Atkinson was born at Virginia City, Nevada, November 28th, 1865; being aged at the time of his death 23 years, 8 months and 4 days. He was blessed at Virginia City by Elder W. W. Blair, when about five years of age. He was the only living son of Bro. Levi and Sr. Susan Atkinson, who have heretofore buried four sons and two daughters, who all died in infancy. Though not a member of the church, yet from conversations with his companions he had expressed a firm belief in the truth of the latter day work; and a year ago last Spring when he came home from Rulo, Nebraska, feeling quite sick, his expressed wish to his father and mother was that he might be administered to by the elders of the church, and he afterwards said he obtained relief by the administration. His death was caused by an accident. While on horseback, driving some cattle, the latter stumbled, causing the horse which was closely following at a rapid speed, to fall upon him, bruising and crushing him, and rendering him unconscious, in which state he laid for about thirty hours, when death ensued. He was very popular among the young people, and was well and favorably regarded by the entire community as a well disposed and industrious young man. Funeral services at the Saints church, Lamoni, Iowa, in charge of Elder W. W. Blair; sermon by Elder R. S. Salyards. Interment at Rose Hill Cemetery, under the churge of Elder A. S. Cochran and Bro. Frank Dillon.

NOTICE.

Having felt impressed to request the Saints of our mission, which comprises Michigan, Northern Indiana, Ohio, Western Pennsylvania, Virginia and West Virginia, to put forth a special effort in fasting and prayer, for the benefit of the sick among us, as there are a number of severe cases in our mission, also for the work of the ministry, and that the Saints may receive new strength and thereby "come up higher," I therefore appoint the first Sunday in September, 1889. Remember it is left optional with all to comply with this request, but I believe that those who respect it will realize a special blessing. Would suggest that we break the fast at sacrament. Will presidents of branches please call the attention of their branches to the above notice?

G. T. GRIFFITHS.

KIRTLAND, Ohio, August 5th.

CAMP MEETING.

There will be a camp meeting in Bro. B. Salisbury's grove, six miles north-east of Glidden, Iowa, near North Coon river, beginning Thursday, Sep. 5th, 1889, to continue over Sunday. This is one of the most delightful places for camp meeting in Western Iowa. There is a nice flowing spring on the grounds and a river near by. No pains will be spared to make the meeting a success. Wood and hay furnished free, or nearly so. Those coming by rail will be met at Glidden and conveyed free to grounds. Bro. H. C. Bronson will be in attendance, and we expect Brn. J. F. McDowell and J. C. Crabb, as well as the local ministry.

Come, brethren, with the Spirit of the Lord, and let us have a time of rejoicing together.

W. W. WHITING, *District President.*

There will be a grove meeting held at or near Warren, Ohio, beginning Saturday, August 31st, to continue as interest may demand. Brethren L. W. Powell, G. W. Williams, W. H. Garrett, David Strachan and others are requested to be present. G. T. GRIFFTHS.

KIRTLAND, Ohio, August 5th, 1889.

REUNION.

There will be a reunion meeting held in Sacramento in the Saint's chapel, corner of 24th and K street, to last from three to six days, as wisdom may direct, commencing Friday, September 6th, 1889, at 10 a. m. All branches in the district desiring to hold special meetings, please notify me. Bro. H. C. Smith, president of the Pacific Slope Mission, is earnestly requested to be present. Come one, come all, and let us work with our blessed Lord for the salvation of precious souls. THOMAS DALEY, *Pres.*,

Grizzly Flat, ElDorado Co., Cal.

A reunion will be held at the close of the South-Eastern Ohio district conference at Vale's Mills, Ohio, Monday, September 30th. The following brethren are expected to be present: E L. Kelley, D. L. Shinn, T. W. Williams, L. R. Devore, James Moler, T. Matthews, T. J. Beatty, J. L. Goodrich and others. We anticipate a grand time and trust the Saints will put forth a special effort to be in attendance. G. T. GRIFFITHS.

CONFERENCE NOTICES.

Please announce in the *Herald* that we expect a ten days' meeting to continue after conference, which will be held September 29th. All persons expecting to attend will be met at Carpenter Station, on the K. & O., and at Radcliff on the C. H. V. & T. on September 27th, if we are informed of their coming. Address, S. J. Jeffers, Vale's Mills, Vinton county, Ohio.

The Pittsburgh and Kirtland district semi-annual conference will be held at Kirtland, Ohio, commencing Saturday, September 7th, at half-past one p.m. Purchase tickets to Willoughby station on the Lake Shore and Michigan Railway. All who can possibly make it convenient should attend this conference. We want to have a full representation. Branches should hold their conferences not later than two weeks before the 7th of September, so that reports may be properly made up and authenticated and ready to send by the hand of the ministry, as the Covenants and Commandments require.

Brethren Lake, E. L. Kelley, Griffiths, James Brown, M. B. and T. W. Williams, Hulmes, and others of the ministry are expected to be present. The Saints at Kirtland are confident of their ability to entertain all who come. Let us make this occasion a re-union of the district. All will be abundantly repaid for the expense and trouble of the journey, in the association with the brethren and the blessings of the Holy Spirit. Come, everybody come.

W. C. H. Noble, secretary, care of Hogan, Evans & Co., Pittsburgh, Pa. W. H. Garrett, president, Greenville, Mercer county, Pa.

The conference of the Philadelphia district will convene on Saturday evening, August 24th, at 7:30 o'clock, in the Saints meeting room, 156, Rockaway Avenue, near Fulton Avenue. All those intending to come can take the Kings county elevated railroad from the Brooklyn bridge and get off at Rockaway avenue for the meeting room; and Easton Park, way station, for my home, 99 Hinsdale street on the same road. It is expected that Brethren W. H. Kelley and M. H. Bond will be present. Would like all the Saints that can to be there.

JOSEPH SQUIRE, *Dist. Pres.*
H. H. BACON, *Sec.*

The North-East Missouri district conference will convene at Bevier, Missouri, August 31st, 1889. Come all that can, that we may have a pleasant time. JOHN TAYLOR, *Dist. Pres.*

BURLINGTON ROUTE.

G. A. R. EXCURSION.—ONE FARE FOR THE ROUND TRIP.

From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of Steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l. Pass. and Ticket Agent, Chicago. 26aug

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Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 24, 1889

THE SHEEP AND THE GOATS.

A WRITER in this issue assumes that the word "sheep" does not always, in the Bible, mean Saints. To this we reply, that that is owing entirely to how the word is used. When used as *the name*, the denominative, distinctive title of men and women, then, we think, it always refers to those in covenant relations with God and living under the dominion of the law of God—under the government of God—though perhaps not living fully up to their duties and privileges. Psalms 49: 14—"Like sheep they are laid in the grave"—simply compares mankind to sheep in respect to being subject to death—and nothing more. Isaiah 53: 6—"All we *like* sheep have gone astray"—is a comparison drawn between mankind (especially Israel, to whom this prophecy was sent) who wander away from the fold and the shepherd, as do foolish sheep, and this means that such have or have had both a fold and a shepherd. But in Matthew 25: 32 certain persons are individually called and individually denominated "sheep" by the Lord Jesus, "the Great Shepherd of the sheep," and this, too, at the final judgment; and these "sheep" are then pronounced by the judge "righteous" and and "blessed," and are set "on his right hand." Mark it well, it is Christ who names and claims these persons as his.

In HERALD for August 10th, pages 520–1, we demonstrated from John 10: 2–27; Alma 3: 5, 8, and Mosiah 11: 15, etc., that it requires both *faith* and *good works* to entitle any and all to be called of Christ his "sheep" and worthy of a place at his "right hand" at the final, "eternal" judgment; and it matters not if it can be and shall be finally shown that any of these qualifications are attained after this present life, in some future estate. But, one thing is just as certain as the word of God, Christ's "sheep" are those who *believe* in him; also to *remain* such they must make that faith effective by good works—works including "brotherly kindness," "mercy" and "charity." Good deeds *must* be found in the character of all men at "the judgment seat of Christ" to entitle them to a place at his right hand. If such are not had, no one can have claim on his special favor. And here we may repeat what we from the first have said in substance, namely, that Matthew 25: 31–46 was and is intended mainly to teach all to whom it may come, 1, the all important fact of a future, final judgment; 2, that it will be largely based on "the deeds" of the individual; 3, that Christ, personally, will be the judge; 4, that "the righteous," "the sheep," at the judgment, possess the commendable and essential qualification of having *done good deeds* to Christ's "brethren;" and, 5, that at least one leading cause of condemnation of "the goats" will be their want of good deeds to these "brethren" of Christ.

A careful reading of Matthew 25: 31–46 reveals the fact that both "the sheep" and "the goats" there indicated knew Christ's "brethren," had been in close contact with them, and were so familiar with them and their work as that the "sheep" are pronounced "righteous" and "blessed" for having done good deeds to them, while the "goats" are condemned because they did not, when they had the opportunity, do those good deeds. All this implies a familiarity, a knowledge, and therefore a responsibility and duty on the part of both the "sheep" and "goats" to aid, relieve, comfort, befriend and sustain the "brethren" of Christ. The "sheep" accepted their oppportunities, performed their duty, and honored the responsibility placed on them; but the "goats" refused, neglected, and rejected Christs "brethren," thereby meriting condemnation for not having performed *known duties*.

We repeat it, that all this shows beyond question that Christ's "brethren" had been in close contact with, and were well known by both the "sheep" and the "goats." And we further say, this could not be and yet they be ignorant of the faith, character, doctrine and work of those "brethren." Christ assumes that they were so acquainted, and it is evident that upon this he bases his judgment; for he condemns none who have neither knowledge nor opportunity or capability of obtaining such. Therefore it is proper to assume that both the "sheep" and the "goats" had knowledge, or opportunity of gaining it, in respect to the "brethren" of Christ, including their distinctive faith, doctrine, character and work.

In respect to "imputed" righteousness, that, we think, is limited to the children of God. Under the gospel covenant (Jer. 31: 34), God takes away, "pardons," and "forgives" such as enter that covenant; but no such promise is made to others. If beyond this life persons hear, believe and accept the gospel covenant, remission of sins necessarily follows. But this is introducing a new subject, and one not essential to be discussed here.

As for the three glories, arising out of the different resurrections and the "eternal judgment" of all men "according as their works shall be," will they all not be found in and under the universal kingdom of God when it fill "the whole earth," "under the whole heaven" (Dan. 2: 35 and 7: 27), when Christ's "dominion" shall be universal and he reign "king of kings and Lord of Lords," and when Christ's people will reign with him as kings and priests? We think so, also that the lesser kingdoms will be embraced within that kingdom, being a part of it, and that the terrestrial and telestial kingdoms will be subordinate to the highest, also that this universal kingdom and its glories and blessings were "prepared from the foundation of the world," as the Scriptures teach, and as is most consistent in the very nature of the work of creation and redemption. But enough on this now.

If the discussion of this subject shall induce deep thought and careful study of the fact of a future judgment of all men in respect to their *works*, also more full ank thorough investigation of all the subjects germain thereto, it will well repay the efforts being now made.

TRINE IMMERSION.

EDITORS HERALD:—Having got into a confab with a "Tunker" minister of late, he presented some doctrine which does not correspond with the teaching of the Church of Jesus Christ, but which I confess presses me to ask one that is more competent. They teach that "trine immersion" was the apostolic mode of baptism—dipping or bowing the head in the name of the Father, and of the Son, and of the Holy Ghost. They claim that Romans 6: 5 has reference to how he died; that "he bowed his head and gave up the Ghost." That is where they get the dipping forward. This and feet washing are their strongest holds. When it comes to the church and its authority they are easily cornered. I send you the following clipping from one of their tracts. Please review the doctrine of "Trine Immersion:"

"After a proper understanding is had between the candidate and the saints, we go to a certain water. After we get there, and after a word of prayer, we make another advance from this point, and like Philip and the eunuch, go *down into* the water, both the administrator and the candidate; there, while bowed upon his knees, the candidate is thrice immersed face forward, and is thus buri-

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ed in baptism, in the likeness of Christ's death; face forward, because this is the primitive practice instituted by our Savior, and handed down to us through the apostles, as is the united testimony of all the ancient writers who describe the practice, there being not one case of single *backward* immersion recorded beyond the reformation, which shows this practice to be a human invention less than four hundred years old.

"Furthermore, the face forward action is in the likeness of Christ's death. He bowed his head in death, and Paul says, "We are planted together in the likeness of his death," *not in the likeness of his burial.*

"The Brethren baptize by trine immersion because Christ, in Matt. 28: 19, commands to "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost," which we can not see how to perform without doing just as commanded. Had he commanded to baptize in the name of the Father only, it would require an action to obey the command. Had he commanded to baptize them in the name of the Son only, it would also require an action to obey the command. Had he commanded to baptize them in the name of the Holy Ghost, it would in like manner require an action to obey the command. Now, inasmuch as the Lord did not command to baptize them in the name of either of these alone, but in the name of each—in the name of "the Father, and of the Son, and of the Holy Ghost," therefore we do just as commanded. If I should tell the boy to dip my pencil into the water, and into the milk, and into the wine, he could not possibly obey the command, short of dipping the the pencil three times—once into each substance. Again, if I command the boy to write his name in the book of Matthew, and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded—once in each book.

"This, the Brethren do not regard as three baptisms, but three actions required to complete the *one* (baptisma "dipping") spoken of by Paul in Ephesians 4: 5.

"HISTORICAL PROOFS ON BAPTISM.

"'Theodoret,' says Bingham, 'charges Eunomius with making an innovation upon the *original institution* of baptism delivered by Christ and the apostles, in that he made a contrary law that man should not be baptized by three immersions, nor with an invocation of the Trinity.' Antiq of the Chr. Ch., 1, p. 540. Pelagius condemns the single immersion of Eunomius as *'contrary* to the gospel given by Christ who appointed every one to be baptized . . . with three immersions, saying to his disciples, 'Go baptize all nations in the name of the Father,'' etc. Ibid. Gregory Nyssa says: 'Eunomius perverted the law of Christ . . . and taught that baptism was not to be given in the name of the Father, and of the Son, and of Holy Spirit, as Christ commanded.' Ibid, 1. p. 487. Chrysostom says: 'Christ delivered to his disciples 'one baptism' in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'' Ibid, 1. p. 540. Jerome, commenting on Eph. 4: 5, says: 'We are thrice dipped in water that the mystery of the Trinity may appear to be one, and therefore though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but 'one baptism.'' Crystal's History of the Modes of Baptism, 72, 73. Jerome understood Paul's 'one baptism' to be *triune.*—Stein and Ray Debate, pp. 58–59."

We can best comply with the above request by republishing, among other things, the following editorial from the HERALD of December 12th, 1885:

TRINE IMMERSION.

A brother wishes to know what evidences and arguments we have against "trine" — "triple" — immersion, and we cheerfully furnish such as are at hand, which we think quite sufficient.

1.—Baptism represents death:—Man dies but once; Christ died but once; was buried but once; was raised up from death but once; was not buried face downward nor raised up backwards—yet all of this occurs under "trine" or "triple" immersion. Hear Saint Paul:—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 3–5. Hear him again:—"Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12. We repeat it; Christ died but once; was raised but once; and furthermore, there were no three similar acts connected with either his death, burial, nor resurrection; neither was he buried face downward, nor raised up backward; hence "trine immersion" can not be made to represent being "buried with him in baptism;" neither can it be made to represent the candidates being raised up in their baptism "like as Christ was raised up from the dead."

All civilized nations bury with the face upward.

2.—When the person is lawfully baptized he is raised up into "newness of life"—into the new "life;" he is "born of water;" he is "grafted into the good olive tree;" he is entered "in by the door into the sheepfold;" he is "adopted" into the family of Christ, and he enters into these conditions by one act, and not by three; he enters face foremost, and not the reverse as trine immersion would make him to do. Baptism is the chief initiatory rite—the door—by which the individual enters into the visible body, church, or kingdom of Christ; and certainly he does not need to make three attempts—three acts—and then enter backwards! For, be it remembered, he enters the new life—the church, the family of God—not when he goes down into the baptismal waters (for that is "death"), but only when he is "raised up" out of the water—(death—the grave). This done, he enters upon the new life—enters the church, the "household of faith," "the house of God;" and a decent respect for the "household of faith" and for himself would require that he should enter in an orderly way, face foremost, and not otherwise.

3.—If it be said that the candidate must be baptized "in the name of the Father, and of the Son, and of the Holy Ghost," and that, therefore. he must be thrice immersed; then we reply that, on that ground, the agent who performs a legal act for any firm of three members must perform that act three times—once for each member of the firm. Preposterous! When I perform a legal act for the firm of Gilbert, Prentiss, and Tuttle, I do so by one act, and not by repeating the same act three times.

When Paul says—"One Lord, one faith, one baptism," he thereby excludes the idea of "trine immersion;" for baptism is effected by immersion, or burial in water.

4.—As for the testimonies of church historians on the point, Tertullian, (born A. D. 145, converted from heathenism to Christianity A. D. 185, and made a "presbyter"—elder—about A. D. 190), while he advocates trine immersion, he also admits that Christ *did not appoint it*, and he thereby admits it to be of merely human origin. He says:

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp and his angels. Hereupon we are *thrice* immersed, making a somewat *ampler* pledge than the Lord has appointed in the gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign" [the cross]. —*Ante Nicene Fathers, vol. 3, pages 94, 95.*

In the above it is seen Tertullian explains trine immersion to be "a somewhat ampler pledge than the Lord has appointed in the gospel." And by examining the quotation in respect to other usages then common in the church, it will be seen that in many things the then Christian Church was far "ampler" than what Christ had ordained in the gospel, and also to what a great extent the Christian had already become heathen. The apostacy of the Christian church, foretold by the Lord and his apostles, was now very great; and it is most unsafe to rely upon doctrines, usages, and customs then endorsed by it which

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have not the clear support and sanction of the Holy Scriptures.

Dr. Schaff, in his "History of the Christian Church," vol. 1 p. 468, in a note on the "form of baptism," says as follows of "threefold immersion:"—"The Oriental and the orthodox Russian churches require even a threefold immersion, in the name of the Trinity, and deny the validity of any other. They look down upon the Pope of Rome as an unbaptized heretic, and would not recognize the single immersion of the Baptists. The Longer Russian Catechism thus defines baptism: 'A sacrament in which a man who believes, having his body thrice plunged in water in the name of God, the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy.' Marriott (in Smith and Cheetham, 1, 161) says: 'Triple immersion, that is thrice dipping the head while standing in the water, was the all but universal rule of the church in early times,' and quotes in proof Tertullian, Cyril of Jerusalem, Chrysostom, Jerome, Leo I., etc. But he admits on page 168 sq., that affusion and aspersion were exceptionally also used, especially in clinical baptism, the validity of which Cyprian defended.'"

It will be noticed that Tertullian is the first author quoted in proof by Marriott; and we have already seen that he admits that Christ did not appoint trine immersion in the gospel. This, then, ought to forever disprove, historically, the claim made by some that trine immersion is a gospel institution. The last quotation also proves that trine immersion existed in the church at the same time with "affusion and aspersion;" or, in other words, at a time when the so-called Christians had largely turned to heathenism and apostacy, having "transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24: 5.

Trine immersion is a chief and distinguishing ordinance of one of the great branches of apostate Christianity, as we have seen, and this is very damaging to its claims for divine origin. Every branch of the great apostasy seems to have "changed the ordinance" of gospel baptism in some way or another, and "trine immersion" is one of the many evidences of that fact.

In connection with the above we mention the following: The believers in trine immersion by their interpretation virtually destroy or at least nullify the true idea of the unity of the Godhead. While they interpret Matthew 28: 19 as requiring three immersions, they are evidently in direct antagonism with John's interpretation when he says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and *these three are one.*" To us the practice of three separate plungings or immersions, in the name of each, the Father, the Son, and the Holy Ghost, seems like anything but unity; but the one immersion in the names of the three who are one, is evidently in harmony with the word of the inspired John.

The illustration of the boy dipping his pencil "into each substance," is not a parallel with the act of baptism. Jesus commanded that one substance be used by the baptizer into which he was to immerse the candidate in the name of the Godhead.

We further quote from Tertullian, and it should be remembered that he is one of the earliest of the "Christian Fathers," and is therefore among the nearest to the apostles as an ecclesiastical historian. His birth is given as A. D. 145, and his death from 220 to 240.

Referring to the practice of trine immersion and other multiplied ceremonies, Tertullian says: "If, for these and other such rules, you insist upon having positive Scripture injunction, *you will find none.* Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer," etc.—Ante-Nicene Fathers, Vol. 3, p. 95, chap. 4.

In the "Elucidations" of Tertullian's statements previously quoted, we find the following in Vol. 3, pp. 103, 104, Ante-Nicene Fathers:

"A slight *metaphrase* will bring out the sense, perhaps, of this most interesting portrait of early Christian usages.

"In baptism, we use trine immersion, in honor of the trinal Name, after renouncing the devil and his angels and the pomps and vanities of his kingdom. But this trinal rite is a ceremonial *amplification* of what is actually commanded. It was heretofore tolerated in some places that communicants should take each one his portion, with his own hand, but now we suffer none to receive this sacrament except at the hand of the minister.

"He owns there is no Scripture for any of these usages, in which there was an *amplifying* of the precepts of Christ. . . .

"And as our author asserts the long continuance of such usages to be their chief justification, it is evident that he supposed them common from the sub-apostolic age. There is nothing here to justify *amplifications* and traditions which, subsequently came in like a flood to change principles of the faith once delivered to the Saints."

In harmony with this idea of the oneness of the Godhead, we quote the following from the "First Apology of Justin Martyr," (who lived and wrote A. D. 114–165), page 183, Vol. 1, Ante-Nicene Fathers, chapter 61—Christian Baptism:

"I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner by which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven,' . . . there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed, calling him by that name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed."

It will be noticed that the name of the Godhead is mentioned by Justin Martyr. We have carefully examined volumes one and two of the Ante-Nicene Fathers, which contain the writings of Justin Martyr, Irenaeus, Hermas, Tatian, Athenagorus, Theophilus and Clement of Alexandria, and in them we find nothing which could possibly be construed to favor three immersions. The statement of Tertullian, however, effectually settles the character of that unauthorized institution, for he calls it, as we have shown, "a somewhat ampler [more extended, greater, more enlarged] pledge than the Lord has appointed in the gospel," etc., etc.

Trine immersion was never practiced until after the church began to transgress, change the ordinance, and break the covenant. Rome changed the ordinance by sprinkling and baptizing infants; the Greeks, etc., by dipping thrice, face downward, and in baptizing those not capable of belief or repentance. These changes are clear evidences of the great apostacy which Christ and Paul, Peter, John and others predicted in Holy Writ. The apostasy from the primitive faith began in their own times and had evidently made great inroads upon the work of the apostles. Jesus, in Matthew 28:20 made a conditional promise to be with them "even unto the end." That condition was that they should "observe all things whatsoever I have commanded you." While it may be claimed that this promise was unconditional, we reply that in that case Christ would pledge himself to be with them no matter what they taught and what they practiced, and would also be a respecter of persons, for he required Israel to "obey his voice and hearken diligently unto all the commandments," and finally rejected them for their disobedience.

Jesus foresaw and predicted the downfall of the kingdom of heaven—the church: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent *take it* by force." Paul, Peter, John and Isaiah clearly indicate the apostasy which Jesus predicted. See Acts 20: 29, 30; 2 Tim. 3: 3; 2 Thess. 2: 3, 7; 2 Peter 2: 1–3; John 12: 35; 1 John 4: 3; Rev. 12: 1–5, 14; Rev. 13: 7, 8 Isaiah 24: 5, 6, etc., etc. Hence we can readily account for the "ampler pledge" and departures and other rites and customs foreign to the teachings of the New Testament which prevailed even in Tertullian's early day.

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If "all Asia" had turned away from what Paul taught them, what might we not expect to witness in the way of multiplied fruits of darkness, paganism and apostasy in Tertullian's time, and in subsequent periods of which the Christian Fathers wrote?

As we examine ecclesiastical history it but confirms the truth of prophetic statements. We present but a few: Dr. Mosheim, the "impartial ecclesiastical historian" says: "The Christian Church was scarcely formed when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion that was taught by the apostles, meditated changes of doctrine and worship." "The influence of these new teachers was at first considerable. During the lives of the apostles their attempts to pervert Christianity were attended with little success. They, however, acquired credit and strength by degrees; and, even from the first, imperceptibly laid the foundations of those sects, whose animosities and disputes produced afterwards such trouble."—Part 2, chapter 5, verses 1 and 2.

Of the Second Century he writes in part two:

"This venerable simplicity was not, indeed, of long duration. Its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilities of imaginary science. This disadvantageous change, this unhappy alteration of the primitive simplicity of the Christian religion, arose partly from pride and partly from a sort of necessity. The former cause was the eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers. For they thought it a very fine accomplishment to be able to express the precepts of Christ in the language of philosophers and rabbis. The other reason was the necessity of having recourse to logical definitions and nice distinctions, in order to confound the sophistical arguments which the infidel and the heretic employed."—*Chapter 3, verse 2.*

"There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men."—*Chapter 4, verse 1.*

Trine immersionists and their faulty, imperfect systems as a whole can be traced to the heretical and darkened counsels of those who departed from the faith, and they represent but one of the many phases of the results of apostasy and spiritual darkness.

In connection with the foregoing we cite the reader who desires to make an exhaustive or more extended historical examination of the subject, to an article written by Bro. T. W. Smith, which was published in the HERALD beginning with the September 1st, 1878, number. In the said article Bro. Smith follows the question through the labyrinths of various Greek translations, used by the scholarly advocates of trine immersion, and also closely inspects the mazy, historical evidences, so-called, and completely refutes their various arguments in its favor.

"THE RETURN."

THIS most unreliable little sheet says on page 124 that, "the Reorganized church" teaches the people "that unless they pay *their money*, their tithing, and have their names on the Bishop's books they can not have salvation."

Ebenezer, don't you know that the above is a downright and unqualified falsity! You ought to; for "the Reorganized church" teaches nothing of the kind. It teaches, however, that all Saints who love God and his church and the salvation of souls should use the means they can spare, even "by sacrifice" of their own personal ease and pleasure, to aid and support the ministry of Christ, wisely and timely, also their needy families, and thus help forward the work of God in all the world; also that this may be done by tithing, or freewill offerings to the church treasury, or by giving directly to the needy or to any worthy object. It teaches that a "covetous" man "shall not inherit the kingdom of God," (1 Cor. 6: 10), and that all should "honor the Lord with" their "substance, and with the first fruits of all" their "increase" (Prov. 3: 9); also that "every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 7.

By the way, why should Ebenezer urge that the Saints should not "pay their money," also "tithing" when able to do so, and thus aid the work of the church? Has he ever suffered at the hands of "the Reorganized Church" in giving it money? Has he ever paid to it any considerable amounts in either tithing, offering, donations to churches, missions, missionaries, or to erect church buildings or to aid any enterprise or work of the church! If he has we never knew or heard of it.

And when Mr. Robinson asserts of "the Reorganized Church" that its "Priesthood is fed and pampered" on "tithing," he ought to know that such statement is both untrue and malicious. The tithing of the Church is used, firstly, to aid the poor; secondly, to aid the families of the traveling ministers—missionaries—and then to aid in any good work in the interests of the Church or common humanity. The ministry, personally, are not expected to be sustained directly from tithings, but mainly by aid furnished them when in their fields of labor. Mr. Robinson *knows* that such are the teachings of the Doctrine and Covenants, and that such have been the teachings of "the Reorganized Church" through its conferences and regular councils, and that they only are authoritative. Those engaged in mission work do not, as a general thing, receive anything beyond a very scanty support for themselves and families, from any source, and sometimes not even that.

We have both pity and contempt for any one who witholds temporal aid and encouragement from either worthy missionaries, their dependent families, the worthy poor, or other proper objects; and we advise all such parties, whether they claim to be Saints or not, to read Matt. 25; 31–46, and similar Scriptures, and learn the mind of Christ concerning those who either reject or neglect his faithful ministers.

ELECTION IN UTAH.

IN the election held in Utah the 5th of this month, the Liberals, composed of Gentiles, apostates from Brighamism, "Josephites," and a considerable number of Brighamites who are seeking release from the ecclesiastical domination of their church leaders in political and business matters, won solid victories in Salt Lake City, Ogden, Nephi, Juab, and other places, electing their nominees, and yet the Brighamite leaders and their organs claim the victory!

Well, a few more such victories and Brighamite rule will be a thing of the past throughout Utah. But naughty boys will whistle when going through a graveyard—and Brighamism is there.

NEW ERA EXPOSITION.

THIS enterprise promises to be the most important affair of the kind ever projected in the west. During a recent visit to St. Joseph we examined its grounds and plans and buildings so far as they were prepared and think them worthy of all praise.

The location is somewhat retired, natural shade abundant, grounds undulating and well drained, water supply good, buildings tasty and unique. The grounds are of easy access by Railway, Motor line and numerous carriage ways. The Exposition opens Saturday, Sept. 3d, and closes Oct. 5th. We take the following from a letter recently received from President H. D. Perky:

"Our exposition is attracting universal attention, and we will have the greatest agricultural display ever known in the history of expositions. President Harrison and Secrataries Noble and Rusk have been invited to attend, and there is little doubt but that they will accept. Hundreds of farmers have already applied for space to exhibit corn and other agricultural products, and the departure from the time worn custom of offering thousands of dollars to horse jockeys, to the exclusion of the agriculturist, is being hailed with delight throughout the length and breadth of the land."

WE clip the following from the *Plattsmouth* (Nebraska) *Weekly Journal* of the 25th ult. Many of our readers are acquainted with Bro. George R., second son of Bro. and Sr. J. W. Chatburn, and with us will wish him and his companion all good here and hereafter.

CHATBURN—MURPHY.

Prof. George R. Chatburn and Miss Anna Murphy, the former principal and the latter teacher in the city schools were united in marriage yesterday afternoon in the presence of a

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select company at the home of the bride's father, Councilmam M. B. Murphy. Rev. J. T. Baird performed the nuptial ceremony. The congratulations over an elaborate collation was served to the invited guests. The happy couple were accompanied by a large party to the six o'clock train when they departed for Harlan, Iowa, the home of the bridegroom. They are both very estimable young people, and enjoy the best wishes of very many friends.

CITING OFFENDERS TO TRIAL.

IN the October conference of 1876 it was "Resolved that the citing members to trial, on their membership, through the *Herald*, be discontinued."

It is held by some that this has never been repealed. If this be true, it should be observed until repealed, and we shall therefore seek to honor it, though we doubt the expediency of the rule unless so modified as to simply prohibit the publication in the HERALD of the specifications in charges against offenders.

Public notification on general charges, is common under civil government, and we can see no reason why it may not be proper with the church.

EDITORIAL ITEMS.

BY letters, telegrams and otherwise we learn that a very serious drougth prevails all through the Rocky Mountain region, and that Utah, Idaho and Montana are suffering severely. It is said that fruit trees, as well as grain, grass and vegetables are being very seriously damaged. A writer in Madison county, Montana, says: "Stock of all kinds are looking bad; men are moving them to different places to winter them. Grain will not be half a crop, and it is very high now—*two cents* per pound. Vegetables are not to be had at any price. Hay is from $20 to $30 per ton, and still going up. If we don't have fall rains, stock left here will die."

Bro. J. W. Burget says "the work is rolling on" in and about Bay City, Michigan, and that there will be some baptisms there the 18th instant.

Elder W. W. Blair reports excellent meetings at St. Joseph, Missouri, where he preached morning and evening the 5th instant. The attendance was large, especially in the evening, when the hall was filled, and the interest the best. The labors of Bro. Forscutt, he says, are well received and are fruitful of good results.

Bro. E. W. Nunley wrote August 5th, from Elkhart, Texas, that he had been laboring some in various places, at times accompanied by Bro. Bryan, in which labors he hopes good was done. He expects to start for Hill and Jack counties about August 15th.

Brn. W. N. and E. Ray wrote the 13th instant, giving Garden Grove, Decatur county, Iowa, as their present residence, and saying their house will ever be open to the ministry as heretofore.

Bro. I. Hagaboom, in a letter dated at Bloomington, Dakota, the 9th instant, says he is preaching there with good prospects.

Bro. E. C. Brand wrote from Atchison, Kansas, August 11th, that he had preached fifteen times of late at Scranton, Kansas, and had baptized eleven, others being almost persuaded. He was then preached at Burlingame.

We are now receiving "The Saints Harmony" from the binder and sending it to subscribers. It may not reach all who have ordered it before this notice comes to hand, yet we trust it will, or very soon thereafter. It is a fine work, and is less in size than expected. All seem pleased with it so far.

Superintendents and secretaries of all the Sunday School associations are requested to notice and comply with the request of Sr. Walker published in the miscellaneous column of this issue.

QUESTIONS AND ANSWERS.

Ques.—Can the meaning of the 25th and 26th verses of the 36th chapter of Ezekiel be answered through the *Herald?* There are some here who think they prove that sprinkling is baptism.

Ans.—The prophecy of Ezekiel, referred to, was addressed to Israel who were, at that time under and subject to the law of Moses. Sprinkling was to that people, 1st, a type of cleansing and purifying. See Hebrews 9: 13; 11: 28; Leviticus 14: 7; Numbers 8: 7; 19: 13, 18, etc. It was also used to represent the sealing, binding, or confirming of sacred things. (Heb. 9: 18, 23). Hebrews 9: 22 amply refutes the sprinkling theory of baptism. "And John also was baptized in Enon, near to Salim because there was *much water* there."—John 3: 23. Baptism is referred to as a type of "death" and of burial. It is also a birth. They "went down into" and "came up out of the water" is the scriptural statement, which shows that the act of baptism plainly required immersion. Sprinkling is not baptism, for baptism is immersion.

Q.—What is the fruit referred to in John 15: 8,—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples?"

A.—Fruitful gospel works—righteousness of life. "Let your so light shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16. Read Luke 6: 27-49; Gal. 5: 22-26; 2 Peter 1: 5-9; Luke 1: 6, etc.

Q.—Inasmuch as Elijah was translated, did he go to heaven having flesh and blood? If so, will flesh and blood inherit the kingdom of heaven?

A.—To both questions, No. Paul wrote in 1 Corinthians 15: 50: "Now this I say, brethren, that flesh and blood can not enter the Kingdom of God; neither doth corruption inherit incorruption." From the statement of Jesus in Luke 24: 39,—" . . Handle me, and see; for a spirit hath not flesh and bones as ye see me have," we understand that the perfected elements ("flesh") which composed Christ's resurrected body were filled with the Holy Spirit. Elijah was probably translated or changed to the same degree of bodily immortality as were the three Nephite apostles. We read of their translation as follows:

"And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality. But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me, that there must needs be a change wrought upon their bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now this change was not equal to that which should take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them; and in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens."—Nephi 13: 6.

Of translated bodies Joseph Smith wrote in his history as follows:

"He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison, without which he could not have perfected his work, or entered into his rest. After his resurrection he appeared as an angel to his disciples, etc. Translated bodies can not enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions."—*Mill Star*, vol. 18, p. 694.

Q.—Is President Joseph Smith a prohibitionist?

A.—Yes.

Q.—Is it right to confirm members in the name of the Church of Christ, or the name of the Church of Jesus Christ of Latter Day Saints?

A.—Both.

Q.—Which of A's or B's example is preferable in the following instance: A will take a drink of liquor whenever he wants one; B, may feel like taking the drink, but sternly refuses?

A.—The latter. And if B. persists in abstaining he will overcome the appetite altogether; while if A continues to gratify his taste for liquor he is very likely to lose the Spirit and become careless in other respects.

Q.—Whether is prohibition or high license more in conformity with the rules of our church?

A.—Prohibition, if practicable.

DARWINISM.

There are two serious defects in the Darwinian theory of the descent (or ascent it should be) of man. One of these is the utter and ignominious failure to discover in the whole sweep of nature, animate or inanimate, animal or human, any faintest suggestion of transition from a lower to a higher species. The "missing link" breaks the chain and discredits the hypothesis.

The other defect is the absence of intellectual progress within the historic period. Intelligence has broadened. "Science," in Lord Bacon's phrase, "now lights her torch at every man's candle." Free schools and open Bibles and abounding churches have popularized knowledge; so that now Talleyrand's epigram is realized—"Everybody is cleverer than anybody."

But as it regards individual vigor and depth of mind, the ancients are still the admiration and the despair of the world. What intellect has surpassed Plato, Aristotle, Socrates? Do not these yet indicate the high water mark of thought? What poets, orators, artists, have in modern times eclipsed those of Greece and Rome before the ad-

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vent of Christ? Would not any modern esteem it the highest compliment to be told that he resembled Homer in song, Demosthenes in speech, or Parrhasius in art? Modern culture has gained in breadth, not in depth.

But this is entirely wrong on the basis of Darwin. There should have been progress. Those old mental lights should have been outshone.

It is so much easier to speculate than to demonstrate! Anyone can advance a theory; the difficulty lies in substantiating it.—*Selected.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Nature is not solitude:
She crowds us with her thronging mood;
Her many hands reach out to us,
Her many tongues are garrulous;
Perpetual riddles of surprise
She offers to our ears and eyes."

TO ALL who have the training of little children entrusted to them, we commend a careful reading of the article found below. We believe it contains a lesson of value to every one, as well as to those who have children to train, but is especially of value to the latter.

TRAINING A CHILD'S FAITH.

There is no need of trying to implant faith in child's nature, for it is there to begin with. But there is need of training a child's faith, so that it shall be rightly directed and wisely developed. Every child has the instinct of faith, as surely as it has the instinct of appetite. The inborn impulse to seek nourishment is not more real and positive in a normal child, than is the impulse in such a child to cling to and trust another. Both instincts are already there, and both need training.

The faith here spoken of is that faith that rests on a person, not that miscalled "faith" which applies to an assent to a series of dogmas. True faith, indeed, always rests an a person. Any other use of the term is only by accommodation, and is liable to be misleading. One of the best definitions of Christian faith is, "that act by which one person, a sinner, commits himself to another person, a Savior." Even before a child is old enough to learn of a Savior, the instinct of faith is one of the child's qualities; just as the instinct of hunger is a child's quality before the child is old enough to know the nature of its fitting food. If a mother, or a nurse, or even a stranger, puts a finger into the chubby hand of an infant, that little hand will close over the proffered finger, and cling to it as for dear life. And it is not until a child has learned to distrust, that it is said to be "old enough to be afraid." While a child's faith is yet undisturbed, as also after a child's faith has become discriminating, a child's faith needs wise directing and developing; and to this end there is need of wisdom and of care on the part of those who have the responsibility of this training.

While the instinct of faith is innate in the child, a knowledge of the One on whom his faith can rest with ultimate confidence is not innate. A knowledge of God comes to man by revelation; and whoever has responsibility for a child's moral training, has the duty of revealing to that child a knowledge of God. But a child can understand God, and can grasp a true conception of him, quite as easily as the profoundest philosopher can. A child does not need to be led by degrees into a knowledge of God. So soon as he is capable of learning that his voice can be heard by his loving mother or his loving father in another room, he is capable of learning that his voice can be heard by a loving Father whom he has never seen; who is always within hearing, but never within sight; who is the loving Father of his father and mother, as well as of himself and of everybody else; who is able to do all things, and who is sure to do all things well. In the knowledge of this truth, a child can be taught to pray to God in faith.

From the very beginning a child can take in the great truths concerning God's nature, and the scope of God's power, as fully as a theologian can take them in. Therefore there need be no fear that too much is proffered to the child's mind in this sphere, if only it all be proffered in simplicity as explicit truth, without any attempt at its explanation. Bishop Patteson, in his missionary work among the South Sea Islanders, said that he found it best to begin with John's Gospel in the imparting of religious instruction to the untutored natives; for they could all take that in easier than they could comprehend the historical books of the Bible. And it is much the same with children. They can receive the profoundest truths of the Bible without any explanation. When they are older, they will be better fitted to grapple with the difficulties of elementary religious teaching. The idea that a child must have a knowledge of the outline of the Bible story before he knows the central truth that Jesus Christ is his loving Savior, is as unreasonable as it would be to suppose that a child must know the anatomy of the human frame before he is able to believe in his mother's love for him.

The first lesson in the training of a child's faith, is the lesson that he is to have faith in God. Many a child is taught to have faith in the power of prayer, or faith in the value of good conduct, without being taught that his faith shoud rest wholly and absolutely on God. He is taught that he can hope to have whatever he prays for; and that if he is a good boy he can expect a blessing, while if he is a bad boy he can not expect to be blessed. With this training the child's faith is drawn away from God, and is led to rest on his personal conduct; whereas his faith ought to be trained to rest on the God to whom he prays, and in loving obedience to whom he strives to be good.

If you tell a child that God is able and ready to give him everything he prays for, the child is prompt to accept your statement as a truth, and so he prays for a pleasant day, when a pleasant day is desired by him, If the pleasant day comes accordingly, the child's faith in prayer is confirmed; but if the day be a stormy one, the child's mind is bewildered, and a doubt is likely to creep into his mind whether prayer is always so effective as he had been told to believe it to be. And the case is similar when a child prays for the health of one whom he loves, or for some gift which he longs to receive, or for success in some personal endeavor, and the issue is not in accordance with his petition. If, on the other hand, you tell a child that God knows what is best for us better than we know for ourselves, and that, while God is glad to have us come to him with all our wishes and all our troubles, we must leave it to God to decide just what he will give to us and do for us, the child is ready to accept this statement as the truth; and then his faith in God is not disturbed in the slightest degree by finding that God has descided to do differently from his request to God in prayer. On every side, children are being taught to have faith in prayer, rather than to have faith in God; and, in consequence, their faith is constantly subject to shocks which would never have assailed it if it had been trained to rest on God instead of resting on prayer.

If you tell a child that God loves good children, and that he does not love bad children, the child will believe you; and then, when he thinks he is a good child, he will be glad that there is a God who can appreciate him; but when he knows he is a bad child, he will perhaps be sorry that there is a child in the universe to be his enemy. So far as your training does its legitimate work, in this instance, the child is trained, not to have faith in God, but to have confidence in his own merits as a means of commending him to the God whom you have misrepresented to him. If, on the other hand, you tell a child that God is love, and that his love goes out unfailingly toward all, even toward those who have no love for him, and that while God loves to have children good, he loves them tenderly while they are very bad, the child will take in that great truth gratefully; and then he is readier to have faith in God, and to want to be good because the loving God loves to have him good. And in this way a child's faith in God may be the means of quickening and shaping his desires in the direction of well-doing.

As a means of training a child's faith in God more intelligently and with greater definiteness, the fact of the Incarnation may be disclosed to him in all the fulness of its richest meaning. A very young child can comprehend the truth that God in his love sent his Son into this world as a little child, with the name of Jesus—or Savior; that Jesus grew up from childhood into manhood, that he loved little children, that he died for them, that still he loves them, that he watches over them tenderly, and that he is ready to help them in all their trials and needs, and to be their Savior forever. With this knowledge of Jesus as God's representative, a child can be trained to trust Jesus at all times; to feel safe in darkness and in danger because of his nearness, his love, and his power; to be sure of his sympathy, and to rest on him as a sufficient Savior. That a child is capable of such faith as this, is not fairly a question. The only question, if question there be, is whether any one but a child can attain to such faith. One thing is as sure as the words of Jesus are true, and that is, that "whosoever shall not receive the kingdom of God as a little child shall in no wise entre therein;" or, in other words, that a child's faith is a pattern for the believers of every age.

The training of a child's faith is the most delicate and the most important duty that devolves upon one who is set to the work of child training. More is involved in it for the child's welfare, and more depends upon it for the child's enjoyment and efficiency in life, than pivots on any other phase of the training of a child. He who would train a child's faith aright has need of wisdom, and yet more has need of faith,—just such faith as that to the exereise of which he would train the child of his charge.—*Editorial in Sunday School Times.*

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PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Bro. J. S. Whiting of Lake Crystal, Minn., requests your prayers in his behalf, that if it be God's will he may be healed. He is, and has been, a very great sufferer from the effects of cancer.

Sr. Nellie Jones, of Sublette, Illinois, who is weak and suffering from the effects of cancers removed, asks your prayers in her behalf.

REQUEST—SPECIAL.

Wishing to communicate directly with any person belonging to the church (or whose parents belong) who is engaged in teaching, or in any employment by which a fair salary is earned, we beg such to favor us with their name and address on a postal card, at their very earliest convenience; assuring them that we will be gratetul for the kindness and give them our reasons for the request at an early day.

M. WALKER, Lamoni, Iowa.

HOME COLUMN MISSIONARY FUND.

Minett Grayden, Hastings, Victoria	$ 45
Richard Grayden, Hastings, Victoria	45
Sr. J. Burton, Los Angeles, Cal	50
Sr. L. C. Hicks, Lyons, Wis	5 00
Sr. Alice Hershey Shelton, Neb	30
Sr. Mattie Parsons, Boston, Mass	30
Sr. Bessie M. Sears, Dennis, Mass	30
Sr. J. Burton, Los Angeles, Cal	1 40
Sr. Jos. Dove, Omaha, Neb	60

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, August 14th.

Dear Column:—I am here again, not to impart anything of great moment, but to correct an error in my last letter. May be I wrote it, "Did any of you ever live in every sense of the word?" I surely didn't intend to produce such an ambiguous expression. I meant to say, "Did any of you ever live *by faith* in every sense of the word?" etc. If you have, tell us about it.

"The just shall live by faith." How many of us are just, and can live by faith? There are trials and disappointments and sorrows enough in life to call for all the faith one can obtain. Truly we ought to sympathize with each other—we mothers and sisters. Two bereaved mothers, sisters Stebbins and Lanyon, so lately and sorely bereft of their darlings have my heartfelt sympathy and earnest prayers. God, strengthen them to bear their sorrows. Would I could see their faces again, and assure them that they do not stand forgotten in the shadow of their abiding grief. Few mothers but have been called upon to bear similar trials. Two precious babies have been borne from my arms to a better, safer, happier home.

My heart has found echo in the sweetly sad lines:

"We have tearfully folded the cold, white hands
Lovingly over her breast,
We have kissed the pale lips forevermore closed,
And laid her down gently to rest.

We have laid her to rest with a void in our hearts,
In anguish wept over her tomb,
Yet we would not recall her where life's chilling blast,
Blights the flowers in their earliest bloom."

Your sister,

VIVA VALE.

Sr. Viva omitted the two words, "by faith," and though we tried, we could not think what words to supply. The sentence was ambiguous, but ambiguous or not, it is an open question.—ED.

WARREN, Ohio, July 23d.

Dear Sisiers of the Home Column:—I esteem it a pleasure as well as a duty to be able to communicate with you through the Home Column, and as I write I wonder if we who have taken upon us the name of Christ, will always have oil in our lamps, and not bring reproach on his cause. I pray we may continue steadfast in faith and in all our works, that we may ever be worthy of the name we bear. We are enlisted for life in the army of the Lord. Glorious thought is it not? We, the Saints, here, are few in number—seven—but are going to try and lay aside ten cents each month for the missionary fund. That will be seventy cents per month from here. How I wish and pray every branch (when it is possible) would do the same. The calls for more preaching are so numerous, and the laborers so few! Two more souls here were born of water and of Spirit, July 7th. One of our brothers had a testimony at our last meeting that many would be added within a short time. Truly the harvest is great, and we rejoice. Bro. Garrett was with us last Sunday. The good Spirit was present to gladden and cheer our hearts, and all felt it was good to be there. How we enjoy the *Herald* and *Autumn Leaves!* May God bless the noble efforts of those laboring through them for Zion's weal.

Not wishing to occupy more than my share of your valuable space, I will close, praying that when Christ shall come to make up his jewels, we may be among the blessed number to whom he will say, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

Your sister in Christ,

ALICE M. PINKERTON,

Correspondence.

WOODBINE, Iowa, Aug 13th.

Bro. Blair:—I have not written to the *Herald* for so long its readers have most likely forgotten me; but I have no apology to make, but admit neglectfulness.

The affairs of our district are in such shape now that we ought to be thankful to Him who has the watchcare over all men—and especially the Saints. There have been several additions to the church during the summer, with a prospect of more soon. The ministry in the district, so far as I know, feel encouraged wherever they preach, as the meetings are generally well attended. Our last quarterly conference was the largest gathering of the kind ever held in the district, and all seemed to have attended for the purpose of learning the principles of life.

The two-days' meetings, held so far, have been a success. Tent-meetings in Little Sioux, and those that are now being held in Magnolia, have been and are attended with great interest. The interest manifested at this place now seems to be as good as could be expected.

I have been kindly treated by members and non-members wherever I have been, and can see no propriety in taking a backward move, but to the contrary, "on to victory!"

I learned years ago, to affirm our own faith; or, in other words, "preach what I believe and know to be true," and *let the faith of others alone.* Having no particular desire that others should ridicule our faith, I have avoided ridiculing the faith of others; thinking that should I use one half of each discourse, or any amount thereof, in telling the people what others believe, knowing at the same time that said belief would be a damage to any one possessing it, that I would be throwing just that much precious time away, for which I would be held to an account.

We (the ministry of the district as well as the members) propose to keep our own flag upon the watch tower, so that it can be seen plainly by all who will look and read the inscription thereon—"Behold the Lamb of God that taketh away the sin of the world." And to this end we ask the prayers of all the *Herald* readers—and in asking them we expect to get them.

I have not mentioned the names of any helpers, because it would be impossible, in our short letter, to mention all the workers in the district. As I view it, the elders are entitled to no more credit, if they are as much, for praching in the different localities in which they labor, as are those who by advertising make it possible for such labor to be performed—not only advertising by newspapers, and billing the neighborhood with posters, but likewise with a godly walk and conversation. I would advise the brethren to keep cool on the "Sheep and Goat" question, as it will all be settled at the great and last judgment. (See Matt. 25: 41; Rev. 20: 14, 15). For both texts have reference to the same judgment, and all the righteous from the beginning to the ending will then receive their final, eternal reward in the new earth, and the wicked their final punishment. Yours,

J. C. CRABB.

MIDDLETOWN, Ohio, Aug. 9th.

Bro. Blair:—I will leave here to-day for New Trenton, Indiana. We have been holding meetings here all week and baptized one last evening in the Big Miami river, the first in this place. More are very serious—I believe under conviction—and if proper labor and wisdom is observed, a good work can be done here. This is a center, a great many coming and going. Our audiences increased every night. We held one meeting in a private house. It would be well for Bro. Gillen or Bro. M. R. Scott to visit this place, Amanda branch is in this vicinity. The Saints are very kind and good to me. May God reward them, also the friends treated me with marked kindness. Yours in Christ,

V. D. BAGGERLEY.

LYNN, Mass., August 5th.

Bro. Dancer:—I feel to ask to be forgiven for so long neglecting to forward the subscription price for the *Herald.* It has not been for a want of an appreciation of the paper or a lack of interest in the subject matter of its pages, for I prize its contents very much, and I consider it as being a very influential factor in setting forth the great and eternal principles of this glorious latter day work; and I would not be without the *Herald* if it cost three times as much, for I always find that I am encouraged by reading its pages. It always increases the desire within my soul to "come up higher" and more perfectly keep and obey the laws and commandments of God. I always am spiritually blessed through the contents of the *Herald*, and I hope to see the time in the

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near future when I shall be able to take all the church publications, for I feel we need all the aid and light that pertain to this great and glorious dispensation of gospel truth and power, to enable us to overcome and successfully attain a complete victory for our souls.

JOHN CHESTER.

NAMBUCCA, Heads, Australia.
June 20th.

Dear Herald:—The last *Heralds* at hand bring us news of the conference, and come freighted with the good news that the work is making rapid progress. While all this cheers and comforts, it proves not a panacea to the hurts received from learning that we are left alone.

After all the efforts put forth to show the size and growing wants of the mission, we had hoped that at least one might be sent out, and then there would be a prospect for opening up New Zealand. Can some one tell me why it was that the brother whom we recommended for appointment, was not so appointed? It would have been no cost whatever to the church in America, and I know it will have a tendency—just as urged by Bro. Smith—to cause some of them to withhold the finances that would otherwise be forthcoming.

Of course I can not in any sense approve of people withholding their substance from the Lord, for such a reason, but human nature is the same the world over, and for fear that the moneys will not be spent in the mission, I am quite satisfied that a slackness that would not otherwise ensue will exist.

This mission could sustain four as easily as two, on the principal that there would not be nearly so much need for travel, and that is very expensive. For instance, had I just one half of New South Wales, I could preach some two hundred and fifty sermons during the year, with less than one-half of the expense, whereas now I only preach about one half that number. And I am certain I could then baptize more than I do now, as I could stay in a place till it was thoroughly worked.

It will be one year the 28th instant since we arrived in Sydney, and there are some of the Saints whom we have not yet seen, and this is my first visit to this river. I am willing to take my grip and travel on foot, if I can be given a smaller field, and then the expense would be so slight that eight or ten men might easily be sustained. I am sure that Neely would be also willing.

It is simply out of the question to think of building the work up to any extent, so long as there are one thousand miles of territory to be traversed. And this is only the territory that has been already opened up. With a full force and the right kind of men, Austrrlia would prove to be the best mission in the world outside the land of America.

To me it seems almost like mockery to give one charge of New Zealand, and not send any one to assist in opening up the work. It is a fine field, but can we drop the irons that are already in the fire just at the moment when they are almost ready for welding, simply to put more in? While the body may think that Australia is out of the world, I would respectfully remind them that it is some two-thirds the size of the United States, with three million inhabitants; and a better class of Saints I never met with.

But for fear I am classed with the grumblers I will cease by saying, send us ten missionaries, and we will be satisfied.

Will dedicate the chapel of the Nambucca branch next Sunday, and during the week will leave for Wingham where a discussion on the mode of baptism will be held July 5th.

Since our arrival in New South Wales, February 16th, I have preached sixty-eight times, baptized twelve, and blessed thirteen children.

Bro. Butterworth is in Victoria, and doing grandly.

July 3d. After a ride of one hundred and fifty miles by coach, we are settled once more till after the discussion, when we will work south.

The dedication of the new church at Nambucca passed off pleasantly, and on the Tuesday following two marriages were celebrated—all members of the church. This is the third house now in the colonies, and they are speaking volumes, as it has been contended that we only want to get the people off to America.

The cablegrams put the loss in the Conemaugh Valley at 35,000! A large cave-in at New Castle, has entombed eleven coal miners, who had not been found at the end of seven days.

J. W. WIGHT.

LYONS, Wis., August 5th.

To the Editor:—We feel well in body and happy in spirit; for behold, while the hardy sons of toil do garner in the golden grain my heart was made glad to harvest three precious sheaves of immortal worth, into the garner and kingdom of our God and his Christ. Sr. Agnes Williams is the mother of half a score, one half of each sex. Sr. Alfreda Chase has two married sisters convinced and "almost persuaded," to obey. Sr. Ida Swagert's parents, Heflers, and her brother and sister, are all favorable, and let us hope that they are not far from the kingdom of God's dear Son. The first named party embraced the M. E. faith, about two years ago; the second had never professed; and the other was christened a Lutheran.

The gospel is intended to not only cement families, but unify the race. Orthodox circles are troubled, while local scribblers, and some editors contribute, all to enliven, entertain and amuse. The evangelical lines are drawn so tight that they break asunder, once in a while, and we wish to gather up the fragments so that there will be nothing lost.

The wreck and ruin of Strangism has poisoned the public sentiment, and hence we struggle against wind and tide.

We dare not think of failing. "A steady drop will wear a rock." Presistent effort is the great need of this broad, overgrown field. "Eternal vigilance is the prize of liberty," and indomitable courage will gain the day.

We fondly trust that when the hurry and worry of harvest is over, the people will have more time and disposition to attend church, and better opportunities to investigate. Sectarian meshes have interwoven, interlaced, and interlocked throughout the broad domain; but the whole fabric is rotting; the tissues are disintegrating, and the fiber is falling into the thistle-dust of decay. May God arise in the ark of his strength and smite the "whore" of "Mystery Babylon," and all the "harlots," of her licentious progeny, spiritually speaking, for they have committed fornication with the potentates, merchantment, mighty craftsmen, and warriors of the world.

Intemperance is the bane of this land, while the use of tobacco prostrates the nerves, stupefies the mind, stultifies the brain, clothes the back with rags, benumbs the spirit, pollutes the body, enslaves, vitiates the taste and dulls the heart. But thank God, the Saints around here are free from the loathsome, useless habit.

To see a lot of vagabonds on their way to the base ball grounds on the Lord's day, with pipes, cigars, cigarettes, plugs and mugs, and arrest their attention is as fruitless a task as to try to allay a hurricane with a palm-leaf fan. O, my soul, when will theater-goers, turf-sports, and fun-lovers stop their unhallowed career long enough to hear, believe, and obey the gospel!

M. T. SHORT.

BLUE RAPIDS, Kansas, Aug. 12th.

Editor Herald:—Since April conference I have been preaching all the time. Have traveled over the counties of Marshall, Washington, Clay, Republic, Jewell, Mitchell, Osborne, and Smith. Have preached in various places to congregations of various kinds; good interest in some places and nothing to boast of in others; good liberty of speech sometimes, and other times poor, and sometimes very poor.

I have been traveling alone most of the time, and I frequently think that I can not bear the burden. My first experience in preaching was last summer, and without any knowledge of the work of the ministry it seems sometimes like up-hill business. The Lord has blessed me at times in great abundance; at other times I have been left alone, to show me my weakness, no doubt. I have been in Blue Rapids about four weeks but have not been busy all the time; in fact the nights are rather short to hold protracted efforts very long in one place—at least it seems so in this part.

During my first week's stay in this place we held meetings in the city park. The meeting would have been a success if we had continued longer, but the rain and the circus stopped us. I called on all the ministers in the town and invited them out to church. Only one promised to come, and he failed to put in an appearance. One of them—McHarg by name—(Prebyterian) talked very insulting and ungentlemanly, and manifested anything but a christian spirit. Such men will reap their reward among the hypocrites.

Sunday evening August 4th I commenced meetings in the Fairview school-house, three miles east of Blue Rapids. Had a good attend ance and a good interest. Continued Monday and Tuesday evenings with fair prospects. We then discontinued our effort until Saturday evening, when we held forth again. We invited them out on Sunday evening, promised them a blackboard exercise. Sunday evening came with a well-filled house. Subject, the apostacy. I wrote the names of the officers in the Church of Christ on one side, with the ordinances and doctrines; and then I wrote the names of the officers in the different churches of the world on the other side; heading the list with popes, cardinals, monks, etc, also class leaders and circuit riders; and in quoting from Isaiah 24: 2: "It shall be with the people so with the priest, etc., one man roared out "You're a liar," at the top of his

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voice. I passed along without any special notice of his "audacity, and ill-bred cheek," and continued speaking with good liberty until I had explained that there had been a "falling away" After the meeting closed the gentleman (?) came around and began to abuse me. I replied that if he wished to try to refute the argument that I had made I would call the house to order, and give him a chance. He replied, "I can refute you and your d——d crowd too," referring to the Saints who were there from Blue Rapids. I told him if he only wanted to quarrel about it, that he would have to excuse me as I was not doing business that way. I walked out and left him laying it off with both hands to some that had gathered around him. Why do the heathen rage and the people imagine a vain thing! Such is ministerial life. But I suppose I shall spend the rest of my days declaring the gospel message, be they few or many. The work is moving on here, and will no doubt make rapid progress in the future. The Saints of Blue Rapids have purchased a fine location for a new church building. It is just across the street from the M. E. brethren. I don't know how the two doctrines will mix; I should judge it would be like water and oil; the oil, representing Mormonism—comes to the top. I believe much good will yet be done in Blue Rapids; at least the enemy shows his teeth here quite often, and we regard that as a good sign.

I ask an interest in the prayers of all Saints that I may be granted wisdom and the liberty of the Spirit in presenting the word.

In bonds,

C. R. DUNCAN.

DETROIT, Mich., August 8th.

Dear Herald:—I know this work is true. I rejoice in the gospel and am glad I have had the pleasure of obeying the same, for I feel that God has put forth his hand the second time to gather his people into his kingdom. My husband is of the same faith. We are daily praying that our children may obey the same. There are eight Saints in this large city. We have had no preaching here yet, but are longing to hear the gospel preached in its purity. May God help us to do our duty and press forward until we gain a rest with him in glory.

We have been made to mourn on account of the strange disappearance of our ten-year-old son Thomas, June 30th. He has not been seen nor heard of since. We desire the prayers of all the Saints that we may find him, dead or alive.

Yours in the faith,

JANE COUSER.

LANSING, Michigan, Aug. 10th.

Dear Saints:—I am sorely afflicted with nervous prostration, general enervation and emaciation. My brain and mind is becoming disturbed. Many kind and skillful physicians in this and other states have used their skill upon me, but to no purpose whatever. I have turned from all things earthly to God. I have obeyed and am continuing to obey the gospel as best I know how in my weak state of body and mind. I have been administered to by different elders and at different times; have been helped every time for the time being, but soon would relapse again. I shall trust in the Lord so doing while my life lasts. But I feel so impressed that I earnestly and humbly ask the whole church, everywhere, to pray for me that my health may be restored. O, Saints, will you be so kind as to pray for me, even me, and do so at once.

HIRAM RATHBUN, JUN.

BOSTON, Mass., August 7th.

Bro. W. W. Blair:—We occupied our new church last Sunday—excellent time and good attendance. We feel well over its purchase, and evidences that the Lord is with us are plain. I just came from Brockton where I went to attend business meeting and look after matters. Expect to leave for Reunion in Maine to-morrow. Have had lots of rain, but pleasant to-day. Shook hands with president Harrison at Faneuil Hall to-day.

In bonds,

M. H. BOND.

ARLINGTON, Dak., August 5th.

Dear Herald:—I feel thankful to God that I was brought out of darkness into this glorious latter day work, and can truly say I have had many testimonies of it. How great are the blessings we enjoy when faithful! I want to serve God with all my might, mind and strength. My wife and brother and myself were the only members in this part of Dakota until brethren Oehring and Bennet came here and preached the gospel, and the result was they baptized six into the fold, for which we rejoice. We hold prayer meetings every sunday. May the Lord bless the ministry, is my prayer. Your brother,

ANDREW C. STONE.

P. S. — I wish to say that if there are any elders in Dakota that can preach in the Norwegian language, I would like to have them come to this place, for here are a good many who can not understand preaching in English. We think good could be done. A. C. S.

FACT, Kansas, August 5th.

Dear Herald:—I rejoice to say that we, a part of the body of Christ, living here on the sunny plains of Kansas, have times of rejoicing in the goodness of God and enjoy the comfort and peace of the Holy Ghost which has unveiled our minds and understandings from darkness, changing our every thought to dwelling upon nobler things, filling our hearts with love. I remember while quite young of being afflicted. I passed through the dark hours of night in pain and misery, despondent of ever beholding the light of another day. I slept a few moments before the break of day and on awaking I beheld the rays of the sun streaming across my bed. I remember of putting forth my hands to play in the sunshine, and the warm feeling it caused and the gladness that filled my heart. Then all hopes of life returned.

So is the first gleam of truth to the honest and believing heart. I wish to mention the case of a young brother in our branch, baptized last winter. Upon moving from here this spring he was placed in a neighborhood of rough and careless people, whose pastime on Sundays was horse-racing and such sport. He organized the first Union Sabbath School ever held there, and being the superintendent it has grown to a splendid school. Young brothers, do not be idle because your surroundings are rough, but in the language of this young brother remember "the more wicked the people the harder I must work." This we must do. I wish to say that we were made glad by uniting to our branch two precious souls on Sunday, August 4th by baptism, Laura, daughter of Elder and Sr. Kent, and Esther, daughter of Sr. Johnson.

Your brother in Christ,

H. P. CURTIS.

OSCODA, Mich., Aug. 9th.

Bro. W. W. Blair:—I left home the last of July for this place and have since been holding meetings every evening but one. Last Sunday the Saints procured Mr. King's opera hall for me and I spoke to a nice gathering. Mr. King was very liberal, charging only one dollar for the use of the hall. The interest here is increasing. Yesterday I baptized two noble souls—man and wife, and others are near.

E. DELONG.

ALPINE, Michigan, Aug. 5th.

Bro. Dancer:—I will renew subscription for the *Herald*, for I can not get along without it. It is the only preacher we have, and through its columns we learn of the prosperity of the church. The people of this place have built a union church. It is open for all denominations, and as we have put in our mites we would be glad if some one of our elders would come this way and preach for us. They can have a home with us as long as they wish to stay. Our station is Alpine, on the Chicago and West Michigan.

Hoping we may hear the gospel preached in this place soon I will close.

Yours in the one faith,

MRS. N. A. NORTON.

NERVOUS HEADACHE.

There are many kinds of headaches. In these days the nervous headache is a very distinct variety. It is generally located in the front of the head, across the forehead over the eyes. It may be in other parts, though—at the top of the head, at one or both sides, at the back, or all over. It is painful, depressing, disabling. A man feels at the height of the paroxysm like a hunter who has galloped his legs clean off, and who could not leap a three foot ditch to save his life. The spur is of no use, neither is the whip. The pain in the head is worse to bear than either, and the patient will rather endure both whip and spur than make any kind of effort which will make the head pain worse. Physic by itself is of no use. There is not a single drug known to medical science which will of itself at once and permanently cure a nervous headache.

On the other hand drugs are not always needed. A complete change of air and circumstances will usually take away the pain in ten or twelve hours. Perfect rest of a duration proportioned to the severity and long continuance of the symptoms will make the cure permanent. There are, of course, methods of relieving and diminishing the pain until such time as it may be possible to obtain the complete rest. But the rest is the thing to be secured at all costs. If not, the pain goes from bad to worse and the risk from less to greater. The final consequence it is impossible to predict, except that a breakdown sooner or later is inevitable, and the breakdown may be for a year or for lifetime.

A nervous headache is a danger signal; if it be frequent the danger is increased, and, if continuous, a catastrophe is imminent. The driver must put on his breaks at all hazards, or he will probably soon have a leap for his life. There are very few sets of circumstances in which it is a man's duty to go on with his work when he is in this condition, at all risks. Even a threatened bankruptcy had better be risked than a threatened life. Besides a man who is in the unyielding grip of a

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permanent headache is not really the best judge of his own circumstances. He magnifies and distorts things amazingly. He takes counsel of his fears and abandons his hope and courage altogether. Rest immediate and sufficient is the sovereign remedy. Two weeks at once may be better than a year very soon.

—Doctor in New York Mail and Express.

Communications.

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

THE TEN CHIEF REASONS.

I AM a member of the Church of Jesus Christ of Latter Day Saints. The chief reason why I like this church especially, is that its name is right. If Jesus Christ was the name of Christ in full, and if Saints is the proper name for his people, and if these are the latter days in the sense of being in precedence of the great millennium, then would the name Church of Jesus Christ of Latter Day Saints be all comprehensive, without doing violence to any Scripture name for the church.

The second reason why I like this church especially, is the fact that it believes in and preaches the whole gospel,—a gospel that consists not only in certain facts, but also in certain ordinances, laws, signs and gifts.

The third reason why I like this church especially, is that its ministers are made such, according to the gifts and callings of God unto them. That is, if a man is ordained a minister of this Church, of a certain rank, it is because the character of his gifts and callings indicate that such should be his rank; so that under his ordination he may, should he so elect, both act and speak with an authority that can not be commanded by those ministers who are ordained by one another to be what they are, on account of their own personal wisdom and learning, and because they *feel* that they are called.

The fourth reason is that its chief ministers hold an order of priesthood that is "after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life;" and an order, therefore, that insures to the members of it the privilege, if they live worthy of that privilege, "of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them; to commune with the generally assembly and church of the first born; and to enjoy the communion and presence of God the Father and Jesus the Mediator of the new covenant."

The fifth reason why, is the fact that there is an ordinance in force within it whereby its members who are worthy, may have a positive knowledge that the baptism wherewith they were baptized into it, and the confirmation wherewith they were confirmed members of it, are both accepted and ratified in heaven. This ordinance is the laying on of hands for the gift of the Holy Ghost. For if those who are baptized into this church, and confirmed members of it by the laying on of hands for the gift of the Holy Ghost, do not receive that gift either immediately under the hands of the presbytery, or remotely, in consequence of the imposition of their hands, they have no sure evidence that the baptism wherewith they were baptized, or the confirmation wherewith they were confirmed, were, either of them, accepted or ratified in heaven.

The sixth reason why I like this Church is the fact that its members may, when they are sick, provided their faith in the power of Christ is sufficient, send for the elders that they may pray over them, anoint them and lay their hands on them that they may be healed. Nor is their privilege a less gladsome one on the account that when they see that they must die, that they may yet send for their elders that they may pray over them, and lay their hands on them, to the intent that they may not see death, but have their vision opened up to their glorious awaiting. And inasmuch as everything that is done, must be done in some way, why should it be thought incredible that this should be one way, if no more, in which those who keep the sayings of the Master may never see death?

The seventh reason as to why I like this Church, is the fact that its slothful and worldly inclined members are not blessed with spiritual blessings equally with those who mind the things of the Master especially; and which would mean of course that its members in general are blessed with the manifestations of the Spirit just to the extent that they keep his sayings.

The eighth reason is the fact that "the testimony of Jesus" is found among its members, and it was declared to John, the beloved apostle, by the mouth of an holy angel, that "the testimony of Jesus is the spirit of prophecy." So that a church amongst whose members is not fonnd the testimony of Jesus has not with it the Spirit of prophecy, and having not with it the Spirit of prophecy, it of course has not with it the testimony of Jesns; and how can a church be his church that has not his testimony with it!

The ninth reason as to why I like this Church is the fact that within it are found the means whereby its members, by making the proper use of those means, may attain to the highest order of existence that is possible to men—an order in which their vile bodies shall be like unto the glorious body of their Master. And an order therefore in which they will be made the inhertors with him of all things, and be made citizens forever of his own immediate kingdom—a kingdom that will be as superior to other kingdoms to which men will belong in the resurrected state, as the sun in its power and splendor is superior to the moon and the stars.

The tenth reason why I like this church is the fact that I believe it to be "the dispensation of the fulness of times;" the Church part of the "stone kingdom" that is to roll on to fill the whole earth; in other words, to bring in the glorious millennium, that Shiloh-day of one thousand years, throughout which not a ripple of rebellion against the truth shall ever come.

A. J. MAPES.

THE SHEEP AND THE GOATS.

EDITORS HERALD:—My excuse for offering the following is simply my desire to see all come to a unity of the faith. It is only by comparing our various views on matters about which we may disagree that we can arrive at such a unity. Where an investigation is entered into for the purpose of such comparison, in a proper spirit, it seems to me that no harm and possibly much good may be done.

I have always thought that the term "sheep" as used in Matt. 25:32 etc., did not refer exclusively, if at all, to the saints of the celestial kingdom of God. Sheep are not always referred to as implying saints. In Ps. 49:14 the term seems to include the whole human family. The whole house of Israel is meant in Ps. 74:1, so likewise in Ps. 78:52. In none of these cases can we reasonably presume that the sheep spoken of will all be saved. Two classes are evidently presented in the judgment scene in Ezek. 34: 11–19. Their proneness to wander away and become lost is shown in Ps. 119:176; Isa. 53:6; Luke 15:4; and 1 Peter 2:25. Listen to Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way."

In Zech. 13:7–9 two thirds of all the sheep were to be absolutely cut off and die because of their lost condition. In the final judgment day all these sheep will be gathered again to be judged "according to their works."—Rev. 20:12.

So with the word "righteous." I am ready to admit that in nearly every case where it is used, it signifies that which is holy, and is meant to apply to those who are in the necessary condition to become saints. The word has, however, two different significations, according to its use. "There are two kinds of Christian righteousness; the one with out us, which we have by imputation; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues."—Hooker.

These words, although by a man not recognized by the Saints as an inspired teacher, are nevertheless from a source of sufficient ecclesiastical and historical authority to warrant us in giving them great weight; especially as the definitions here given agree so well with many uses to which the word is put in the scriptures, and assists us over so many otherwise difficult passages. The first definition we might call its *general*, the second its *specific* signification. When we speak of a righteous man, we use the word in its specific sense; not so always when we speak of a righteous nation, or a righteous people, as we may then by force of surrounding circumstances be compelled to use it in its general sense. So Paul evidently understood it in his letter to the Roman brethren: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many [all] were made sinners; so by the obedience of one shall many [all] be made righteous."—Rom. 5:18, 19.

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This righteousness then is a free gift (imputation, verses 17 and 18) to all; that is, general in its nature and application. This accords with the prophetic scene in Isaiah's mind wherein he sees the Christ come to "justify many" and to "bear the sin of many."—Isaiah 53: 11, 12. It also beautifully supplements the language of Jesus in John 12: 32, and is afterward further corroborated by Paul in 1 Cor. 15: 22, 23 and 1 Tim. 2: 4-6.

The term "righteous" then, may be applied in its general or imputed sense to all or the greater portion of the human family. In fact, I think that the intention in the Divine Mind originally was to impute it to all through the atoning blood of His Son; but that some by wilful and perverse wickedness had placed themselves beyond the possibility of receiving its benefits, by crucifying their Lord afresh, (Heb. 6: 6), and thus the righteous (by imputation) from including all, as originally designed, become, by the transgression of the sons of perdition, simply those that were left. The righteous were again subdivided, as we shall presently show, into an innumerable number of grades at the different resurrections; but principally at the last, when each man was to be judged "according to their works."—Rev. 20: 12.

Now there are two resurrections enumerated in the scriptures, the one mentioned in Matt. 27: 50–53, and the one at the second appearing of Christ—1 Thess. 4: 13–18,—being practically included in what is commonly known as the *first;* while the *second* or final one, will be when Christ and His saints who are called to be "priests of God and of Christ," shall sit in judgment, at that day when "the dead small and great" shall stand before God to be judged "according to their works."—Rev. 20: 12.

I presume there will be no disputing the correctness of the proposition that the time fixed in Matt. 25: 31 "when the Son of Man shall come in His glory, and all the holy angels with Him," and when "before Him shall be gathered all nations," is that of the final or second resurrection.

Having found then that the time when "all nations" shall be separated "as a shepherd divideth his sheep from the goats" is that of the second resurrection, let us proceed to a careful study of this parable. The first thing that strikes us is the two great classes into which the "all nations" shall be divided. The "all nations," however, could not include those who had already come forth in the first resurrection, as no judgment was to set for them, at least at this time. Let us stop here and examine briefly who constituted those who were to have part in the first resurrection. 1st, they were to be the "priests of God and of Christ, Rev. 20: 4–6. Second: All members of His church who prove faithful and true to the end, "who have received the testimony of Jesus, and believed on His name, and were baptized after the manner of His burial, . . . and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power."—D. & C. 213: 5. Third: All little children who have not come to the years of accountability; Matt. 19: 14; D. & C. 119: 13, and B. of M. Mosiah 8: 6. Fourth: Those who die without law, D. & C. 45: 10, and B. of M. Mosiah 8: 6; and, Fifth: "The spirits in prison" who shall receive the gospel; 1 Peter 4: 5, 6; D. & C. 36: 11; 76: 6.

Now while it is true that all of these had not come forth to the same glory, (see D. & C. 36: 11; 45: 19; 76: 5, 6), they were nevertheless those who either had no knowledge of the law, and therefore could not be judged by it, Rom. 4: 15, or were incapable of transgressing the law, D. & C. 28: 13, or were those who knowing the law had kept the precepts, and thus came under the special favor and protection of God. In either case the promise was that their sins should not be remembered against them.

Jeremiah, speaking of the new covenant, says: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least among them, unto the greatest of them, saith the Lord: *for I will forgive their iniquity, and I will remember their sin no more.*"—Jer. 31: 34. The italics are mine to emphasize the thought I wish to make prominent here. Heb. 8: 12 and 10: 12–17 is a repetition and confirmation of this truth of the Lord through his prophet Jeremiah. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; *for I will pardon them whom I reserve.*"—Jer. 50: 20.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and he shall not die. *All his transgressions that he hath committed, they shall not be mentioned unto him;* in his righteousness that he hath done he shall live."—Ezek. 18: 21, 22.

Hence, we see that from the very nature of the case, those whom we have enumerated as having come forth in the first resurrection, could not now be called to judgment. Now, who are left of the children of the celestial kingdom to come forth in the second resurrection? As a class I fail to see that there are any. It seems to me much more reasonable to think that the sheep here mentioned are those who are mentioned in D. & C. 76: 7, who are of "Paul and Apollos;" "who will not be gathered with the saints, to be caught up unto the church of the first born."—D. & C. 76: 7. There may be some of these who, through the preaching of the word during the millennial reign, may advance beyond the glory of the stars, when the judgment shall sit, and every one shall be judged "according to his works;" but I can see no reason to presume that even this will be the case. I fail to find any plain, specific promise that any shall stand in the celestial kingdom of God, but those who shall come forth in the first resurrection. But rather, it seems to me, that the last call will be made to "go into the marriage feast of the Lamb" at the first resurrection, and all that come after will be those who shall be as its "stars" in number, and grades of glory; "but where God and Christ dwell they can not come worlds without end."—D. & C. 76: 7.

If our reasoning is correct, we can understand why they should not know Christ when he called them the "blessed of my Father," (Matt. 25: 34). They never had known him. They indeed had made great professions, and shown in certain directions great zeal, but their zeal had been "without knowledge" and their professions had been barren of all the saving elements of a lively christian faith. Many of them had been good, moral men and women, who had kindly ministered to the necessities of the saints, Matt. 25: 35, 36, with no idea at the time, of doing an act that was predestined to redound so greatly to their glory; Matt. 10: 40–42, but they had never received the Holy Ghost, without which it was impossible to know Him. —1 Cor. 12: 3. But Jesus says: "Inasmuch as ye have done it unto one of the least of these my brethren." Ah, here was another class, viz.: "the brethren," (and this includes the sisters). This agrees with Rev. 20, for there, too, we have the three classes; 1st the saints, who come with Christ; 2d, the first division of those who are being judged, and upon whom various grades of rewards are pronounced; and 3d, the second division of those who are being judged, and who are so judged by having the condemnation pronounced upon them of being "cast into the lake of fire," Rev. 20: 15, or as recorded in Matt. 25: 41, "into everlasting fire prepared for the devil and his angels."

I have made a careful study of this question for years, and the more I have studied the matter the more firmly I have become convinced of the correctness of my conclusions. Now, if I am wrong I would like to be set right. I hope this discussion will be continued and be elaborated till we shall have all the light that God or His Word can shed upon the question, to the end that unity and truth may be more firmly established in the minds of the saints.

In bonds,

W. C. C.

THE "SEALED BOOK."—No. XIV.

BY ELDER R. M. ELVIN.

NUMEROUS AND DANGEROUS.

Of these chambers in general he says: "These subterraneous chambers are scattered over the whole ground covered by the ruined city. There was one in the cattle yard before the hacienda, and the Indians were constantly discovering them at greater distances. Indeed there were so many of them, and in places where they were so little to be expected, that they made rambling out of the cleared paths dangerous, and to the last day of our visit we were constantly finding new ones. From what we saw afterwards we believe

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they were intended as cisterns, and had furnished, in part at least, a supply of water to the people of the ruined city."—Ibid p. 231–2.

NAMELESS MOUND.

This additional information is furnished in relation to the ruins of Uxmal: "On a line with the back of the Casa del Gobernador rises the high and nameless mound represented in the frontispiece, forming one of the grandest and most imposing structures among all the ruins of Uxmal. It was at that time covered with trees and a thick growth of herbage, which gave a gloominess to its grandeur of proportions, and but for its regularity, and a single belt of sculptured stones, barely visible at the top, it would have passed for a wooded and grass grown hill. The height of this mound was sixty-five feet, and it measured at the base three hundred feet on one side, and two hundred on the other. On the top was a great platform of solid stone, three feet high and seventy-five feet square, and about fifteen feet from the top was a narrow terrace running on all four of the sides. The walls of the platform were of smooth stone, and the corners had sculptured ornaments. The area consisted entirely of loose rough stones, and there are no remains or other indications of any building. The great structure seemed raised only for the purpose of holding aloft this platform. It commanded a full view of every building. Around the top of the mound was a border of sculptured stone ten or twelve feet high."—Ibid, p. 253–4.

VILLAGE OF TICUL.

Concerning the ruins of this village he says: "It was fortunate for the particular objects of our expedition that, go where we would in this country, the monuments of its ancient inhabitants were before our eyes. Near the vilage of Ticul, almost in the suburbs, are the ruins of another ancient and unknown city. From the time of our arrival the memorials of it had been staring us in the face. The cura had some sculptured stones of new and exceedingly pretty design; and heads, vases and other relics found in excavating the ruins were fixed in the fronts of houses as ornaments. A short distance in the rear of the hacienda were ruins of another city. At this time a great part of the city was completely hidden by the foliage of the trees. Near by, however, several mounds were in full sight, dilapidated, and having fragments of walls on the top. The cura told me that in the dry season, when the trees were bare of foliage, he had counted from this point thirty six mounds, every one of which had once held aloft a building or temple, and not one now remained entire. Beyond doubt it was of the same character as Uxmal and erected by the same people." —Ibid, p. 271–3.

MILL STONES.

Of the ruins of San Francisco he says: "Among the ruins were circular holes in the ground like those at Uxmal. The mouth of one was broken and enlarged, and I descended by a ladder into a dome-shaped chamber, precisely the same as at Uxmal, but a little larger. At Uxmal the character of these was mere matter of conjecture; but at this short distance the Indians had specific notions in regard to their object and use and called them *chultunes*, or wells. In all directions, too, were seen the oblong stones hollowed out like troughs, which at Uxmal were called *pilas*, or fountains, but here the Indians called them *holcas* or *piedras de molir*, stones for grinding, which they said were used by the ancients to mash corn upon; and the proprietor showed us a round stone like a bread roller, which they called *kabtum*, *brazo de piedra*, or arm of stone, used, as they said, for mashing the corn." —Ibid, p. 284–5.

Honorable Henry R. Evans, of Malad City, Idaho, has one of these *kabtum* stones. It it is some fourteen inches in length, round, and about as large as a man's wrist.

NUN'S HOUSE.

Describing the House of the Nuns at Uxmal he says: "The building that forms the right or eastern side of the quadrangle is one hundred and fifty-eight feet long; that on the left is one hundred and seventy-three feet long, and the range opposite or at the end of the quadrangle measures two hundred and sixty-four feet. These three ranges of buildings have no door ways outside, but the exterior of each is a dead wall, and above the cornice all are ornamented with the same rich, elaborate sculpture. On the exterior of the range last mentioned, the designs are simple, and among them are two rude figures, which have been considered as indicating the existence of that same eastern worship before referred to among the people of Uxmal. Such is the exterior of this building. Passing through the arched gateway we enter a noble court-yard, with four great facades looking down upon it, each ornamented from one end to the other with the richest and most intricate carving known in the art of the builders of Uxmal, presenting a scene of strange magnificence, surpassing any that is now to be seen among its ruins, This court-yard is two hundred and fourteen feet wide, and two hundred and fifty-eight feet deep. At the time of our first entrance it was overgrown with bushes and grass. Quails started up from under our feet, and, with a whirring flight, passed over the tops of the buildings,"—Ibid, p. 300.

MUSICAL INSTRUMENTS.

These would be good witnesses, evincing a high degree of civilization, and quite a knowledge of the arts and sciences.

Stephens continues his description of the same place thus: "At the end of the court-yard, and fronting the gate of entrance, is the facade of a lofty building, two hundred and sixty-four feet long, and standing on a terrace twenty feet high. The ascent is by a grand but ruined staircase, ninety-five feet wide, flanked on each side by a building with sculptured front, and having three door-ways, each leading to apartments within. The hight of this building to the upper cornice is twenty-five feet. It has thirteen doorways, over each of which rose a perpendicular wall ten feet from the ground. These lofty structures were no doubt erected to give grandeur and effect to the building, and at a distance they appear to be turrets, but only four of them now remain. The whole great facade, including the turrets, is crowded with complicated and elaborate sculpture, among which are human figures rudely executed; two are represented as playing on musical instrument, one being not unlike a small harp, and the other in the nature of a guitar; a third is in a sitting posture, with his hands across his breast, and tied by cords, the ends of which pass over his shoulders." —Ibid, p. 303–4.

OBELISK.

Strange indeed that even the obelisks of Egypt have their counterpart in America. Molina in his history of Chili, says: "Between the hills of Mendoza and LaPunta is a pillar of stone one hundred and fifty feet high and twelve feet in diameter."—History of Chili, tom 1, p. 169.

Again, Bancroft says: "The columns of Copan stand detached and solitary, so do the obelisks of Egypt; both are square or four-sided, and covered with sculpture." —Native Races, vol. 5, p. 60.

This, upon first reading, may not seem of much importance, but when we remember that the writers of the Book of Mormon wrote a reformed Epyptian language, and therefore whatever is found indicating a unison of Egypt and ancient America becomes material evidence in sustaining our proposition of the sealed book.

GREAT VARIETY.

Of the building Monjas, at Uxmal, Stephens says: "The engraving opposite represents the south-east corner of this building. The angle exhibits the great face before presented, with the stone curving upward at the projecting end. On each side is a succession of compartments, alternately plain, and presenting the form of diamond lattice work. In both there is an agreeable succession of plain and ornamented, and in fact it would be difficult, in arranging four sides facing a court-yard, to have more variety, and at the same time more harmony of ornament. All these facades were painted; the traces of the color are still visible. I omit a description of the apartments opening on this court-yard. The number in all is eighty-eight." —Travels in Yucatan, vol. 1, p. 307.

HOUSE OF THE DWARF.

Of the House of the Dwarf at Uxmal, he says: "The court-yard of this building is one hundred and thirty-five feet by eighty-five. It is bounded by ranges of mounds from twenty-five to thirty feet thick, now covered with a rank growth of herbage, but which, perhaps, once formed ranges of buildings. In the center is a large circular stone, like those seen in the other court-yards, called the Picote."—Ibid, p. 312.

HOUSE OF THE PIGEONS.

Relative to the house of the Pigeons in the city of departed greatness—Uxmal, he says: "In the center of this building is an archway ten feet wide, which leads into a court-yard one hundred and eighty

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feet long, and one hundred and fifty feet deep. In the center of the court-yard, and thrown down, is the same large stone so often mentioned. On the right is a range of ruined buildings, and on the left a similar range, and rising behind it the high mound represented in the frontispiece; and in front at the end of the court-yard is a range of ruined buildings, with another arch-way in the center. Crossing the court-yard, and passing through this arch-way, we ascend a flight of steps now ruined, and reach another court-yard, one hundred feet long by eighty-five deep. On each side of this court-yard, too, is a range of ruined buildings, and at the other end is a great Teocalis, two hundred feet in length, one hundred and twenty deep, and about fifty feet high. A broad staircase leads to the top, on which stands a long narrow building, one hundred feet by twenty, divided into three apartments. There was a mournful interest about this great pile of ruins. Entering under the great arch-way, crossing two noble court-yards, with ruined buildings on each side, and ascending the great staircase to the building on the top, gave a stranger impression of departed greatness than any thing else in this desolate city."—Ibid, p. 319.

And of this same building he further says: "At the northeast angle of this building is a vast range of high, ruined terraces, facing east and west, nearly eight hundred feet long at the base, and called the *Campo Santo.* On one of these is a building of two stories, with some remains of sculpture, and in a deep and overgrown valley at the foot, the Indians say, was the burial place of this ancient city; but, though searching for it ourselves, and offering a reward to them for the discovery, we never found in it a sepulchre."—Ibid, p. 320.

NOHCACAB.

Of the ruins at Nohcacab he says: "From the numerous and extraordinary ruins scattered around, there is reason to believe that it was the heart of a rich and what was once an immensely populated country. In the suburbs are numerous and large mounds, grand enough to excite astonishment, but even more fallen and over grown than those of San Francisco, and, in fact, almost inaccessible."—Ibid p. 347.

HUGE HEAD AT NOHPAT.

In relation to the discovery of a huge head among the ruins at Nohpat he says: "Leaving this neighborhood and passing by many ruined buildings and mounds, at the distance of six or seven hundred feet we reached an open place, forming the most curious and interesting part of this field of ruins. It was in the vicinity of three mounds, lines drawn from which to each other would form a right angle, and in the open space were some sculptured monuments, shattered, fallen, and some of them half buried. Strange heads and bodies lay broken and scattered, so that at first we did not discover their connection; but by examining carefully we found two fragments, which, from the shape of the broken surfaces, seemed to be parts of one block, one of them representing a huge head, and the other a huge body."—Ibid, p. 365.

THE TEOCALLIS.

Concerning the ruins of Kabah he says: "Following this path toward the field of ruins, the teocallis is the first object that meets his eye, grand, picturesque, ruined, and covered with trees, like the house of the dwarf at Uxmal, towering above every other object on the plain. It is about one hundred and eighty feet square at the base, and rises in a pyramidal form to the height of eighty feet. At the foot is a range of ruined apartments. The steps are all fallen, and the sides present a surface of loose stones, difficult to climb, except on one side, where the ascent is rendered practicable by the aid of trees. The top presents a grand view. I ascended it for the first time toward evening when the sun was about setting, and the ruined buildings were casting lengthened shadows over the plain. At the north, south, and east the view was bounded by a range of hills. In part of the field of ruins was a clearing, in which stood a deserted rancho, and the only indication that we were in the vicinity of man was the distant church in the village of Nohcacab. At the distance of three or four hundred yards, we reach the foot of a terrace twenty feet high, the edge of which is overgrown with trees; ascending this we stand on a platform two hundred feet in width by one hundred and forty-two feet deep, and facing us is the building represented in the plate opposite. On the right of the platform as we approach this building, is a high range of structures, ruined and overgrown with trees, with an immense back wall built on the outer line of the platform, perpendicular to the bottom of the terrace. On the left is another range of ruined buildings, not so grand as those on the right, and in the center of the platform is a stone enclosure twenty-seven feet square and seven feet high, like that surrounding the picote at Uxmal; but the layer of stones around the base was sculptured, and on examination, we found a continuous line of hieroglyphics. In the center of the platform is a range of stone steps forty feet wide and twenty in number, leading to an upper terrace, on which stands the building. This building is one hundred and fifty-one feet front, and the moment we saw it we were struck with the extraordinary richness and ornament of its facade. In all the buildings of Uxmal, without a single exception, up to the cornice which runs over the door-way the facades are of plain stone; but this was ornamented from the very foundation, two layers under the lower cornice, to the top. The ornaments are of the same character with those at Uxmal, alike complicated and incomprehensible, and from the fact that every part of the facade was ornamented with sculpture, even to the portion now buried under the lower cornice, the whole must have presented a greater appearance of richness than any building at Uxmal. The cornice running over the door-way, (which is stamped on the cover of this work), tried by the severest rules of art recognized among us, would embellish the architecture of any known era, and, amid a mass of barbarism, of rude and uncouth conceptions, it stands as an offering by American builders worthy of the acceptance of a polished people. In many places it has fallen, but we were now more struck than when at a distance with its general resemblance to the ruined structures on the top of some of the buildings at Palenque. The latter were stucco; this was of cut stone, and more chaste and simple. It could not have been intended for use as part of the edifice; the only purpose we could ascribe was that of ornament, as it improved the appearance of the building seen from a distance, and set it off with great effect on near approach." Ibid p. 384–390.

It would seem improbable and impossible that any one could read the above without partaking of an ardent desire to learn more of the people who constructed these magnificent buildings, and to a degree, by the aid of the antiquities, come to a better knowledge of the ancient civilizations of our beautiful and loved America, the future home of the meek and the good.

THE RED HAND.

Of another part of the same group of ruins, Stephens says: "Two buildings stood upon this overgrown terrace. The first was two hundred and seventeen feet long, having seven door-ways in front, all opening to single apartments, except the center one, which had two apartments each thirty feet long. In the rear were other apartments with door-ways opening upon a court-yard, and from the center a range of buildings ran at right angles, terminating in a large, ruined mound. The wall of the whole of this great pile had been more ornamented than either of the buildings before presented except the first, but, unfortunately, it was more dilapidated. The door-ways had wooden lintels, most of which have fallen. To the north of this building is another, one hundred and forty feet in front and thirty one feet deep, with double corridors communicating, and a gigantic staircase in the center leading to the roof, on which are the ruins of another building. The doors of two center apartments open under the arch of this great stair-case. In that on the right we again found the prints of the red hand; not a single print, or two, or three, as in other places, but the whole wall was covered with them, bright and distinct as if but newly made."—Ibid, p. 402, 3.

And still again of another part of the same ruins he says: "It had a raised platform about four feet high, and in each of the inner corners was a rounded vacant place, about large enough for a man to stand in; part of the back wall was covered with prints of the red hand. They seemed so fresh, and the seams and creases were so distinct that I made several attempts with the machete to get one print off entire, but the plaster was so hard that every effort failed."—Ibid, p. 411.

To be continued.

J. H. Peters, Coleman, Midland Co., Michigan.

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Selections.

THE HOLY LAND.

A HORSEBACK RIDE THROUGH PALESTINE—FROM THE DEAD SEA TO JERUSALEM.

BY A. B. MATSON.

AFTER enjoying the questionable delights of a bath in the Dead Sea, we started for Jordan ford, about one hour's sharp riding. The morning was cool, for this country, but in the valley the heat was simply overpowering, and but for the green line of foliage edging the rivers, urging us on, I for one would have been inclined to give up. In addition to the great heat I was encrusted with salt from head to foot, so that the reader can understand I was not over comfortable. I have experienced somewhat of different kinds of heat, but this was the most peculiar I have ever felt. It came nearer my conception of the orthodox hell than any place I ever want to be in again. For many reasons I longed to plunge into the pure fresh waters of the Jordan. Putting all sentiment aside, I wanted to get rid of the salt which was covering my person. About 12: 30 we reached the banks of this famous river. A few weeks before I had stood at the head-waters of this stream at Cæsarea Phillippi and Dan; farther south I camped on the edge of the waters of Merom, and had a delightful row on the Sea of Galilee, expansions only of the same river, while from various mountain tops I had seen it hunting its tortuous way to the south, and now stood within a short distance from its mouth. Finer springs or fountains of purer water I have never seen, or expect to see, giving promise of a glorious termination; yet how such a stream could end more ignominiously I can not tell. It simply goes out in death. Many people are like this; they start out well and end in a failure. For three or four hundred yards on either side of the river is a thick growth of what may be called underbrush, filled with several varieties of singing birds, and untold myriads of the hungriest gnats I ever dropped across, or rather that ever dropped across me.

After the heat and coating of salt to which we had been subjected, we enjoyed a bath in the Jordan immensely. One of our party tried to swim across, but found the current too strong for him. Later on in the Summer the stream gets very low, and can be easily forded.

I don't want these letters to take a doctrinal turn, but just one word in the interest of simple truth: I have heard it stated over and over again that the current of the Jordan was too strong for immersing in. At this time of the year the current in the center of the stream is too strong, and the man who wades into it up to his neck will get washed away; but in the first place there is no occasion for going in so far, and second, there are plenty of places to baptize along the Jordan without going near the current at all. After our swim we lunched in the shade of a friendly tree or bush. About 10,000 small black gnats, a good collection of mosquitos, and a few flies, lunched, or tried to lunch at the same time, and from the way they went at it, they had fasted for many days. This is the first time that anything in the way of winged insects have troubled us, and only two or three times have we seen a few half-starved fleas, that were so hungry that they had something to eat and went to bed like sensible fleas, so they did not trouble us much.

We spent some time during the afternoon wandering up and down the banks near the ford cutting sticks, gathering some pebbles and sand as mementoes, and watching and listening to the numerous birds, small and large among the trees. I was especially interested in the birds, as we had seen none to speak of during our travels in Palestine, and for ten years I have heard but few of them sing. The Australasian birds have beautiful plumage, but they can't sing a bit more than I can, and that's not saying much for the birds of the "Great Southland." The most musical bird in Australia is the Laughing Jackass, which for power and range of voice can't be excelled, I am sure, but the music might not suit all tastes. Apart from some discomforts, I enjoyed my visit to this spot very much. No other river's name was known so long ago, and so far away, as this, which calls up a host of past memories to people in every part of the globe.

Nor is it of the past only that the name of Jordan tells, for in the more thoughtful hours of not a few they hear it whispering to them before, strange shadowy truths of that future, happier land that lies over the stream of the mystic Jordan of death. Some speak of it as a *divine* river. This may be so; but with me it is divine only as all other rivers are divine. It is true that on its banks Jesus, the Son of God, lived and labored, and beneath his waters he was buried in baptism, as an example to all his believing children; but in every land, and on the banks of every stream, where a man or a woman is to be found who is "living the life of the Son of God," there Jesus lives and labors, and that place is divine, because God is there.

About three o'clock we left the Jordan for our next camping place at or near Jericho. In ancient times Jericho was considered rather a hard place, and its people not over honest or clean. I am afraid neither city or people have changed much for the better. I don't believe much in total depravity, but I can't see how human beings can get much worse than those of Jericho. Our tent was pitched just outside the modern town, and in the evening a large number of women, children and dogs came out to see us. As honesty is an unknown quantity in Jericho, both among the people and dogs, we had to keep a sharp eye over our loose property. We were anxious to get back to Jerusalem, so we got an early start this morning, avoiding as well some of the oppressive heat of the afternoon. We left our camp at 5: 50 o'clock, just as the sun was casting his first rays over the eastern mountains of Moab. The scene around us was one of silent and death-like grandeur. Within a short distance of us were the remains of three ruined cities. Modern Jericho is but little more than a wreck; just to the right of our track we could see the heaps where the Jericho of the New Testament once stood; while our pathway led us directly over the foundations of Jericho, the walls of which fell by faith in the presence of Joshua and his army. But little doubt remains but that this is the site of ancient Jericho. The ruins are almost level with the ground, but the walls of the city can be distinctly traced, as also many of the buildings. In a number of places the walls are a few feet above the ground. From just above the last named place we got our finest view of the Jordan valley and its surroundings. The mountains of Gilead and Moab were in full view, as well as the Dead Sea and the whole stretch of the Jordan valley, from the mountains on either side, the Dead Sea on the south and for many miles to the north.

A little money and enterprise would make a rather nice place out of this valley as there is said to be 40,000 acres of good wheat land in this neighborhood, which, if irrigated from the Jordan would produce splendid crops. As the people have neither money nor enterprise, this land is likely to remain in an unproductive state for some time to come. A people who won't scratch the flies out of their eyes are not likely to turn the Jordan into the valley From this point to Jerusalem it is about fifteen miles, and in that we ascended more than three thousand feet; so while we did not go "down to Jericho" we went "up to Jerusalem." On every side were steep mountains and wild glens, the haunts of plundering Arabs. The man of the parable is not the only man who has fallen "among thieves." on this lonesome road. An additional guard had joined us at Jericho, but I really felt afraid of our protectors. In about four hours we reached Bethany, the home of Mary and her sister Martha, and the one spot on earth where He who "had not where to lay his head" found a loving welcome and a peaceful home. It is still a lovely spot and one which would be especially desirable to a person in the busy walks of life, seeking a few hours' quiet and rest. I do not wonder that Jesus, the busiest of the sons of men, often sought this place, especially as he found there those whose hearts and lives were in sympathy with his own. So it has ever been. Christ dwells with those who are ready to receive Him, and will make His home with them. Being in a hurry to get into Jerusalem, where we were all expecting letters from home, we did not stop in Bethany, intending to walk out there another day, as it is only a short hour's walk from "The City of the Great King," of which I will write in my next.

ADDRESSES.

Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.
John T. Davis, 42 Lakefield Road, Llanelly, Carmarthenshire Wales, Great Britain.
J. H. Lake, Kirtland, Lake co., Ohio.

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Conference Minutes.

WESTERN TEXAS.

The above conference convened at Pipe Creek, Bandera county, J. A. Currie Jr. president, and O. D. Johnson secretary. Minutes of last conference read and approved. Branch reports: Bandera, number at last report 13, present number 15, elders 1, priests 1, teachers 1; changes: received one on certificate and one on vote of membership. Oakwood, number at last report 37, present number 35, elders 2, priests 1, changes: 2 deaths. Medina City, number at last report 39, present number 39, elders 2, priests 1, teachers 3, marriages 1. Elder's reports: J. A. Currie Jr. pres. of dist., J. A. Currie Sen., L. L. Wight and W. H. Davenport. Priests: T. J. Sheppard and O. D. Johnson. Bishop's agent's report: $21.50 on hand at last report, received since that time $25.00 from the district, and $30.00 from the Bishop, all of which has been expended. By unanimous vote the district officers were sustained, also those of the general church. Adjourned to meet at Medina City, Nov. 1st, 1889.

Miscellaneous.

REUNION.

The Reunion of the Little Sioux and Galland's Grove district will commence October 4th, 1889, at half-past two o'clock, in Bro. Henry Garner's Grove, five miles east of Mondamin. Hay will be sold on the ground at $4 per ton, or ten cents for fifty pounds. Good water plenty, and all down wood free; cord wood at reasonable price. Persons coming by rail will find conveyance at Mondamin, the nearest rail-road station. A good boarding house will be kept on the ground where meals can be had for 25 cents. All are cordially invited to attend.

By order of committee on arrangements,
JOHN T. COFFMAN, chairman.

CAMP MEETING.

There will be a grove meeting held in Smith's orchard, south-west of Hartford, VanBuren county, Michigan, on the 31st day of August and the 1st day of September next. Preaching at 10 a. m., 2 and 7 p. m., each day. All peaceable, well-disposed, law-abiding citizens, as well as Saints everywhere, are respectfully invited and earnestly solicited to attend

L. E. ROBERTS, *Branch Pres.*,
HIRAM RATHBUN, *Dist. Pres.*

NOTICES.

The "Corresponding Committee" appointed by the Sunday School Association of Decatur District, solicit the name and address of the superintendent and secretary of each district association, and will also be pleased to open up a correspondence with those interested in Sunday School work, who may be desirious of forming such an association. Address M. Walker,
Member of said committee.

Wanted to know the whereabouts of Sr. Abigail Smith, of Indiana.

MARY LEE, Winchester, Tennessee.

Notice is hereby given to Mary Ann Woodward to send her address to C. A. Beebe, president, and R. McKenzie, priest of the Council Bluffs, Iowa, branch at Council Bluffs, Iowa.

CORRECTIONS.

The entry in the Bishop's Report of the Nauvoo and String Prairie district should read "March 2nd, Susan Warnock, t., $3.88, instead of 88 cents.

In Bro. J. G. Walker's letter, in *Herald*, page 472, read Packer John, instead of "Parker John," as printed.

CONFERENCE NOTICES.

The Nauvoo and String Prairie district conference will convene at Rock Creek, Illinois, September 14th at 10:30 a. m. The date is changed in order to obtain a better representation. Let all those interested attend, for district officers are to be elected. Bro M. T. Short is expected to be present and Brn. W. W. Blair and and James McKiernan are hoped for.

GEO. P. LAMBERT, *Dist. Clerk.*

The Nova Scotia district conference will convene September 14th, at two p.m. at South Rawdon, Nova Scotia. No preventing providence, Brethren William H. Kelley and A. H. Parsons expect to be there.

There will be a conference held at Reese Creek, Montana, the 28th and 29th of September to convene at ten a.m. A full report from all branches and officials is desired, and a good attendance requested.

GOMER REESE, *Dist. Pres.*

DIED.

BERTLESON.—At Boston, Massachusetts, July 18th, 1889, sister Wilhelmine, wife of Bro. Fredrick Bertleson, aged sixty years, four months and eleven days. She was born at Copenhagen, Denmark, and was baptized there by the missionaries from Utah in 1855. In company with her husband who had united with that church four years previously, she came to America in 1866; burying one child in the ocean, crossing the plains with an ox team to the "salt land;" joined the Reorganization under the preaching of David and Alexander H. Smith and E. C. Brand, while in Utah. She was a faithful wife and mother, and a good Saint. She was buried in Forest Hill cemetery. She leaves a husband and four children, three boys and one girl, to mourn her loss. Funeral services conducted by Elders A. H. Parsons and M. H. Bond.

Dearest mother, thou hast left us
For the realms above the skies,
Holy angels they have borne thee
To the bliss of Paradise.
Thou art free from all thy suffering,
Sorrow thou wilt know no more;
Pain and anguish they are banished
Far from thee forevermore.
Thou wast gentle, meek and loving,
Thou wast ever kind and true;
Thou didst always do to others
As thou'dst have them do to you.
How we miss thee, darling mother,
Human hearts can never know;
But I hope we'll meet each other
On that bright and happy shore.

MONTGOMERY.—Elizabeth Montgomery, consort of John O. Montgomery, died Sunday, April 14th, 1889, at Voree, Racine county, Wisconsin. She was born May 2d, 1815, at Dartford, county of Kent, England. She and her husband who still survives, were baptized and confirmed by the late Samuel Powers, of blessed memory, June 5th, 1863 at Whitfield, Coos county, New Hampshir. She received a paralytic stroke some fifteen years since, and a few years after the dropsy set in, and she was an invalid for ten or a dozen long years. She bore up under her prolonged, debilitating ailments as patiently, cheerfully and hopefully as she well could, and thus manifested a true Saint-like trust. The Rev. Hubbard, a Free Will Baptist, of Honey Creek, near by, delivered the funeral sermon, there being no elders near at hand. Her remains repose in the Burlington cemetery. She bore the cross, and despised the shame, for more than a quarter of a century, and lo! the old veterans go, while the young, the happy, and hopeful may die. Her only child, a dutiful daughter, Mrs. Smith, evidently feels the loss deeply, and will miss her loved presence much. Her weary, earthly pilgrimage is at an end, the battles of mortality fought, the prize gained, and "the adoption, to wit, the redemption of the body," is in the very near future!

HATFIELD.—At Chelsea, Massachusetts, July 21st, 1889, Bro. Everett Hatfield, aged thirteen years and seven days. He was born in Pawtucket, Rhode Island. Our young brother though crippled in body, was possessed of a remarkable spirit—we never remember of seeing his like in spiritual things in one so young in years. He was always and everywhere a good boy. Was carried into the water and buried in baptism two years ago. Would that all might live as pure as he in speech and life! Large attendance at the funeral services which were conducted by Elder M. H. Bond, with singing and exercises at the grave by Chelsea Reform Club and Temperance Cadets—both of which organizations he was a member.

HETZLER.—Mrs. Harriet P. Hetzler was born in Roylston, Vermont, December 25th, 1825. Her parents, the late Bro. Stephen and Sr. Serepta Richardson, moved from there to Kirtland, Ohio, and afterward to near La Moille, Bureau county, Illinois, where she was united in happy wedlock with Mr. John Hetzler, who now survives her. She joined the First Baptist Church in La Moille, in 1872; and in the spring of 1884 she with her husband moved to Waterloo, Blackhawk county, Iowa, where she died June 27th, 1889. esteemed for her many virtues by all who knew her, for her life was such as won her the respect and affection of all who shared her acquaintance.

—"Death should come
Gently to one of gentle mould like thee,
As light winds, wandering through groves of bloom,
Detach the delicate blossoms from the tree.
Close thy sweet eyes calmly, and without pain,
And we will trust in God to see thee yet again."

MORGAN.—Sister Elizabeth J. Morgan, wife of Mr. William J. Morgan, died July 10th, 1889, after suffering for several years patiently. She attended the house of worship faithfully and actively until within two months prior to her death. She leaves a kind and loving husband, four daughters and one son, to mourn her death. She was born at Cefn Coed y Cymer, Breconshire, South Wales, October 12th, 1834, was baptized when about thirteen years old by Elder Edward Williams. She emigrated to this country in 1858; was baptized into the Reorganized Church at Mineral Ridge, Ohio, March 31st, 1866, by Elder John J. Morgan, faithful to the end, and was an every-day Saint and well respected by all who knew her. May this sad occurrence be the means of restoring her companion back to the fold of Christ. Numerous friends, including the few Saints remaining in this town gathered at at the house on the 12th where a short service was had, Elder J. T. Williams officiating. A few appropriate remarks were made at the grave and a Welsh hymn was sung, and a funeral sermon was delivered at the Saints' chapel Sunday evening at 6:30 p. m., July 14th, on the resurrection, by Elder T. W. Williams.

Weep not for me, dear husband
And children, one and all;
I'm going to my "Mansion,"
Until the trumpet-call.
There is a crown of glory
Prepared for you and I,
And all who will live faithful
Shall wear it bye and bye.

NICKERSON.—Uriah Chittendon Hatch Nickerson was born in Cavendish, Vermont, November 15th, 1810. He was baptized in the spring of 1833 by Zurubbabel Snow. He was in the early trials and persecutions that fell upon the Saints in Jackson county, Missouri, in the bleak days of November, 1833. He traveled extensively, suffered considerably, testified freely, and preached much in the infancy of the church. He was received into the Reorganization through the ministrations of Samuel Powers, and was ordained by him. He was a peculiar genius indeed, but with all his oddities and freaks he never denied, but rather testified boldly in favor of the great work of God. His memory is cherished with ardent devotion by his aged wife, who also embraced the gospel in the vernal time of 1833, as also by a man and brother, who was reared by their kind hands. The home circle is the place to ascertain true greatness, sterling worth, and unfading merit. He passed hence from nervous debility and old age, June 18th, 1888. Elder F. M. Cooper delivered the funeral discourse some time after his decease, and thus a long life and an eventful career goes into the history of the past; while the force and influence of life go on while eternal ages roll away.

E. C. Briggs, Shenandoah, Iowa.
C. R. Duncan, Box 70, Blue Rapids, Marshall Co., Kan.

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"The Jews In and Out of Jerusalem."

THE PATRIOT

For September 19, will contain the above article, written for it by special contract, by Rev. Dr F. de Sola Mendes, of New York City, a leading American Jew, and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps
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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 31, 1889

MOUNTAIN OF THE LORD'S HOUSE.

BISHOP O. F. WHITNEY said in the Tabernacle at Salt Lake City, the 11th instant:

"We live in a land of mountains and valleys, in the very land where the Lord, speaking through the Prophet Isaiah, in ancient times, said he would establish His people in the last days: 'Come ye,' says the prophet, 'and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.' We Latter Day Saints believe that we are the people who were thus spoken of by the Prophet Isaiah."

Yes; the Utah Mormons have been taught this damaging error for about forty years. Such misleading applications of Scripture have blinded the minds of thousands of confiding souls, who are taught that their leaders act and speak directly under the unerring influence of the Holy Spirit.

The above text has no more reference to the Saints in the mountains in Utah than to "the man in the moon;" but it applies, and is limited to "Judah and Jerusalem." So reads the context, which says: "The word that Isaiah said *concerning Judah and Jerusalem;*" and then follows the statement of that "word," which reads: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

This is plainly a figurative expression relative to the establishment and building the kingdom of God in Jerusalem and Judea in the last days. The word "mountain" is often used, prophetically, to signify a kingdom as in Daniel 2: 35, 44; Jer. 17: 3; 51: 25; Isa. 25: 6, 7, 10, etc., etc.

It will not do to say that the translation of Isaiah 2: 1–4 is incorrect, for 2 Nephi 8: 4 gives it the same; and in commenting on this, in connection with much that follows, Nephi says: "Isaiah spake many things which were hard for many of my people of understand; for they know not *the manner* of prophesying among the Jews."—2 Nephi 11: 1. And this is said, no doubt, because the prophecies of the Jewish prophets abound with figurative expressions, the significance of which requires thorough study and the aid of God's Spirit. But of one thing all may be certain, and that is that Isaiah 2: 1–5 relates to "Judah and Jerusalem," and not to Utah and the Brighamite Church.

As a further proof of the badness of the application made by Bishop Whitney and his fellows of the text in question, we quote the following taken from a revelation given through Joseph the Seer, November 3d, 1831, and found in Doctrine and Covenants, page 316: "Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, *unto the mountains of the Lord's house.*" All may see at a glance that the last sentence of this quotation is in perfect harmony with Isaiah 2: 1, 2, 2 Nephi 8: 4, and that it utterly refutes the theory of the Brighamite leaders.

It is always folly, and sometimes a hurtful and even fatal error, for men to frame a *theory* and then twist and bend and pervert the plain word of God to suit it. All should beware of such methods and of such teachers as either invent or use them.

SUNDAY SCHOOLS AND METHODS.

WE are frequently asked about the Sunday school; whether it is necessary, or permissible in our church work. In reply to this we answer that we believe it to be both permissible and necessary. As to the methods to be employed, and the persons by whom the work should be done, we insert the body of a letter lately received from Sr. Vina H. Goff, a practical, trained school teacher, and a Sunday school teacher and worker, as suggestive, with an endorsement thereof.

"And now that the desire to effect a permanent system for regular instruction has sprung up like a good seed, we do not want it to wither and die because we have not understanding hearts, neither do we wish to leave it untilled by the wayside for those who are opposed to any good work to pluck up or destroy. For these reasons some of those who now have the responsibility of the work on their shoulders are looking forward to a world's representation the coming year, and a general organization to be effected which may have control of the lesser organizations and be empowered to effect the publication of those books and periodicals necessary to good work throughout the schools. In relation to this matter I have already received letters asking for my opinions and co-operation.

"Of course the work has had a great deal of my consideration ever since I started in it; yet I find that where no guiding rule has been given by revelation concerning method of organization, &c., one will gain wisdom but slowly, and that I need instruction, or at least confirmation, concerning the conclusions I have at last come to, ere I feel safe in encouraging or rejecting a new step which will bring the greater good, or evil, according as it is taken. For this I now turn to you, as the one best qualified to give.

"When we drafted the system for Sunday Schools that has since been so largely copied by the Saints in the east, we thought of no other way than to make it a democratic system, leaving it to the wisdom of the people to select officers, and to vote upon questions of finance, management, &c. We found no command in the law specially providing for an organization to do the work contemplated to be done by this one, and likewise no command making it the special duty of any officer placed by revelation in the church to take upon himself the burden of instructing the young; hence our system.

"But since the organization has been effected we find that there are some sufficiently high in church authority to make their opinions worthy of full consideration who maintain that Sunday School teaching should be *authoritative* in the sense of coming directly from those holding the rights of priesthood, to those taught. Hence they believe that the general conference, district conferences, and branches should control Sunday School matters, some one holding the priesthood to be chosen at least to *superintend* the schools.

"In meditating closely upon the subject during the past two weeks the thoughts have come to me that perhaps the whole difficulty lies in a *misconception* both on the part of the formulators of the present Sunday School system and its opposers, of the legitimate field or *province* of Sunday School work. On the one hand it has been felt that the calling of the priesthood does no *necessarily* fit the holder either to teach the *young* himself, or to instruct the would-be teacher *how* to teach *them*. On the other, it is thought that only one holding the priesthood is fully qualified to teach classes who are *mature*, and hence that one so qualified should be at the head of each school.

"As I regard it now I believe that both ideas are true, and that the difficulty comes in trying to include both works under one management. I felt that there would arise a difficulty here, in the very beginning, but I could see no other way, then, than to include all in the one work, trusting to the guidance of the Spirit to straighten all in due time.

"I now believe that the true province of the Sun-

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day *School* includes the instruction of the *young* only, from the little ones up to maturity, the same as in other schools; and that both the management of the schools and the work of teaching *can* be performed by those not holding the priesthood. The command to teach the children falls in all ages upon the *parents*, not upon the priesthood, and they may call to their assistance any person, or organization that they feel will do as well as themselves or better.

"But that the *mature* should *leave off* the study of the scriptures I can not for a moment admit; they are only just ready to study them from a different standpoint. Their work is not history now, but doctrine, wisdom and special guidance, and by some one they *must* be taught.

"We find that the law does provide that even *elders*, who have freed themselves up to the time from the blood of their generation, are to gain knowledge and wisdom in a *school*, to be established for that purpose; how much more important then is it that those not holding the priesthood, and especially the new converts, to whom all the doctrine is new, should have their faith grounded by a thorough knowledge of what is written for their guidance in the scriptures?

"But this I believe to be the work of the *church*. May not the establishment of the school of the prophets be taken as a type of other schools or meetings throughout the church? This work is not done by the sermons preached; it is not the province of the prayer and testimony meetings; neither of the business meetings of the branches. Could not classes meet once a week (any day or night) for the study of the Scriptures by subjects (as contemplated in the Theological or Gospel Research Classes) under the direction or management of the presidents of the branches, and thus fulfill all the needs of the mature? Please notice paragraph two, section ninety-four in Doctrine and Covenants, and tell me if you consider the school there referred to as being the school of the prophets? I have no means of knowing surely, but it seems to me it was not.

"Now I have written of these things as I see them, asking your opinion concerning them. If the legitimate province of the Sunday School is the instructing of the young only, and if this labor can be properly performed by those not holding the priesthood, then the general principles of our system pertaining to this part of the work will stand, and I with others will be justified in taking steps to perfect and complete the system. If not, we should know it at once that we bring no further condemnation upon ourselves or any others.

"If thus far our system is all right, and it would be wiser for the church authorities to take upon them the labor of organizing and instructing Research Classes, we should know this as soon as possible in order to eliminate this part of the work from our system here (thus freeing the Sunday School officers from a burden they can not well carry), and I believe the church at large should know it, that the good work of instruction all around may be begun and carried on properly."

The process of thought through which Sr. Goff has reached the conclusion that it is not absolutely certain that one must "hold the priesthood" to be qualified to teach in Sunday School; and that it does not necessarily fall upon the ministry to carry on Sunday School work, may have been followed by others, who like her have been observant as well as thoughtful. It does not detract from the qualifications of a preacher that he is a good teacher in the day, or Sunday School: but it is certain that many a good preacher and pulpiteer is not a successful teacher in either.

We concur in Sr. Goff's opinion that the children may be taught in the school, and Sunday School, by those qualified for that work, though they do not hold the priesthood; and that when those children pass into the maturer age of self-reliant and responsible manhood and womanhood, they will pass out of the province of the rod and the rule, into the sphere wherein schools of mutual research and communion and interchange of thought, experience and opinion, they may together grow in knowledge and wisdom unto power. This would be the sphere where the priesthood, and all that appertains to it, councils, meetings, and the schools of the prophets, would have its legitimate work, aided and abetted by written law, legislative methods and revelation pertaining to ministerial work.

If the presiding elder of branch, or district, is a qualified man and a willing and ready worker in the Sunday School work, he is eligible to that position. If he is not so qualified, though he may be an efficient and acceptable presiding church officer and minister he is not eligible if there be any other in the district or branch who is qualified, though he may not be an ordained man.

We now believe that the Sunday School work may be safely entrusted to those in the church who possess the qualifications of teachers, both men and women, and recommend to the Saints that they select these in preference to others to take charge of the schools. We are further of the opinion that the Sunday School work does not necessarily come under branch, or district jurisdiction, any further than the officers and members of the schools, who are church members are responsible to the church for their good behavior and moral conduct and teaching, as such members of the church. That in the conduct of the schools, the methods of teaching and rules governing the association of teachers and scholars in the work, they should be free from interference and domination from church officials, unless these officials are also members and officers of the schools.

If there should be in branch, or district, church officers who believe that the Sunday School work should be necessarily carried on by church officers and these only, we recommend to these men that they at once set themselves to work, and push forward themselves, get other workers out, organize them, gather the children and other members in, and do that which they think they only should do; always remembering that it is the "doer of the work" that is "blessed in his deeds;" not only to say, but *to do* according to that which is written" is the command. If they are not prepared to so work and help others to work in the great work of education, they will do well to get out of the way of the wheels of progression, and not hinder what they know ought to be done, but are too careless or too indolent to do. They are ministers of God who do his work among men.

THE SHEEP AND THE GOATS.

A WISE man has said, "It is by comparisons that we ascertain the difference which exists between things; and it is by comparisons also that we ascertain the general features of things; and it is by comparisons that we reach general propositions. In fact, comparisons are at the bottom of all philosophy. Without comparisons we can never generalize; without comparisons we never could go beyond isolated, disconnected facts." And, Paul advised "comparing spiritual things with spiritual."

Allowing these to be correct principles, and that they must be carefully observed in order to reach just and reliable conclusions, we need to examine all sides and everything pertaining to a subject, lest we be found of that class who "jump to conclusions" instead of reaching them by all "the law and the testimony" which relates to a given case; and this requires us to "dig deep" and labor patiently.

Matthew 25: 31–46 does not treat all sides of the great question of "eternal judgment," but only of that which relates to acts of mercy, benevolence, brotherly kindness and love. Neither does it intimate that the final destiny of man is fixed only and alone upon the acts there mentioned of the individuals named. The text was manifestly designed to teach, illustrate and forcefully present the fact that the class of works therein mentioned would be essential elements on which to base, and indispensible conditions on which to decide the final reward or punishment of those among whom Christ's "brethren" came and ministered "in Christ's stead." "Mothers," "sisters," or children are not mentioned here.

Mankind, "at the last day," are to be "judged out of the books" of God, according to what is written in them, and "by every word" that shall be found to app'y in their case. The "righteous," the "sheep," the "blessed of my Father," are not to be adjudged such simply and only because they did benevolent deeds to the Saints, or even the "brethren," and for those deeds alone enter "into life eternal;" neither do the "goats," the finally "cursed" of God, go away into "everlasting punishment," "into everlasting fire, prepared for the devil and his angels," for merely and only failing to do such benevolent deeds. Whoever studies all the revealed word of God in respect to *why*, and *how*, and under *what conditions* men are to be adjudged and consigned to "everlasting fire, prepared for the devil and his angels," will learn that it requires far more than the mere withholding of benevolent deeds to Christ's Saints or "brethren" to condemn them to that awful state; for none are consigned to it but

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such as hear and "know" and wilfully and unrepentantly refuse, reject, and resist Christ in his administrative and redemptive work.

Let the reader ask, "Who are they who, at the judgment seat of Christ, are pronounced 'cursed' and doomed to everlasting fire, prepared for the devil and his angels?" and "the word of God" will with no uncertain sound answer, They are those who *knew* their duty toward God, toward Christ and his gospel, toward the "brethren" of Christ, and *knowingly*, wilfully, and persistently neglected, refused, and rejected them! Mark it well—they must in person, have attained *actual knowledge* of God, of Christ, of the "brethren," before they could sin to the extent that they shall be doomed to "everlasting fire, prepared for the devil and his angels," For Paul assures us that the only class who can not finally repent are "those who were once enlightened, and have *tasted* of the heavenly gift, and were made *partakers* of the Holy Ghost, and have *tasted* the good word of God, and the powers of the world to come" (Heb. 6:4, 5), while the Book of Mormon says, "Will ye reject the words of the prophets? and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and *deny* the good word of Christ and the *power* of God, and the *gift* of the Holy Ghost, and *quench* the Holy Spirit? and make *a mock* of the great plan of redemption which hath been laid for you? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ will bring you to stand with shame and awful guilt before the bar of God? And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone is endless torment? O then, my beloved brethren, repent ye, and enter in at the straight gate, and continue in the way which is narrow, until ye shall obtain eternal life."—Book of Jacob 4:1. These texts enable us to see *who* are doomed, at the judgment bar of God, to be consigned "into everlasting fire prepared for the devil and his angels;" also *why* they are thus "cursed." All the scriptures relating to this same matter are in harmony with the foregoing.

On the other hand, none can be the "sheep" "the righteous," the "blessed" of God, and enter "into life eternal" at the final judgment as promised in Matthew 25:46, except they first *believe* in Christ and become reconciled to his covenant and government; "For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish but have everlasting life." "This is *life eternal*, that they might *know thee* the only true God, and Jesus Christ whom thou hast sent."—John 3:16, and 17:3. This position is in harmony with the Book of Mormon testimonies quoted in a former editorial and found in Mosiah 11:15; Alma 3:5, 6, 8, also Book of Nephi 7:2, 3, etc., etc. It therefore follows that the "sheep," "righteous," and "blessed" of God, mentioned in Matthew 25:33, 34, are those who have the *faith* and the *knowledge* both of God and his Christ. This being true, it involves, necessarily, the fact that these had received Christ (therefore his gospel work and "kingdom") by the administration of Christ's "brethren" who (as Jesus promised them), were brought under the conditions named in verses 35 and 36,—"For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." The "mothers" "sisters," and children, are neither mentioned nor hinted at in this, but the "brethren" are, and in such a manner as to leave no doubt that the faithful ministry—"ambassadors for Christ"—are referred to. This is in harmony with the following to the ministry: "Shake off the dust of thy feet against those *who receive thee not*, . . . and wash thy feet as a testimony against them *in the day of judgment*."—D. & C. 60:4. See also section 74:3, etc., etc.

As to "the kingdom prepared for" the "sheep," "righteous," "blessed" of God "from the foundation of the world" being that which the Saints will inherit, we not only have the general analogies of the word of God in all the books, but we have specific statements to that effect "in the words which the Holy Ghost teacheth," and we dare neither deny them nor attempt to explain them away. We now quote them for at least the third time as proof, and we do so for the purpose of adjusting our faith and hope to what is there asserted in plain words, and not to fit them to any preconceived theory: "But, behold, the righteous, the Saints of the Holy one of Israel, they who have *believed* in the Holy one of Israel, they who have endured the crosses of the world, and despised the shame of it; they shall inherit *the kingdom of God, which was prepared for them from the fonndation of the world*."—2 Nephi 6:7. And to make surety doubly sure, we now add the words direct of our Shepherd and King and Judge: "And blessed is he that is found faithful unto my name *at the last day;* for he shall be lifted up to *dwell in the kingdom prepared for him from the foundation of the world*."—Ether 1:12. No amount of philosophising or theorizing can make these texts mean that the kingdom the Saints are finally to possess is *yet to be prepared!* That the Saints are to be prepared for it is a fact essential for all to know; and they should learn that works of mercy, benevolence, and love, are "ordained of God that we should walk in them."

This "kingdom" having been "prepared from the foundation of the world," it follows that "the one fold" of Christ, and the "Father's house" with its "many mansions," were also prepared; for these are interchangeable terms relating to the same general facts. And to this agree the words of our Lord when he says: "In my Father's house *are* many mansions."—John 14:2. That "house," and those "mansions," were *then* in existence—therefore "prepared." In further proof read these texts: "And I, Moroni, . . . remember that thou *hast* said that thou *hast prepared* a house for man; yea, even among the *mansions* of thy Father; . . . wherefore except men shall have charity [love], they can not inherit that place which thou *hast prepared in the mansions of thy Father*."—Ether 3:3. Again: "If thou art faithful unto the end, thou shalt have a crown of immortality, and eternal life in the mansions which I *have prepared in the house* of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ."—Doc. Cov. 80:1. And further: "And every man shall receive according to his own works, and his own dominion, in *the mansions which are prepared*."—Doc. Cov. 76:7. All these texts prove that "the kingdom," the "Father's house," and "the mansions" therein, are all "prepared," hence are not in process of preparation, nor awaiting future preparation. But "a place" for all these is being and to be prepared, namely, the new earth after Christ's second advent and after the final judgment—"the end"—when the earth becomes fitted for "the celestial kingdom" (Doc. Cov. 85:4), according to the eternal purpose of God; and of which kingdom all others of glory are but parts and dependencies, subordinate in power, dominion and glory, and all in subjection to Christ as "King of kings, and Lord of lords," his kingdom filling "the whole earth" which in its celestialized state continues the abode and inheritance of the redeemed forever and forever. Matthew 25:31–46 reveals the essential importance of good works toward Christ and his faithful "brethren," and the Saints will do well to heed the lesson there taught lest they fail and fall.

As for the "kingdoms" and "glories" which will ultimately be found, after the judgment day, subject and subordinate to Christ and his faithful people, those matters may come up for consideration separately, and mainly on the prophetic and doctrinal facts relating thereto.

The chief thing for the Saints is to get at *the practical* matters—what is now and soon to be needed—"Be ye also ready!"

EXTRACTS FROM LETTERS.

Bro. William Strange, president of the St. Thomas, Ontario, branch, wrote as follows August 15th:

"The work is going along nicely here. God is blessing us abundantly, and the branch is in good condition, compartively speaking."

Bro. A. H. Parsons wrote from Green's Landing, Maine, August 12th:

"The reunion at this place is progressing nicely. Four were baptized yesterday, and more are to follow. We had the largest attendence last night that ever assembled here—nearly six hundred."

Bro. E. Delong, under date of Aug. 14th, writing from Oceola, Michigan, says:

"Our meetings were well attended last Sunday. I preached morning and evening in the Opera Hall, and on Monday I baptized two more.

"The Saints are all united and every thing is moving nicely."

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Sr. Ruth A. Turner, of Montrose, Iowa, has this to say in a late letter:

"I truly prize all the church publications and sincerely hope I may always be able to have them to read, for I find in them much to comfort and strengthen me in times of trial and affliction.

"There are a few of the sisters of this branch that meet each Thursday for prayer and have been much blessed at times. There are some who desire the prayers of the Union. Sr. Phebe Hall has been afflicted for a number of years, and desires its prayers; and Grandma Patten also asks the prayers of all, that she may be given patience and grace to endure the afflictions of life the few more years that she may have to remain on earth."

Bro. Leonard Scott wrote us from Warren, Ohio, the 16th ult., saying:

"This place presents a very important outlook. Some people very favorable; some ready for baptism. Satan's majesty displayed wonderfully, but truth "goes marching on." The editors are alarmed. Pray for us in this field."

"THE ELECTION IN UTAH.

"The remarkable feature of last Monday's election was the Liberal victory in Salt Lake City, although a notable increase in the Gentile vote is shown in every precinct in the territory. To say that the Liberals are jubilant is putting it in the mildest way possible and to say that the Mormons are gloomy is an equally mild description of their condition."

"The Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world for he loveth the world, even that he layeth down his own life that he may draw all men unto him."—Book of Mormon, page 100.

The Idaho *Enterprise* of Malad City, the 10th inst. has this to say:

"Joseph Smith, the prophet, and Elder Anthony are creating quite a little flurry in religious circles."

EDITORIAL ITEMS.

WILL some one donate or sell to the Herald Office volumes 20 and 21 of the *Millennial Star?* We want them for use in the Editorial department. Later volumes would also be acceptable.

Bro. John F. Lemburg of Cedar Rapids, Iowa, requests that some of the Elders preach for them at an early time.

Bro. R. C. Evans wrote August 15th, from Waterford, Ontario, that he had been laboring there since the 4th inst. When he began he did not know whether the large gatherings that first greeted him there during his debate with Rev. Wilkinson would again greet him or not, but the Saints church did not afford sufficient room for his audiences, as on Sundays many had to stand outside. He baptized three heads of families, which increases the number to forty-two baptized since the debate. More are to follow and Bro. Evans remarks that he would be willing to pass through the experiences of another debate if forty-two more baptisms would result from it.

Bro. Jesse Seelye of Savannah, Wayne county, New York, writes appreciatingly of the good tidings that reach him through the HERALD. Bro. Seelye has for some time remained almost alone in representing the faith in western New York, except as aided by Bro. C. G. Lanphear; but we hope at no distant day to see an able corps of the active ministry occupying that long neglected but inviting field.

Bro. J. W. Perkins wrote from Campbell postoffice, Indian Territory, August 17th, reciting the sudden and unexpected death of his wife, the loss of whose love and companionship he greatly mourns. He was alone and without assistance at the time. He deeply feels the loss sustained and requests prayers that he may so live that he may be worthy to meet with the loved one who has preceded him. Pray for him.

Sr. M. F. Squires writes from Yarborough, Grimes county, Texas, requesting that any Saints or elders who may be able to visit her family and herself will do so, as they are alone in faith there and surrounded by opposition. Bro. W. W. Squires, her husband, has been afflicted for over twenty years, but she nevertheless rejoices in the great latter day work and toils on cheerfully in the labor of supporting her children and family. She requests prayers in their behalf.

President W. W. Blair left Lamoni on Wednesday, the 21st inst., for a two weeks' preaching tour in South-western Iowa. He expects to labor some in central Illinois, later on.

THE CANAL OF JOSEPH.

How many of the engineering works of the nineteenth century will there be in existence in the year 6000? Very few, we fear, says *Engineering*, and still less those that will continue in the far-off age to serve a useful purpose. Yet there is at least one great undertaking conceived and executed by an engineer which during the space of 4,000 years has never ceased its office, on which the life of a fertile province absolutely depends to-day. We refer to the Bahr Joussuf—the canal of Joseph—built, according to tradition, by the son of Jacob, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule. This canal took its rise from the Nile at Asiut and ran nearly parallel with it for nearly 250 miles, creeping along under the western cliffs of the Nile valley, with many a bend and winding, until at length it gained an eminence, as compared with the river bed, which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends.

The northern end stood seventeen feet above low Nile, while at the southern end it was at an equal elevation with the river. Through this cut ran a perennial stream, which watered a province named the Fayoum, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal was under water, and the river's current would rush in a more direct course into the pass, carrying with it the rich silt which takes the place of manure and keeps the soil in a state of constant productiveness.

All this, with the exception of the tradition that Joseph built it, can be verified today, and it is not mere supposition or rumor.

Many accounts have been written by Greek and Roman historians, such as Herodotus, Strabo, Mutianus, and Pliny, and repeated in monkish legends or portrayed in the maps of the middle ages, which agree with the folk lore of the district. These tales explained that the canal dug by the ancient Israelites served to carry the surplus waters of the Nile into an extensive lake lying south of the Fayoum and so large that it not only modified the climate, tempering the arid winds of the desert and converting them into the balmy airs which nourished the vines and the olives into a fulness and fragrance unknown in any part of the country, but also added to the food supply such an immense quantity of fish that the royal prerogative of the right of piscary at the great weir was valued at $250,000 annually. This lake was said to be 450 miles round, and to be navigated by a fleet of vessels, while the whole circumference was the scene of industry and prosperity.—*Chicago Times.*

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still when the sun of summer burns,
My longing for the hills returns.
I go to meet the winds of morn,
Blow down the hill-gaps mountain-born,
Breathe scent of pines and satisfy
The hunger of a lowland eye."

WILL THEY LOVE ME?

I have toiled for these, the children
Of my little household band,
Through their helpless hours of childhood,
With a constant, loving hand;
Striving in the right to lead them,
Carefully their lives to mold;
Now the question comes before me—
Will they love me when I'm old?

When my brow is old and wrinkled,
Drawn with thought and racking care,
When the threads of silvery whiteness
Gleam like snow amid my hair,
When my eyes grow dim and faded.
Scarce their faces can behold,
And my step is slow and faltering—
Will they love me when I'm old?

Will they guide my tottering footsteps?
Smooth the few remaining years,
With a patience and devotion
That life's failing pathway cheers?
When I'm old and worn and weary,
Will their love around me fold?
Robbing even Death of terrors—
Will they love me when I'm old?

I have seen old parents slighted,
Treated with neglect, disdain;
Cruel jest and mocking laughter
Filling their worn hearts with pain;
Yet I knew e'en then their longing,
Those same heedless ones to fold,
Safe from sin's sure retribution—
Will mine love me when I'm old?

Others I have seen attending
Aged parents with fond care;
Dropping hand or loving kisses
On their brow or snowy hair;
And I wonder will my children
My last days with love enfold,
Pay back what I gave their childhood—
Will they love me when I'm old?—*Sel.*

IN repeating the statements of one person to another, we take upon ourselves a resposibility which is frequently quite overlooked. Many of the misunderstandings and difficulties between people, arising constantly in all departments of life, are to be traced to the forgetting of this responsibility. It is the responsibility of safe transmission of thought, without damage or breakage, from one soul to another. Whether we voluntarily undertake the transportation and delivery, or are commissioned so to do, makes no difference; we are responsible for the ideas we receive, handle, and deliver, in both cases. It is surprising that people are always so ready to tell us what another says, or to report the views of an-

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other, when they know that their possession of the other's thought is at the best uncertain, and that their facility and skill in transmitting it are by no means beyond question. They certainly do not handle another's transcendental goods, his purposes, intentions, hopes, fears, relations, ideas, and all his personal possessings, as carefully as they do their own. And by their carelessness they are often the cause of mishaps or injuries which they can never repair. Successful thought-transference is, indeed, a very difficult art. To get the mental picture substantially perfect and complete out of one mind, and then to present it successfully to another mind, with all its proportions, attitudes, relations, perspectives, lights and shadows; to impress on the peculiar individuality of the listener no more, no less, than exactly the whole truth, is a difficult and delicate undertaking. So many and various kinds of allowances, reductions, or enlargements, must be made in taking the matter out of one set of circumstances and out of one kind of personality, and adjusting it to the other. Every man before he repeats what he supposes another has said, and thus assumes the responsibility of injury and damage to an absent one, ought to be sure that his camera has focused a substantially true and accurate picture of the other man's mind; and then he ought to be sure that he is able to transfer this picture to the listeners mind with substantial fidelity.—*Sel.*

DENNIS, Mass., Aug. 8th.

Sisters of the Home Column:—I have been cheered many times by reading your letters in the *Herald*, and have withheld my mite knowing there were others who could fill the space more worthily than I. But I want to do whatever falleth to my hands to do with an eye single to the glory of God. "Freely ye have received, freely give."

I have received the knowledge that the work I am engaged in is the work of God, and I desire, as far as I may, to impart that knowledge unto others. The *Herald* is the only preacher I have, and its contents are as food to the hungry soul. Day by day I seem to grow stronger in this work, and I rejoice in the angel's message, the restored gospel. O, the good we might do if the requirements of the gospel were lived up to! I want to be willing to sacrifice for the work's sake, that more laborers may be sent forth. A few of us (sisters) meet together weekly and strive to let our light shine, but we need preaching to get the truth before the people.

I have not joined the Prayer Union fearing I might not be able to keep the hour having little ones that need constant attention, but I believe it to be a power for good. Your sister,

BESSIE M. SEARS.

ELLIS, Mo., Aug. 6th.

Dear Sisters of the Home Column:—I have been thinking so long I would write a few lines to your paper. The *Herald* is a good visitor and every week I love to read it. I don't know what I would do without it. The missionary work is strengthening to me. In the last *Herald* I read a vision in which I was very much interested. I refer to the insane woman going back and forward on the public road. She is the church of Utah, Bro. Joseph, and as you are there now, I hope you may tie her, and call on your strong men to make the coffin. Make it stout and put her in it, then nail her up tight. Talk to them now, Bro. Joseph, in plain words.

I have an interest in the Utah people, and was once a member of that church. I joined the Reorganized church three years ago last June; myself and two of my children were baptized by Bro. R. J. Anthony, and moved to Missouri last February. I left two of my oldest girls in Utah. I have eight children. My husband is not a member of our church. Pray for me, sisters, that I may be faithful to the covenant I have made. I know this to be the work of God and have never doubted it from the first time I heard its elders preach. We have had no preaching here yet, but I hope we will have some soon. I pray the Lord to bless the land of Zion for the sake of his people.

From your sister in the faith,

GUNNEL HENNINGS.

BUFFALO GAP, South Dak., July 29th.

Dear Sister Frances:—I will endeavor to write to the Home Column again, as we have no meetings out here in this new country, but are hoping some of God's servants will be sent here soon. Oh, how I wish I could meet with the Saints when the Sabbath comes! How my heart beats with delight when I meditate upon God's holy word! I have been blessed many times in my troubled hours. I stand alone, as my husband does not belong to the church. Oh, how I love to read the sisters' letters in the Home Column! We do not take the *Herald* as we are too poor, but my sister takes it and I get to read some of them. My husband reads them too, but he says there is so much in the Bible that he can not understand. I would ask the Saints to pray for him that his mind may be enlightened, and pray for me that I may stand firm and be faithful and set a good example before my little one, that he may learn to love and serve his Creator while young. I am made to rejoice when I sing that blessed hymn, "Behold, the great Redeemer comes, to bring his ransomed people home." Oh, that I may be one of the ransomed ones! I desire the prayers of all the Saints.

Your sister in the one faith,

A. M. J.

It was principally for the lonely, scattered ones that the Prayer Union was formed. If you desire to join, you have but to send in your name, and when observing the hour you will be comforted with the thought that hundreds of the faithful ones are praying for the same things, at the same time with you.—Ed.

FOUNTAIN GREEN, Ill., Aug. 2d.

Dear Sisters of the Home Column:—I thought I would write a few lines this morning, thus putting in my mite. I see but few letters from the sisters; perhaps they like myself—think that they have nothing of importance to write. I like to read the letters from the sisters and also the letters from the elders in the *Herald*. They are strengthening and comforting to the lonely ones. I wish that more would write, for it is cheering to hear of the success of the elders and also the spread of the gospel in these last days. We seldom hear any preaching. Alexander Smith was here last winter and preached a few weeks for us, and since then we have had none. I wish he would come again. I made a visit to Burlington and met with the Saints there once, and heard a very interesting discourse by Bro. Johnson, and after preaching partook of the sacrament, and had a short testimony meeting in which we were all made to rejoice. There were but a few of us, but the words of the Savior were verified, for the Spirit of the Lord was in our midst and our hearts were filled to overflowing. I wish that I could be at the reunion of the Saints, and I hope it may be the means of doing much good. I hope they will remember in their prayers those that have not the privilege of meeting with them.

If the Lord spares my life I mean to be with the Saints at the April Conference. Pray for me that I may be with you then, for the prayers of the Saints avail much.

Dear sisters, write often; bear your testimonies; hold up your light so that others may see your good works and walk therein. I think that you are all doing a good work in your Sunday Schools by training the young.

I think that the *Autumn Leaves* is grand. This is a great work that we have enlisted in, and let us work while the day lasts.

KATHARINE SALISBURY.

DEER CREEK, Neb., July 20th.

Dear Sisters of the Home Column:—I have thought many times I would like to write you, but my talent was so small that it would be useless to put my ignorance in print. If, however, we should all sit with folded hands or hide our talent in the earth, what will be the sentence of the Great Judge when he shall call us to an account? Let us not bury our talent in the earth because we have but one, but let us each strive to be more diligent and arouse ourselves from slumbering and trim our lamps that we may be ready to meet the Bridegroom with joy when he comes. I do not say this to those that already have their lamps burning brightly, for their brightness has often brought joy and peace to me. May God bless them that their rays may shine forth more widely until the end; but to those that are cast down with troubles and cares and discouragements of this life, like myself. I have long been thinking I must do something for the cause of Christ for I do believe that this is the true and everlasting gospel of Jesus Christ set up in these last days to draw his children together, for he said, "My sheep hear my voice and they know me, and they will follow me."

There are many sisters we would like to hear from through the Column. I think the "Home Column" is just what we need to cheer and encourage each other on in this pilgrimage of earth, and often when reading it my heart rejoices to hear of the many blessings the Lord is pouring out upon his people in these last days. When I look back and see the darkness that hung over our home but a few short years ago, I can but thank God for his great goodness to me and mine, in bringing us into his great and marvelous light.

I do not have as much time to read as I would like, but the more I read the more I can understand, and through the mercies of God I am still striving to press my way onward and upward. Pray for me, dear sisters, that I may overcome the snares of the tempter that have been pressing me in thought.

From your sister in the one faith,

LORINDA LEWIS.

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Correspondence.

COPY OF A LETTER.

RICHLAND, Dakota, April 17th.

Dear Brother and Family:—I must write to you and tell you what we are about to do. Miles has taken a notion to move to Montana, so we are selling out as fast as we can and expect to start the middle of May—our boys are all going along. We are turning all our stuff into cattle and will drive them through; will have three covered wagons and one not covered. Harry will be married before we leave, to Lotty Fritz, and she goes too. One week from next Saturday we auction off all our household goods, and then comes a trying time for me. I was getting quite smart after sending for the elders, so I was doing my work alone; but this move upset me so I could not sleep, and I am almost in bed again. I feel now if I ever needed your prayers and help from God it is now, that I may be spared to get through and locate. I am trying to have them go to Deer Lodge, or where Bro. Gomer Reese lives, have written to Bro. Clapp and him both, and think we will go as near there as we can find land. We will drive through two hundred head of cattle in all, and three of our boys can take land, and Willie, the youngest, will soon be old enough.

What do you think of our move? Richland has had all the gospel preached to them time after time, and not one seemed to want any of it; so I feel as if I can do no more to help them, and I leave them with my conscience clear, praying God to be merciful to them. The M. E. church has dwindled away ever since Bro. Wight was so insulted here; they can hardly get a congregation. When we leave it will be smaller yet. I had made up my mind to be at the Reunion, next fall if spared; but now I shall never set eyes on any of you again. I tried to have my folks go south, but it was no use; perhaps it is best as it is. Your prayers have always benefitted me; now I ask again that you bring my case before the Lord, that I may either be called away before starting or be spared to get through, just as God willeth—it would be so hard to bury one along the road. I shall ever try to serve the Master in my weakness, and am still pleading God to shew my children their duty to God and man. Remember me to Sr. Derry and all the family.

Yours,

LILLY J. SMITH.

OSBORNE, Kans., Aug. 10th.

Edltors Herald:—Myself and a few companions have been anxiously watching the columns of the *Herald* to see if we could see anything further concerning the building of a college for the Saints' children at Lamoni, but in vain!

We learned to know what a rebuke meant, as we passed through a two years' course in a Kansas college, and we earnestly desire the association of the Saints while we travel the already hard road of education.

I wanted to go to school somewhere, and when I heard that the Saints were endeavoring to build a college, my happiness at once knew no bounds. I am willing to contribute my little mite and will continue in the college until I graduate. Let us hear how the cause is progressing.

Yours in hopes,

W. D. JEMISON.

[Subscriptions are coming in but very slowly. Those in charge of the project will meet at Lamoni, Iowa, Friday, September 6th, to further consider the matter, and all interested are invited to attend or send in their subscriptions.]

HIGHMORE, South Dakotah, Aug. 15th.

Bro. Blair:—I still have the same desire to press on in the good work, which I know, and of which I am ever ready to testify that it is of God. I am almost alone out here except my wife and children; but the *Herald* is a welcome visitor and a great comfort to me. I preach to the people whenever the opportunity is afforded me. On the second of October, 1888, I was called upon to preach the funeral sermon of Mr. Joseph Hinds. I took my text from Isaiah, "Thy dead men shall live." On August 7th, 1889, I was requested to preach the funeral sermon of Mary Hinds, who after several months of sickness passed away. So father and daughther have gone to the land beyond. I had good liberty of speech and the people were attentive. We have our troubles and persecutions to contend with, but we have been and still are greatly encouraged to look above the things of this world to our heavenly Father, who is the Author and Giver of all good and who is ever ready to hear and answer prayers.

CHARLES SHEEN.

NEEL, Nebraska, Aug. 12th.

Bro. W. W. Blair:—We write you in regard to the progress of the work in this part of the vineyard. Since our report to conference we have been keeping up a pretty steady preaching in three localities. At one place we had rather slim attendance and not much interest, but baptized one good, honest, young lady, the daughter of Joshua Lane. You will remember Joshua; he resided at Little Sioux while you lived there. At the other two places where we have been holding meetings there was a good interest and a house full to preach to generally, and to our great joy we found one good old-timer, who joined the church in 1835, by the name of Joseph Gibbons, who had never heard of the existence of the Reorganization, and I tell you it would have done your soul good to see how quick his soul was lit up with the fire of God's Holy Spirit when he heard anew the glorious principles of the gospel, and yesterday he renewed his covenant by passing through the waters of baptism. Previous to attending to the ordinance we again appointed a meeting at this place where not much interest had been manifested, as it was near to the beautiful waters of what is called French Creek, that we wished to use. Here we found quite a congregation, more than we expected.

I will here state that we have been assisted by one Bro. Samuel Payne, just emigrated this spring from Kansas into this section of country to take land. He is a priest. We now number about twenty members in this locality, and expect to meet soon to consider the propriety of organizing a branch.

Bro. Madden wlshes it said that he does not expect to be idle in the work of the Master, if he is not heard from often; and I will say that I feel the same.

It is due Bro. Madden to state here that he has done the principal part of the preaching since harvest set in. Your fellow-laborers,

J. B. LYTLE,
SILAS J MADDEN.

MALAD, Idaho, August 16th.

Bro. W. W. Blair:—We held meeting at St. John's last evening in the Mormon meeting-house; had a large audience, many listening at the door and the windows. They were very kind to us, lighted the lamps and treated us respectfully. I had the best of liberty in addressing them upon the main question which I discussed from the idea given in "One Wife or many," giving our views, affirmatively, on the marriage question. "It is nothing but Bible," was the comment. One old lady observed to another woman, "I don't see anything in what he has said." The one to whom she spoke said, "Well, if you can not see anything in that, you will have to throw away *all* your books."

Brn. Morgan Jones, H. R. Evans and others here are impressed that a striking reaction is setting in. Certain it is that we have large audiences, and the best of attention; indeed I have never been listened to better than since I came into the territory here, and in Utah. There is an apparent disposition to hear us.

Bro. R. J. Anthony and I have studiously avoided anything that could be construed into harshness or abuse. I had a large audience at Samaria last Wednesday week, and here on Sunday last. One will speak here to-night and one at Cherry Creek to-morrow night. The shepherds have apparently abandoned the sheep to us Josephite wolves. Bro. Anthony and I took dinner to-day at Sr. Nicholas'. Prof. Woozely, (of music,) was present. We had a long and pleasant chat; two years ago he would not have cared to speak to us.

It is still hot and awful dry. Dust lies like a pall on everything and is so deep in the roads that they are rutted, as in winter with us. Prospects for hearing here are great. Some queer things are creeping out. Yours,

JOSEPH SMITH.

PARRISH, Ill., August 10th.

Editors Herald:—I have a mortgage on the new Methodist Church house here in Parrish, with the privilege of our elders preaching any time except on their regular appointments, every third Sunday at three o'clock p. m., and we would like for any of our elders traveling through this way to stop. They will be kindly cared for and have good attentive congregations out to hear, as the people are greatly interested in the doctrine we teach. Several are almost ready to obey the gospel. Bro. I. M. Smith was down here a short time ago and preached about three weeks in this vicinity; most of the time here in the Baptist's house—so the Baptists and Methodists are all tore up and want Throgmorton, of Mt. Vernon, Illinois, their big gun of the Baptists, to meet one of our elders in debate. So he agrees to come down the last of October or fore part of November if he can agree on propositions. So Bro. I. M. Smith is corresponding with him to see if they can agree on the propositions.

A. BURLISON.

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SPANISH FORK, Utah, Aug. 13th.

Bro. W. W. Blair:—You will find enclosed three dollars, for which please send me the *Herald* twelve months, and also a complete set of tracts bound. I will also say this much for the *Herald* that it has been a great help to me in studying the Book of Mormon and the Doctrine and Covenants, and also the Bible—especially the volumes one, two, three and four, which I happened to get from a member of the Brighamite church last June, one year ago, which he let me have, perhaps thinking it would be a means of confirming me in the doctrine of said church with which I was somewhat disgusted; especially the doctrines connected with polygamy and celestial marriage. I am thankful to my heavenly Father that we have been led out of the soul crushing and conscience-killing system of Utah Mormonism and are now connected with the Reorganized Church since March the 26th, of this year. My wife and I desire to do all the good we can in building up God's kingdom in these latter days. To this end we will by the help of God, work and pray.

Yours in the gospel,

J. Y. MASON.

MALAD, Idaho, Aug. 11th.

Bro. Blair:—Held meeting at Samaria on Wednesday night; had the whole settlement out to hear. Met in Bro. James Thomas' yard on the lawn. Held meeting last night; R. J. Anthony spoke excellently. Hold meetings all this week at St. John, Elkhorn, and here.

JOSEPH SMITH.

MINNEAPOLIS, Kan., Aug. 14th.

Dear Herald:—I am young in this latter day work, having been baptized by Br. David Winn, May 19th, and confirmed by Br. Joseph Luff, June 2d, while at Kansas City, Missouri; yet I feel like bearing my testimony with the rest of the Saints to the work. While I have not had the manifestations of the Spirit that others testify of, yet I can truly say that I believe the work to be God's work, and have had more enjoyment and comfort during the short time that I have been in it than in all of my religious experience up to this time. I had been a member of the United Brethren for about nineteen years, but there is a something in this doctrine that furnishes food for the soul—it is so completely in harmony with the word of God and His mercy that I can not see how any one can help but believe it. I felt convinced of its truth the first sermon I heard preached, which was at Kansas City last fall, while there at work. I think the first sermon I heard was by Br. David Winn. I was so well satisfied with the doctrine preached, and pleased with the appearance of the people that I continued going to the meetings and heard Brn. Wm. Sparling, Henry Sparling, J. N. White, A. White, (and others whose name I can not recall), preach; so that before I had attended the Church very long I was so well satisfied that I bought quite a number of the books and commenced to investigate, which investigation resulted as above stated. I love the *Herald* and am eager for its appearance each week. I love to read the testimonies given each week, they do me so much good and strengthen me in the faith.

I will write again sometime and relate a portion of my experience that may be a little amusing to the Saints, and also show what kind of an opinion some people have formed concerning the Saints.

To all the brethren and sisters I feel to say, be faithful and let your light shine. The light shining through the brethren and sisters at Kansas City brought me into the fold, and your light will bring others in. I am doing what I can in talking and in letting out my books and papers to others. I am the only member in this part of the country that I know of. I would like the address of the nearest elder, as I would like to have one preach here as soon as he can make arrangements.

In love for the truth,

HENRY RESCH.

SAN FRANCISCO, Cal., Aug. 14th.

Bro. Blair:—We are not altogether idle here. Last Sunday Bro. Geo. S. Lincoln and I went to Irvington. I stopped at Niles and baptized two young persons, and George went on to Irvington to fill an appointment at 10:30. I followed to fill another appointment at 1:30. We confirmed the two baptized, also blessed two children. In the evening at 7:30 Bro. Lincoln spoke from Matt. 13:36–40 in San Francisco with good liberty. We are all pleased to hear of Bro. Joseph's preaching in Utah. May God bless him and all who labor in the interest of the gospel of our Lord and Savior Jesus Christ.

C. A. PARKIN.

BANDERA, Texas, Aug. 13th.

Bro. Blair:—I baptized six at Stockdale after the debate. The Baptist concluded he would not debate. There was sixty dollars subscribed to build a church house when I left Stockdale.

Please allow me to correct some mistakes in Bro. L. Wight's letter in *Herald* for August 3d: After the word "governments" near the middle of second column it should read 2 Peter 5:1, after "darkness," same column, it should read Matthew 11; "2 Peter 2:12" should read 2 Peter 2:1, 2. In third column it reads "Mr. Banta then resorted to Acts 19," etc. It should read Acts 19:1–6 and it and 1 Cor. 12:13 following should occur after the sentence—"Bro. Currie showed the fallacy of such conclusion, by showing that it took both Spirit and water to constitute a birth." Then follows the above quotations. I do not remember the scripture Mr. Banta used to prove Christ's reign on the earth, but we know he had plenty such proof. In same column after sentence "God showed Peter how he must put off his body, 1 Peter," should read, 2d Peter.

In second column where it reads "for 'tis His fullness when perfected, Phil. 1:9" should read Phil. 2:9. I may have made some mistakes in furnishing Bro. Wight a synopsis of quotations used, etc., etc.

The Saints are moving on nicely here, and love toward each other seems to be one of their characteristics. I am often asked "who is over this mission?" but I can not tell, for I failed to find anything but "Texas" used in the report of appointments made, etc. Have we no one over us? We need some one loving and kind like Bro. Roberts to go to for advice often. I ask to be prayed for that God may remove skepticism from me, for it cheats me out of many blessings. I believe I try to keep right, but I suppose I do not try hard enough. Sister Walker wrote me once that "morbid fear" was my enemy, and it is too true.

Sometimes when out in the harvest-field I enjoy several spiritual gifts and my cup like Bro. David's of old "runs over." After all this, doubts come, fear rises, and the fruits are discontentment and unhappiness. O, if God would forever banish it all from me how happy I would be! I sincerely ask the prayers of all the Saints.

I wish to say to the Elders in Texas that the Saints in Manchester, Red River county, need help. Address J. P. Brannon.

Yours in hope,

J. A. CURRIE, Jun.

DAVIS CITY TENT MEETING.

The purposed Tent Meeting of the Decatur district was held in the Park (a natural and beautiful growth of timber on the river bank) at Davis City, Iowa, beginning August 2d, and closing August 11th. Through the kindness of the brethren of the Fremont and Pottawattamie districts, we were favored with the use of their tent for the occasion.

On the evening of the 2d an organization was effected by choosing Elders J. R. Lambert and H. A. Stebbins to preside, Elder M. H. Forscutt as chorister, and William McIntosh, J. H. McVay and R. J. Harmon, as police. No one being continuously present who could well act as secretary none was appointed, but Bro. H. A. Stebbins took notes of the sermons and of the proceedings.

At the first service, after prayer by Bro. J. R. Lambert, Bro. H. A. Stebbins gave a sketch of the faith and doctrine of the Church in reply to the request in Acts 28:22, "We desire to hear of thee what thou thinkest." Bro. M. H. Forscutt followed briefly from the words, "Prove all things, hold fast that which is good."

Saturday, 3d. At half past ten Bro. H. A. Stebbins offered prayer, and the time was occupied by Brn. J. R. Lambert, John Landers and A. W. Reese in short addresses upon various points of the gospel system. In the afternoon prayer was offered by Bro. A. W. Reese. Sermon by Bro. J. R. Lambert from James 2:12. The evening sermon was by Bro. M. H. Forscutt upon the spirit of man being pre-existent and undying.

Sunday 4th. The nine o'clock prayer meeting was in charge of Brn. H. A. Stebbins and T. J. Bell. It was a pleasant and peaceful session. At half-past ten Bro. I. L. Rogers offered prayer. The sermon was by Bro. R. S. Salyards. He used the parable of the sower and the question of the jailer as the basis of his discourse. The afternoon service was opened by prayer by Bro. J. P. Dillen. Bro. M. H. Forscutt preached from Romans 6:3 as a text, baptism by water being the theme. Prayer in the evening by Bro. T. Wellington. The Gift of the Holy Ghost was Bro. J. R. Lambert's subject.

The Sunday services were largely attended, and the choir of the Lamoni branch was present and gave valuable assistance in the singing and instrumental part of the service.

Monday 5th. The prayer meeting was in charge of Bro. I. L. Rogers. Bro. Thomas Wellington preached the morning sermon, assisted by Bro. H. R. Harder. The visitation of angels was the subject. The afternoon meeting was in charge of Bro. J. R. Lambert. Bro. Duncan Campbell preached from Acts 2:36, concerning the great debt that we owe to God and his Son.

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In the evening Bro. H. A. Stebbins preached upon the office work of the Holy Spirit, as spoken by Christ in John 4: 16; 14: 26; 15: 26; 16: 13.

Tuesday 6th. The prayer meeting was opened with prayer by Bro. E. Sparks. Bro. H. A. Stebbins had charge. At half-past ten Bro. D. Campbell offered prayer. Bro. John Shippy, by special request, preached upon the apostasy at Nauvoo, and showed that the rise of the Reorganized Church was by inspiration of God. At half-past two the subject of the resurrection was discussed by Bro. H. R. Harder. He was assisted by Bro. Shippy. In the evening Bro. W. T. Bozarth offered prayer and Bro. A. H. Smith preached upon the laying on of hands as a gospel ordinance.

Wednesday 7th. The morning testimony meeting was in charge of Bro. H. A. Stebbins. Prayer by Bro. John Denio. At half-past ten Bro. James McDiffitt offered prayer. Bro. J. R. Lambert preached from the text, "Lay not up for yourselves treasures on earth." He presented and defended the law of tithing as found in the Word of God. Bro. H. A. Stebbins preached in the afternoon, assisted by Bro. William Anderson. The text was 1 Cor. 2: 21, and chiefly the subject was, What is it to be saved? In the evening Bro. A. H. Smith offered prayer, and Bro. M. H. Forscutt continued upon the subject of baptism by water.

Thursday 8th. Prayer meeting in charge of Bro. I. L. Rogers. Bro. John Hawley preached at half-past ten from the text, "Enter ye in at the straight gate," showing the necessity of men following Christ into the true fold. Afternoon service, prayer by Bro. H. A. Stebbins. Sermon by Bro. A. H. Smith. His text was Rev. 21: 1, the subject discussed being the earth as the heaven of the Saints when it is made new and glorious. The evening prayer was by Bro. C. H. Jones, and the sermon by Bro. W. T. Bozarth. Continued revelation was the theme of the speaker.

Friday 9th. Brn. John Hawley and E. E. Marshall had charge of the social meeting. The forenoon sermon was by Bro. J. Alfred Davis, upon the five dispensations in which God has given the gospel unto men. He was assisted in the services by Bro. W. T. Bozarth. In the afternoon prayer by Bro. I. L. Rogers. Bro. C. H. Jones preached one of his peculiar sermons by which the saints were edified and comforted. The evening sermon was from Bro. M. H. Forscutt, in continuation of Bro. Davis' discourse upon the five dispensations of the gospel.

Saturday 10th. Prayer meeting in charge of Brn. A. H. Smith and C. H. Jones. Prayer by Bro. M. H. Forscutt. A very good time was had. At half past ten Bro. E. E. Marshall offered prayer, and Bro. John Shippy preached in advocacy of the Book of Mormon, taking Acts 17: 26 for a text. The afternoon sermon was by Bro. W. W. Blair, assisted by Bro. D. Campbell. Bro. Blair spoke of the need of doctrine, and of the ministration of angels in restoring the gospel; also of his experiences in preaching in Decatur county in 1860, and what the Lord had done for his people in the Reorganized Church. In the evening Bro. H. A. Stebbins had charge. Bro. A. S. Cochran offered prayer. The sermon by Bro. J. R. Lambert was in defense of the latter-day work as being the work of of God, and the Book of Mormon and Doctrine and Covenants as containing his word.

Sanday 11th. Social meeting in charge of Brn. C. H. Jones and A. S. Cochran. Many testimonies were born to the work and to the goodness of God. The sermon that followed was from Bro. M. H. Forscutt. He was assisted by Bro. W. W. Blair. The subject was the Church of Christ and its organization as a complete body being necessary, both in the days of Christ and whenever and wherever it shall exist. At half past two, after prayer by Bro. John Hawley, Bro. W. T. Bozarth preached upon the principles of Christ's gospel, arguing that every portion was essential to salvation. At the evening service prayer by Bro. C. H. Jones. Bro. Alex. H. Smith spoke from two texts, namely, "Beware of false prophets," and, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

At the close of this discourse a hymn was sung and Bro. H. A. Stebbins pronounced the final benediction.

There was a very large attendance upon the closing day, fully twenty-five hundred being present during the afternoon, besides the moving hundreds that were coming and going all the time. We were expecting a few more speakers, and some who came were not able to do so until late. However to all who did come and aid us we feel grateful for services rendered. Many saints were cheered and blessed, and hundreds of others who never before heard the true faith did so this time, because they would attend an outdoor service when they would not one within.

A report of receipts and expenses will be presented to the next session of the district conference.

Communications.

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

SET OURSELVES RIGHT.

WHY DO WE NOT SET OURSELVES RIGHT BEFORE THE WORLD?

IN reading a volume of Joseph Cook's Boston Monday lectures I noticed this prelude to his seventy-first lecture: "One day Prince Bismarck, rolling in triumph toward Paris, had leisure to visit a country school-house; and it was there that he found what he called the saddest sight he saw in all France. What was that sight? Some widow with a starving family? Some maimed soldier, the only support of a distant home, about to be left in destitution? Some human form riddled with bullets? None of these, but a set of school-books filled with lies! 'I took up the volumes,' says this statesman, 'and found that the tritest facts as to the religious history of Europe were falsified by Romish editors. Scholarship would stand aghast on every third or fourth page, at the monstrosity of the misrepresentations of acknowledged historical truth.' To feed the rising generation with falsehood, Bismarck thought a sadder thing than battle fields. My friends, I hold in my hands a book, copies of which were lately distributed in quantities at Deer Island, in Massachusetts Bay yonder, by Romish priests. It is important for me, as an outlook committee, to observe what passes underneath the surface of society; and I know what a formidable frankness I am exercising now. But it is not a bitter frankness; it is in the interest of straightforward discussion, and even of peace; for certainly it is in the interest of peace to let it be known that there are some things which can not be done in America, and which therefore had better not be attempted! Opening this volume I find not only the boldest violations of historical veracity, but passages plainly intended to inflame uneducated readers."

Then follows a page of quotations from pages 19, 38, 55, 64, 73, 81 and 100 of the work spoken of, containing statements in regard to the Protestant religion, which are evidently false and misleading, after which Mr. Cook continues: "If you please, gentlemen, this delicious food for the young has been distributed upon Deer Island in plentiful meals. The book is entitled 'A sure way to find out the True Religion,' and is published by Patrick Donahue of Boston. You will not be surprised to learn, that, after the character of this volume was found out, it was expelled from Deer Island by order of the chairman of the Board of Directors in charge there."

This, and the question found at the head of this article, propounded to me by a school-teacher in Nebraska, who had come across some of the false statements concerning us as a people, found in some of the common school histories of the United States, which she was using in her school, decided me to compile some of these false statements in an article for the *Herald*, in hopes that it might be a beginning to the setting of ourselves right before the people. For it will be readily perceived that the damage to the cause of Christ is almost beyond estimate when we consider that these lessons are in our common school books, and they are fairly drilled into the children's minds; for they are required by a system of questions at the bottom of the page, to almost, if not quite, commit them to memory.

There has been some agitation of this matter in regard to the Encyclopedias, but it seems to me that to have ourselves set right in our common school histories is of infinitely more importance, for where one encyclopedia is used there are a thousand school histories; and how can we expect anything else than that we will meet with prejudice when false statements in regard to our origin and doctrine are taught to the children in the schools as a part of their lessons. But some may say, "How are we going to help ourselves?" I have no suggestions to make, and shall leave that for wiser heads than mine, but it seems to me that we might, as a beginning of the work that would finally set us right, in all communities where we as a people have an influence, *discourage* the use of those histories that *do not* give us a fair representation, and *encourage* the use of those that *do*. Of course this would not be much, but it would be a step in the right direction.

I do not want to make my article too long, and will, with these few comments, give a few quotations from histories, and

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leave the readers of the *Herald* to draw their own conclusions, believing, that it is of the utmost importance that this part of the work should be looked after; simply stating, that out of about ten histories examined I find only two that give a connected account of our origin, and one, I believe, does not speak of it at all; but all of the latest issues give false statements.

In the Eclectic History of the United States, by M. E. Thalheimer, published by Antwerp Bragg and Co. Cincinnati and New York, Articles, "The Mormons and Joseph Smith," I read:—"Far more serious difficulty arose with the Mormons, a sect founded by Joseph Smith, in 1830, at Manchester, N. Y. He pretended to have received a revelation from heaven, and as the new religion promised freedom from restraints, its followers were many, but for the same reason they were not wanted as neighbors. It must be said, however, that they were more orderly than a large part of the community about them. Being expelled from Ohio by the citizens in 1838, and from Missouri in 1839, by the state Militia, they built a new city and a splendid temple at Nauvoo in Illinois." . . . "Joseph Smith was of Scotch descent, and was born in Sharon, Vermont, in 1805. He led a dissolute life when young, and was very ignorant. When twenty-one years of age he pretended to have received from an angel tablets of gold upon which was written the 'Book of Mormon.' He deciphered the hieroglyphics of this book by the means of a pair of wonderful spectacles provided by the angel, and dictated its contents to his secretary, to write in English. This secretary and two other persons bore witness to the actual existence of the golden tablets, and to their mysterious disappearance as soon as they were transcribed. Unfortunately for the new religion Smith quarreled with these witnesses shortly after, and they denounced the whole story as a hoax. Smith attempted to introduce polygamy in the Mormon belief when they settled at Nauvoo, Illinois, but was strongly opposed by certain of the community, who established a press and published opposition articles. Smith headed a mob which demolished this press, but this act cost the prophet his life."

And in the History of the United States by Emma Willard, published by A. S. Barnes and Company, New York and Chicago, 1870, Art. Mormonism: "This is the most extraordinary imposture of the age. Its founder, Joseph Smith, was an obscure, uneducated man born in 1805, in Sharon, Vermont. Under pretense of special revelation he produced the sterotype plates of the 'Book of Mormon,' by which he persuaded numbers that he was the inspired founder of a new religion, which was to give to Mormons the same pre-eminence over all other people as the Jews had over the Gentiles. Mormonism gives its followers license to commit every crime that may be sanctioned by the leading 'prophet,' especially does it by allowing polygamy, degrade and demoralize women. Yet numbers of both sexes were found to join and aid this delusion—throwing their property into common stock. On their arrival at the Far West, in Missouri, the Mormons were charged with various crimes; among others an attempt to assassinate Governor Boggs, and they were finally expelled the state by a military force commanded by General Atkinson. They then purchased a large tract of land in Illinois on the eastern bank of the Mississippi. There on a beautiful slope they built Nauvoo, and erected a pompous temple. But murders, robberies, and other secret crimes became frequent in their neighborhood. The surrounding people were enraged; the Mormon prophet and his brother were seized by the state officers, and confined in jail at Carthage. A hundred armed men in disguise broke in and murdered them. The Mormons then sold their possessions at Nauvoo, and in 1846 migrated westward to the Great Salt Lake. The Rev. Mr. Spaulding wrote the Book of Mormon as a work of imagination, founded on the Old Testament. He died after having placed the manuscript in the hands of a publisher. Sidney Rigdon, a young printer of the office, thus became acquainted with it, and showed it to Joseph Smith and they two concerted the plan of bringing it out as a new revelation."

And also the following from Quackenboss' History of the United States, published by D. Appleton and Company, New York, in 1875: "About this time [1843] excitement ran high in Illinois in consequence of the proceedings of a body of men calling themselves Mormons or Latter Day Saints. This sect was founded by Joseph Smith, a native of Vermont. Having removed to Central New York, and received an imperfect education, Smith at the age of fifteen asserted that he saw visions; and seven years afterwards, he declared that he had received a revelation from on high, in the form of records which had been buried in the earth for centuries. They were engraved, according to the account of a Mormon writer, on plates having the appearance of gold, and the thickness of common sheet tin, which were covered with Egyptian characters, and united by means of rings. Smith pretended to understand and translate this famous 'Book of Mormon,' and set it forth as a new gospel for men. It contains sundry wonderful stories about events in America over two thousand years ago, and it is said to have been written by a man named Spaulding as a romance. The immorality of the Mormon doctrines, among which that of polygamy, or the allowing of a plurality of wives, was prominent, recommended them to some; and in 1833 Smith found himself at the head of 1,200 followers. Jackson county, Missouri, became their headquarters; but as they declared that the whole western country was destined for their inheritance and as various thefts were committed in their neighborhood, the Missourians naturally desired to get rid of them. The first opportunity was seized to call out the militia; and the Mormons offering no resistence were driven from the state. They crossed to Illinois, and in the spring of 1840, founded on a bluff overlooking the Mississippi, the city of Nauvoo, a word which they say signifies beautiful. Here they erected a magnicent temple, and received a large addition of members, some of whom were men of property. At length the Mormons passed ordinances which set the laws of Illinois at defiance. Great excitement spread throughout the State, and some of the 'Saints' left Nauvoo in alarm. Several robberies and murders committed near their city were attributed to the followers of the prophet; and popular fury was increased by the belief that the Mormons controlled the county courts and could set at defiance all attempts to bring them to justice. At last, Joseph Smith, still the leading spirit among the Mormons, was arrested, and, with his brother, lodged in jail at Carthage. Here, on the 7th of July, 1844, they were killed by a mob, which broke into the prison. The Mormons continued to be objects of pupular suspicion and odium; and so violently were these feelings displayed that the next year they sold their possessions in Illinois, deserted their beautiful city which then contained 10,000 inhabitants, and emigrated to the wilderness beyond the Rocky Mountains."

Thus far I have quoted from school histories but the following I take from another work which from its nature will attract the youthful reader, being a history of many of the pioneers of the new world, and full of exciting adventure. It is written by Col. Frank Triplett, published by The M. D. Thompson Publishing Co., St. Louis, 1886, and entitled "Conquering the Wilderness." He says of the Latter Day Saints, or Mormons: "This religion is founded on the most barefaced frauds, and was the conception of an ignorant, but cunning impostor, who seems to have turned from the digging of wells, and more questionable practices, to the making of creeds, rather from a desire to gain an easy living, than an ambition to found a sect. This shrewd yankee who had imigrated from his native state, Vermont, to New York, seems to have stolen the manuscript of a novel, written in a style similar to that of the scriptures, and entitled 'the Manuscript found.' This has been proved, by unimpeachable evidence, to have been the work of one Joseph Spaulding, a lawyer, (some accounts say a minister) of considerable erudition. Being unable to get it published, he laid it away in an old trunk, from which it was filched by Joseph Smith, who afterward pretended to have been directed in a vision to dig in a fabulous hill, (Cumorah), where he would find the true bible, written on plates of gold. The plates of gold were entirely imaginary; the hill, Cumorah, was Spaulding's trunk, and the new bible the Lawyer's novel. The hill which the Mormons call Cumorah, is called by the neighbors Mormon Hill, and the cut, [here follows a picture purporting to be the picture of the hill where Joseph Smith found the plates of the Book of Mormon] is a perfect representation of it, showing even the hole dug by the knavish prophet, and in which he pretended to find the plates. Upon this slender foundation has been built one

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of the most stupendous and lasting humbugs that the world ever saw. The 'old man of the mountains' had not more fanatical followers; the 'veiled prophet of Kohrassan' had not a more sensual, and infamous creed. The alleged prophet, Smith, saw that if in the guise of religion, man's basest passions could be pandered to, he would become an easy convert, and hence he formulated a creed, in which license waited on lust and assassination was not denied to revenge. Searching the scriptures for his evil purposes, he selected the most hideous examples in the Old Testament, and entirely ignored the gentle precepts and pure morality of the Lowly Nazarine. Abraham, David and Solomon were stock characters in his facile theology; but the noble, learned, spotless Paul, and he who died on Calvary, do not figure therein. His doctrines made polygamy a necessity, and did not admit of celibacy, or the clinging to one wife. His polity, civil and religious, was a step backward for over twenty centuries. Promising to his male converts a gratification of their sensuality and terrifying the females with revelations of the coming destruction of the world, this fit son of a knavish father, and a mother equally tricky, soon had around him a small congregation of brutish men and idiotic women, and then his revelations increased at a wonderful rate."

Is not this indeed "delicious food for the young." Especially does this subject have its weight when we realize that our earliest impressions are the most lasting, and that which we learn at school stays with us until death. This is so true that a Catholic Priest was heard to say that if he could have the training of a child until he was eight years old he would be a Catholic always. The question is well worth considering, and we as a church ought to constitute ourselves an "Outlook committee" and endeavor to have ourselves set right before the people.

Yours for truth,
HYRUM O. SMITH.

SHEEP AND GOATS.

IN the *Herald* of July 27th it is suggested that the topics contained in Matthew 25: 31–46 are of sufficient importance to pay well for a most thorough and searching analysis. I therefore feel free to cast in my mite.

The eternal judgment being designated as one of the principles of the Doctrine of Christ, and I being one of those who have presented the idea that the Sheep represented in the chapter referred to are not the Saints—the church of the first born—the inheritors of the celestial glory, but another class entirely, I give my reasons for so believing. I will here state my position, premising that this is my opinion, and that if it is not in accord with the word, it is not worth the paper it is written upon; let each, then, be his or her own judge.

My position is this: That the Saints, those who shall come with him when Christ shall come the second time without sin unto salvation, also the saints who shall have part in the first resurrection, and the saints who are alive when he comes and are caught up to meet him, will have no part in the judgment referred to only as companions in the train of the Great Judge, and spectators of the proceedings, unless it be in some official capacity.

The judgment spoken of by Jesus in Matt. 25, is certainly the same one referred to by John Rev 20: 12–15. I have arrived at this conclusion from the fact that those I have enumerated have passed their judgment at least one thousand years and a little season before the judgment spoken of shall transpire, and have been found worthy to be called Christ's, and shall dwell in the presence of God and his Christ forever and ever.—D. C. sec. 76: 5. Read the whole of the section and it tells the straight story. See also sec. 28: 3.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then they who are alive shall be caught up together into the clouds with them who remain, to meet the Lord in the air, and so shall we be ever with the Lord. Wherefore comfort one another with these words."—1 Thess. 4: 16–18. These are the first fruits of the grand and glorious triumph of Christ over death, hell and the grave, in the great winding up scenes of the last times. These "have received the fulness of the Father."—D. C., sec. 76: 6. "They are Christ's, and Christ is God's, and they shall overcome all things."—p. 5.

The second class, or those of the terrestrial, are fully described in section 76: 6, and, (from the deductions I am able to make) will also have a part in the first resurrection, but not until after the first fruits have been gathered. "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection, and it shall be tolerable for them."—Sec. 45: 10. "And after this [the gathering of the first fruits] another angel shall sound, which is the second trump, and then cometh the redemption of those *who are Christ's at his coming*, who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." Sec. 85: 28. These are Christ's at his coming, having passed through the prison house and there received the truth or the gospel, and have placed themselves in the condition to be judged as men in the flesh; have at length passed their judgment, and being found worthy have secured their release at the first resurection and are Christ's, the second fruits of his final triumph. They too will have part in the great reign of peace, but in a grade of glory such as they have lived for and can abide.—Par. 5. All these of the first and second fruits of the great ingathering into the government of God are they of whom it was said, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."—Rev. 20: 6. Ah! they have passed from death unto life, but every man in his own order.

We now come to the great, last and final judgment pictured by Jesus in Matthew 25: 31–46 and Revelations 20: 12–15, which you can read. These I understand to be a separate and distinct class from the two classes we have been examining. These are a class who were not found worthy of a part in the resurrection of the just and had still to remain in the prison house or hell until the last resurrection; until the Lord, even Christ the Lamb *shall have finished his work*.—Sec. 76: 7. These in the time of the judgment will be divided into two classes, the one called sheep the other goats; and here, it appears, is where the great stumbling block lies, or one of them at least. From my standpoint I see no difficulty, which perhaps I may be able to make plain as we pass along. Those sheep who form one of these sub-classes and are called righteous, are the ones principally who cause the trouble. If I understand the thing aright all those who are or may become Christ's are his sheep. If this be true, then the two classes we have been examining are also sheep, as well as the ones we are now considering, because they are Christ's, but have passed on to their reward many hundred years before these are brought to their final account; still these are sheep, and why? Because, "These are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Ghost; these are they who shall not be redeemed from the devil until the last resurrection."—Sec. 76: 7. These are the remainder of those who shall be brought forth by the resurrection of the dead through the triumph and the glory of the Lamb.—p. 4. "These are they who receive not of his fulness in the eternal world, but of the *Holy Spirit*."—Sec. 76: 7. These constitute an innumerable host and are composed of the following classes of the world's society: "These are they who are of Paul and of Apollos and of Cephas; these are they who say they are some of one and some of another; some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch, [and you can run it down into the names claimed as leaders in modern times, *ad infinitum*,] but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant; last of all, *these all are they who will not be gathered with the Saints to be caught up unto the church of the first born and received into the cloud.* These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whomsoever loves and makes a lie; these are they who suffer the wrath of God on the earth, these are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all things under his feet."—Sec. 76: 7.

I fancy I hear some one say, "These are a queer lot to call sheep, righteous." Well, listen: "These are they who receive not of his [Christ's] fulness in the eternal world, *but of the Holy Spirit*, through the minis-

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tration of tho *terrestrial*, and the terrestrial through the ministration of the celestial, and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering *spirits* for them, *for they shall be heirs of salvation*."—76: 7.

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, *that through him all might be saved*, whom the Father had put into his power, and made by him; who glorifies the Father, *and saves all the works of his hands, except* those sons of perdition [goats] who deny the Son after the Father hath revealed him."—76: 4. "All power is given unto me in heaven and in earth."—Matt. 28: 17. How do these of the telestial become sheep, righteous? By the gospel, the glad tidings which shall have been ministered unto them by those (sheep) of the terrestrial world, and by the ministration of the angels sent unto them; for remember this is all to be done prior to this great day of judgment, for then Christ shall have finished his work in the redemption of man, and all that will then have to be done, will be to assign each of these sub-classes to their sphere of glory or dishonor, as their works have been—such as they have lived for and can abide. Suffering will most assuredly have brought them to knowledge. These sheep will most assuredly have received the gospel, the glad tidings, proved it by obedience, and have become partakers of the Holy Ghost, by which they shall have been quickened, and by whose power they shall have been resurrected, for "These all shall bow the knee and every tongue shall confess to him who sits upon the throne forever and ever, for they shall be judged according to their works, and every man shall receive according to his own works, and his own dominion in the mansions which are prepared. And they shall be servants of the Most High, but where God and Christ dwell they can not come worlds without end."—76: 7.

These sheep will then most certainly have become righteous, these will be the inheritors of the telestial glory, whose glory *surpasses all understanding;* and no man knows it except him to whom God has revealed it."—par. 7.

Will they not indeed be blessed of the Father? Will they not after all their sufferings receive a glorious inheritance through final obedience? Glory, honor, might, majesty and power be forever ascribed to our God, and to his Son Jesus Christ, whose love and mercy reach out to the salvation and final triumph of all men from the power of Satan, except "those who know my [the Lord's] power, and have been made partakers thereof, and suffered themselves, through the power of the devil to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone with the devil and his angels, *and the only ones on whom the second death shall have any power.* . . . They shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched."—76: 4.

These are the goats; this is the second death "which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."—Sec. 28: 11; see also 7. In this last paragraph it is stated, "for their graves shall be opened and they shall come forth, yea *even all.*"

These dead must certainly refer to the rest of the dead who lived not again until the thousand years are finished.—Rev. 20: 5. All the rest except these sons of perdition will receive not only redemption from their graves, but *salvation.* They will become Christ's, saved as a part of the work his Father gave him to do, and therefore his sheep; brought at length into his fold, *the one fold.* Nevertheless this fold may have many *pens* into which the sheep may be divided according to their *grades*, or each one receiving an inheritance in that glory or kingdom that they have lived for, that each may enjoy happiness in his own sphere.

Well might these of the telestial be astonished and wonder when it shall be said to them "When I was an hungered ye fed me; when I was athirst ye gave me drink," for they had never known Jesus or his brethren as such while in the flesh. But how many of my brethren when they have been an hungered, and thirsty, and tired, and footsore have met with such generous, open-hearted souls! I have in my mind's eye such; and I praved then, and I pray now, that when God shall number up his jewels He may remember them.

These telestials or sheep of Matt. 25th may be termed the third grade of Christ's sheep, or the fourth gathering from the earth's vintage, by the resurrection from the dead. The first were the Saints who came forth from their graves when Christ burst the bands of death and set the captives free; the second are those who shall come forth from their graves in the morn of the first resurrection, and they who shall be alive at his coming; who have oil in their lamps, and are thus found worthy. They shall be changed in a moment, in the twinkling of an eye. These all will be caught up to meet him in the cloud and so shall ever be with the Lord. These two gatherings from the Lord's vineyards, they are Christ's, they are his sheep; they will have been gathered into his celestial fold to go no more out forever.

The third are they of the terrestrial, they are of those who have received the gospel in the prison house—the heathen and the honorable men of the earth, those who had no opportunities on earth; and of those I am sorry to say, were saints on earth, but were not valiant in the fight, and thus lost the prize they might have won. These all are *Christ's at his coming.*

The fourth gathering has been fully described. These are they of the telestial glory, and these are Christ's, made so by their sufferings and final acceptance of the terms of salvation; and thus all of these will become Abraham's seed and heirs of that kingdom and glory in the universe of God for which they have lived; the remainder of the vintage are only fit to be gathered together and burned.

This brings us to another point which is made a stumbling block: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Any one would think from the arguments which have been adduced, that God the Eternal Father was confined to one little spot of ground upon which to establish His government and kingdom. I have, I believe, shown that Christ's sheep will be divided into three general grades, viz., the celestial, the terrestrial and the telestial; that these general grades may still be subdivided into several groups of the same general grade I believe can be fully demonstrated, especially the last named.

That the kingdoms or mansions were all prepared, which each grade shall occupy, I fully believe, but upon the same principle that Christ was as a Lamb slain from the foundation of the world. The councils were held, the plans were all drawn, the specifications were all written up and fully understood in the mind of the Great Architect. He perfectly understood the end from the beginning; the details were so perfect that there has been no need for change in the smallest item, and from that point of observation all the final resting places of his sheep have been prepared from the foundation of the world. But as I am only particularly interested in the celestial at present, and pray God that I may ever be during this probation, and finally be found worthy of an inheritance there, I shall only turn my attention to it. I will however make one or two quotations bearing upon the point that the government of God is not confined to one spot of dirt, upon the same principle that the government of the Uuited States is not confined to one state, but many. And I feel led to believe that this American government in its parts may be but a foreshadowing of the extended kingdom of our God, seeing that he has said, "And for this purpose [the establishing of liberty among men] have I established the constitution of this land, by the hand of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. C. 98: 10.

Let us read: "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light as they

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roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these *kingdoms* that ye may understand? *Behold all these are kingdoms*, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power," (Sec. 85: 12,) consequently within and under his government.

"All kingdoms have a law given, and there are many kingdoms, for there is no space in the which there is no kingdom, and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law, and unto every law there are certain bounds also and conditions. . . . Judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things. He comprehendeth all things, and all things are around about him, and he is above all things, and is around about all things, and all things are by him and of him, even God, forever and ever."—Sec. 85: 9, 10. Thus we see that the government of God is vast as space, broad as eternity.

And now wherever in this vast domain may be located the future habitation of the terrestrial and telestial flocks, or whether they shall inherit some portion of the earth that gave them birth, mattereth not. The kingdom prepared for those who shall inherit a celestial glory, the place where God shall make his permanent and everlasting abode, the capital of this vast empire is that which I am interested in. I have already given my idea of the language used (the kingdom prepared from the foundation of the world), so we will proceed. Jesus said: "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And when I go, I will prepare a place for you, and come again, and receive you unto myself, that where I am ye may be also."—John 14: 2, 3, I. T. I have taken the ground that Jesus, when he made that promise unto his disciples, meant just what he said, and used just such language that they might come to an understanding—just as he has said he had done to us in this day through his servant Joseph, D. C. sec. 1: 5—that their hearts might not be troubled. I believe, then, that the place, mansion or kingdom, (whichever it suits the fancy to call it), was not *then* prepared, and is not yet prepared, and will not be fully prepared as the eternal habitation of the saints of God for near two thousand years at least, if we rely upon the revelations of God as proof; but that the preparation is being pushed forward with all speed according to the specifications, and will be accomplished in the own due time of the Lord, for I read: "And again, verily I say unto you the *earth* abideth the law of *a celestial kingdom*, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, *it shall be sanctified*, yea, notwithstanding *it shall die*, it shall be quickened, *and the righteous shall inherit it*."—Sec. 85: 6.

I do not believe the earth has yet died, nor that it will die until after the last great battle shall have been fought, nor until she has given up the dead that are in her.—Rev. 20: 8–13. Then she must die, and by the power of the resurrection of Jesus Christ she shall be quickened, and by this means; and then shall the last enemy, even death, be destroyed.—1 Cor. 15: 26. She will then be in condition for the grandest reunion of the eternities. "And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode."—D. C. 36: 13. This reunion of the saints of earth's Zion and those of Enoch's city will take place at the beginning of the earth's rest of one thousand years, and I believe that 'tis there in Enoch's city the resurrected and changed saints shall meet Jesus in the air, the city being hid by the cloud from the gaze of those on earth, and will remain in the air until the earth shall have been fully redeemed and celestialized. Then shall the great reunion of earth take place, for she will be fully fitted and prepared for the reception of the God of the universe, who has promised to make her his eternal abode. "And thus we saw the glory of the celestial, which excels in all things; where God, even the Father reigns upon his throne forever, and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever."—Sec. 85: 7. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he *will dwell* with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write for these words are true and faithful."—Rev. 21: 1–5.

When all enemies shall have been destroyed, when the earth, the place, shall have become celestialized, and prepared; when the New Jerusalem, the abode of God, the city of Enoch and her territory shall again be restored to earth, then shall Jesus the Christ "have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father, spotless, saying, I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever."—D. C. 76: 7.

These are the views I gather from the revealed word of God, and they cause my soul to rejoice in the Holy One of Israel. Brethren, I can not now expect to belong to that class, spoken to upon that occasion, for reasons already given, and others that may follow. Neither do I expect to occupy the same kingdom of glory they will be invited to inherit, if it was absolutely and fully prepared from the foundation of the world, other than as I have already indicated; because to be fully organized and established in all its details as we are led to understand by the revelations of God his government and kingdom will be when fully fitted for the eternal abode of God and his saints. The earth, *the mansion*, must be fully prepared as the place for that government, *kingdom;* and the earth is not yet in condition, and will not be for a long time to come as we measure time.

My desire is that I may so live that when I shall pass hence I may be found worthy a place with the following: "And Enoch beheld angels descending out of heaven, bearing testimony of the Father and son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion."—Doc. Cov. 36: 6. For the kingdom I wish finally to inherit is the one Jesus is now preparing, and which he shall finally present to his Father spotless. As to the class or grade of sheep spoken to, I and all who have received the gospel restored in this the latter day, are too far gone to ever belong to it. We must either be classed with the first or second grade, by our full obedience, or in consequence of our slothfulness in not being valiant, or we must belong to that class who are only fit to be gathered together as goats; to be cast out and burned, having our portion with the devil and his angels in eternity because we have known the power of God, and have been made partakers thereof. O, may we never suffer ourselves to be overcome through the power of the devil, and deny the truth and defy its power!

I have based my thoughts principally upon the revelations of God delivered to us in our own day, believing there is nothing but corroborative evidence in the Bible and Book of Mormon when rightly divided and spiritually discerned. Beside there is not in all the records of the ancients which have come down to us so grand, so glorious, so plain descriptions of the things to come upon this question as in these revelations. The reason, to my mind being, that we are upon the threshold of their fulfillment.

The ancient fathers no doubt saw, but were forbidden to write; or if they were allowed to write in full, their writings are hid to come forth in the own due time of the Lord, but we are at the door.

In examining this question, when consulting the Book of Mormon, we must not loose sight of this fact, that the greater part of the teachings, exhortations, warnings and threatenings, were to a people who had known the power of God and had been partakers thereof, and therefore were in danger of becoming numbered with the sons of perdition.

My prayer is that we may overcome through Christ the great Prince.

Your brother,

WILLIAM HAWKINS.

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Selections.

THE HOLY LAND.—No. II.

A HORSEBACK RIDE THROUGH PALESTINE—FROM THE DEAD SEA TO JERUSALEM.

BY A. B. MATSON.

To write the history of Jerusalem, means to write the history of the world; especially of the world's hopes and aspirations. It is not my intention in this letter to enter into any lengthy descriptions of this famous city, but to speak of what I saw and of my own impressions. Those who care to study Jerusalem in detail, I refer to the many learned works on the subject. There are only a few hotels in Jerusalem and they are of an inferior kind, and the charges are very high, besides at this time of year they are much crowded. The contract with our dragoman having expired, we had to seek shelter somewhere else. In Jerusalem there are Hospices belonging to almost all the different sections of the Catholic church. We found splendid accommodation in the Austrian Hospice, near St. Stephen's gate. These places are kept up for the accommodation of pilgrims from all parts of the world and of all religious denominations, but especially for the Catholics from Austria. They are supposed to be free, or, at least, the pay as to amount is left to the option of the guest. Our party paid $2 a day each. We were treated most kindly. The food was splendid but a little "queer" sometimes. I felt very much at home here, and partly because of this, really enjoyed my visit in the ancient city. I remained here just seven days, and to tell of all I saw would require a volume instead of a brief letter like this. During this time I walked through all the principal streets of the city, visited all the places of interest in and about it, and studied somewhat the customs and manners of its strange people. The present Jerusalem is surrounded by a wall 38½ feet high, with four towers, forming an irregular quadrangle about 2½ miles around. I obtained my best ideas of Jerusalem from this wall, around which I walked several times, with the exception of a few hundred yards near the Joppa gate where there is a fortress, and consequently people are not allowed to pass. It may give some a better idea of the city if I say that inside the walls is an area of slightly more than two-hundred and nine acres. Access is obtained into the city through five gates. Six hundred years ago there were seven gates, but when the city came into the hands of the Mohamedans for the last time, two of the gates were closed up and have so remained ever since. Jerusalem contains about 20,000 inhabitants, composed of almost every nation under the sun. I saw on the streets, men and women from "Greenland's icy mountains" and others from "India's coral stands." Standing for ten minutes on the corner of David and Christian streets, I heard the nasal twang of the American, the clear voice of the Englishman, the musical hebrew of the Jew, the rattling Arab, the deep guttural tone of the German and in fact, almost every language under the sun. The reader may wonder what all these people are doing in Jerusalem. The great majority of them have come to worship at her sacred shrines; others are students of history, either sacred or secular, or both, while others are here simply to "buy and sell and get gain." Thousands of these people have traveled on foot from the remote corners of the earth, that they might trod with their own feet the places and see with their own eyes the scenes made sacred by the presence of the Son of God. The permanent population of Jerusalem is about equally divided between Jews, Mohammedans and so-called Christians. I think also, they can pretty equally divide the honor as to dirt and filth. If I had to depend on the Christians of Jerusalem for my conceptions of the religion of Christ, I am afraid I would turn Pagan. A religion which won't make a man wash his neck when its dirty, clean up his back yard and scratch the flies out of his eyes when they get in, to my mind is not worth two cents a bushel. It would take a mighty strong argument to convince me that a dirty man or woman had ever "got religion." Dirt, however, is not universal in the Christian community, as there are a number of small societies doing excellent work, not only among the Jews, but the Arabs and Mohammedans, teaching them as rapidly as possible that the religion of Jesus is not a mere sentiment, or something consisting of forms and ceremonies, but a life of devotion to duty at home and abroad. The Jews, as a class, are the most contemptible looking people I have seen in all my travels so far. A man with a petticoat and an overcoat on his body, both a hat and a bonnet on his head, and with his hair cut short behind and long before, is a funny looking sight. I had some dealings with some of them and found them honest and nice; a little close, but as far as I could judge, telling the truth and asking a fair price for their goods. On Friday last, I visited the wailing place of the Jews, just outside the temple walls, or the enclosure in which the Mosque of Omar now stands. Many of the stones are twenty-five feet long and the scholars of the day have decided that the wall here is a part of the original temple of Solomon. I suppose that there were at least two-hundred Jews there last Friday, some pressed their lips against the cold stone, uttering loud cries of anguish, while others read the lamentations with their cheeks bathed in tears. Some of the weeping was no doubt gotten up for the occasion, but some of it I believe, was genuine and sincere. The scene to me was very affecting, and I could but weep with those who wept, at the time my thoughts went back to the self-invoked curse of eighteen-hundred years ago, "His blood be on us, and on our children."

Almost every day while in Jerusalem, I spent a little time in the church of the Holy Sepulcher. The church is a series of large buildings, standing on the traditional site of Calvary, the first of the series having been built by Helena, the mother of Constantine, in the first part of the fourth century. The whole thing, apart from any scripture truth, is so ridiculously absurd that it seems to me almost an insult to intelligent people to write about it. All the notable events in the whole plan of salvation took place on the site of this building. Here Abraham offered Isaac; here is the stone on which the body of Christ was anointed for the tomb; the place where the angel stood when he rolled the stone away; the center of the world; the place where they cast lots for Christ's garments; the place of crucifixion; the tomb of Christ; the graves of Adam and Melchizedek and other things too numerous to mention. Now this list of holy places would convince me beyond a doubt that the whole thing is a fraud, besides the scriptures plainly state that the crucifixion was outside of the city, and it is now beyond controversy that the site of the so-called church of the Holy Sepulcher was inside the ancient city walls, as it is inside the modern Jerusalem. There are at least two places just outside the city that fill the scripture statement exactly, while the site of the Holy Sepulcher has not a single qualification. This makes no difference, however, with the superstitious and fanatical pilgrims of the worthless old monks who make a living out of the ignorance of others. Next Sunday is Easter and thousands of pilgrims from all parts of the world are here to get their candles lighted from the "holy fire," and the streets are full of men and women with their long tin boxes filled with candles which they expect to get lighted on Easter evening. This "holy fire" business is one of the most shameles frauds that ever disgraced the Christian name. The story runs that when the patriarch enters the Sepulcher on Easter eve that fire descends from heaven and lights the candles on the altar. The priest, who is alone in the Sepulcher, passes out the fire through a hole in the wall. The whole church at this time is filled with a surging mass of men and women, each one trying to get the first light from the sacred (?) flame. Notwithstanding the thick cloud of superstition which hangs over this place, I saw hundreds of earnest and sincere worshipers here. My indignation at the monstrous imposition was mingled with deep sympathy for the ignorant, though earnest pilgrims who were being deceivad. I might say that this church stands in the very heart of the city, as far from the outside as it is possible to get it. About the most interesting place I visited, was the Mosque of Omar, standing on the site of the Temple of Solomon, or rather in the center of the site as it only covers a small portion of the original space occupied by the temple. No one knows just when the present building was erected, but it is credited generally to Caliph Omar. It is octagonal in shape, 152 feet across and slightly over 500 feet in diameter. The main walls are 35 feet high, and are cov-

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ered inside and out with various colored marbles and mosaics, while the windows are filled with stained glass of very great beauty. The building itself is very interesting and beautiful, but the dome of the rock, or the summit of Mount Moriah which forms the center of the building is by far the most attractive object in or about Jerusalem. It stands right out above the level of the floor; is about forty-five feet wide and sixty feet long. After visiting the places of interest on the surface, we went below and had a look at the great vaulted chambers, doubtless made by Solomon when forming the temple area. These underground vaults are called at the present time Solomon's Stables. Though Solomon "had forty thousand stalls of horses for his chariots," I have no idea that he ever stabled them here. Two or three days I spent in simply walking about Jerusalem, and from these delightful rambles I derived more real joy and information than from all other sources. One day I went in company with two other of our party "out as far as to Bethany" and returned over the mount of Olives. The day was among the most delightful of all the delightful days we had enjoyed in this divine wonderland. The sun was in his glory and a gentle breeze blowing from the enchanted Mediterranean. Passing out of St. Stephen's gate, we at once found ourselves in the wheat fields and grave yards of the valley of Jehoshaphat. From just outside the city walls, down in the valley and far up the side of the mount of Olives, there are thousands of graves mixed up in a most picturesque manner with little wheat fields, olive and fig trees. Just on the other side of the valley from St. Stephen's gate, stands the garden of Gethsemane. That this is the place where Jesus wept and prayed there is no doubt in my mind. I felt a new sensation of heart and life as I stood under the venerable olive trees, which many think cast their shadows on the Son of God during that awful hour of bitter agony. I have not felt those deep emotions when visiting many of the places in Bible lands, of which I have heard so much from others, but my visit to Gethsemane, the mount of Olives and Bethany seemed to bring me nearer the actual scenes in the life of Christ than all else I saw. Going around the lower end of Olivet, we went on to Bethany where we spent a delightful hour wandering among its olive and fig orchards. No wonder that Martha and Mary loved their home and that Jesus found his principal earthly joy in this quiet village. Passing through Bethany we returned to Jerusalem over the very summit of the mount of Olives. I do not know that I stood on the very spot, but if not, very near it, where the feet of the son of God passed for the last time this sin-cursed earth. From the top of this mountain I got my last and grandest view of Jerusalem, The sun was sinking in the western horizon in a perfect sea of gold and the reflection on Jerusalem and the hills around about Zion added a beauty I had not before noticed. Tomorrow morning we leave for Joppa. I do not expect to visit this place again, but I shall ever retain a most pleasant and vivid recollection of my stay within its walls.

JERUSALEM, April 4th, 1889.

CHRIST A PRIEST AS WELL AS A KING FOREVER.

THE number of the elect, or the first fruits, will be completed at the second advent, but that does not put a stop to the saving of others. The saving of men will go on, and more rapidly than it is going on in the present age.

Nor will the operations of the Holy Spirit,—in convincing of sin, in teaching and enlightening the mind and leading men to truth and holiness, cease with the consummation of the age? Some authors and preachers, men of ability, men from whom we have a right to expect a better exposition of Scripture, teach that the Spirit's work will end with the end of the age; but this is a great mistake and evinces a sad misunderstanding of the word. The Spirit in His fulness, as given at the Pentecost as He now abides with believers, may not be experienced then; but may there not even then be as much of the Spirit's operations as there was under the old dispensation? May there not be more? And if there is a measure of the Spirit withdrawn with the taking up of the church. will not the presence of Christ and his glorified church, when they come to establish the kingdom, more than make up for that partial withdrawal? But with the personal return of Christ will not the Spirit return again in larger measure? Nay, will not the Spirit then be given in fuller, larger measure than He is now? How else can He be poured out upon all flesh?

If none are saved in the age to come, as some teach, why does Christ continue a priest forever? Christ is not declared a king forever more plainly or emphatically than He is declared to be a priest forever. "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of carnal commandment, but after the power of an endless life, for it is witnessed of Him, 'Thou art a priest forever after the order Melchizedek.' He, because He abideth forever, hath His priesthood unchangeable."—Heb, 7: 15–17, 24.

"This priesthood," says George N. H. Peters, "being after the similitude of Melchizedek, is exhibited in its completeness with His kingship. Now, at His second advent He comes as King, and reigns as King; it follows therefore, that He is also revealed as Priest. The two offices are united in the same person, and so long as the one endures the other must also remain. His kingship is eternal, so likewise must be the priesthood."

If the Saints are to be 'kings and priests' in the future kingdom, then it follows that the 'elder brother' is also the same. This necessarily follows, because His brethren are co-heirs with Him to the same inheritance, honor and glory. He is the great High Priest; they are associated with Him as priests."

Now that the saints, or the holy ones, will be priests, is taught most clearly. This was God's purpose in the ages past, had his people been faithful, as may be seen from the Old Testament. It is evident from Exodus 19: 5, 6, that Jehovah designed to have a kingdom of priests: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples; for all the earth is mine and ye shall be unto me a kingdom of priests and a holy nation." The apostle Peter clearly refers to this Divine purpose in the second chapter of his first epistle: "But ye are one elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." —Verse 9. It is true, the Jews, as the natural seed of Abraham, by their unbelief and revolt, unfitted themselves for the office; but unchanged in His purpose, God is gathering an "elect race." He is raising up a people who shall compose this "royal priesthood." True believers in Jesus, and who by their faith become also sons of Abraham, will form that holy, royal priesthood. In Revelation 1: 6, we read: "And he made us to be a kingdom, to be priests unto his God and Father." Here we have the kingly and priestly offices united in reference to the saints. The resurrected ones of Revelation 20: 46, are not only to reign with Christ a thousand years, but it is also said that "they shall be priests of God and Christ."

Now why are the saints thus united with the Christ in this priesthood if the object is not to bestow upon men grace and salvation? This indeed, is clear evidence of a continuance of the work of salvation, the saints glorified one body in Christ, who is their head, will be required to minister in religious things. As priests they will make known God's will to the nations of the earth on matters pertaining to religion; they will also exercise rule in religious matters. They will be engaged further in maintaining the Divine government in administering the laws of the kingdom, in promoting the Divine honor and in conferring blessing upon the nations. They will be endowed with powers amazingly great and nothing will be able to stand in the way of their carrying out the benevolent designs of the Almighty. Equal unto the angels, and with bodies, though material, yet spiritual, distance will be as nothing to them and their devotion to the highest interests of the subjects of the kingdom will be constant and untiring, and divisions will be unknown, and perfect oneness, perfect union, and the same pure, holy, happy, joyous Spirit will actuate all.

And the priesthood of those associated with the Christ will be as perpetual as that of the Christ Himself, for with him they are joint heirs; and what unspeakable happiness, what pleasure, what rapture, will the thought of this create. There will be no fears among them with regard to the

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future. They will be free from everything that can introduce the least element of discord into their employment, or their praise, or their fellowship; and they will be free from falling. Not a thought will disturb them in reference to the ages of the ages before them.

Christ, then, the great high priest will communicate with the people of the earth through the priesthood of which He is the head and leader. And none will be able to assume this office, who are not called to it and qualified for it by the Lord himself. In the present imperfect state men sometimes get into offices in connection with the church for which they have no spiritual fitness; but such an error will be impossible in the future state.

There will not be one in all the myriads who will form that royal priesthood but will be tried, tested, trained and duly qualified. Let it not be forgotten, therefore, that it is only as Christians are one with the Christ and are overcomers here, that they can become co-heirs with Christ and sustain the office of the priesthood hereafter.

Now it is because Christ and his chosen ones form this royal priesthood, that the work of salvation shall go on in the Millennial age. Not only will all Israel be saved and wonderful grace and blessings be bestowed upon them, but the word of truth and salvation be carried to the nations of the earth. Evil will be put down, every knee will be constrained to bow to Jesus, all must do him homage as King of Kings and Lord of Lords.

Holy Scripture then is very plain in teaching that the Christ, in the age to come, is not only King but Priest; and it is in connection with the great work of salvation that His priesthood abideth and is unchangeable. And we may here say definitely, what indeed has been implied in several statements of this essay, that the fact that after the Christ comes, He will continue to be a priest, and that the Church who will share with him in the rule of the kingdom, will also be priests as well as kings, is evidence of the *continuance of men in the flesh;* for it will be for their advantage and salvation that the priestly office is continued.

—*Heaven's Messenger.*

Conference Minutes.

SOUTHERN NEBRASKA.

Conference was held at Wabash Park, Nebraska, August 11th and 12th, J. W. Waldsmith presiding, C. H. Porter secretary. Branch reports: Platte River 21; Blue River 138, 1 died. Snowflake 1 baptized; Palmyra 60; Nebraska City 137, 1 roceived. Apostle J. Caffall and Elders L. Anthony, J. W. Waldsmith, J. Thomson, R. C. Elvin, R. M. Elvin, baptized one, and C. H. Porter, and Priests J. B. Gouldsmith, W. M. Self, and James Ferguson, and Teacher S. Carter reported. J. W. Waldsmith, Bishop's Agent, reported. Receipts, including $351.76 due church April 1st as tithes and 90 cents as free will offering, during the quarter $420 66. Money paid out, $168. Balance due church $252 66. On motion Rob't. M. Elvin and Charles H. Porter were appointed to revise the rules of order. Moved that the minutes shall be read at the close of the meeting of which they are the record of, instead of at the commencement of the next meeting. Moved as an mendment, that they be read at the close of the meeting for correction and aproval and also at the commencement of the following meeting. Consideration of the question deferred until next conference. Moved that a vote of thanks be extended to the proprietors of the Wabash park for their courtesy in permiting us the use of the hall and grounds, and that the same be published in the *Wabash News.* On motion the present district officials were sustained. Preaching on Sunday at 11 a. m. by C. H. Porter at 2: 30, p. m. by James Caffall and at 8 p. m. by Robert M. Elvin. Adjourned to meet with the Palmyra branch, October 6th.

ST. LOUIS.

Convened in the Saints chapel St. Lous, Missouri, Saturday evening, July 6th. Elder J. W. Gillen was chosen to preside. Branch reports: St. Louis 188, 2 received, 2 removed; Cheltenham 28. Elders R. Etzenhouser, J. W. Gillen, J. G. Smith; Priests J. G. Cole, J. S. Parrish and Ivor Davies also reported. Joseph E. Betts Sr. was elected district president for one year, and John G. Smith clerk. Bishop's agent's report for four months ending June 30th, 1889: March 1st, 1889, balance $155 35, received since $76 50, total $231 85, expenditure $223 95, balance $7 90. Noah N. Cooke agent. Report audited and approved. Preaching by J. W. Gillen and R. Etzenhouser. Adjourned to St. Louis, Missouri, Saturday evening, October 5th, at 7:30 oclock, for the transaction of business, and on the following Sunday for worship.

Miscellaneous.

PASTORAL.

Dear Herald:—Please say to the Saints and all concerned in Minnesota that I have deemed it wise to appoint Bro. Warren E. Peak in charge of Minnesota, Bro. J. Arthur Davis associated with him for the present mission year, and I ask for them the co-operation of all the ministry, and all good people, in that part of my large field. Being satisfied that they are wise and careful ministers, I can cheerfully recommend them, and shall look forward to a good report of the important trust under their care, thus imposed upon them. May the Spirit of God attend their ministrations, and much good and many sheaves be their reward.

I should have so notified the Saints on my departure from the State, but neglected to do so, ann now ask a cheerful, united effort for Zion's glorious cause all along the line. May God bless the noble helpers and ministers that all may enter into the glory of our Lord's bright home, I pray. ALEX. HALE SMITH,

Pres. of Northern Central Mission.

ANDOVER, Mo., Aug. 19th.

CONFERENCE NOTICES.

The conference of the Central Nebraska district will convene on Saturday, September 11th, at 10 a.m., with the Deer Creek branch. Saints throughout the district please notice and attend as much as convenient. Elders and branches please send reports in time. Those reporting by letter please address J. H. Jackson, Battle Creek, Nebraska. LEVI GAMET, *Dist. Pres.*

The Kewanee District conference will convene at the Saints chapel, on Buffalo Prairie, the 7th day of September, 1889. Those coming to it will please come to Joy on Friday evening and they will be met with teams to convey them. Bro. W. W. Blair will be present, and perhaps some other notables. All branches or parts of branches will please remember the Resolution passed at last quarterly conference requiring them to make a report to the next one.

Those wishing to send their reports or communicate in regard to conference will address the presiding elder at Millersburgh, Mercer Co., Illinois. All are invited to attend that there may be a good time and good accomplished.

J. W. TERRY, *P. E.*

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half rates* to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. to A5.

CHURCH LIBRARY.

We hereby return thanks to Bro. John O. Savage for the gift of a very large volume, "The History of the State of Nebraska," to the Church Library. We received it by the hand of Bro. R. M. Elvin. JOHN SCOTT, *Librarian.*

BORN.

MCCAIG.—Near Wabash, Cass county, Nebraska, April 22d, 1888, to Mr. John and Sr. Sarah F. McCaig, a daughter. Blessed at the house of Hon David McCaig, August 12th, 1889, by Elder Robert M. Elvin and named Ella Imogene.

DIED.

SMITH.—Sister Lilly J. Smith, late of Richland, Union county, Dakota, was born June 15th, 1837, in the province of New Brunswick. She emigrated to Dakota, in October, 1870, and was baptized and confirmed into the church of Jesus Christ of Latter Day Saints by Elder Charles Derry, December 18th, 1877. She died of cancer of the stomach, June 26th, 1889, at Castalia, Dakota. As she had lived from the hour of her baptism in full fellowship with Jesus Christ, so in the hour and last moment of her departure, her entire trust was in that crucified and risen Redeemer. She received the gospel with all her heart, and concentrated all her powers to it. Possessed of more than ordinary intelligence, and being one of the noblest, purest and wisest missionary spirits the church has had, her influence reached out to all classes within her sphere. Ever devoted to the spread of truth and the salvation of mankind, she shrank from no sacrifice, shirked no duty known to her, but unceasingly labored to make her neighbors acquainted with the gospel; yet she never obtruded herself, or views upon any, but her zeal was tempered with wisdom from on high, thus evidencing that the Holy Spirit had given that choices of all gifts to her. She kept an open door (by the kind consent of her husband), for the servants of God, and many will bear witness to her willingness to administer every comfort within her power, that they might be encouraged to bear the banner of the cross to all mankind. I herewith enclose the last letter the writer ever received from her which I ask you to copy for the *Herald* as it will show her zeal and love for the truth. From the time of her baptism until her death—eleven years—it was her lot to stand absolutely alone, only as an elder or saint could visit her from a distance, which was a rare event, yet she was fully alive to her duty, and never lagged in the race for eternal life. Verily her life was hid with Christ in God! For such to live is indeed Christ, for such to die is their eternal gain. Written at her dying request through her husband by Charles Derry. [The letter will be found in our correspondence column.—Ed.]

KENNEDY.—Arthur Forester Kennedy, born May 25th, 1889; blessed by Bro. Hyrum Robinson; died July 1st. Funeral service by Elder Joseph Luff, Independence, Mo. Parents names, William F. and Emma B. Kennedy.

SCHMIDT.—At Stewartsville, Missouri, August 3d, 1889, Sr. Sarah E. Schmidt, of congestion of the lungs. Sr. Schmidt was born August 2d, 1863, in Hancock county, Illinois; was baptized March 29th, 1874, in Montgomery county, California, by Elder J. R. Cook. She leaves a husband, and a daughter two months old to mourn her death, besides relatives and many friends. Funeral services by Bro. Wm. Summerfield, assisted by J. T. Kinnaman.

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

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 7, 1889

OUT OF HARMONY WITH GOD'S WORD, AND INCONSISTENT WITH ITSELF.

IN 1882 there was issued from the *Juvenile Instructor* Office, Salt Lake City, Utah, a pamphlet of fifty-two pages, of which Mrs. Helen Mar Whitney, the daughter Pres. Heber C. Kimball and wife of Elder Horace Whitney, is the author. This pamphlet was written in defense of Plural Marriage in "Reply to Joseph Smith, Editor of the Lamoni, (Iowa), HERALD."

From the character of this pamphlet and the knowledge of the social standing of the author, we conclude that some one or more of the leading minds of the church dominant in Utah were cognizant of the writer's effort and what is set forth in the work. It seems to be fitting to the times and the condition of things religious and political in Utah, to present some few of the statements made in this pamphlet in connection with some made by other and leading lights of the same church in Utah, that comparison of fact and theory may be had.

On page fifteen Mrs Whitney states:

"Sister Esther [Gleason] died in Nauvoo without entering into the order, and I think that she never heard it taught. Mrs. Frink was then but twelve years old, and if 'Joseph Smith the younger was not so young, nor so small, nor so foolish,' etc., as he states, he must have some remembrance of the reports that were afloat not only in the city of the Saints, but throughout the country. At that time '*spiritual wife*' was the title by which every woman who entered into this order was called, for *it was taught and practiced as a spiritual order and not a temporal* one, though it was always spoken of sneeringly by those who did not believe in it."

We italicise "spiritual wife," "spiritual order and not a temporal one," etc.

The date given by Mrs. Whitney as covering the period referred to as "at that time," is shown by her on page fourteen to have been 1842–4.

On page sixteen Mrs. Whitney states:

"The Prophet Joseph revealed the plural order to *but few* of the honest and pure in heart, who accepted it in the true spirit in which it was taught, as a celestial law that would eventually *redeem and exalt the human family*. He charged them not to divulge it, as he was harassed by day and by night by his enemies, and on their secrecy depended his life. The Twelve and others who were his most staunch friends were willing to lay down their lives for him if called upon. Under such circumstances he was not very likely to publish it to the world; and it was through the treachery of men and women professing righteousness who, under the cloak of religion, proved themselves too corrupt to live within this celestial law of matrimony, and who, because Joseph rebuked them for their iniquities, turned against him, that he and his brother Hyrum were brought to a speedy death."

Italics ours.

On page twenty-six Mrs. Whitney gives an account of how the relvelation, so-called, was procured for perpetuation:

"The first copy of the revelation upon celestial marriage was in Bishop N. K. Whitney's possession, when Emma Smith demanded it; but he was too much of a practical business-like man to neglect to retain an exact copy of the original, which she destroyed as soon as it came into her possession. She thought that this act would put an end to the practice; but she was disappointed in her wicked idea."

"In the winter of 1847, when settled at Winter Quarters, President Brigham Young, *never having had the revelation*, asked for *this copy, which was the only one in existence*, and he could hardly be expected to publish it until after he came in possession of it."

"Previous to letting the President [B. Young] have it, the Bishop got his son, H. K. Whitney—my husband—to copy it for him. The day and circumstance I distinctly remember, for he told me that his father locked him in his store while he wrote it, in order that no on one should disturb him."

"If some have become degraded in the practice of this celestial order, it is because they were naturally low and depraved, and have occasionally dragged others with them into corruption. The Prophet said that this order would damn more than it would save, because it was a holy principle that could not be trifled with. There are good and bad in every community, for 'the net gathereth of all kinds,' but there are not so many persons of a bad character in Utah as in other parts of the world among pretended Christisns and corrupt monogamists."

On page forty-eight, after an attack upon the evils existing in the world under monogamous marriages, Mrs. Whitney concludes one of her paragraphs in this way:

"It is a woman's right to become an honorable wife and mother, but only through the adoption of plural marriage can this right be extended to all. Were this permitted and recognized, the present wicked and licentious practices, that monogamy only feeds and encourages, would find fewer victims."

In reviewing what we have here culled from Mrs. Whitney's pen, we shall do it by examining what is nearest first, and after that, one by one as they occur.

Mrs. Whitney was born, raised, educated, married and has spent her life among the Latter Day Saints, her residence and associations since her early youth having been among polygamists. She is from these circumstances incompetent to write and testify as to the social conditions obtaining under monogamy. She has adopted the rant of those elders who, for want of absolute and good defenses of plural marriage, have condescended to take the violations of the monogamic rule for the results of the rule itself. This is so obviously unfair and incorrect that it has not been thought by any writer as worthy of serious consideration in refutation.

The records of society clearly show that the observance of the rule governing the domestic relation according to the principle — "keeping yourselves wholly for each other and from all others during your lives," is general, while disregard of this rule is the exception, and notoriously against public opinion and contrary to the institutions of society. That there have been and are instances where immorality has entered the family circle, among the religious and irreligious, and driven thence happiness and peace, no one pretends to deny. But the men and women who are the guilty ones in such cases never take shelter from the just censure of society upon the plea that the rules of that society were unrighteously restrictive and did not permit the proper exercise of human affection and love.

"It is a woman's right to become an honorable wife and mother," writes Mrs. Whitney.

This statement we accede to. How did woman acquire this right? By creation. It could not be the result of political association; for it is stated as her right by sex —"it is a woman's right."

Is it any more a "woman's right to become an honorable wife and mother," than it is a man's right to become an honorable husband and father? Did not the same God that created woman create man? Was not that creation in the image of God who created them? And is it not a fact that at the time when they were created

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there was but one man and one woman, one wife and one husband, one and one only of either sort? If the woman was endowed by this creation with the right to become an "honorable wife and mother," was not the man endowed by the same creation with the right to become an "honorable husband and father," and precisely upon the same principle of creation? And did not the Almighty, then and there, fix the conditions under which this mutual relation of husband and wife should be honorable? The equal number of women and men thus instituted at the beginning has been quite uniformly maintained by the operation of the physical laws which have governed the populating of the earth from that time until now.

In the United States, where the church was established in 1830, there has been generally a larger number of men than women. In Utah there has been from the census of 1850 to that of 1880, more men than women. Hence, Mrs. Whitney's statement that the "right of a woman to become an honorable wife and mother" can only "be through the adoption of plural marriage," can not possibly be true regarded from the facts of creation and the uniformly equal number of men and women. The same principle by which a woman is entitled to honorable maternity, gives to a man the right to honorable paternity. "The man is not without the woman, nor the woman without the man in the Lord," says Paul. If every woman is assured of the right to honorable wifehood and motherhood by the fact of her being a woman, so every man is assured of his right to be an honorable husband and father, by the fact that he is a man. If there be any community in which the numbers of men and women are equal, exactly equal, each one of either sort has a counterpart in the other; the right inhering to all alike. In such a community, if any one man should appropriate to himself more than his own counterpart, some other man, whose right was equally as good, must necessarily be deprived of his right. Mrs. Whitney and others may laugh at this argument so much as may please them, but figures will not lie—even to suit pluralists.

Mrs. Whitney's statement is predicated somehow upon the idea that woman is in some way deprived of her right to wifehood by monogamy. How such deprivation can occur as a rule in any community where the numbers of men and women are equal, will puzzle not only Mrs. Whitney but the sharpest and the best. If there are fifty apples in a basket, all fit to be eaten and waiting to be so eaten, and there are fifty persons each having the same right to eat of these apples as every other, and one or more take two or more apples each, no other result can possibly occur, than that for every apple more than one each of those greedy persons takes, some one of equal right will get none. By just so much as an honorable wife is more valuable and to be desired than an apple, so will the greater right of every man to a wife be defeated in every community where the sexes are equal and one man marries and possesses more than one wife at the same time. If it be stated that every man in Utah who desires to marry can obtain a wife if he is worthy, the 5,055 more men than women in Utah in 1880 may answer. But the following circumstance is related of an outlying settlement, where a certain functionary of the church was teaching earnestly that it was the duty of all the men of the church to take more than one wife. At the close of his exhortation an anxious brother said to him: "Brother, how shall I follow your advice to take another wife?" "Why, court her and marry her, the same as you did the first," was the answer. But there was one circumstance known to this anxious brother that should have been known to the one teaching him, and that was, that, for every twenty marriagable and unmarried women in that community, there were twenty-one marriageable and unmarried men. Facts are stubborn things.

One other thing in this connection. Mrs. Whitney urges that monogamy "feeds and fosters" licentious practices. The ground upon which she urges this is that husbands in monogamy are not contented to confine their regards to their one wife. To this it is only needful to write that husbands who are married polygamously, unless they number their wives as Solomon did, or exercised the power to choose one at will, as David did, are liable to the same infirmity and for the same reason. Besides this, in every community where the number of men is greater than the women, unlawful means and unlawful opportunities are sought for the gratification of passion; and in this regard, wherever polygamy obtains as a practice, and the men are equal to, or greater in number than the women, every man who marries more than one woman is adding one more man to the quota of unmarried men; and if the married man is incontinent, though he be married, how will it be expected that the hopelessly unmarried shall remain subject to the rule that condemns him to celibacy and abstain from wrong doing? It seems that Mrs. Whitney's statement and argument are very faulty!

"If some have become degraded in the practice of this celestial order."

This is an admission that some have "become degraded." How could it be otherwise if what Mrs. Whitney states is true, that the "Prophet said this order would damn more than it would save." It is a fact that in the church in Utah, only, does the order referred to prevail; hence it follows that only there can there be any whom that order will either save, or damn; and as the order was to damn more than it would save, it is in Utah that they are thus damned. And notwithstanding what Mrs. Whitney states on page 16 about its being a "celestial law that would eventually redeem and exalt the human family," if we are to believe that it will "damn more than it will save," how can any one accept it as a principle that will eventually redeem and exalt the human family? Any principle which in its teaching and practice results more certainly in damnation than in salvation, can not have had its origin in a command of God, who commands only to save. Besides this, if this order damns any it is in Utah that they create to themselves this condemnation, as it obtains only there; hence if there are any who have become degraded through this order, it is in Utah; and if its practice damns more than it saves, then the majority of those practicing it are either damned, or rapidly becoming corrupt and subject to condemnation. How will Mrs. Whitney escape the conclusions thus reached?

"The prophet Joseph revealed the plural order to but few of the *honest* and *pure* in heart."

The few in any community can not be the many. What is known to but few can not be known to the many. What was revealed to *but few*, could not be "well known." Nor could anything told and done under the shadows of secrecy, be the well accredited property of public gossip to the extent that boys and girls of the ages of ten to fourteen in the community should be well acquainted with the popular rumor. In attempting to make this revelation as secret as the grave and as public as the highways, Mrs. Whitney has left the marks of improbability upon her statements.

According to Mrs. Whitney those to whom this marvelous secret was entrusted were charged not to divulge it; but like murder, it "would out." Strange as it may appear, some of the *few*, "the honest and pure in heart;" somebody of that few notwithstanding their honesty and purity of heart betrayed the secret, though the life of Joseph Smith depended upon their faithfulness. This treachery upon the part of some of the "*few*," "honest and pure in heart," brought the prophet and his brother Hyrum to a "speedy death." It would have been interesting if Mrs. Whitney had given the names of those who were so "honest and pure in heart" as to betray Joseph and Hyrum Smith to their death because of the celestial marriage order. Pres. G. Q. Cannon, Bishop A. O. Smoot, H. B. Clawson and others agree in stating that it was not for polygamy, or plural marriage that Joseph and Hyrum were slain; and the record of current events at the time shows that the statement of these last named is true.

The statement that this celestial order was so secretly revealed, and was "well known to hundreds of old Mormons who lived at Nauvoo" is void of claim to belief when one gives it a moment's serious thought. The claim that he was harassed by night and day, and his life was in danger and for that reason Joseph Smith did not give publicity to what had been revealed, is a most unworthy claim; because he was hunted and harassed and his life in danger long before even Mrs. Whitney states the secret was known; and no pretense is made that he was killed as the result of revealing that secret. Besides this, his whole life before that proved that he was not a coward; and his going to Carthage shows that he was not afraid to die.

"Spiritual wife was the title by which every woman who entered this order was called, for it was taught and practiced as a spiritual order and not a temporal one."

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This would lead one to conclude that as Mrs. Whitney understood the matter when she wrote in 1882, this celestial order was not at its origin intended to serve the purpose of temporal marriage. Temporal means that which appertains to time. If it was not at its inception and revealment an order involving association in time, when was it that its spiritual character became corrupted and its observance became a temporal and carnal one? For what belongs to time largely appertains to the flesh, to carnality.

"The first copy of the revelation was in Bishop N. K. Whitney's possession," etc.

Mrs. Whitney does not state why, nor how this revelation, so-called, came into Bishop Whitney's possession; nor why Emma Smith demanded it. She does state, however, that when it was demanded, and before returning it he secured a copy of it, he being "too much of a practical and business-like man to neglect to retain a copy."

This statement shows that Bishop Whitney was not the proper custodian of that paper, and that the copy made by him or for him, was not authorized by Joseph Smith. He took said copy upon his own motion and responsibility. The original of this copy, according to Mrs. Whitney, was given to Emma Smith, who burned it. If this statement is true, then Bishop N. K. Whitney not only fooled Emma Smith, but also hoodwinked the prophet Joseph, who it is said, supposing it had been burned, stated that he could reproduce it from memory. As to which idea was the "wicked" one, that of Mrs. Emma Smith, who according to Mrs. Whitney burned the revelation with the idea of putting "an end to the practice," or that of Bishop Whitney who kept the copy of that which "would damn more than it would save," the reader may judge.

According to Mrs. Whitney President B. Young did not have the revelation until the winter of 1847. The "*only copy in existence*" was the one Bishop Whitney had unofficially taken without consent, or authority. For a period extending from about August, 1843, to about December, 1847, some three years and a half, this wonderful document upon which the "redemption and exaltation" of the human family depended, lay in the possession of N. K. Whitney. How, or when Pres. Young was apprised of the existence of this copy does not appear; but in the winter of 1847 he became aware of it, and then sent for it. The same business tact that prompted Bishop Whitney to take a copy before he surrendered the original to the messenger of the prophet Joseph in 1843, now secured the taking of another copy, which Mr. Horace K. Whitney, husband of Mrs. Helen Mar Whitney took for him. The latter remembers the circumstance well, because her husband told her that the Bishop locked him up in a store until it was copied. This copy so made, or the one made in 1843 under circumstances already referred to, was given to Pres. B. Young by Bishop Whitney. From this date until August 29th, 1852, a period of nearly five years, this copy remained in the hands of Pres. B. Young; on which latter date it first saw the light of publicity.

A question or two may be suggested here: Did Joseph Smith act in good faith when he caused the revelation to be written? Did he act in good faith with God when he gave the revelation to his wife Emma to be burned by her, as stated by Mrs. Whitney? Did he act in good faith toward his wife when he gave her the revelation telling her to do with it as she pleased? If she supposed that act would end the practice, was she not so led to believe by the statements of her husband? By what authority did Bishop N. K. Whitney take the first or second copy of that paper? Why was not the revelation itself lodged in the President's office among the archives and important papers of the church? Why was not an official copy taken and spread out on the records, and the original handed to the secretaries for official safe keeping? What was the influence by virtue of which Emma Smith demanded that paper, and obtained it to be destroyed? How are these copies, of the taking of which Mrs. Whitney gives the account, identified? The original was destroyed; the *only copy in existence* for three and a half years was in the possession of Bishop N. K. Whitney; who can tell what was the nature of this custody; this copy unofficial and without certified authority passed into the hands of Pres. B. Young, then and subsequently in the meshes of polygamy, in the avowed possession of wives in a temporal sense; the final avowal and publication of the doctrine was put off until excuse was absolutely demanded; then a copy only, and that one is said to have been in President Young's hands for nearly five years, its care and custody known only to himself and those whom he controlled with the absolutism of an autocrat; the only evidence of its identity Pres. B. Young's word. Truly Helen Mar Whitney has written a queer history of a queer transaction.

On page forty-nine Mrs. Whitney writes:

"This system is the only panacea that can eradicate and cure the great evils that prevail in Christendom, which are to-day poisoning and eating at the very heart-strings of our nation."

In sustaining this unwarranted statement, Mrs. Whitney refers to certain evils which she would wish her readers to believe are the prevalent rule among the married people outside of Utah. Infanticide, and self-murder which results from it, may exist in the United States and elsewhere, but they are universally reprobated, and are pronounced as crimes, and punishable where brought to light. If there is none of this among those plurally married in Utah, they are to be congratulated; but we advise Mrs. Whitney to remember that there have been other things besides spiritual wifery supposed to be held in sacred secrecy by the "honest in heart," which have come abroad, the telling of which would refute the absolute purity claimed for plural marriage by her.

To this article we propose to add others, the subject matter of which will be taken from other authors who have written on the points considered. If there ever was a time when what is "written" needed to be had, it is now. "O that mine enemy had written a book!"—Job.

EDITORIAL ITEMS.

We are in receipt of the Clarksburg, West Virginia, *News*, of August 24th, which contains an excellent defensive article from the pen of Bro. D. L. Shinn in reply to false and sensational reports concerning the labors of Brn. Shinn and Devore, which have been telegraphed abroad by untruthful and unreliable newspaper correspondents. Bro. Shinn asks the people of West Virginia if he is to be treated as an outlaw in the state where he was born, in whose army he fought as a Union soldier, and where he has never been charged with any unlawful conduct, simply because certain evils exist in Utah, which he in nowise represents. Be courageous and persistent, brethren; truth will prevail in West Virginia as elsewhere.

The Chicago *Herald* of the 22d ult. reaches us, containing an account of the decided success of the Exposition of the Blue Grass League and Palace at Creston, Union county, Iowa. The Blue Grass League is an organization formed by the various agricultural and commercial associations of south-western Iowa, and their Exposition is held for the purpose of calling attention to the advantages and resources of the Iowa Blue Grass Region as a stock country and healthful place of residence. The governors of several states and many other distinguished persons were present at the opening which was an auspicious one.

Bro. S. D. Hannah wrote the 19th ult. from Sand Run, Ohio, giving an account of the efforts of one Rev. Elmer Turner who lectured on "Mormonism" at Nelsonville, Ohio, a near town. The lecture was of the same old stamp which has been so often repeated. Bro. Hannah gives Rev. Turner credit for stating that "the Josephites make good citizens," however, but regrets the tendency of many people to imitate the "young robin" who swallows, unquestioned, everything that is offered it.

The St. Joseph, Missouri *Herald* of August 23d, reaches us, in which we see a terse but sensible defense of some points of our faith by "Simon Smith;" evidently some level-headed and staunch adherent of the faith in that growing metropolis.

Our correspondents are again reminded that the increasing demand made upon our columns requires them to write up all obituary notices, district conference and other minutes, letters, etc., as briefly as possible. This can be done without omitting any necessary detail; and if so written will be all the more readable and profitable. "Brevity is the soul of wit," and also of communications. An article may may be lengthy and yet be brief and good in the sense that it contains no superfluous or unnecessary statements.

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Bro. H. A. Stebbins lately left Lamoni to labor in the Nodaway and Decatur districts.

With deep sorrow we learn of the sudden deaths of Misses Bertha and Lucretia, daughters of Bro. James and Sr. Hattie McKiernan of Farmington, Iowa, which occurred on the 16th and 17th of August; and whose obituaries we publish elsewhere, as taken from the Farmington *Herald* of August 24th. These dear children, aged twelve and five years respectively, were suddenly taken away by that dread malady, diphtheria. Bro. and Sr. McKiernan have our sincere sympathy in their great affliction. May the Master sustain and comfort them as he alone can!

We acknowledge the receipt of a very lengthy letter from Bro. W. E. Rush of New Freeport, Greene county, Pennsylvania, which our limited space forbids us publishing. Bro. Rush feels well in the faith and would like some of the brethren to correspond with him.

HARD LINES FOR TRANSGRESSORS.

THE following is the Election Law of Idaho, passed at the last session of the Territorial Legislature. It is very severe in its provisions; especially so in that it provides that the witnesses, by whom the person seeking registration and the elective franchise is to satisfy the court of his good faith, must be citizens who have never been members of the association approbating and teaching the offenses named in the act. For in many localities there will be no citizens of this character by whom the person seeking the right to vote can establish his intention, and his good behavior during his two years of probation. Whether so extreme a precaution against fraudulent practies is necessary, may be a question; but it seems to us that any person of whose good citizenship the court is assured should be considered a competent witness.

This clause disqualifies men as witnesses in the case defined who are not only competent witnesses in all ordinary business coming before the court, but are citizens entitled to and exercising the right to vote, and upon whose integrity the court can rely. It is a hardship and a severe penalty for any man of a reasonable degree of honorable sensitiveness to be disfranchised; but to have the indignity of being compelled to prove ones loyalty and good behavior by a class of men hitherto hostile, added to disfranchisement is deeply humiliating.

A great number registered and voted in Idaho last fall. Against some of these there are now indictments for conspiracy pending, the conspiracy consisting, as it is alleged, of ostensibly withdrawing from the church in Utah, by agreement in obedience to counsel from church authorities, without such withdrawal being made in good faith, but with the special object and purpose of voting at the fall elections, and with the intention to defeat the laws before enacted to prevent pluralists, or polygamists from exercising the right of franchise.

How far the clause referring to membership in associations whose tenets are in favor of celestial, or plural marriage since January, 1888, may be construed to be *ex post facto*, as will undoubtedly be pleaded, remains for the court to determine; as well as whether a man whose wife and children may be members, aids and sustains the association when he maintains them.

It is evident that the intention of the law makers was to so make the law that it would shut out those who break the laws of the land, and those who sustain and aid them in so doing. Surely "the way of the transgressor is hard."

OATH OF INTENTION—REGISTRATION.

AN ACT

To amend section 501, Revised statutes of Idaho.

Be it enacted by the Legislative Assembly of the Territory of Idaho, as follows:

SECTION 1. That section 501 of the Revised Statutes be amended to read as follows:

SEC. 501. No person under guardianship, *non compos mentis*, or insane, nor any person convicted of treason, felony or bribery in the Territory or in any other State or Territory in the Union, unless restored to civil rights, nor any person who is a bigamist or polygamist, or who teaches, advises, counsels or encourages any person or persons to become bigamists or polygamists, or to commit any other crime defined by law, or to enter into what is known as plural or celestial marriage, or who is a member of any order, organization or association which teaches, advises, counsels or encourages its members or devotees, or any other person, to commit the crime of bigamy or polygamy or any other crime defined by law, either as a rite or ceremony of such order, organization or association or otherwise, is permitted to vote at any election or to hold any position of honor, trust or profit within this Territory. Any person who, since the first day of January, A. D. 1888, has been or is a bigamist or polygamist, or who teaches, counsels, advises or encourages, or belongs to any order, organization or association which teaches, consels, advises or encourages any person to become a bigamist or polygamist, or to enter what is known as plural or celestial marriage, or to commit any crime or do any act or thing forbidden by law, either as a rite or ceremony of such order, organization or association, or otherwise, must, before he can be registered or become a legal voter, or vote at any election whatever in this Territory, first appear before the District Court or Clerk thereof and take and subscribe the following oath and declaration of intention, to-wit:

TERRITORY OF IDAHO, } SS
County of }

I, ——, do solmnly swear that I have in good faith withdrawn from and severed my connection with any order, organization or association that teaches, advises, counsels or encourages its members or devotees, or any other person, to commit the crime of bigamy or polygamy, or any other crime defined by law, or to enter into what is known as plural or celestial marriage; that I am not a bigamist or polygamist, nor do I teach, counsel, advise or encourage any person to belong to any order, organization or association that teaches any person to become a bigamist, or polygamist, or to commit any other crime defined by law, either as a rite or ceremony, or to enter into what is known as plural or celestial marriage, and that it is my intention not to become a member of any order, organization or association, and that I will not sid, support or assist in supporting, or encourage in any manner, any order, organization or association that teaches the offences herein named, and that I will obey all the laws of the United States and of this Territory forbidding the offences herein named, so help me God.

Subscribed and sworn to
before me, this —— day
of ——, A. D. 18—.

At any time after two years from the time of making such oath and declaration, the affiant may appear before the District Court, with two witnesses, who are legal voters and who have never been members of any order, organization or association herein described; and said affiant and witnesses must be examined by the court concerning said affiant; and if it appears to the satisfaction of the court that he did, at least two years prior, take said oath, and that he has not since been a member of any such order, organization or association, and has not aided, supported or assisted in supporting any such order, organization or association, that he has not taught, advocated or encouraged any of the offences herein referred to in this section, and has in good faith taken and observed his said oath, the court may make an order admitting him to the privilege of registration and voting, if otherwise qualified.

Sec. 2. This act takes effect from and after its passage. Approved January 29, 1889.

"LATTER DAY SAINTS.

"On Sunday, the Manchester district of the Church of the Latter Day Saints held their reunion in the Temperance Hall, Farnworth, when a large number of persons from Manchester, Sheffield, Leeds, Wigan, &c., assembled. Refreshments for strangers and friends were provided at the expense of local brethren. The services were presided over by Elder J. Dewsnup, of Manchester, president of the district, and the morning preachers were Elders W. Armstrong (Manchester), C. H. Hassall (Farnworth), and J. Austin (Sheffield), the addresses being interspersed with singing. In the afternoon a fellowship —or testimony-bearing— meeting was held. Striking cases of healing by faith, whilst laying on of hands and prayer, were given. Elder J. Dewsnup showed the position held by the church organized in 1830, and reorganized in 1860, on the question of polygamy, &c., as taught by the people located in Salt Lake City, and said that the latter, though still calling themselves by its name, had gone out from the Church and departed from its faith and doctrine. The standard works of the Church proved that the doctrines held by the Utah body never were and never could be taught or practiced by the Church of Jesus Christ. The speaker bore testimony to seeing the pure Gospel, as first taught, slowly corrupted by Salt Lake Mormons, and said that during his twenty years connection with them the books were time after time revised and altered, so as to keep out all testimony against them. The evening preachers were Elders Thomas Taylor (Birmingham) and H. Greenwood (Manchester). Some of those present called for and received the anointing oil, laying on of hands, and prayer for recovery from sickness, and we understand that one person gave in his name for baptism."

The above clipping is from the Farnworth, Manchester, England, *Journal*, of August 3d, sent us by Bro. Joseph Dewsnup, Senior. We are glad to read such accounts of "large attendance" at the conferences held by our brethren and sisters in England. We note their progress with joy and bid them God-speed. Their success is our's and our's is their's.

QUESTIONS AND ANSWERS.

Ques.—Is it right for a layman to preach?

Ans.—No; except that under certain special circumstances such would be justified and commended in publicly defending and properly setting forth the truth when assailed and when none of the ministry were present to publicly defend it. The qualifications for and rsponsibilities of preaching come by gifts, callings and ordinations. There is a perfect order in God's government.

"Again I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be or-

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dained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."—D. C. 42:4.

Men of discretion among the laity have wisely and ably defended the faith at times when necessity demanded it; but on the other hand overzealous, unwise and overanxious persons have done harm by attempting to do the work of a minister to which they were not called. All are called to "warn their neighbor," which can be done by a godly walk and "conversation;" but all are not called to preach and minister for the church.

Q.—Is there any law or reason why the president of a branch should have every elder or priest preach because they have such authority?

A.—No; not necessarily. We understand that men are called and ordained as servants to persuade and lead men to Christ—to do good by their preaching and habits of life. If they are faithful and wise in so doing they should of course be called upon and encouraged to minister. But if those holding priesthood are unwise and unspiritual, and are given to slangy expressions and unministerial habits, their preaching will be of a harmful character. "He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances," etc.—See D. C., 52:4, 5.

A presiding elder should meekly but fearlessly consider the best interests of the work; showing no partiality, but exercising the discretion and discernment to which he is entitled if wise and faithful. "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen who are worthy," (D. C. 102:10), we believe to be true in this sense; hence it is necessary for those called to show themselves approved; otherwise their labors will not be fruit ful of good.

EXTRACTS FROM LETTERS.

Bro. R. H. Wight wrote August 20th from Farmington, San Juan county, New Mexico, as follows:

"I have located near this place and expect to remain permanently, At present this is a lively place; the orchards fairly groan beneath their weight of fruit. The productiveness of this country can hardly be over-estimated. It must be seen to be understood. I hope some day to see a flourishing branch of God's vineyard here, and believe there is as good a chance for a bountiful harvest in God's as in man's vineyard."

Sr. M. A. Waterman, of Springville, Utah, wrote August 21st, renewing for the HERALD. In her letter she significantly expresses herself as follows:

"Times are so dull, seemingly. There is no sale for stock; feed is scarce, and I think Utah is a very dull place. I love to read the *Herald*. I would very much like to sell out here and come nearer to the Zion of God. I don't much like this Utah Zion, but it seems at present as though I had to stay here a little while longer; but the glory of the Brighamite kingdom is now departed."

Bro. E. C. Brand wrote August 26th, from Scranton, Kansas:

"I finished up my work here last night, making thirty discourses since July 23d, besides other meetings, and baptized fourteen. I rest to-day and start tomorrow for Atchison.

Bro. Leonard Scott thus writes from his field, near Warren, Ohio, August 23d:

"The work is on the gain here. I baptizad one more last Sunday. More are ready for baptism, and more are believing. The clergy attack us through the papers, but we have succeeded in getting in two rejoinders. Old Satan is on the alert in this part, with a well established agency. His kingdom is moved by an apprehension that the work is among us to stay, and his modes of combat are everywhere and ever the same."

Bro. William Chapman wrote August 23d, from Scranton, Kansas:

"Bro. Brand is here yet, but intends to leave soon. He has done a good work here. He baptize one last night, making twelve in all. May God bless all his Saints that they may ever be found doing His will."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Why idly seek from outward things
The answer inward silence brings?
Why stretch beyond our proper sphere
And age for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?"

SHOULD it appear to some of our readers that the subject matter of the Column this week is just a little foreign to the purpose of this department, we wish to say that in our judgment the importance of the subject is the only apology we need offer. There is not within the pales of the church, one who is not interested in the successful working of our Sunday Schools, and not one who is so interested, but is also interested in this subject of "Teacher's Meetings." We bespeak for the article a careful reading, and from those engaged in Sunday School work not only a careful reading but a prayerful, thoughtful consideration, as well as a hearty adoption of the system indicated. We have taught in schools where these meetings were held and in schools where they were not held, and we fully endorse what the writer says with reference to them. We do hope our Sunday School superintendents will try the effect of them upon their respective schools.

THE TEACHERS'-MEETING A NECESSITY.

THE "teachers'-meeting," as the term is employed in America, is the weekly gathering of the teachers of the Sunday-school for conference over the next lesson which they are to teach to their scholars. In Great Britain, such a gathering is known as the "preparation class." It matters little, however, what the gathering is called, if only its nature and purpose be understood while its discussion is in progress.

Not every Sunday-school has a teachers'-meeting; yet without a teachers'-meeting there can be no true Sunday-school. This paradox represents a truth that can not safely be lost sight of in the wise considering of the Sunday-school and its fundamental needs. In the very nature of the modern Sunday-school, a teachers'-meeting is a necessity, and without a teachers'-meeting a Sunday-school in name is not really a Sunday-school in fact.

The modern Sunday-school in its integrity includes the grouping of children and others into separate classes under individual teachers for the study of the Bible, and the combining of these separate classes into a school-whole for united work under a common influence. Without the grouping into classes, there is no opportunity of reaching the scholars individually. Without the combining of the groups into a common whole, there can be no unity of impression on the entire membership of the school. In a true Sunday-school there must be both class work and school work, class instruction and school instruction, class influence and school influence. All this can not be secured unless the leaders of the separate groups are brought together in order to secure a proper understanding of their work and a fulness of mutual sympathy and purpose in its prosecution; and this bringing together constitutes the teachers'-meeting of the Sunday-school.

Without a teachers'meeting there is no possible agreement in the teachings of the various teachers in a Sunday-school; nor is there any prospect of bringing up the poorer teachers in that school to the standard of those best qualified. If the teachers of a Sunday-school be not brought together to compare the results of their separate study, and to quicken one another's minds by mutual suggestions and corrections, they are not likely, on the one hand, to be in accord in their understanding or their teaching of the lesson they are to teach; or, on the other hand, to be severally as well prepared for their teaching as if each one of them were possessed of the best thoughts and the wisest preparations of them all. In fact, without a teachers'-meeting a Sunday-school at its best is not so much one school as it is an aggregation of schools; each class being a little school by itself, without the gain which might come from the shared labors and attainments of its immediate neighbors.

It matters not, so far, whether the superintendent be of average or superior ability. The best superintendent in the world would be unable, without the aid of a teachers'-meeting, to have such a Sunday-school as he could have with the aid of a teachers'-meeting; for the teachers'-meeting is the chief agency of systematic and controlling organization in a Sunday-school.

The superior efficiency of an army over a mob is not in its leadership so much as in in its systematic organization. The ablest military commander conceivable would never expect to transform a mob into an army unless he could have all his membership under officers whom he had trained for the work, and whom he expected to train and guide in the work. The mere assignment of subordinates to positions of responsibility in the organization by which a commander would bring a mob to army standards, could not compass the work of transformation. These officers must themselves be schooled together by that commander in order to do their part severally and conjointly in that transforming process. The teachers'-meeting is the Sunday-school's "school of officers," whereby those who are leaders of groups may be made intelligent co-workers in a Sunday-school regiment. Without such an agency of organization no Sunday-school gathering of detached companies can become a regimental unit. In short, a Sunday-school without a teachers'-meeting is but mid-way in the process of transformation from a portion of the popular mob to a portion of the Sunday-school army.

It is not that a Sunday-school superintendent is a military commander, and that his teachers'-meeting will enable him to drill and discipline his school through his subordinate officers. Nor is it that the superintendent is alone responsible for the character and methods of instrnction given the school, and that by the means of a teachers'-

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meeting he can tell his teachers just what they may teach, and how. But it is that without a teachers'-meeting no superintent can fully know the measure and needs of his teachers severally, or be able intelligently to give them help, and to make them helpful to others and to himself. In whatever light a superintendent's work as a superintendent may be viewed, it is impossible for him to perfect an organization in his school that shall give him an opportunity to know his teachers thoroughly and to make use of them wisely, unless he has them together week by week while they are preparing for their common work.

How otherwise can a superintendent ascertain the measure of intelligence and consecration of his teachers severally, and be able to say whether or not they are doing their work as they ought to do it? How otherwise can he bring up the standard of the poorer teachers, and make available to them the information and enthusiasm and devotedness of his best teachers? Through what other agency can he both sift and train his teachers, and make himself felt by them all in their class work and in their school work? Without this means of intercourse with his teachers collectively, and this means of observing and guiding them in their preparation for what they have to do in the school which he superintends, a superintendent is little better than a leader in the general exercises of the school, without the opportunity of knowing and aiding the teachers in their several and collective needs. The class teaching may be very good or very poor, for all that he knows or does. Practically, there are as many schools as there are classes, under his oversight. There is no one school-current of good teaching in his school; for it is only by the means of the channel of a teachers'-meeting that a school-current can be made to flow through a Sunday-school. The teachers do not know whether or not they are in agreement in their spirit and methods of teaching; and whatever their personal will may be, they can not be "working together" with God.

While the teachers'meeting is essential to the very existence of a true Sunday-school as a true Sunday-school, and to the proper work of a teacher in his relation to his fellow-teachers and to the Sunday-school as a whole, it is also essential to the best preparation of the best teacher in any Sunday-school for his work as a teacher, in his immediate sphere of class-teaching. That the poorest teachers need the quickening influence and the instruction of a conference with their fellow-teachers in preparation for teaching, all will admit. That the best teachers can do better with such an aid than without it, the best teachers are always prompt to recognize. Both in knowledge and in zeal we are stimulated by contact with our fellows. "Two are better than one" —in study; "because they have a good reward for their labor." As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend" —in the teachers'-meeting. "Two eyes see more than one," says old Matthew Henry. "Wise and profitable discourse sharpens men's wits; and those who have ever so much knowledge may, by conference, have something added to them."

In addition to the gain of knowledge concerning the lesson and its teaching that may come to the best informed teacher through his attendance at the teachers'-meeting, there is a gain to such a teacher through the disclosures in the teachers'-meeting of unsuspected difficulties in the understanding of the lesson by teachers of average ability. Many a well informed teacher would fail to touch upon points which peculiarly need explanation to his scholars, if he were not warned of the danger of misconception just there by what he hears in the teachers'-meeting before he meets his class. Rarely, indeed, does any teacher, however well prepared for his work he may have been on going to the teachers'-meeting, come away from a conference over the lessons of the week without feeling the necessity of changing his plan of teaching at some point which has been brought before his mind in new prominence during the discussion of that gathering.

The more a man knows about Sunday-school work, the more he values the teachers'-meeting as a help to his school and to his teachers if he is a superintendent, and to himself as a teacher if he is a teacher. At the first Sunday-school Assembly at the now famous camp-ground of Chautauqua, the writer of these words led a conference of superintendents in a free discussion concerning their official relation to the Sunday-schools of their charge. There were one hundred and thirty-seven superintendents in that conference. They were of ten or a dozen different denominations, and from various portions of our common country. One hundred and thirty-five of the one hundred and thirty-seven declared it to be their deliberate conviction that the teachers'-meeting is absolutely indispensible to the success of a Sunday-school. That was quite a number of years ago. There has been progress since then. It is to be hoped that there could not now be found two out of a hundred and thirty-seven good superintendents who would suppose it possible to have such a Sunday-school as he ought to have without a teachers'-meeting.

The writer of these words is now a Bible-class teacher in a well-conducted Sunday-school. He has been in Sunday-school work for nearly forty years. His special duties outside of the Sunday-school, require of him the carefnl study of the Sunday-school lessons of the International series, in advance of their use in the school where he is a teacher, including an examination of the best helps available to any Sunday-school teacher. He would not venture, as a rule, to go to his class as a teacher without the help of a teachers'-meeting of his Sunday-school. Apart from the question of any service which he might render to others by his share in the exercises of that gathering for mutual lesson-study, he values and feels the need of its stimulus and instructions for himself. And his opinion, as based on his experience and observation in the Sunday-school field, is, that any man who knows enough to be a good Sunday-school teacher knows that he can not teach as he ought to teach without the help of the teachers'-meeting.—*Selected.*

Home Column Missionary Fund.

Sr. H. P. Brown, Columbus, Kan	$ 1 00
Sr. Jane Saladin, Amboy, Neb	1 00
Sr. L. C. Hicks, Lyons, Wis	5 00
Br. J. Knipschild, Norborne, Mo	1 00
Sr. Alice Hershey, Shelton, Neb	30
Sr. Mattie Parsons, Boston, Mass	30
Sr. Bessie M. Sears, Dennis, Mass	30
Sr. J. Burton, Los Angeles, Cal	1 40
Sr. Joseph Dove, Omaha, Neb	60
Sr. P. Bigelow, Linden, Cal	10 00
Br. Fred Westland, Denver, Col	25
Sr. Jennie E. Morrison, Buttsville, Mo	50
Sr. Ida M. Cooper, Santa Rosa, Cal	1 00
Sr. J. A. Herbert, Sonora, Ill	75
Sr. Duckworth, Pittsburg, Kan	25
Sr. Belle Skinner, Grizzly Flats, Cal	1 00
Sr. Emily Davis, San Benito, Cal	1 50
Sr. S. A. Baldwin, Sharon, Pa	1 00
Sr. Eliza Hansen, Reese, Mich	10
Sr. W. H. Hunt, London, Ont	1 00
Sr. J. L. Coddington, Port Hope, Mich	50
Sr. L. L. Thomas, Des Moines, Iowa	46
Sr. E. Roseberry, Pope Valley, Cal	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.
Lamoni, Iowa, August 28th.

A TATTLING TONGUE.

BY M. RODGER.

Of all the things to be despised
Throughout this vast creation,
Which mars our peace, disturbs our joys
And causes dire vexation;
It is an idle tattling tongue
With lying inclination,
To publish other people's faults,
To every clime and nation.

Beware of such, no matter who,
(Myself or any other),
Who kindly tell you what they've heard
About one and another;
Because, when you are out of sight,
Your ugly faults they'll mention,
And tell some things they think not right,
With seeming good intention.

Of course they think themselves all right,
And rather influential;
They do not want to make a fuss,
But tell it confidential.
And so the story they have told
By others is repeated,
Until with coolness or contempt
On every hand you're treated.

They stir up strife in church and state,
Discord and hate engender;
Yet they can cry at little things,
Their feelings are so tender.
Something is wrong, it must be so,
In their imagination,
Forever meddling, coward-like,
With some one's reputation.

When scandal mongers make a call
Or you should chance to meet them;
Of course you have to treat them well,
With courtesy to greet them.
When they have peddled all the news
And think that you receive it;
Be sure you *know* that it is true
Before you dare believe it.

Then put a bridle on your tongue
To keep it in subjection;
Instead of talking, think awhile,
Take time for some reflection.
Mind your own business, look to self,
And keep in that direction;
You will not then have time to see
Your neighbor's imperfection.

I do not wish that you should think
That I make great pretension.
'Tis only simple, home-made rhyme
To which I call attention;
But it is truth and that will stand
Though critics may deride it;
There's no one with good common sense
Has ever yet denied it.

Lamoni, Iowa, 1889.

Dear sisters, I rejoice in the work of the Lord in which we are engaged. Never since I embraced it has it seemed dearer to me, and never have I felt the great need of laboring for the advancement of the same more than now. Sisters, we can do our part which is not small. It seems to me that one of the most important parts of our labors now is to pray earnestly that the Lord will move upon the minds of the Saints, tha-

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they may see the necessity of bringing their tithes and offerings into the Lord's store-house, that the work may not languish, but more laborers may be sent into the vineyard; for truly the harvest is great, and many are hungering for the bread of life, and those that sit in darkness are crying for help. And while I write, my soul is stirred within me, and the unbidden tears fall from my eyes and I am led to exclaim, "How long, how long, O Lord, will it be until thy people will fully realize the duty they owe to thee, to themselves, and their fellow men!" May the time speedily come that this people who are favored above all other people on the earth, in that we have had the privilege of hearing and obeying the gospel of our Lord and Savior, may be brought to a perfect realization of our privileges, and not only esteem this law of tithing as a duty but also as a privilege, and as a way and means of expressing our gratitude to God for bringing us to behold the glorious light of the gospel. In this way we can also show our love for the work. "He that loveth houses or lands more than me is not worthy of me."

Dear sisters, the Lord has blessed me and my family in many ways since we engaged in this work. I have received direct answers to prayers when in time of great need here of late, in cases of sickness and other trying cases. I feel to thank God for every blessing, both in secret and in public. Ever praying that we may work unitedly for the promotion of the cause, I remain your sister in the gospel,

MARGARET J. HEAD.

CLARKSDALE, MO., Aug. 12th.

To the Editor and Sisters of the Column and Sisters of the Prayer Union:—I have read with deep interest your offerings in the *Herald* concerning your advancement and experience in the Union and in the work in which we are engaged, and I trust each one is striving to bear nobly our part in this work and will continue to do so, until our kind Father shall say, "It is enough."

There are a few sisters here of the Pleasant Grove and German Stewartsville branches that still meet together in our little chapel, the Pleasant Grove, and enjoy the sweet communion of the Holy Spirit. It is now almost eight months since our branch of the Prayer Union was organized, and I can say as president of the same, we have not lost ground, but have progressed to some degree, slowly but surely, and I can safely say, in behalf of the sisters here, we still wish to go on, and unitedly labor with our sisters in all localities for the general good of the work and advancement of the cause, and the glory and honor of God. To me the interest that has been manifest by a prompt discharge of duty by each one present at every meeting has been marked with a great degree of pleasure. We have been blessed by the Spirit, admonishing us to a further continuance of duty in the line in which we are engaged, and encouraging us by foretelling future blessings if we continue faithful. The experience of the aged sisters which has been given with their testimonies has been like drinking from a well spring of knowledge. We try to make our meetings pleasant and interesting, as well as instructive. We have felt blessed in praying for the sick and afflicted and distressed ones, and right here I will say for one, I would like to hear from some of them, or concerning them, through the Column as to how the Lord has dealt with them. Whether he has in his infinite wisdom yet seen fit to answer our prayers which have been offered in our finite wisdom, yet with explicit faith and childlike confidence in his promises, that the desired blessings might be received.

Correspondence.

"STONED THE PROPHETS.

ELLENBORO, W. Va., Aug. 18th.—Elders Devere and Shinn, the Mormon elders of this county, attempted to hold their regular weekly meeting at Pine-grove School House last Saturday and Sunday nights and it is said that an angry and determined mob interrupted the services by attacking the elders with stones, mud and countless rotten eggs, forcing them to flee from the church and seek shelter in neighboring houses. Shinn received a severe cut on the head."—Wheeling, W. Va, *Register*.

CLARKSBURG, W. Va., Aug. 22d.

Dear Herald:—I left home on the 8th of June for Highland county, Ohio, and began labor immediately upon arrival, and was greeted with good sized assemblies on most occasions. In a few days Bro. Beatty arrived, and we continued in that region until the 8th of July, effecting some new openings; two were added by baptism during the time.

We returned home, remaining a few days to make necessary arrangements for coming into this part of our field, and during our stay the great flood took place. It was well we were both at home. Hundreds of dollars worth of property was destroyed, and we suffered with the rest. That section never received an equal scourge before, to my knowledge.

On the 29th ult., I left home for Ritchie county, this state, stopping first with the Saints at Bear Run where we found our worthy Bro. D. L. Shinn holding forth. We continued the meetings until the 4th instant. In the meantime we were joined by Bro. Beatty. On the third we held forth at night at Pine-Grove, a new opening. The writer was the speaker, and considerable interruption was made during the service by a number of unruly chaps. We received no harm that night, but the following night Bro. Shinn was speaking, and meeting was scarcely opened until the demonstrations on the part of quite a number of young men were so apparent that we could guess pretty accurately that trouble was agead. For awhile the mob was kept down by the presence of Bro. W. W. Cross, who went out to watch their maneuvering, and for his trouble received a spattering of eggs, the marks of which he carried home with him. The rabble grew so bold that they came in the house (a school-house) and took seats on either side of the speaker on the rostrum, but Bro. Shinn kept ahead as though all was quiet, for he spoke with excellent liberty. After opening the meeting I left my "Harp" on the corner of the stand and took a seat near a bookcase in the corner, to be out of range of stones that might be cast through the window. Those of the mob near the stand slipped my book off unnoticed, and when I missed it I went up to the stand and made known that my book was gone from where I had left it, but no one had seen them take it. The mob then went out in an abrupt manner, and in a moment an egg was thrown through the door way with great force at Bro. Shinn, missing his head only a few inches at most, striking the wall behind him and scattering its contents on the speaker and writer. Others were hit with eggs, and so shared the honor. At the close of the meeting a Mr. Eddy told us to go with him for the night, he soon procured a number to guard us to his residence, and as Bro. Shinn stepped out of the door, he was struck with a mud-ball of considerable size, behind the left ear, almost felling him. Had he fallen or given out that he was hurt there would no doubt have been war on the spot, for it was difficult to keep some who were our friends from wreaking vengeance on the mob. They followed us some distance, but seeing us well guarded, they made no further move to molest us. The blow hurt Bro. Shinn for some time, but he is about over it now.

We were kindly treated by Mr. Eddy, and I trust he may be well rewarded for his kindness to us. Bro. Beatty escaped, as he was holding meeting that night in another district. Bro. Shinn returned home in a few days and Bro. Beatty and I moved on to Cabin Run, at which place appointments have been made; but the house was closed. We obtained a new opening some five miles from there and held five meetings, with a request to come again. We came here by the request of the president of the branch to aid him in settling some troubles which need adjusting; and from the prospect thus far, our visit has been approved of the Lord. We are holding meetings at Adamsville. Assemblies and attention good. We go to Blandville in Doddridge county, the last of the week; from there to Sinnett's Mills in Ritchie, and then to Calhoon county, where a mob came to take us, over a year ago. We may remain in that region near three weeks. We learn of a number of new doors opening. We will likely stop with the Mt. Zion branch as we return to Ohio the last of next month to attend our district conference. I am requested to preach a funeral sermon there before I leave the state. West Virginia has many noble people—and not a few who will doubtless receive a lengthy schooling in the prison. I feel well in the work, health improving. I may labor this fall in the Kirtland and Pittsburg district, if our missionary in charge does not suggest otherwise.

Yours in bonds,

L. R. DEVORE.

ELLIOTT, Mo., Aug. 26th.

Bro. Blair:—Since I came here I have labored in Bevier, Salt River and Renick branches. Have been blessed in teaching the Saints and others the things of the kingdom, and in administering to the sick the Lord has given us aid. One sister in Elliott was taken sick of a fever and I administered to her. The fever was rebuked and she arose from the bed and was able to go to meeting the same evening. I go from here to-day to Higbee and will preach there to-night if we can get a place to hold meetings in. Brethren Jones and Dixon live there. From there will go to Bevier to attend the district conference, August 31st. The work increases as we get acquainted and if I can get plenty to keep me busy, will not get so homesick. I begin to realize some of the sacrifices the elders make who leave their families and spend their time in the ministry. May God bless them, is my prayer! Love to all Saints.

In gospel bonds,

M. M. TURPEN.

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BOUTON, Iowa, Aug 22d.

Pres. W. W. Blair:—I just came from Rome where I met the president of the district. He said the grove meeting near Persia was the best that he ever held in the district.

I want to let you know that I am not dead nor asleep. I have been doing some preaching and can say that I was blessed of God with his Spirit, for I have lost no confidence in God, nor in the Church of Jesus Christ of Latter Day Saints. I have worked hard this last spring and some of the time in the summer, and have a good crop. I see in the last *Herald* that Bro. E. C. Brand is doing a good work in his mission and God is blessing his labors. He is a good soldier and works hard.

I am glad to see Bro. Joseph's letter. He seems to be in good spirits. He is showing that he can labor and sacrifice like a soldier of the cross. May God bless his labors, should be the prayer of every Saint. We have not all the proof on the sheep and goats.

Yours in hope of a day of power,

N. STAMM.

GALENA, Ind., Aug. 20th.

Brn. Joseph and William:—I have not been laboring much of late in the field, owing to sickness and death in my family. My daughter Emma, who belonged to the church and after her marriage joined the Christian church, on her death bed said to me in the presence of others, "Pa, I was influenced to do wrong, but I have prayed and God has forgiven me. Won't you pray for me?" She also said, "What do you think about my condition in the church? Is my name on the church book?" I said, "Emma, there has not been any charge against you." She said, "I don't want my name taken off the book; I know my sins are pardoned, and I will meet those who have gone before," and she sang, "When shall we all meet again?" And I am sure and can testify, as I did at her funeral, that her testimony was true. I know that God did hear and forgive her, thank his holy name. "Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them." I feel confident that much good will follow from her testimony.

I was at Byrnville making arrangements for a discussion and did not hear of her death until a few hours before the discussion was to begin. Bro. Jenkins had come for me the day previous, and informed me that there were two Utah Elders at Byrnville, and that they would discuss the matters of difference between the two churches. On my arrival at Byrnville I found a full house awaiting to see what the collision would result in. Some had been proposing to bet that we would not meet the Utah elders, but when they found there were men ready to take the bets they backed down. Their meeting was near out when I got there, but before it was concluded I was introduced to the elders. I told them that I should not make any private arangements with them, but that what arrangements were made should be made before the public. After it was agreed to, I briefly stated that as I was the challenged party I was ready to defend and would hear what propositions the friends wished to discuss. Mr. Nephi Heward said he would not affirm anything, nor was there but one proposition that he cared to discuss. If I would affirm that Joseph succeeded his father in the office of presidency he would deny. I then stated I would if he would affirm that Bigamy was an original tenet of the church. He said he would not affirm anything, but would deny that Joseph was the legal successor. I then asked him if he was a representative of the Utah church, and preaching, as he claims, the gospel, how could the people believe that they never heard? and if he would not defend the doctrines of the church he represented he had as well go home. He said he would affirm some doctrines that the Reorganization had left off, the gathering, and baptism for the dead. I told him that he misrepresented the Reorganized Church. I said, "Will you affirm that Utah is the gathering place?" He said no, but would affirm that it was a gathering place. I told him I would affirm the same of New Albany. He said if I would not affirm the successorship of young Joseph there would be no discussion. I told him I was ready to affirm every principle believed in and taught by the Reorganized Church. There was but the one proposition that he would agree to discuss, and the time was set for the evening of the 16th inst. I had the opening and closing, and at the close of the first night's debate he refused to continue the discussion. I have not the time at present to detail any of the arguments used on either side, but suffice it to say that it is considered the best thing that has ever happened in favor of the church in southern Indiana. My opponent said he learned something. May he see the truth and be saved, and also all others, is my prayer. Ever yours.

M. R. SCOTT.

LOCK SPRINGS, Mo., Aug. 23d.

Dear Herald:—I moved out here in Daviess county last November, and have not heard any preaching since, and have found but one Latter Day Saint in this neighborhood. The *Herald* is the only preacher we have, and it does my soul good to read it and to hear of the good work that is going on through the land.

I have been blessed in this latter day work ever since I went into it, for I know it is the true work of the Lord, for the Lord has blessed me at different times, and my prayers have been heard. I know that God will bless all the Saints if they do his commandments and be faithful and obedient to him. Let us all live faithful and obedient to Him and hold out faithful to the end, trying to gain that crown of glory that is for the Saints. Yours in gospel bonds,

WM. H. LAMBERT.

COLEMAN, Mich., August 26th.

Bro. D. Dancer:—I am pleased to write you that the work is onward in this place. On coming here in December last I found but one Saint, but since that time others have moved in and sixteen have been baptized, making our membership in all twenty-three. Bro. J. J. Cornish did the work with my assistance, I having baptized three. I feel assured that more will be added if the Saints are faithful. Most of them are bearing strong testimonies of the truthfulness of the restored gospel, and feel thankful to the heavenly Father that Bro. Cornish came in their midst.

The Reverends tried to make the people believe he was an imposter, but God confirmed his word with signs following. One afflicted with rheumatism, was healed while in the waters of baptism, and came forth praising God. My heart is in this work and I intend laboring as circumstances permit. I leave here to-day for Wisconsin, on business. In gospel bonds,

E. J. MARTINDALE.

STUTTGART, Ark., Aug 20th.

Bro. W. W. Blair:—I am down again with chills and fever. I am only able to sit up but part of the time. Some here want to be baptized and I am unable to do it. I will leave here tomorrow for Springdale where I can get the mountain air. Please publish my permanent address, Springdale, Arkansas. I will have to stop writing I am so sick. Pray for me.

In bonds,

I. N. ROBERTS.

WEST BAY CITY, Mich., Aug. 26th.

Bro. W. W. Blair:—I am one who was not educated when I was called from darkness into light. I was brought up under the dark clouds of the Roman Church, but I thank my God that after three years going with an honest heart, trying to preach the gospel of Christ, I found I had not tarried in the city of Jerusalem until I was endued with power from on high, but that the reason why I had not received that power was because I had not obeyed the gospel, neither waited from the call from God. But when I heard those preach who were called, I saw at once that I had not had the gospel, but only a gospel taught by the opinions of men. I thank God that the angel that John saw has wended his way to the earth, and all the honest in heart are coming home.

We have had three added to our number in the last week, and I am glad to see the work of God roll on. I for one am ready to help roll it on as can. I am a teacher, and I am glad to even have one talent, and I hope you will pray God that I may not bury it, that at my Lord's coming I may be numbered with the good and faithful servants. May God pour out his blessing upon his Saints everywhere. I was baptized by Elder E. Delong. Your brother,

DAVID PETEE.

NATHAN, Ark., Aug. 24th.

Bro. Blair:—This leaves me busily engaged in the Master's work. I went to Euclid, Howard county, and commenced meetings on Sunday, preaching until Tuesday night. One soul was added to the church. We baptized the sister on Wednesday morning at ten o'clock giving out notice of preaching for Wednesday night. We met, having a fair congregation, and preached, having the best of attention. After service we were talking to a lady about the doctrine. She said that when we came back she wanted to be baptized. About that time Mr. Miller, a Baptist preacher came along with a low mob. Coming to the door Mr. Miller, the parson, said, addressing me, "Mr. Erwin, I am told to tell you not to let the shadow of another night catch you in this country."

I replied that I intended leaving in the morning, but would promise to come back whenever I got ready. "We do not fear all your guns, for the Bible says, Fear not him that is able to kill the body, but fear Him that is able to destroy both soul and body in hell."

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"I am told to warn you to leave or else abide the consequences" he replied, and about that time one of our friends fired on them and talked to them straight, asking for their names. He said to the parson, "Come in and show us some scripture against it." But they began to pull out and as they left, the Baptist preacher muttered something and began to get away, when another of our friends said, "I am here and they all sneak off."

I have been assailed through the Howard county *Press*, and can not get any reply. I want you to send the editor of the Howard county *Press* at Center Point, Howard county, Arkansas, the copy of the *Saints Herald* in which this is published. The people at Euclid want me to prosecute the scoundrels. I learn that there was another Baptist parson by the name of J. B. Heester who helped in getting up the the mob.

J. D. ERWIN.

PLATTSMOUTH, Neb., Aug. 23d.

Dear Herald:—My husband is very sick and is suffering great pain from the effects of a broken thigh, and it is his request to have the prayers of brethren Brand, Elvin, Caffall and Bro. Joseph Smith; also all the Saints, that he may be made well and strong once more, so that he may have the opportunity of living near to God and attending more to the duties and obligations he has taken upon himself in the waters of baptism than he has done in the past. Also remember me, and pray that God may give me strength to walk more upright and purely and that I may bear the many trials, persecutions and afflictions sent upon me. May I have patience to bear and forbear all things, and consider them all joys. I ask you in Jesus' name to pray that my companion be soon restored to perfect health and strength and that he may live many years, doing much good for our Lord and Savior.

Your sister,

MRS. HARRY DICKENSON.

NEW BEDFORD, Mass., Aug. 26th.

Bro. W. W. Blair:—Sunday, August 18th we were favored with a visit by Sister White, of Lamoni, who was on an eastern trip. She was present at our meeting and bore testimony of the gospel and its saving power.

Our Reunion in Maine was a success, a report of which will be furnished the *Herald* readers by the clerk. Yours in the faith,

JOHN SMITH.

COURTLAND, Ill., August 20th.

Dear Herald:—We (our branch) feel to rejoice in the fact that our little, young branch, not yet four years old, being organized with only fourteen members, one of which was granted a letter of removal, now numbers twenty-four members, two being added by letters of removal from abroad and by vote yesterday, and one by baptism, the one by baptism being my nephew. He is seventeen years old, past. Thus we are slowly increasing in numbers and we trust, in spiritual life.

The writer feels to rejoice to think that his father's family, consisting of father, mother, and seventeen children have all but two of them embraced the gospel. A few months ago a brother of the writer, who came from Northern Wisconsin, about five hundred miles from here, and stayed with us about ten days, was buried in Christ in baptism. He left us for Dakota where he went to locate. He left us rejoicing in the truth. Brethren, I wish you would remember him in your prayers and if not too much trouble ask the president of your branch to present this request to his branch, as my brother, J. C. Calhoon, is where he is all alone as far as church fellowship is concerned. He is the only one of our branch that might be called scattered; all the rest, but two, live within ten miles, those about twenty miles. God bless all the Saints.

Your brother,

W. R. CALHOON.

WOODBINE, Iowa, Aug. 22d.

Bro. Blair:—We have just closed a series of meetings here, on last Sunday night, which lasted a little over a week—conducted by Brn. J. C. Crabb and C. Derry. We had good attendance and the best of attention, and resulted in eighteen uniting with the church. Twelve were baptized last Thursday and six on last Sunday, and more are near the kingdom. How thankful I feel to my heavenly Father for the interest manifested here! How long we have struggled and prayed for what we are now realizing! I know if we only prove faithful, watchful and prayerful that we will prosper and the good work will move on to success. Bro. Derry will be with us again Sunday, 24th. We ask the prayers of the Saints everywhere that the good-begun work may continue and many of the honest in heart be gathered in, such as shall be eternally saved.

S. B. KIBLER.

MIDDLESEX, Eng., August 8th.

Dear Brethren and Sisters:—I am many thousands of miles away from you, yet how I rejoice to read about you in the precious *Herald* which I have just received by post from Bro. Taylor, who visited us on the fourth of August with Bro. Clayton. Words almost fail me to express the joy and peace we received from their wise and good counsel; we did indeed rejoice together! May God bless them!

I have just read M. M. Rodger's letter in the Mothers' Home Column. O, how my heart burned within me! I seem to see the procession, then to see the patient face out of the window, looking at the closed house, then to follow on to the house of sickness, then to follow with her to the graves of her dear ones. O, how my heart ached for her, and my tears would flow! I thought of my own dear husband who has just gone to his business. The day would be long, and I though, could I spare him as this sister has done?

The gospel is indeed precious to my soul, but could I sacrifice so much? Ah! what does the Word say? "He that loveth mother, or father, wife or husband, or children more than me, is not worthy of me." My mind is enlarged, my heart swells within me, I seem to see the tired one, in pure white, in the golden city, surrounded with the loved and gone before! Oh the fullness of joy!

Courage, O ye tried ones,
Not long to watch and wait;
And Christ is there to meet you
With them at the pearly gate.

For Christ's sake, Who giveth unto them eternal life that do His will, and hath given all for His sake! I sometimes think my trials have been hard to bear when I have stood by the graves of my dear children and I think of the fire of affliction and pain that I have passed through; and by careful study of the Mothers' Column I find my trials appear much lighter. When I think of what some of my precious sisters have passed through I am silent. Dear sisters, what a privilege to suffer for Christ's sake!

"Though painful at present
'Twill cease before long,
And then O how pleasant
The conqueror's song!"

Holy God, precious gospel, loving Jesus, happy people! Ever praying for the welfare of Zion, I remain your sister in gospel bonds,

ELLEN OAKMAN.

Communications.

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

WHEN SHOULD I COMMENCE TO PAY TITHING?

THE above question has perhaps been asked and pondered over many times in the minds of many of the Saints, and the cry from the Bishopric of the scarcity of means in their hands proves that the great bulk of them have not yet found a satisfactory answer, or if they have, they put off the time of commencement either from neglect or carelessness until the hands of the Bishopric are nearly tied; and while the cry is coming to their ears from all over the land, "Send us preachers of the word," they, no matter what their desires may be, can do nothing, because they have nothing to do with. Some, however, it may be, notwithstanding all that has been written upon the subject and published in the columns of the *Herald*, and all that has been said by the Bishop and his agents in their travels endeavoring to instruct the Saints in this matter, are not yet satisfied in their own minds, that they are required to live up to the full requirements of the law of tithing while yet in their scattered condition; not recognizing that the law of consecration (Zion's law when gathered) and the law of tithing are two things; that tithing is an absolute necessity to the spread of the truth, that the children of Zion may be taught of her ways, and may gather to their home when the command of God shall be given, and Zion herself be redeemed, and her children shall have learned to live by every word that proceedeth from the mouth of God. That then in her gathered state will come the necessity for the greater law of consecration, that the Zion of the latter day may become a fit semblance of its prototype, having no poor within her borders.

To that class I acknowledge I once belonged, but never advocated my ideas publicly or privately, for that matter, only as I might meet with some one of the same mind and the conversation turn incidentally upon that subject, preferring rather that each should exercise his own judgment in the matter; not that I did not believe it to be my duty to assist all I could in spreading the work, but at the *present* in the shape of free-will offerings, or by

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my own labor in the field where my duty lay.

But by reading the thoughts of others, and by studying the subject myself, and perhaps, by the circumstances in life which have surrounded me, notwithstanding all my efforts to make headway in the world, but more especially being accused by the Lord with being a *thief*, and his challenge and promise of what he would do if I would only change my course, has changed my feelings and ideas in regard to the matter entirely. I read, "Will a man rob God; yet ye have robbed me; ye are cursed with a curse, for ye have robbed me." Strange after all I had done and strove to do to be accused in that way! It looks now as though I stood in the same condition as those who shall say, "When saw we thee an hungered and fed thee not, or thirsty and gave thee no drink," etc. How had I robbed God? Had not the latch string of my door always hung on the outside? Had not my cupboard doors always been unlocked? Had not my purse strings always been loosened ready for my right hand to slip in and take of its contents and slide it into the traveling elder's hand in a manner that my left hand should not know what my right hand had done? Had I not traveled hundreds of miles to declare the word and watch over the interests of my brethren and sisters until I am now getting old and worn out? Well perhaps so; still you have robbed me! How, Lord, wherein have I robbed thee? In tithes and offerings. You have tried to be a law unto yourself, to come up to my help in your own way instead of living according to the law I have given. Thus may each of my brethren and sisters who have not yet settled their minds in regard to this question, hold a conversation with the Lord after reading Malachi 3: 8, 9.

"But," says one, "this was said to Judah as a part of Israel nearly twenty-five hundred years ago."

Well, suppose it was, has he not through the Choice Seer and through our own Joseph commanded us to bring our tithes into the storehouse or into the hands of the Bishop? And are you not of Israel? I came to the conclusion that I was, and therefore he was talking to me. I then read that the Lord issued a challenge (don't be scared at the word, for that is what it is) in this wise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, *and prove me now herewith*, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts, and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

There are promises for you, if you will accept the challenge, sufficient to satisfy the most exacting, I should think; at least I thought so, accepted the challenge, and threw down the gauntlet.

But, the next question was, When shall I begin? I have got nothing to begin to pay tithing on. I was told the Lord did not expect tithing if we had nothing to tithe, give your free-will offering when you have anything to spare, and it will be all right. *Spare*, there's the rub! If our own natures and apparent necessities are consulted, when does that time come! I had been doing that all along for years in the manner stated above, which was all well in its place, but I realized nothing in the likeness of the blessings promised through obedience to God's law. 'Tis true I had always been blessed so far with the necessaries of life, but if I had stayed longer where I was, it began to look as though I would never be able to get away at all, and possibly land on the poor farm. I left and came where I am now living, but it was the same old thing, and it took two years to bring myself to the point of commencement, waiting Micawber like, for something to turn up. I was still waiting for something to tithe. At length something began to turn and I found myself the possessor of fourteen dollars, with an offer of a partnership in business with a man but little better off than myself. Into business I went, and I then told my Heavenly Father what I had done, and what I intended to do, and asked his blessing upon the venture. I then began to pay my tithing, not upon what I had specially, but upon what I might some day have, and I kept up my payments regularly every month (save one) for nearly two years, when there came a time that I could find out what I had made, which proved to be five hundred dollars over and above my needs, when I went and squared up with the Bishop's Agent for tithing upon that amount, he counting up what I had paid, finding the balance due, which I settled. I am giving my experience and for that reason place the ingoing and outcoming figures, and have proved the thought of my mind when I began, that the best time to begin paying tithing is when you have nothing, and leave the results with God. I have since taken my money, established myself in business again and commenced paying my tithing as before, and when I come to another point where I can tell how I stand, myself and the agent can have another settlement. The Lord has thus far blessed me, and I am willing to trust him still, for his promises are yea and amen to all those who put their trust in him.

And now I would ask, Who is there in the church who can not go and do likewise, especially if they be men or women of sound body, a thing I have not, nor never had that I can remember, although I have and do enjoy a good sound constitution, and I have concluded that if every one would do as I have done thus far, prove the Lord and his promises and still go on proving him, we would hear no more cries for help from the Bishop. His hands would be loosed, and when the cry would come up from Macedonia or any other point "Come over and help us," he would be able to respond, and respond *in the Lord's way*, and thus avert a growing evil, which is already beginning to show its slimy head.

At our conferences we pass resolutions and by our votes pledge ourselves to sustain with our faith, prayers and means, the Bishop and his agents, but I fear from appearances that when the conference has closed, many, very many go home and the thought scarcely ever enters their minds again (especially the means part) until at the next conference when the same formality is gone through with. I tremble sometimes for Zion when I remember what she has passed through and am led to recognize the pitfalls she has to escape before it can be said of her, She is "the joy of the whole earth."

My advice, then, would be to those who have something to tithe, tithe it! to those who have nothing to tithe, pay your tithing any way, and accept the Lord at his word; and if my experiences are worth anything, *pay your tithing*, take care of your receipts, and the time will come under the promise when you can make a settlement. 'Tis true I have not lived at the top of the pile, neither have I rolled in luxuries nor clothed myself in purple and fine linen; but I have had plenty and have striven to inherit a contented mind; whatever might come, therein to be content. I have ever striven to recognize the hand of the Lord in all things, and can now look back and see many things which at the time appeared hard to bear, were indeed but blessings in disguise, drawing me onward in the race for eternal life; demonstrating the truth that all things work together for good to them that fear God and keep his commandments. Pay your tithing. When? Now.

Your brother,

WM. HAWKINS.

VORIS, Missouri.

EXPLANATION OF JOHN 3: 23.

"NO MAN hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven."

In the *Herald* of August 17th Bro. T. F. Stafford, in an article headed "He that is least," says: "I have many times requested a solution of this passage, and am still waiting. Will some one please tell us and set the mind at rest?"

Being interested in the subject myself I will essay to answer the question. The term heaven does not always denote the same place or condition. Hence the place of God's habitation is called heaven. The firmament above us is called heaven. Sometimes the religious world is called heaven, as in Revelations 12: 1–4, 7, etc. When Christ came he preached the kingdom of heaven. In all these different usages, however, it will be observed that the term "heaven" is used to designate the highest relative condition.

The place of God's habitation is called heaven because it is the highest condition that man can conceive, God being sovereign in authority. The firmament is called heaven because it is the highest condition with which mortality is connected. The religious world is called heaven

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because its laws are the most elevated known to man; hence is distinguished from the political or moral laws by which man is governed. So when Christ came preaching that the kingdom of God, or the kingdom of heaven, was at hand, it was equivalent to saying that a higher code of laws were to be established and a corresponding authority to be recognized; in fact it was a call to "come up higher." Christ taught this truth very forcibly when he said, "Among those that are born of woman there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."—Luke 7: 28.

John was born under the Mosaic law and the dispensation of that law was inferior to the law of the kingdom of heaven which was afterward established. John taught the same truth when he said, "He that is from above [Christ] is above all: he that is of the earth [himself] is earthy, and speaketh of the earth: he that cometh from heaven is above all."—John 3: 31.

Some may say, John was not of the "earth," but was "a man sent of God." True, but we must remember we are speaking of the relative authority of the "bridegroom" and his "friend." John was commissioned to preach the baptism of repentance for the remission of sins, testifying that the Christ should baptize with the Holy Ghost and with fire. He was not commissioned to administer the baptism of the Spirit. When our bodies are baptized it is into death, but when we receive the baptism of the Spirit it is into life, hence John's baptism was for the burial of the old man of sin, but the baptism of the Spirit is for a new life unto righteousness. The former John could administer, the latter he could not; hence he said, "A man can receive nothing except it be given him from heaven."—John 3: 27.

"But," it may be said, "John opened the door for Christ."

True, but a man may officiate as a servant, as John did, and yet not be allowed the full privilege of the house. Christ went to John to gain entrance into the "kingdom" because that was the only legal method of entering in, but after Christ had thus complied with the law of righteousness he received what John could not bestow upon him—the birth of the Spirit; "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matt. 3: 16. It was this that conferred upon Christ his power.

There is the difference between Christ and his followers: they receive the Spirit by measure, whereas Christ received a fullness; hence, speaking of the spiritual gifts, Paul says: "But all these worketh that one and the self-same Spirit, dividing to every one severally as he will. . . . For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12: 11, 13. But of Christ, John the Baptist says: "For he whom God hath sent [Jesus Christ] speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3: 34. Jesus says, "All power is given unto me in heaven and in earth," Matthew 28: 18, and by virtue of this power he commands his apostles to go and preach the gospel.

Now for the examination of the passage alluded to: Christ was explaining the laws governing the entrance into the kingdom of God, and he says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. Kingdom of God and kingdom of heaven are synonymous, hence if a man enters into the kingdom of God he enters into the kingdom of heaven; and if he enters into the kingdom of heaven he is in the highest condition that he can possibly attain to while on the earth, hence what should the kingdom be called but "heaven?" It is true, other terms may be used, even as the kingdom of England is called England, but it is sometimes called Britain and sometimes Albion. If the Church is the kingdom of heaven, then it is evident it would be proper to call that kingdom "heaven;" in fact, it is its proper name. Hence when Jesus said to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven;"-he simply gave him to understand that he, Jesus, occupied a higher position than any other man; and that the only way by which a man could by any possibility attain to a standing in that condition was by being born of the water and of the Spirit; and that condition he denominated "heaven," declaring that he himself was at that time in that condition —or in heaven. Christ had "ascended up to heaven" by receiving the birth of the water and of the Spirit. He testified that he came from heaven, saying: "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life."—John 6: 33, 35. He was obedient to his Father in all things, hence he could say, "Even the Son of Man which is in heaven."

It may seem strange to some that Christ should speak of himself as the only one who had attained to that condition, but we must remember that Christ was the only one who had at that time received the baptism of the Spirit, therefore it was an absolute truth that no other man had yet ascended to that condition. It is true the twelve and the seventies were sent forth, but they received their commission from Christ direct, and not by virtue of the birth of the Spirit, and Christ's language admits of no cavil when he says, "no man hath ascended up to heaven;" nor does it it when he says, "except a man be born of water and of the Spirit he can not enter into the kingdom of heaven." All that they were permitted to preach was repentance, saying, "the kingdom of heaven is at hand." It was not yet established for the Spirit had not yet been given, except to Jesus; but Jesus promised his disciples that he would pray the Father for them that they might receive it; but the promise was conditional on his going to the Father. Hence he says, "It is expedient far you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16: 7.

This promise was fulfilled on the day of Pentecost, and from that time those having authority laid on hands for the gift of the Holy Ghost.

Paul speaking of this says: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers," etc.—Eph. 4: 8, 11, showing that in fulfillment of his promise when he ascended to his Father he gave these gifts to his church for its establishment and perfection; and showing conclusively that this authority was necessary, and that the kingdom of heaven might now beattained by those willing to accept of citizenship therein, being born of the water and of the Spirit.

Your brother in Christ,
CHAS. H. PORTER.

SELF-EXAMINATION.

SOME time ago I examined myself, scribbled it out and sent it to the *Herald* and it appeared in due time. But I found myself wanting in believing then, and said the Martyr did receive some revelations from the adversary about the gathering, the Nauvoo house, and baptism for the dead. But since then I have read and reread the revelation and considered the case for myself, and now I am a unit that far. But I am sorry to say that I am yet wanting on two points; the first is where the Lord says in Malachi 3: 10, 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Now these are great promises! But poor me, I am lacking in confidence to take him at his word! And why? He is not a man, to lie; nor the son of man to repent; and why should I lack confidence in his word? If I lack confidence in his temporal blessings which are now, how can I have faith in his promise of eternal life.

Reader, if you want riches, try now; here is a chance. And now it puzzles me to know how I can be a child of God and not believe his promises!

The next point is in the Doctrine and Covenants, in the Word of Wisdom, where it speaks of strong drink and says that tobacco is not good for man. Now as long as I use it I say that it is good for me, for a man's actions speak louder than his mouth. When I am not a unit here, the adversary will say, It is all temporal things; you can not lose your soul for

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temporal things' sake. O, there is room for doubt here! Reader, if you have a boy, and that boy thinks he is better qualified to know things than you and disputes your word, is it not full time to call him to repentance for his unbelief? Now if I can not believe my heavenly Father about temporal things, how can I believe him on spiritual and heavenly things? Will not my unbelief shut me out of the heavenly mansion!

Now I am in unity with the church except these two points, and it is written, "Whosoever keepeth the whole law, but faileth in one point, he is guilty of the whole." But where am I? My conscience whispers, "outside!"

Reader, it seems to me that I was born before the due time—before I got to believe all things as I should, and before I became as a little child, I was baptized and made a member of the church. I would to God that all the elders would take a lesson here, and not hurry the applicants to be baptized until they believe all things first that is required of them. Brethren, on these two points, what are you going to do about it? For my part, I am going to fight and conquer. The world and the flesh I have conquered, and now but two enemies remain, the devil and self. Now, half-way will not answer my purpose. I determine to be a unit, not in one or two things, but in all things, temporal and spiritual.

IOAN MUNRY.

THE "SEALED BOOK."—No. XV.

BY ELDER R. M. ELVIN.

ZAYI.

OF the ruins of Zayi he says: "The range of buildings on the second terrace was two hundred and twenty feet in length and sixty feet in depth, and had four doorways on each side of the grand staircase. Those on the left which are all that remain, have two columns in each doorway, each column being six feet six inches high, roughly made, with square capitals, like Doric, but wanting the grandeur pertaining to all known remains of this ancient order. The platform of this terrace is thirty feet in front, and twenty-five in the rear. The building is one hundred and fifty feet in length by eighteen feet deep, and has seven doorways entering into as many apartments."—Ibid, vol. 2, p. 18–21.

LABNA.

Of the ruins of Labna he says: "The plate opposite represents a pyramidal mound, holding aloft the most curious and extraordinary structure we had seen in the country. A narrow platform forms the top of the mound. The building faces the south, and when entire measured forty-three feet in front and twenty feet in depth. It had three doorways, of which one, with eight feet of the whole structure, has fallen, and is now in ruins. The center doorway opens into two chambers, each twenty feet long and six feet wide. Above the cornice of the building rises a gigantic perpendicular wall to the height of thirty feet, once ornamented from top to bottom, and from one side to the other, with colossal figures and other designs in stucco, now broken and in fragments, but still presenting a curious and extraordinary appearance, such as the art of no other people ever produced. Along the top, standing out on the wall, was a row of death's heads; underneath were two lines of human figures in alto relievo (of which scattered arms and legs alone remain), the grouping of which so far as it could be made out, showed considerable proficiency in that most difficult department of the art of design. Over the center doorway, constituting the principal ornament of the wall, was a colossal figure seated, of which only a large tippet and girdle, and some other detached portions, have been preserved. The figures and ornaments on this wall were painted; the remains of bright colors are still visible, defying the action of the elements. If a solitary traveler from the old world could by some strange accident have visited this aboriginal city while it was yet perfect, his account would have seemed more fanciful than any in eastern story, and been considered a subject for Arabian Knights' entertainments. At the distance of a few hundred feet from this structure, in sight at the same time as we approached it, is an arched gateway, remarkable for its beauty of proportions and grace of ornament."

PECULIAR ORNAMENTATION.

"This is a proper caption for the description of the ruins at Chicken. Stephens says: "Over these stand out in a line six bold projecting curved ornaments, like that presented from the House of the Governor at Uxmal, resembling an elephant's trunk, and the upper center space over the doorway is an irregular circular niche, in which portions of a seated figure with a head-dress of feathers, still remain. The rest of the ornaments are of that distinctive stamp, characteristic of the ancient American cities, and unlike the designs of any other people, with which the reader must now be familiar. A grand staircase, fifty-six feet wide, the largest we saw in the country, rises to the top. On one side of the staircase a huge breach twenty or thirty feet deep has been made by the proprietor, for the purpose of getting out building stone, which discloses only solid masonry. The grand staircase is thirty-two feet high, and has thirty-nine steps. On the top of the structure stands a range of buildings, with a platform of fourteen feet in front extending all around. The circumference of this building is six hundred and thirty-eight feet, and its height when entire, was sixty-five feet. It is one hundred and four feet long and thirty feet wide, and the broad platform around it, though overgrown with grass several feet high, formed a noble promenade, commanding a magnificent view of the whole surrounding country. On the side of the staircase are five doorways. The compartments between the doorways contained combinations of ornaments of unusual taste and elegance, both in arrangements and design. The two extreme doorways open into chambers, in each of which are three long recesses in the back wall, extending from the floor to the ceiling, all of which, from the remains still visible, were once ornamented with paintings. All the walls had been covered with painted designs, now wantonly defaced; but the remains of which present colors in some places, still bright and vivid; and among these remains detached portions of human figures continually recur, well drawn, the heads adorned with plumes of feathers, and the hands bearing shields and spears. All attempt at description would fail, and much more would an attempt to describe the strange interest of walking along the overgrown platform of this gigantic and desolate building."—Ibid, p. 293–6.

CAMINO REAL.

Again he says of the same group of ruins:—"Passing among these vestiges, we come out upon the camino real, and crossing it, again enter an open field, containing the extraordinary edifice represented in the plate opposite, which on first reaching the field of ruins, we rode in on horseback to examine it. It consists of two immense parallel walls, each two hundred and seventy-four feet long, thirty feet thick, and one hundred and twenty feet apart. One hundred feet from the northern extremity, facing the open space between the walls, stands on an elevation a building thirty-five feet long, containing a single chamber, with the front fallen, and, rising among the rubbish, the remains of two columns, elaborately ornamented with sculpture; the whole interior wall being exposed to view, covered from the floor to the peak of the arch with sculptured figures in bass relief, much worn and faded."—Ibid, p. 303.

TULOOM.

Of the ruins of Tuloom he says: "The next day was made memorable by the unexpected discovery that this forest buried city was encompassed by a wall, which had resisted all the elements of destruction at work upon it, and was still erect and in good preservation. The character of this structure could not be mistaken. It was in the strictest sense a city wall, the first that we had seen that could be identified as such beyond all question, and gave color to the many stories we had heard of walls, inducing us to believe that many of the vestiges we had seen were parts of continual lines of enclosures. The engraving represents the plan of this wall as taken from the sea. It forms a parallelogram abutting on the sea, the high precipitous cliff forming a sea wall fifteen hundred feet in length. The wall is of rude construction, and composed of rough, flat stones, laid upon each other without mortar or cement of any kind, and it varies from eight to thirteen feet in thickness. The south side has two gateways, each about five feet wide. At the distance of six hundred and fifty feet the wall turns at right angles, and runs parallel to the sea. At the angle, elevated so as to give a commanding view, and reached by ascending a few steps is the watch-tower represented in the following engraving. It is twelve feet square and has two door-

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ways. The interior is plain, and against the back wall is a small altar, at which the guard might offer up prayer for the preservation of the city. But no guard sits in the watch tower now. . . . The west line parallel with the sea has a single gateway, at the angle is another watch-tower like that before presented, and the wall then runs straight to the sea. The whole circuit is two thousand eight hundred feet, and the reader may form some idea of its state of preservation from the fact that, except toward the abutments on the sea, we measured the whole length along the top of the wall. The plan is symmetrical, encloses a rectangular area, and, as appears in the engraving, the Castillo occupies the principal and central portion."—Ibid p. 394–8.

When you have read this account as given by Mr. Stephens, let me humbly request that you turn back and reread what Mosiah said in relation to the wicked king Noah, building "watch-towers," "palaces" and "cities." Unbelievers in the Book of Mormon may well express astonishment at the revelations of the confirmation of an early civilization of America, but let those who have faith in the history and inspiration of the book, be patient and diligent in gathering and properly classifying all evidence in support of the truth.

AKE.

Stephens says of these ruins: "The plate opposite represents a great mound towering in full sight from the door of the hacienda, and called El Palacio, or the Palace. The ascent is on the south side by an immense staircase, one hundred and thirty-seven feet wide, forming an approach of rude grandeur, perhaps equal to any that ever existed in the country. Each step is four feet five inches long, and one foot five inches in hight. The platform on the top is two hundred and twenty-five feet in length, and fifty in breadth. On this great platform stand thirty-six shafts or columns, in three parallel rows of twelve, about ten feet apart from north to south, and fifteen from east to west. They are from fourteen to sixteen feet in hight, four feet on each side, and are composed of separate stones from one to two feet in thickness. In the same vicinity are other mounds of colossal dimensions, one of which is also called the Palace, but of a different construction and without pillars."—Ibid, p. 441–2.

RUINS IN HONDURAS.

Bancroft speaking of the ruins on a large plateau in Honduras, says: "On the eastern half chiefly, but also spreading over the whole surface of this lofty plateau, is the most extensive group of ancient works in the whole region, and in fact the only one of which we have a description at all in detail. As in the other localities of this part of the state, the group is made up for the most part of rectangular oriented mounds, some of stone, but most of earth, with a stone facing. The smaller mounds are apparently arranged in groups according to some system; they vary in size from twenty to thirty feet in height, having from two to four stages. The larger pyramidal tumuli are from sixty to one hundred feet long, and of proportionate width and altitude, with in many cases a flight of steps in the center of the side facing the west."—Native Races, vol. 4, p. 73.

ARTIFICIAL PONDS AND PAVED ROADS,

The finding of which indicate the high state of civilization attained by the ancient people of this continent, of which the authorities speak as follows: "At Palenque are remains of a well-built aqueduct; and near the ruins, especially in Yucatan, are frequently found the remains of many finely constructed aguadas or artificial lakes. The bottom of these lakes were made of flat stones laid in cement, several layers deep. In Yucatan traces of a very ancient paved road have been found. This road ran north and south, and probly led to cities in the region now covered by the great wilderness. It was raised above the graded level of the ground, and made very smooth. These antiquities show that this section of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building, and architectural decoration. Some of their works can not be excelled by the best of our constructors and decorators."—An. Am., p. 101.

Here is what Stephens has to say upon the same subject: "These aguadas had become to us interesting objects of consideration. Ever since our arrival in the country, we had been told the they were artificial, and, like the ruined cities we were visiting, were the works of the ancient inhabitants. At first we had considered these accounts unreliable, and so nearly approaching the marvelous that we put but little faith in them; but as we advanced they assumed a more definite character. We were now in a region where the people were entirely dependent upon the agudas; and considered them the works of the antiguos; and we obtained at length what we had long sought for, certain, precise and definite information, which would not admit of question or doubt. Failing in his attempt to procure water from the well, before referred to, in the plaza, in 1835, Senor Frego turned his attention to this aguada. He believed that it had been used by the ancients as a reservoir, and took advantage of the dry season to make an examination, which satisfied him that his supposition was correct. For many years it had been abandoned, and it was then covered three or four feet deep with mud. At first he was afraid to undertake with much vigor the work of cleaning it out, for the prejudices of the people were against it, and they feared that, by disturbing the aguada, the scanty supply they furnished might be cut off. In 1836 he procured permission from the government, by great exertions secured the co-operation of all the ranchos and haciendas for leagues around, and at length fairly enlisting them all in the task, at one time he had at work fifteen hundred Indians, with eight superintendents (major domos). On clearing out the mud, he found an artificial bottom of large flat stones. These were laid upon each other and the intertices wese filled in with clay of red and brown color, of a different character of any in the neighborhood. The stones were many layers deep, and he did not go down to the bottom, least by some accident the foundation should be injured, and the fault imputed to him. Near the center in places which he indicated as we road along the bank, he discovered four ancient wells. These were five feet in diameter, faced with smooth stone not covered with cement, eight yards deep, and at the time of the discovery were filled with mud. And, besides these, he found along the margin upwards of four hundred casimbas, or pits, being holes into which the water filtered, and which with the wells, were intended to furnish a supply when the aguada should be dry. Hundreds are now perhaps buried in the woods, which once furnished this element of life to the teeming population of Yucatan."—Incidents of Travel in Yucatan, vol. 2, p. 208.

JALAL'S POND.

Speaking of an artificial pond near the rancho of Jalal, Stephens says: "When we first came down upon its banks it presented one of the most beautifully picturesque scenes we met with in the country. It was completely enclosed by a forest, and had large trees growing around the banks, and overhanging the water. The surface was covered with water weeds like a carpet of vivid green, and the aguada had a much higher interest than any derived from mere beauty. According to the accounts we had received at the rancho, ten years before it was dry, and the bottom covered with mud several feet deep. The Indians were in the habit of digging pits in it for the purpose of collecting the water which filtered through, and in some of these excavations they struck upon an ancient well, which, on clearing it away, was found to be of singular form and construction. It had a square platform at the top, and beneath was a round well faced with smooth stones, from twenty to thirty-five feet deep. Below this was another squre platform, and under the latter another well of less diameter, and about the same depth. The discovery of this well induced farther excavations, which, as the whole country was interested in the matter, were prosecnted until upward of forty wells were discovered, differing in their character and construction, and some idea of which may be formed by the engraving which follows. These were all cleared out and the whole aguada repaired, since which it furnishes a supply during the greater part of the dry season, and when this fails the wells appear, and continue the supply until the rains come again."—Ibid, p. 224–8.

THREE AGUADAS.

Describing another trip in Yucatan he says: "At half past nine we reached a large aguada, the banks of which were so muddy that it was impossible to get down to it to drink. A league beyond we reached another surrounded by fine shade trees, with a few ducks floating upon its surface. . . . At one oclock we came to another aguada."—Ibid, p. 234–5.

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SACBEY ROADWAY.

While speaking of the ruins of Sacbey, Stephens says: "A short distance beyond is one of the most interesting monuments of antiquity in Yucatan. It is a broken platform or roadway of stone, about eight feet wide and eight or ten inches high, crossing the road, and running off into the woods on both sides. I have before referred to it as called by the Indians Sacbey, which means, in the Maya language, a paved way of pure white stone. The Indians say it traverses the country from Kabah to Uxmal; and that on it couriers traveled, bearing letters to and from the lords of those cities, written on leaves or the bark of trees."—Ibid, p. 122.

CALZADA.

In relation to this paved road Priest says: "From this edifice there is a calzada, or paved road, of ten or twelve yards in width, running to the southeast to a limit that has not been discovered with certainty, but some aver that it goes in the direction of Chicken Itza."—American Antiquities, p. 341.

THE LAVA ROAD.

More wonderful than all is the account furnished by Bancroft: "Father Acuna, an enthusiastic antiquary of the Rich Coast, living at Pariso, near Cartago, reports an ancient road, which he believes to have originally connected Cartago with the port of Martina, and to have formed part of a grand aboriginal system of highways from the Nicaraguan frontier to the Isthmus, with branches to various points along the Atlantic coast. The road is described as thirty-six feet wide, paved with rounded blocks of lava, and guarded at the sides with sloaping walls three feet in hight. Where the line of the road crossed deep ravines, bridges were not employed, but in their stead the ascent and descent were effected by means of massy steps cut in the rocky sides."—Native Races, vol. 4, p. 24.

To avoid the redundance or sameness of evidence, I now invite the reader to consider the proof in favor of the Book of Mormon, in the

METALS, SCULPTURE, POTTERY, ETC.

"In South America we have only the most distinct accounts of Peru. And although the government of the Incas possessed no regular city but Cuzco, many interesting specimehs have been exhumed from the Guaces, or mounds, with which they covered the dead. 'Among these,' says Dr. Reese, 'are mirrors of various dimensions of hard, shining stones, highly polished; vessels of earthernware of different forms; hatchets and other instruments; some destined for war and others for labor. Some were of flint, some of copper, hardened by an unknown process, to such a degree as to supply the place of iron.'"—Mayer's Mexico, p. 227.

I do not concede by the above that iron did not exist or was unknown by the ancient people.

GOLD.

In speaking of antiquities of Costa Rica, Mr. Bancroft says: "Mr. Boyle makes the general statement that gold ornaments and idols are constantly found, and that the ancient mines which supplied the precious metal are often seen by modern prospectors. Dr. Merritt also exhibited specimens of gold, both wrought and unwrought, from the mines of Costa Rica, at a meeting of the American Ethnological Society, in February, 1862."—Native Races, vol. 4, p. 23.

OBSIDIAN.

The same author in speaking of the antiquities of Mexico, says: "At the Cerro de las Navajas, near Monte Jacal, about midway between Real del Monte and Tulancingo, are the mines or quarries from which the natives of Anahuac are believed to have obtained the large quantities of obsidian used by them in the manufacture of their implements and weapons. At Atotonilco el Grande south of Guantla, Mr. Burkart found pieces of obsidian of many sided pyramidal form, from which knives had apparently been split off by the natives in ancient times. The art of working intractable material has been practically lost in modern times."—Ibid, p. 544–5.

(To be continued.)

Selections.

LEGENDS OF SANDWICH ISLANDS

J. B. HERZOG, who has been in Chicago during the past week on a visit to America from his home in the Hawaiian islands, tells most interesting stories of the habits and customs of the subjects of King Kalakaua.

Mr. Herzog has lived in Hawaii since 1873, and was a witness to the scenes when King Lunalilo died and the Kamehamed dynasty, which has occupied the throne more than 100 years, came to an end. Nearly all of the current literature on the subject of Hawaii and the inhabitants of the islands deals with these phases of the life of the country which may be seen in Honolulu.

"These are the least interesting of the many curious scehes of Hawaiian life," said Mr. Herzog. "The city-bred people are so much in contact with the Europeans who practically control the government that many of their peculiarities as aborigines of this group of islands in the wide Pacific ocean are wanting.

"It is only in the wild, mountainous districts that the dark-skinned natives can be found in almost in the same condition as their ancesters were when Jean Gaetano landed there in 1755. Although most of the vessels that ply in the Pacific ocean touch more or less frequently at Honolulu, the natives on the other islands, and even in the interior of Hawaii, knew but little of the white man and learned but little of his ways, his civilization, or his religion. They retain to a great extent the strange mixture or idolatry and monotheism which prevailed among them for 800 years prior to the landing of Capt. Cook in 1778, or rather up to the time when King Liholiho declared himself an atheist and decreed the destruction of every temple and idol in the kingdom.

"The native tradition of the early religion of the islands show some strange combinations of the beliefs of many nations with which it seems almost impossible that the Hawaiians could have been in communication. They have, almost without a detail missing, the Mosaic or Jewish account of the genesis of the world and the human race. They have the story of the creation, the fall of man, the deception of the first human pair by a revolted angel, the deluge, and the repopulation of the earth.

"Besides this they had an idea of God that corresponds almost precisely to the Christian trinity. Hikapoloa was the Triune God, and was composed of 'Kane,' the originator, 'Ku,' the architect, and 'Lono,' the executor of the will of the trinity. The first man was Kumuhonua, and the first woman Keola-Kuhonua. Kumuhonua was made of red clay except the head, which was of white clay mingled with the spittle of Kane. The woman was made from a rib taken from Kumuhonua. They were placed in a garden in which were three rivers, 'the waters of life,' the sacred bread-fruit tree and the sacred apple tree. The water of the rivers had the power of restoring the dead to life.

"Kanaloa was the wicked principal, and in the form of a lizard he tempted the first man and woman, who were driven from paradise Paliuli. Nuu was the Hawaiian Noah. The story of the wanderings of Abraham is also preserved.

"The origin of the twelve tribes, the adventures of Joseph, and all the salient points of Jewish history are portions of the Hawaiian traditions. Years ago they practiced circumcision, and in some places the rite is yet observed.

"The Jewish belief, so far as practiced, gave away later to idolatry and mythology very similar, at one period, to the later Grecian pantheism, and subsequently more akin to the Egyptian system.

"The deification of the manifestations of the forces of nature followed, and the spirit of evil became incarnate in Pele, the awful, dreadful goddess of the volcanoes, and temples to her honor were erected all over the islands. The people possessed a very fertile imagination and the wildest pantheism obtained among them. The power of the many orders of priesthood was so greately increased that they ruled the land tyrannically and without judgment. Heua, one of the ancient kings, rebelled and slew his high prist, but was punished with madness.

"Pele, the volcano goddess and here five brothers and three sisters, each representing a volcano, was the most fearful of all the malignant dieties with which the imagination of the people had cursed them. To this goddess, who, in her anger, poured out hot ashes and boiling lava from her residence in the perturbed crater of the volcano over the unfortunate people, they offered continual prayer and sacrifices. Sometimes the sacrifice was a handsome young man, for the goddess was very partial to this kind of a burnt offering.

"It was the legend that oftentimes a beautiful young woman would make her

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appearance in a village and pay court to some noble youth and the pair would mysteriously disappear. This was Pele, and she would carry the young man with her to the fearful caldron of fire which was her home.

"When she manifested signs of anger it was not uncommon for the terror-stricken populace to endeavor to appease her by casting into the volcano's open crater some youth selected for the sacrifice by lot.

"The people have the same beliefs yet, and the same sacrifices are paid to Pele now as then, only in a less ostentatious manner.

"How do they manage to appease Pele now? Her temples are destroyed and her priesthood is no more," asked Mr. Herzog of an old man who muttered a prayer as he saw a column of smoke ascend from the crater of Kilanea.

"After a long questioning look of mingled distrust and fear, with yet some confidence in his interrogator, as if to say 'Do you wish to know the truth?' the old chief replied: 'The offerings are still made.'

"In 1882 the volcano of Mauna Loa broak out into a more than usual violent eruption. The poisonous ashes thrown high in the air covered the entire surrounding country, and a broad stream of lava coursed down the mountsin side till it came within a mile or two of the bay of Hilo, and it seemed almost certain that the town would be wiped from the face of the earth by the awful burning flood. An aged chieftainess, Ruth, one of the royal line of the Kamehamehas, heard of the impending danger and said: 'I will save Hilo; Pele will not refuse to hearken to the prayer of a Kamehameha.'

"The old priestess and a large attendance took a steamer from Honolulu, where she was living, and proceeded to Hilo, which by this time was only a short distance from the slowly moving stream of lava. She ordered an altar to Pele to be erected back of the village and on the very edge of the molten torrent. Here she stood and made her supplication to the volcano goddess, at the same time casting offerings of pigs and fowls into the boiling lava. She assured the people that all danger was averted, and returned to Honolulu. That day the moving lava stopped, and now stands like a wall around Hilo.

"The report of this miracle caused a wide-spread return of the people to their ancient gods.

"Christianity has made but little progress in the islands. The natives recognize in the teachings of the Bible so many of the traditions which have come down to them from their early days that they consider Christianity a sort of imitation of their own, both being taken, as they believe, from a common source.

"The pantheism and idolatry and system of sacrifice, animal and human, which was grafted on the original theories of the creation, still maintains among many of the islanders, but more in theory than in practice. The main body of the native population seem to have lost all desire for religion, either new or old, and have sunk into a sort of stupor. There are only about 50,000 natives on the islands, and they are being forced to the wall in every way by the more aggressive foreigners.

"The country is very rich in legendary lore, and almost every myth of ancient southern Europe, from the story of Helen and Paris to the labors of Hercules, find a counterpart in the ancient stories of the islanders. The story of Laieikawai sounds almost identical with the early life of Christ, only Laieikawi was a girl. Almost the same incidents—such as the sign in the sky, the worship of the wise men, the birth in a cavern, the decree of slaughter by the king, the flight into a strange country—take place in the life of this girl. In the end she triumphs over all her enemies and is worshiped as a deity.

"The ancient Hawaiians seem to have caught on to some of the doctrines now preached by the occultists and theosophists. They believed in the 'projection of the astral double,' or in the ability of the pious devotee to leave his body at will, and with his disembodied spirit to go whither he chose."

Conference Minutes.

KENTUCKY.

Conference convened Saturday, August 17th and 18th, at F. M. Snow's, near Stubblefield, Graves county, Kentucky, and P. B. Seaton was called to the chair, J. W. Pritchard clerk pro tem. Reports: Eagle Creek 28, 1 removed; Farmington 29; Foundry Hill 19; Haily Creek not reported. Elders W. H. Griffin, P. B. Seaton (baptized 2) and Priest W. D. Clark reported. Bishop's agent's report: received $28 50, paid out $21.55, balance $6.50. Preaching during conference by P. B. Seaton, W. H. Griffin and J. H. Adair. Apjourned to meet at call of the president.

Miscellaneous.

THE GENERAL ANNUAL REUNION.

Arrangements are being made on an ample scale, to render this meeting the very best of its kind ever held in the church.

Prospects indicate that the attendance will be the largest ever had, and that the comfort and convenience of all in attendance will be made comparatively complete.

The Reunion grounds are being put into good shape, also all the roads leading to them; water and fuel of good quality will be had in abundance, and food supplies will be kept in good supply at cheap rates.

The grounds are located on a gentle declivity, surrounded on all quarters by high ridges, and are bountifully supplied with shade and by elm, linden, hickory, oak, walnut, other trees; and running near at hand is a spring brook, furnishing water for baptismal purposes and for teams. The camp will be ten miles north of the city of Missouri Valley, and may be reached from there by carraige, over good roads, at about fifty cents per passenger; and it may be reached also by carriage from Mondamin, a town five miles west, for twenty-five cents per passenger.

Commodious boarding accommodations will be furnished at twenty-five cents or less per meal; and no effort will be spared by the Reunion committee to see that the wants of the visitors are supplied promptly, at cheap rates, and in a courteous manner.

A general invitation is hereby given to all to come up to this yearly assembly to seek and serve God; and such of the ministry of the church as can find it practicable to come and assist in the services are specially requested to attend and aid as they can.

It is hoped the First Presidency, the Bishopric, and as many of the Twelve and other missionaries as can come will be in attendance.

The committee on arrangements earnestly request the prayers of all the church that the Lord may bless and direct the efforts being made to render this meeting successful, and give abundant increase in grace and gifts, in goodly influence and numbers, and do wondrously in the lifting up of Zion and in the salvation of souls.

By order of the Committee.

CONFERENCE NOTICES.

The quarterly conference of the Northern Kansas district will convene at Fanning, Doniphan county, Kansas, twenty miles north of Atchison, on Saturday (10 a. m.) and Sunday, September 7th and 8th. We earnestly request that all the elders will co-opearte with us in observing the law—D. & C. 17: 13. Shall we not, brethren, try for once to have a full representation. Let all that can, come; and those that can not, please report by letter.

E. C. Brand.

Conference of the Western Maine district will convene with the Brooksville branch, September 28th, at two o'clock p. m. The time is postponed from September 1st, as published in the minutes of our last conference. Remember the 28th. We hope all will attend.

Wm. G. Pert, *Dist. Pres.*

District conference will be held at the little town of Meadow Grove, Madison county, Nebraska, commencing Saturday, September 14th, at one o'clock p. m., and will continue over Sunday, the 15th. Those coming by railroad can enquire for C. N. Hutchins at this place. The meeting will be held in the grove if the weather is suitable. Come Saints; bring the Sprit of the gospel with you and let us have a good time.

C. N. Hutchins,
Priest of Deer Creek Branch.
By request of District President.

The Eastern Maine district conference will be held at Jonesport, Maine, October 5th.

S. O. Foss, *Dist. Pres.*

DIED.

Braby.—Sr. Maria Braby was born February 10th, 1841, and was baptized into the church by Bro. John F. Adams at Buffalo Prairie, Illinois. She was married to Elder George Braby, January 1st, 1867. She was the mother of three children, one of which died in infancy, and one, a daughter, died four days later than her mother. She was sick at the time of her mother's death and being a child fondly attached to her only parent, the shock was too much for her frail body to endure. She was a lovable child and was almost idolized by her mother, who said before she died that she was willing to die if she could only take Perly with her. Her prayer was granted. She was a true and noble woman; one of those whose mind and heart was ever given to exalted thought and tender sympathy. Pure and gentle, gifted in conversation, no one could converse with her without feeling the influence of the wisdom and purity of her mind. During the many years she belonged to the church she has kept the faith, rearing her children in the fear and admonition of the Lord. One daughter, a lovely, gentle girl of seventeen, survives her. May God bless her with strength to bear the fiery trial through which she is called to pass. Sr. Braby wrote a number of excellent articles for publication; the name of "Mormonia" will not soon be forgotten by the Saints.

She passed the shade of death's dark portal,
Mingling with the throng that's blessed,
Where no harm can ere befall her,
Where she'll find a perfect rest.

She died at West Plains, Missouri. Services conducted by Bro. Bootman.

Braby.—Sr. Pearl L. Braby was born September 22d, 1875; baptized February 11th, 1889, by Bro. Mark. H. Forscutt, and confirmed by

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Brn. Forscutt and Banta. She died August 5th, 1889, at West Plains, Missouri. Services conducted by Bro. Bootman.

McKIERNAN.—Bertha, daughter of Elder James and Sr. Hattie McKiernan, died August 16th, 1889, of diphtheria. The deceased was born at Farmington, Van Buren county, Iowa, December 13th, 1876, twelve years ago. Bertha professed faith in Christ, and on November 2d, 1887, according to her Lord's command she was baptized. She was a great sufferer. Her sickness was borne with a calm resignation to the divine will. Her death was triumphant through faith in Him who conquered death.

There is bliss in the thought that though the tie is now broken
That once firmly encircled the family band,
The example she left us remains as a token
While her spirit is resting in that beautiful land.
Each word and each look, can we ever forget them,
Or cease to remember the tones of her voice?
Ah, no; they were gems, and affection has set them
Where their lustre will yet bid our sad hearts rejoice.
Then why should we weep for the spirit that's free,
Or regret that the tie has been riven,
Since Jesus so sweetly said: "Come unto me;
For of such is the kingdom of heaven."

McKIERNAN.—Lucretia, daughter of Elder James and Sr. Hattie McKiernan, born at Farmington, Iowa, August 1st, 1884, died August 17th, 1889, aged 5 years and 17 days. The many friends of the bereaved parents sympathize with them in this their time of great sorrow. May the blessed thought that their little ones are "Safe in the arms of Jesus; safe from the world's temptations," greatly comfort their hearts and cause them to feel that though they have lost their treasures heaven has gained them as jewels. How fast the little ones are going and how fast heaven is filling up with them. Jesus is still saying in his gracious word "For of such is the kingdom of heaven." He when upon earth took little children up in his arms and now in the paradise of God bids them welcome and tenderly and lovingly cares for them as a "Good shepherd carrying the lambs in his bosom." It was sad to see the two dear ones taken from the home at the same time. May the God of all grace be unto this afflicted family as One who comforteth the mourners! The funeral services were conducted by Rev. J. F. Jenkins, after which the remains were interred in the Croton cemetery.

J. F. J.

ONLY LENT.

[From an unknown friend.]

How we watched those buds of promise
Growing on the parent stem,
As each petal was unfolding,
Choicest fragrance from it came.

Nature gives no brighter flowers
Than those human blossoms rare;
All who knew the gentle Bertha
Mourn the loss of one so fair.

Pure and true she dwelt among us,
Young in years with, mind matured;
Eldest daughter, loving sister,
Of her peace we feel assured.

Dearest father, loving mother,
Jesus calls me, I must go,
And, oh, could you bear the parting?
I would take dear Lulu, too.

All the others there are waiting
By the loving Savior's side;
He will take our hands, dear mother,
As we cross the mystic tide.

Oh, my faith is strong that Jesus
Will my dear ones bring to me,
Father, mother and dear brother;
For I can not stay with thee.

ELLIOTT.—William Elisha Elliott died July 18th, 1889. He was the son of Mr. Joel and Sr. Mary E. Elliott of Gilmore City, Iowa. He was 5 months and 14 days old.

"Dearest Willie, thou hast left us
For the realms above the skies;
Holy angels, they have borne thee
To the bliss of paradise."

BOYD.—Bro. James A. Boyd died of consumption at his home, Fulton, Kentucky, August 16th, 1889. He was born in Newberry county, South Carolina, September 18th, 1821, and was baptized by G. S. Hyde, November 6th, 1881, at Farmington, Graves county, Kentucky. He lived a consistent member and died strong in the faith. He was administered to by Bro. Peter B. Seaton, and he then offered prayer in behalf of his family and said he was willing to die, and that he did not fear death. Bro. Boyd was a member of the Odd Fellows and Masonic fraternities, and their procession and funeral services will be attended to the fourth Sunday in October. Bro. J. W. Gillen was his choice to preach the funeral sermon. It is a glorious thing to live in a way that we may say as did the brother, "I am not afraid to die."

ADDRESSES.

W. H. Kelley, Kirtland, Lake Co., Ohio.
Isaac N. Roberts, Springdale, Arkansas.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half rates* to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. to A5.

BURLINGTON ROUTE.

G. A. R. EXCURSION.—ONE FARE FOR THE ROUND TRIP.

From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying, prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee the tickets will be good for passage in either direction via the Goodrich Line of Steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l. Pass. and Ticket Agent, Chicago. 26aug

THE young Ladies of the Independence branch of the Church of Jesus Christ of Latter Day Saints have organized as the Hawthorn Society, in order to secure a fund for the purchase of a

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Will the President of each Branch consider this as addressed personally to himself, and read the notice before the branch as often as necessary to keep the matter before the people.

Address: MRS. JENNIE H. NEWTON,
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"The Jews In and Out of Jerusalem."

THE PATRIOT

For September 19, will contain the above article, written for it by special contract, by Rev. Dr. F. de Sola Mendes, of New York City, a leading American Jew, and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps

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THE SAINTS' HERALD

Flora L. Scott

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 14, 1889

DUTY OF ELDERS.

The *duties* of an Elder in the Church of Jesus Christ of Latter Day Saints are varied and single, simple and difficult.

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel."—Deut. 29: 10.

"Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them."—Deut. 31: 28.

"Ask thy elders, and they will tell thee."—Deut. 32: 7.

"Ye rulers of the people, and elders of Israel."—Acts 4: 8.

"And sent it to the elders."—Acts 11: 30.

"And when they had ordained them elders in every church."—Acts 14: 22.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders."—Acts 15: 4.

"And the apostles and elders came together for to consider."—Acts 15: 6.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."—Acts 16: 4.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. 5: 17.

"That thou shouldest set in order the things that are wanting, and ordain elders in every city."—Titus 1: 5.

"Let him call for the elders; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

"He ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Alma, 4: 1.

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—Doc. & Cov. Sec. 17, Par. 9; Sec. 46, Par. 1.

"Every elder, priest, teacher and deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—*Ibid*, Par. 12.

"The several elders . . . are to meet in conference, . . . and do whatever church business is necessary to be done at the time."—*Ibid*, par. 13.

"The elders . . . shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness of my gospel; and they shall observe the church articles to do them."—Doc. & Cov. 42: 5.

"And the elders shall lay the case before the church."—D. & C. 42: 22.

"Ye shall instruct and edify each other."—D. & C. 43: 3.

"Go ye into all the world; preach the gospel to every creature."—D. & C. 48: 1.

"The offices of elder and bishop are necessary appendages belonging unto the high priesthood."—D. & C. 83: 5.

These quotations, although numerous, do not exhaust the list; but do form the sum of our present article.

"The office of an elder comes under the priesthood of Melchsedek," to which priesthood belongs the right of presidency.

It is the duty of an elder to officiate in the administration of spiritual things, agreeably to the covenants and commandments of the church.—D. & C. 104: 7. In administering in spiritual things an elder must not transcend, contravene, or contradict the covenants and commandments; nor will he ever be led by the Spirit of Christ to do so.

The elders, in their teaching both to the world and to the church, are to remember that the principles of the gospel of Christ are found in the Bible and the Book of Mormon; D. & C. 42: 5, and that at the time this revelation was given, February, 1831, the commonly received version of the Bible was the one had and received by the world and the church, and consequently the one meant. The giving of the Inspired Translation, now called the Holy Scriptures, does not effect the removing the obligation to receive, reverence, and teach the principles of truth and righteousness contained in the Bible. It was intended to be a witness for God in the world; and if a witness for God, it is to be heard and used by God's servants on earth for the purpose of convincing the world of the mission of Christ,—the life and immortality brought to light in the gospel. It is therefore the duty of an elder to revere the truths of the Bible, and respect the means through which those truths reach him.

The principles of the gospel are taught in the Book of Mormon, and by the quotation referred to, it is made the duty of elders to teach those principles therein contained.

"They shall observe the church articles to do them," requires a teaching of those articles and a practical adaptation of them to the life of the elder. It is his duty therefore to learn what those articles are; and having learned them, to act in accordance therewith.

It is the duty of the elders to "meet in conference" as often as practicable, or necessary. When they do thus meet together, it is their duty to do whatever church business it is necessary should be done.

The general business which should occupy the attention of the elders at such conferences should be the "spreading the gospel," the work of the ministry "in the preaching of the word," and the "care of the churches," the well-being of the children of modern Israel, and the "edifying and instructing" of each other in the "things of the kingdom." Whatever will conduce to the furthering of either of the above objects, not contradicting nor contravening the principles of the gospel, the church articles, and the commandments and revelations of God to the church, the elders should do. Nor is it necessary that every separate act must be authorized by a specific declaration from God, before its accomplishment is attempted.

In the conducting of these conference meetings the elders are to observe the admonitions of the Spirit, the dictates of wisdom, the suggestions of propriety, and preserve due decorum, order, peace, dignity and solemnity, during their sessions. It is the elders' duty to be grave, courteous, cheerful, contented and happy.

It is the duty of the elders to be law-abiding, law-observing, law-sustaining citizens; both of the kingdom of God and the countries wherein they dwell. To make this more certain the elders are commanded to see that the law is kept.—D. & C. 58: 5.

It is the duty of the elders to preach in the region round about and build up churches.—D. & C. 58: 9.

In this business of building up churches, the following is to be done; and although we can not say that it is exclusively the duty or special prerogative to do them, we can say that they hold a common right or privilege with others to the performance of those acts necessary to be done.

An elder may officiate in solemnizing marriage rites.—Sec. 111, par. 1.

An elder sitting in conference with the elders of the church, may ordain other elders, and other officers in the church.—Sec. 17, pars. 14–16; sec. 35, par. 3. They

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may also send the elders out to preach.—Sec. 108, par. 3.

An elder may preside over ninety-six others, elders like himself, forming a council or quorum of elders, for instruction and for business, whatever may be needful to be done. He may also preside over the whole body of elders at their election.—Sec. 105, pars. 31 and 41.

An elder may travel.—Sec. 83, par. 22; sec. 105, par. 43.

An elder may administer the sacrament.—Sec. 17, par. 22.

An elder may sign certificates of membership and good standing.—Sec. 17, par. 26.

An elder may baptize.—Sec. 17, par. 21; sec. 42, par. 5.

An elder may lay on hands in confirmation and for conferring the gifts of the Holy Ghost; in the blessing of children, and in administering to the sick.—Sec. 34, par. 3; sec. 17, par. 18. Acts 8th and 19th chapters.

An elder may act as one of a court of elders to ascertain the guilt or innocence of any person charged with a transgression of the spiritual law of the church. When he has thus decided upon the case he shall lay it before the church.—Sec. 42, par. 22.

Under this clause, which is specific, the duty of the elders is to enquire into the truthfulness of the charge preferred, and find accordingly. It is not in accordance with any law that we know of that the court of elders should "cut off," "cast out," or "disfellowship" a person whom they are trying. The form of their verdict should be to this effect. "We, *John Jones. James Johnson and Charles Corsin*, do find upon a proper investigation that *Richard Rakeby* is guilty of *evil speaking and slander*, as charged." "We further represent that the said Richard Rakeby exhibited a spirit of '*humility*' during the trial; and we recommend that he be subjected to 'reprimand from the presiding branch officer,' or that 'he be disfellowshipped.'" The result of their action to be left to the church.

An elder may preside over a branch, if chosen by the members of that branch; or a district, at the election of that district. Or he may be appointed by the church authorities to take the active oversight of a district of country.—Book of Alma 4: 1. Sec. 1: 5.

When presiding over a branch, it is the duty of the elder to be active, energetic and vigilant; kind, considerate and wise, and ever ready to do and bear; never angry and seldom moved to indignation; sober, thoughtful and temperate.

He should always be prompt and steady in his atttendance upon all meetings of his branch; never absent except for good reasons. When present in meetings he should be wakeful and exemplary, sedate, earnest and zealous. He should pay attention to the rules adopted by conferences and honor them. He should be watchful for the interests of his church; not bigoted, superstitious, proud or haughty, but calm, consistent, steadfast in principle and unswerving in his integrity to God and his fellow man. He should not be overly tenacious of personal rights or privileges, and should never shrink from a defence of his faith; he should never offer an excuse for the non-performance of a duty not absolutely out of his power. He should neither be contentious, nor loud voiced in council, or conversation; but willing to teach and to be taught. He should not be hasty in his own defence, nor should he pay much heed to unjust criticism; just criticism he should profit by.

He should pray for and with the sick, comfort the weak, restrain and aid the strong; bear with the contentious, headstrong and wilfull so long as there is a possibility of doing them good; and what need to say more, save that an elder should in all respects be a good man, loving his God supremely and his neighbor as himself.

Few possess the character portrayed in this article, or come near to meeting the reqirements specified; but all may approximate to them all by study, by carefulness and faithfulness, being diligent in the things entrusted to our care.

Let us "cease to do evil and learn to do well."

EDITORIAL ITEMS.

Pres. Joseph Smith wrote from Soda Springs, Idaho, August 28th, as follows: "We arrived here yesterday in good health and spirits." Br. Anthony was with him and they are *en route* for a ministerial tour through the Cache Valley. We learn that Brn. Joseph Luff and H. R. Mills of Independence, Missouri, were also at Soda Springs, recuperating, we suppose.

Pres. W. W. Blair returned from southwestern, Iowa, the 5th inst., leaving the following day to attend district conferences at Buffalo Prairie and Adrian, Illinois, from which he expects to return home about the 16th inst. He reports the general interests of the work in Mills, Pottawattamie and Harrison counties, to be in far better condition and the prospects brighter for its growth than ever before. Large additions have lately been and are being made to the churches in that region of country.

Bro. George Jenkinson, of Alpena, Michigan, wrote August 28th, expressing a wish that some of the elders would visit and preach to them.

Bro. J. C. Clapp, of Deer Lodge, Montana, wrote the 28th ult., that he was just starting for the upper part of the state.

Sr. Susan Everett, of Indianopolis, Indiana, who has lately moved into that city, would be pleased to have some of the elders call there and preach the word. Her address is Ryan Block, that city.

Bro. Levi Gamet requests us to announce that the conference of the Central Nebraska district will convene Saturday, September 14th, instead of the 11th as erroneously announced in Herald of 31st ultimo.

Sr. Mary Anway of Dickens, Nebraska, suggests that as the people of that place desire to hear the word, good could doubtless be accomplished if one of the elders would preach to them. Who can respond to this call?

Bro. R. R. Gaither writes from Ottawa, Kansas, expressive of his love for the cause. He stands alone in the faith in that city and would like a call from some of the elders. There is a reward for those who stand for the right and constantly represent the faith, even though called to abide alone therein for a time.

EXTRACTS FROM LETTERS.

A letter from Bro. F. M. Sheehy dated Green's Landing, Maine, August 22d, states:

"Our reunion has closed and was a big success. Five were baptized and others will soon follow. The weather was good, so that we did not miss a meeting."

We expect a fuller report later on.

Sr. Mary Struthers of New Boston, Iowa, renews for the Herald and Hope, sends money for the misionary column and says:

"I am past seventy-four years of age, and feel thanktul to the Lord for sparing my life so long and giving me so much strength. May I always be found worthy of His blessings!"

Bro. J. W. Burget of West Bay City, Michigan, wrote August 28th:

"There were four baptized here and three more have given in their names for next Sunday."

Bro. William Newton is still energetically working in behalf of the cause. He thus wrote in a recent letter from Kansas City, Kansas:

"I have baptized six since I returned from England, and expect to baptize three more this evening. There were eighteen of us that came back from England. All are in the church, and doing well, and have plenty of work, and their heavenly Father is good to them and blesses them. I am doing all I can at the present to build up the branch."

Bro. H. A. Stebbins writes from Sheridan, Missouri, September 3d:

"I staid nearly a week with Bro. John Moore about Valentine and Guilford, attending conference, and preaching and visiting afterwards. Came here last Friday and began preaching that evening in the Methodist church, and have continued each evening and expect to do so till over next Sunday. Bro. C. H. Jones came and spoke on Sunday afternoon, but returned home on Monday."

THE EQUILIBRIUM OF THE SEXES.

"Whenever careful and reliable statistics have been obtained it is found that more male than female children have been born. In Great Britain, where the returns are nearer perfection than elsewhere, the proportion for the last ten years was found to be 1,041 males to 1,000 females. It is a singular fact, however, that the mortality among the male children is greater, so that the equilibrium is restored in ten years, and a census of children at that age shows the sexes to be equal. From that age onward, owing to the more perilous occupations of males, to losses in war, etc., the proportion of females begins to increase until the final census in England shows 1,000 women of all ages to 949 men."—*Exchange*

Utah Mormon papers please comment on the above, in connection with President Smiths editorial in our last issue. "Figures will not lie, not even for pluralists."

ADDRESSES.

W. H. Kelley, Kirtland, Lake Co., Ohio.
Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Truth is one;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity."

A YEAR AGO.

"A year ago!
A year ago I had my baby here,
With hair of gold, and eyes so blue and clear;
A year ago I heard his pattering feet,
And listened to his childish babble sweet.
Now he is gone—gone whither? Who can say?
I only know he left me, that sad day,
A year ago."

"And is that all?
Is there no comfort for my aching heart?
No balm to ease, no hand to bind the smart?
Are all my hopes lost in a bleak Unknown,
And is my baby wandering forth alone?
My baby, whom I loved and tended so,
And soothed to sleep, with mother-croonings low,
A year ago!"

"Nay, heart, not all!
For see, beyond, in countries not unknown,
My baby waits, well loved, and not alone;
A strong hand guides him, lest his feet should fall;
And loving ears are quick to hear his call;
He waits full happy, safe from all alarms,
For Jesus took my baby in his arms,
A year ago."

—Selected.

SERPENT BOOKS.

ONE day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books now a-days: they nestle in the foliage of some of our most facinating literature; they coil around the flowers whose perfume intoxicate the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin-prick of evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitude will be inscribed—"poisoned by serpents among the books!"

Let us watch against the serpents, and read only that which is instructive and profitable.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

The united faith and prayers of all Saints, especially of the Prayer Union, is asked in behalf of Sr. Meacher, of Keokuk, Iowa, who is a great sufferer from cancer in eye and face. Pray that she may be healed if it is God's will—if not healed that she may have grace to bear her sufferings patiently.

Also Sr. Simpson and Sr. Sarah Tain of Holden, Missouri, desire your prayers. The latter is very low with dropsy. The former has had the promise of a blessing and if it be God's will, desires it now.

Sr. Florence Leach of Elkhorn Station, Nebraska, requests your prayers in her behalf, that if it be God's will she may be healed. She is and has been for four months a great sufferer from an ulcer, not being able to walk. Would like to be administered to.

Also, Sr. Leotie Bennett, of Bethany, Missouri, asks your faith and prayers in her behalf. She has been afflicted since a child—was administered to one year ago. Is much better than ever before, but if it is God's will she desires to be entirely healed.

HOME COLUMN MISSIONARY FUND.

Bro. E. W. Grim, Canton, Ill.	$ 1 00
Sr. S. A. Jones, Cherokee, Kan.	1 00
Sr. Margaret Kelley, Cuba, Kan.	5 00
Wm. and Sarah Johnson, Dawson, Iowa.	5 00
Sr. M. J. Head, Clarksdale, Mo.	1 00
Sr. G. Walmsley, Dayton, Nev.	3 00
Sr. H. Lytle, San Bernardino, Cal.	1 00
Sr. Orissa Lytle, San Bernardino, Cal.	1 00
Sr. Lizzie Davison, San Bernardino, Cal.	50
Sr. S. Ridley, San Bernardino, Cal.	1 00
Sr. A. B. Wise, San Bernardino, Cal.	50
Sr. H. W. Patterson, San Bernardino, Cal.	50
Sr. Nellie Holt, San Bernardino, Cal.	50
Sr. Sarah E. Bouton, Bouton, Iowa.	55
Sr. Christina Rasmusson, Council Bluffs, Ia.	50
Sr. Mary Rudd, Dow City, Iowa.	1 00
Sr. Mary Struthers, New Boston, Iowa.	25
Sr. M. J. Fisher, Limerick, O.	50

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, September 5th.

HUBBARD, Ohio, Aug. 4th.

Dear Sister Frances:—As the rain has prevented our going to meeting to-day, I will try and improve the opportunity by writing to the "Column."

I love to read the letters and testimonies of the dear Saints, for it causes me to realize the blessings which surround us, especially when I read a letter from any of the lonely Saints who have no preacher but our dear *Herald*.

We had the pleasure of listening to our young brother, T. W. Williams, at Sharon, Pennsylvania, and while we listened, the thought came, would that the scattered ones could hear just such a sermon, and a desire has grown within us to be more diligent that we may by our means do better in the future than we have done in the past, and that our Heavenly Father may bless and help us in our endeavors to do right.

We have seen Bro. Powell and hope to hear him preach soon in our place along with brother Williams. Seven precious souls have covenanted to serve the Lord. These were convinced through the untiring labors of Elder D. M. Strachan, and have for some time been awaiting this opportunity. Many are investigating; prejudice is giving way, and the good work is rolling on.

To the sisters of the Prayer Union: I feel to say that I have at times neglected to observe the whole hour. There are so many demands upon my time, but I do the best I can and will try to do better in the future. It is a precious hour to me. Last winter our *Herald* was a week late in reaching us, and not knowing the lesson, I read a chapter and went before my Father in prayer, and asked him to accept the lesson and prayer, and I asked him to bless what I had done.

Dear sisters, I felt something fall upon my face as dew. It was a sweet season. I love this work; it is my earnest desire to be a Saint in deed, as in name, and to serve my Master in spirit and in truth.

Should these lines meet the eye of one named, Peter Grieve, I should like to correspond with him. He was an old timer, and a brother to my mother. He is somewhere in Illinois, and must have heard of the Reorganization. He left Scotland intending to go to Utah, but stopped at St. Louis, about 1847 or 48. I would be glad to hear from any one who might know him. I will close now as I fear my letter may be too lengthy.

Your sister in love,

FANNIE E. RICHARDSON.

HOPEVILLE, Ont., June 25th.

Dear Sisters in the Lord:—I have thought once more to try and write a few lines to the Home Column, trusting that God, from whom alone all light proceedeth, will give me words of light and truth with which to address you.

And believing as I do that the decree which has gone forth from heaven that "that which can be shaken shall be shaken" is already being carried into effect, and that it will continue until only they which stand the test and prove themselves to be true when tried, will remain. I therefore think that no opportunity of helping a fellow-traveler or of doing good which is within our reach and capacity to perform, should be allowed to pass unimproved. We certainly are surrounded by infirmities and filled with weakness; but has not God said that Jesus himself would bear our infirmities, and that out of weakness many were made strong? also that he would be a present help in every time of need?

How then can we ever be shaken out of our place if we walk in the law of the Lord? Therein only can we fail. It therefore becomes our duty to make that law our continual study, that by prayerful meditation we may know and understand its requirements in every different condition or position in which we may be placed; for we know not what a day or even an hour may bring forth. They who are the happy and free children of to-day may, before to-morrow's sun goes down, be the subjects of trial and tribulation which is deeper and heavier than they ever imagined it was the lot of the sons of men to bear. If therefore, these trials come upon them in a way they did not expect, and they know not what the law of God says concerning such a case, how shall they be able to keep the commandments and stand firmly to their post, living by the words of God. Some may say "Have we not always the law close by us? can we not then go and search out our particular duty and carry it into effect." Imagine a captain placing a man who had never had a lesson in swordsmanship in the heat of the battle with a sword in one hand and a book of discipline in the other, and telling him to learn his duty and be a brave soldier! If that man escaped with his life he certainly would learn many things, but he would learn them by the things which he suffered. So it is with us if we learn not obedience by commandment we shall learn it by the things which we suffer, or be slain in the conflict, or in other words "be shaken out of our place."

The mind depressed with trouble, the body racked with pain, the soul groaning for deliverance is not in as teachable a condition nor as capable of receiving faith as one who is free from those things and can weigh in the balance of his intelligence the reasoning of the word of God with peace of mind until every principle of di-

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vine truth becomes so established within his heart and mind that to him they are facts, of the truth of which there can be no doubt. And, if his daily life is in accordance with the law which he has learned, then when trials and afflictions come upon him and adversity meets him on every hand he will know what his duty is and also the blessings he will obtain by observing those commandments, and thus he will be able to meet and overcome the enemy in whatever form he may appear as our Captain did "by the sword of the Spirit which is the word of God." And like Job when wealth, prosperity and health had vanished from his overflowing cup, and all things seemed to frown upon him, and a cloud rested over him so that he felt that God had withdrawn himself so far from him that he cried out, "Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him and fill my mouth with argument. * * * Behold I go forward but he is not there; and backward, but I can not perceive him; on the left hand where he doth work, but I can not behold him; he hideth himself on every hand that I can not see him, but he knoweth the way that I take; when he hath tried me I shall come forth as gold."—Job 23: 3-10.

When he sought his couch he says, "Then Thou scarest me with dreams and terrifiest me through visions, so that my soul chooseth strangling and death rather than my life." And so little did Job understand what he was passing through that he thought it was God instead of Satan that was bringing all this trouble upon him and contending with him, of which he says, "Show me wherefore thou contendest with me." "Thou huntest me as a fierce lion," and so troubled was he among the conflicting thoughts that came surging like billows through his brain that he declared "I am full of confusion."

And through all his oppression in body and mind together with three so-called friends striving continually with arguments and accusations and even professed revelations to make him believe that he had brought his trial upon himself by his own transgressions, yet so perfect was his understanding of the law of God and so closely had he walked therein, that even in those trying hours of contention, pain and confusion of mind, he was able to measure himself by that perfect law of liberty and challenge his accusers to show wherein he had failed in one point to live according to its teachings.

What greater comfort can one have than to be able to look back over the past without any remorse of conscience?

And yet there is only one class of people who shall be able to do so. They who know the will of God and do it with their whole heart. Why do we fret in our difficulties? Sorrow is better for the heart than mirth.

Therefore, though we may sometimes even in the balmy days of youth of which so much has been said and sung, feel as old and sad and weary of life as we shall when gray hairs crown our heads. Yet, if this is God's order of purifying his Saints and fitting them for the kingdom of Heaven, then the sooner we learn to bear patiently and submissively all things that are given us to pass through the better it will be for us both in time and eternity.

The writer has had to learn some things through suffering, and she can testify that it is much pleasanter to learn our duty from the word of God than to learn it in the rough road of experience; nevertheless there are some things that we can not rightly understand until we learn them by actual experience, and there is one thing I can say: "They that call upon God in their hour of trouble shall be delivered, even if heaven and earth should be moved to accomplish it." Call upon him and keep his commandments as nearly as you know how and your past trespasses shall be blotted out, and your deliverance is just as certain as if it were already in the past. God will increase aid unto you as your strength fails or your difficulties increase, and he will bring you out as surely as his name is "Love."

Possess your soul in patience and strive to keep the law, for God is at the helm, and when his purpose is fulfilled and your lesson is learned, if you abide in the Lord you will find he has not forsaken you.

If any of you should feel to remember me at the altar of prayer, I hope you will do so that God may give me the necessary qualifications to search into and to understand and remember the word of God as contained in the books; and especially that I may have a willing and courageous heart to live according to the light that God gives me. I am your sister,

MAGGIE CAMPBELL.

MEDINA CITY, Tex., Aug. 6th.

Dear Mothers of the Home Column:—I am a mother of two bright blue eyed babies, age three years and ten months; and though crowded with worldly affairs, I feel impressed this morning to bear my testimony to you of this glorious work; and should I refuse I feel I would be breaking the command, "Quench not the Spirit." I have been in this noble work only a few weeks, yet God has showered his blessings upon me more than I feel worthy. Oh dear Saints pray for me and mine. I was baptized the 14th of July, 1889, and feel to praise his Holy name for bringing me into his kingdom. Every thing was peace until the 28th of July, when my little boy was taken sick; he lingered for two days growing worse. I was away from home at the time, a distance of three miles, (here I will say I am living with my father Elder L. L. Wight) I was sitting by my sick child on the eve of the second day when I was commanded to send for a Bro. Powell living a short distance away to take me home with my child. The brother came immediately, and we were soon home. The little one still grew worse. When we arrived at home, father, calling his family together, administered to the child and the fever immediately began to cool, and next morning he was up playing and never had any more fever. Thank God! On the following Tuesday night my babe was taken sick the same as the other child. She moaned and groaned all night and lay with a sleepy fever. About eight o'clock in the morning, father administered to her. I then arose and went to prayer. When I returned, which was in about ten minutes, I felt she was all right, and as I approached the house I was greeted with crowing and laughing from my darling babe who was having one of her childish romps with her grandfather. No one knows my joy but a parent and our Heavenly father. "Oh, how good it is to be blest!" My husband is away from home and did not see these blessings. I ask a special interest in your prayers in his behalf. He is a kind loving husband and father, but he is of the Christian faith.

Your sister in hopes of eternal life,

SOPHIE FERGUSON.

Correspondence.

MAGNOLIA, Iowa, Aug. 28th.

Bro Salyards:—Last night we concluded a series of meetings at Little Sioux. Attendance has been large and attention to the word preached excellent. Five persons were baptized Sunday, and others are near the kingdom. The Saints are happy and hopeful, and prospects are good for future increase in all church interests. Bro. J. F. McDowell has been doing good work in Little Sioux and he assisted me in preaching and other pulpit exercises. He is in good spirits. Brn. John T. Coffman and George Scott are doing good work in helping forward the interests of the branch and the district.

I had hoped to meet Brn. C. Derry and J. C. Crabb at the two days' meeting, but animated with worthy zeal to forward the work of the Lord, they chose rather to devote their labors where most needed and so remained preaching the word in other fields. I hear they are being blessed greatly in their efforts and have baptized a goodly number. Such wise and self-denying efforts will bring solid and abundant reward with "many sheaves."

I am to preach here tonight, go to Logan tomorrow, and to Wheeler's Grove camp meeting by Saturday morning the 31st instant.

The Saints and many others in all this region are anxiously and hopefully looking forward to the coming Annual Reunion which begins Oct. 4th. Prospects are most encouraging.

The Lord's work in all these quarters is full of excellent promise, and the Saints are full of cheer.

Yours ever,

W. W. BLAIR.

SANDWICH, Ill., Aug. 28th.

Dear Herald:—I feel an earnest desire to communicate to your readers the great blessing I have received from the Lord in answer to my prayers, trusting it may be the means of strengthening some suffering one in their faith in our God.

Two years ago, August 1st, 1887, I was taken with a severe pain in my shoulder, which continued to grow worse. My daughter applied every means to relieve me without any benefit, and I continued to suffer in this way for two weeks, when I became so much worse that I could not leave my bed. My pain became so severe that my family decided to call in a doctor. I continued to grow worse under his treatment and he finally pronounced my case hopeless. We called in two other doctors with the same result. During this time I was administered to by the elders, at each time receiving a little ease from the terrible pain that seemed to be causing a dislocation of all my joints. In this condition I lay for seven long months, being unable to help myself in the least; having to be watched night and day, being paralyzed from my hips to my feet, and my hands almost in the same condition.

At this time the doctor told me that if I had any business to settle I must do it at once, as I could live but a few days at most. However, I

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continued in this state until the following year, when I began to take a change for the better, but could not use my limbs, but was obliged to use crutches to get from my bed to a chair.

On the last Friday in June of this present year I was again seized with the terrible pain. I felt that it was more than I could endure, and in my agony I cried out to my Father in heaven to either take me or relieve me from the awful suffering, when instantly my flesh began to quiver all through my limbs. I looked down at my feet, and when I saw the workings of the flesh, fear seized me and I thought I was stricken with death. In a moment I put out my feet, something I had not done in two long years, and found to my joy that I could stand. Then I began to praise God and shout it aloud. "Glory to God! I can walk! I can walk!" And with that I started and walked around the room. Out of doors I went, and when my husband, who was in the garden, saw me he was afraid. He thought that I had become insane. I told him to praise the Lord for I could walk, and up to this present time I have enjoyed this great blessing, for I can walk as good as I ever could. The doctors say that it is indeed a miracle. This is also the testimony of my family, neighbors and friends, but to me it is above the testimony of a nation, that God is no respecter of persons but that to every one who calls upon His name in the sincerity of his heart, his promises are yea and amen!

CHLOE C. FISHER.

BROOKLYN, N. Y., Aug. 28th.

Bro. Blair:—Our district conference has just closed and was a success. Bro. W. H. Kelley was with us and did all the preaching. The Saints that attended all enjoyed themselves, and the good Spirit was present, and the outlook seemed to be good for Brooklyn if the proper steps are taken; and some of them are found in the revelation given April 11th, 1887, paragraph 3: "Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example." Some of our Christadelphian friends were present and thought they would like to discuss their soul-sleeping theory, and if they can get the right man, we may expect a debate in Brooklyn some time this fall. We hope our heavenly Father will ever rule all things for our

Your brother in Christ,

JOSEPH SQUIRE.

WEBB CITY, Mo., Aug. 27th.

Bro. W. W. Blair:—The interest manifested at and near this place when attending our conference two weeks since caused me to return last Thursday. Preached here Friday, twice at Oronogo, three miles from here, on Saturday, being requested to preach the funeral discourse of an old man, a cousin of mine, who died, he being a disciple of Col. Ingersoll. Much curiousity was manifest in regard to "what he would do with him." The funeral was in the M. E. church in Oronogo, and when I presented the fulness of the atonement, and the ultimate redemption of all from the prison house of death, by the power of the Lamb and the different glories in some of the mansions of the Father's house; "every man in his own order according to the deeds done in the body," light and hope sprang up in the hearts of many whom the orthodox had taught that Uncle George must have gone to an endless hell to writhe in the eternal fires of God's vengeance, for he had been a grand old man in many respects. Some were anxious to hear more, and as the Baptists were holding a protracted meeting in the house, I announced preaching near the post-office at night. I had a large audience, many staying from church to hear me. By urgent request I preach there again to-morrow night, when seats will be prepared, as many women stood in the streeet before.

I went north nearly fifteen miles on Sunday, fill-filling three appointments of O. P. Sutherland's, as he was sick. I have preached here evenings since, and shall continue until the last of the week; then go forty miles to hear a celebrated Baptist "divine" demolish "Mormonism," as he has advertised to do, where Br. Maloney has been preaching. There is much interest here; three were baptized this week and many others are investigating, and more calls for preaching than can be filled. Bro. Sutherland is going out ten to fifteen miles every Sunday and opening up new places, and others of the younger brethren are assisting him in filling them. Much interest is manifested in most places, what the result will be time will tell. As ever, yours,

D. S. CRAWLEY.

SEDALIA, Kentucky, Aug.

Bro. Blair:—We are all still trying in our weakness to advance the cause of our Master, though we are surrounded by that opposing element which the people of God always have to encounter. I am rejoicing because I have enlisted in this glorious cause. I have many trials and temptations, yet I know the people of God have to be a tried people. I desire the prayers of the Saints that my wife and I may be healed of afflictions, and be faithful in our calling.

Yours in faith,

W. D. and MARY A. CLARK.

MAGNOLIA, Iowa, August 24th.

Bro. R. Salyards:—The "tabernacle meeting" held here for three weeks closed Sunday eve, 18th inst. Seven persons were baptized by the writer. For two weeks the sermons were alternated between Elder C. Derry and the writer. There were two good sermons furnished us by Elder Crabb as he passed through for other parts. The preaching throughout was attended by the Holy Spirit's presence. The interest was good from first to last, and the attendance all that might be hoped for at the season, which was very good.

I baptized five persons at Little Sioux last Sunday, 25th, during the two days' meeting, at which Elder W. W. Blair was in attendance, greeted by overflowing houses and excellent attention. The sermons were characteristic, and to say they were relished by all, and spiritually palatable would be putting it mildly only. He preached last evening and speaks again this evening. He preaches in Magnolia tomorrow, Wednesday, evening, on his way to Wheeler's Grove. There, now! I'll not assume to report further for him, if he will only pardon this apparent intrusion.

I feel strong and well in spirit, and my soul is glad indeed in the Lord. How good it is to be a witness for Jesus today; a witness whom God deigns to bless! How happy we all should ever strive to be in the good cause of our Master. The sunshine of His countenance—of what precious value! The guidance of His Spirit, how joyous and acceptable! May His church move grandly forward and upward! And it is doing so, to the everlasting joy of God's people, and the honoring of God.

May His hallowed peace ever abide with His children, is our prayer,

J. F. MCDOWELL.

STEELVILLE, Missouri, Aug. 31st.

Editors Saints' Herald:—I have often wanted to write some for the *Herald* but not being a member of the Reorganized Church I have hesitated until the present time. My husband is a member and teacher in the church. I hardly know what to write that would interest the readers of the *Herald*, but I will relate a dream I had not long ago. I in company with several others was standing looking into an old well. All at once the bank began to fall in. It seemed that it had been covered over with old rails and they and myself included began to fall in. I cried for help, and it seemed that I caught to something and clung to it. My husband coming up reached down and took me out. Were the rails sectarianism? Was that something that I was holding to Methodism? Will my husband be the instrument in God's hands in lifting me from the muddy well or waters of tradition? Will some one be so kind as to answer or give the interpretation through the *Herald* or write it to me? I subscribe myself as a well wisher for all good,

MARY MAXEY.

NEW BEDFORD, Mass., Aug. 30th.

Bro. Blair:—Please give place to the enclosed minutes of the New England reunion as early as possible. We had a splendid time; the Lord was truly with us by his Spirit. These Reunions are making a new era in the history of the Reorganized Church in New England. No one is able to fortell the effect caused by this reunion, nor how wide-spread and far-reaching its influence and power. God alone understands it, and he will cause everything that is done in harmony with his will, and the spirit of this great latter day work, to conduce to his honor and glory, and to our benefit both here and hereafter. The only drawback was that Bro. Wm. H. Kelley was not present. Still it was a success, and all were encouraged to press on in the good cause.

Yours in hope of victory,

THOMAS WHITING.

BAY CITY, Mich., Sept. 1st.

Bro Blair:—I left Oscoda the 16th ult. and arrived in Bay City the same day, finding the Saints all united. We held a business meeting by request of the district president and the branch, and George W. Parks, a priest, was chosen to preside. He was formerly from Ontario. We are satisfied he is the right man.

Since coming here I have baptized six, and others are near. The Saints have a hall where they hold regular services, and the interest is good. Last evening the hall was filled and I feel confident that if the Saints live in unity and the elders and officers faithfully perform their duties, the Lord will enable us to reap a harvest. Can Bro. Joseph Smith attend our conference, in October? We send him a cordial invitation and hope to have him with us.

Yours in bonds,

E. DELONG.

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NORMAN, Neb. Aug. 26th.

Dear Herald:—Please say that our ministerial force is decreased the present conference year in Nebraska, by three elders, but calls for ministerial labor are increasing so that it is utterly impossible to respond to but a few of the many. Branches must help themselves all they can and in localities where there are three, six or more members and an official, meet, as oft as possible for worship. Where members are found and no official, appoint one of your number by vote, to preside for present service and carry on prayer meeting after the order suggested by Bro. W. H. Kelley in a late *Herald*. All should help themselves as much as possible, not overlooking heaven's law and order.

I would be glad to hear from any part of Nebraska, Colorado, Wyoming and New Mexico if openings occur for the presentation of the word; as it seems policy to attend to the most important places first so far as practicable. We can but do our best; that we should do and leave the rest with God. My permanent address is 213 Harrison street, Council Bluffs, Iowa.

JAMES CAFFALL.

CLAY CENTER, Kansas, Aug. 25th.

Dear Herald:—By request of Zion's Hope Union Sabbath School I visited the river brethren society today which has caused my mind to reflect over the past nine years. I came to Clay county nine years ago the 30th day of last April; there were a few Saints here at that time. On April 11th there was a branch organized numbering eleven, and during the following summer it was hard work to do any thing; every body seemed to be afraid of us. We tried to keep our Sabbath services with but few to attend. Thursday night was set apart for prayer service with an attendance of from three to seven, but like the steady dropping of water that wears the stone, so the persistent effort was followed in January, 1887, with the assistance of Bro. H. R Harder, and we began a protracted effort which resulted with good, and God added daily to the church such as should be saved.

Our meetings were largely attended for the next three years with additions every month until it became a proverb, "Well, we will go to Mormon meeting today; I wonder who will be baptized;" and if no one, the people were disappointed. Such was the condition of Goshen branch. We had the lead; all eyes were turned towards the Mormon neighborhood, and as the apostle said, we were read and known by all men.

We were at that time a prosperous and happy people, without a ripple to mar our peace; living in love and unity together as brethren, enjoying the blessings of a kind and loving Father. I now look back upon those days as a foretaste of heaven on earth.

But alas! those days were to come to a close, and as Israel of old we were scattered to the four winds. Discord and contention, those seeds of hell which our blessed Master so often warned His saints to be ware of, that divide a house that it can not stand, came among us. Oh, my God, how long before thy people will learn to do Thy will that Thy kingdom may come and Thy will be done on earth as in heaven! Goshen branch is only a remnant of its former greatness, and perhaps abroad our brethren look upon us as dead, being twice plucked up by the roots. Will you allow me to correct the mistake? While we are few, we are trying to live faithful, and are at peace with each other and our neighbors; and all attend to their duty in private as well as in public. While we have lost prestige in a measure by not improving the opportunities presented, yet we are not left without hope of a revival of the work in these parts. Saints are not always wise. When they all know they have obeyed the true and everlasting gospel how happy they are made! What testimonies they have received and how they rejoice in the opportunity to impart that testimony to their friends and neighbors and urge them to accept the gospel. And after they have obeyed the gospel how little they often seem to care about helping them to live it and encourage them to overcome. It seems to me as I write that some Saints, and even elders, have supposed that their special calling was to assist the evil one in the way of trying their brethren. If they see any that are trying to live a christian life, is to start some kind of a rumor abroad to destroy their influence among their brethren, either by letter or in person. All such practices are destructive to the work of salvation.

Beloved brethren, we have passed through all this and are still on praying grounds and interceding terms with God the Eternal Father, and I hope to live to see the day when God's name will be honored and glorified, and when all those that are sent out to represent his glorious gospel of peace on earth and good will to men, will have the work of God and the salvation of their fellows at heart, instead of self and self-agrandizement; men that are as willing to serve as to be served; as willing to sacrifice as to be sacrificed for.

God help us to profit by the experience of the past and be ever willing to lend a helping hand to our brother. Though he may have been unfortunate and have fallen among thieves, we can pour in the oil and wine as did the good Samaritan of Bible story.

A. KENT.

PANA, Illinois, August 28th.

Bro. Blair:—On the sixth inst. Bro. Etzenhouser came to our place, so we began to look about for a place for meetings. First we went to the Baptists to get the use of their church, thinking they could not refuse as we have attended that church ever since we have lived here. One deacon refered us to another, and he said that they could not do anything unless they held a council then they would report. We were refused it and advised to rent a hall. We tried for another church but with the same result. On Sunday morning we went to see the trustees of the M. E. Church South. The trustees and the pastor gave Bro. Etzenhouser a cordial invitation to fill the pulpit that day, which he did in great power and demonstration of the Spirit both morning and evening. After the evening service he stated to the people that the trustees of the church had kindly given their consent for us to occupy the house the next week, except two nights which they reserved. He then announced that there would be preaching on Monday evening and all the week except the two nights stated above. They gave Bro. Etzenhouser the key and he opened the church and rang the bell. There was a good house and they were very attentive. The preacher had requested him to speak on the new birth, so he took for his text, "What must I do to be saved?" and all of you that have heard him will understand with what soul-stirring power he would present that all-important question. He had good liberty and was filled with the Spirit in a wonderful manner; so much so that I know that it will certainly bring forth fruit in the near future. After the services closed the pastor of the church got up and stated that there would be a business meeting the next evening and that none would be allowed to come but members of the church. We felt a little surprised but set our faces as flint to meet the worst if it did come. The next day the minister called on us and asked for Bro. E. He did not have time to come in! He then began to hem and haw and said that the trustees were objecting to Bro. E. preaching in the church and he would have to withdraw his appointments. "You preach too much water," he said. We went to their prayer meeting that evening and they gave us to understand in all their prayers that they had all they wanted of us. The preacher acted more like a tool in their hands than a man. Bro. Etzenhouser asked to speak and it was granted. He thanked them for what privileges they had given us and told them that the preaching would go on at our house. We had three meetings but with rather slim turn out for the "old gentleman" had begun to get in his work, then we secured a hall and Bro. E., thinking he could reach the people better advertised a lecture for Monday night, subject, "Prehistoric Races of America." He had a fair turn out and they listened with rapt attention. He had splendid liberty and great power. He then anounced for the next evening "Mormonism Exposed," as they were giving it to us on all sides that we were Utah Mormons, and to explain our position to the public. It was necessary to enter the columns of the daily paper and state why we were ejected from the church. The presiding elder, Hunter by name, took it up and from past experience you know what we got. Bro. E. replied then Hunter replied again, and as he was not one of the hunters that the Lord said he would send, he must have been sent otherwise, for he seemed better at hunting up false stories than truth. He stated in one article that Joseph Smith was married in celestial marriage to Wm. Law's wife in 1845. Strange that he would admit that and not believe in probation after death, for then is when it would have to take place, as Joseph was dead a year before that date. The agents of evil always overreach themselves. And he did not stop the good work for on Sunday the 28th five of our family were laid beneath the liquid wave to raise in newness of life.

We were cheered and comforted by the presence of Bro and Sr. Morris, of McVey, who came overland forty miles on Saturday to be with us. It was a refreshing season for us that have been so long without seeing any of the brethren.

We had confirmation Sunday evening and testimony and the Lord's supper. Our covenant vows were renewed and prayer asked for by those that had but just started. One son was administered to for his sight, he having lost it about a year ago. We ask the prayers of all the Saints in his behalf that the Lord will complete the work of restoration; also for another son that has lung trouble, and that he may be led to obey the gospel ere it is too late. He is not indifferent to the work but there are some little difficulties that he can not surmount yet. There

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are just two of my children out of the kingdom that are old enough to obey, and I feel that my cup of joy would overflow could I see them brought in; but I feel to still trust the Lord remembering what he has done for me in the past.

Bro. Etzenhouser came to us a stranger, as it were, as he was unknown to us by face, but he has endeared himself to us by those grand and noble traits of character that will never be forgotten. His patience in trial, his devotion to the cause and his integrity are all worthy of emulation.

While there was some prejudice created, there were some friends made to the cause. The editor of our city daily treated us fairly, publishing our replies to that Hunter of false stories. Pray for us. Your sister,

AMANDA S. YOHE.

NEW LONDON, Iowa, Aug. 30th.

Brn. Smith and Blair:—I take the privilege of addressing you a few lines and of introducing myself as a member of the Church. I was baptized into the church about 1862 at Oskaloosa, Iowa, where there was a branch and where we met in prayer meetings often and enjoyed many manifestations of the Holy Spirit. Joseph and others, whose names I have forgotten, were on their way to Pottawattamie county, Iowa, once remained all night at my father's house where we gathered a few of the neighbors together and had a glorious meeting. But the members of our branch soon began to disperse to other localities, and in 1865 I came to this place with my family where I have resided ever since, and I have never had the privilege of meeting with the Saints since I came here. I must confess that I have not lived as I should, not as I would had I been among God's people. I feel that I have laid again the foundation of repentance and baptism from dead works, but still have a hope that I shall again see some of the brethren reclaimed and made to rejoice with that joy that is unspeakable and full of glory. I believe that the Latter Day Saints have never preached in this vicinity, and if one could come his labors would be greatly rewarded. Many here are desirous of hearing a Mormon (as they call us), preach. One man in particular, who has hitherto been a skeptic, is now earnestly praying God to give him light that he may not be led astray by blind guides who are ever learning but never able to come to the knowledge of the truth. It was mainly for his benefit that I sent for books. He desires to read the Book of Mormon, but I am unable to procure it for him just yet.

Yours truly,

ALBERT P. BROWN.

LAWRENCEPORT, Ind., Sept. 2d.

Dear Herald:—Having traveled over some four or five districts in this country, preaching and teaching the people with good liberty and good attendance, we now have for the last ten days concentrated our labors at what is called the Lee school-house, near the White river. Having made a good impression here we expect to hold on until the Lord brings to light the full result, for some tried hard to break up our meeting by threats of throwing eggs, but all this has failed and they have sent to Bedford, Indiana, Mitchell and to different places for their ministers, but they have failed, as yet, to meet me. They have held protracted meetings all around but have failed, and as the cause is gradually going up and advancing, slowly breaking down error and darkness, we feel that the Lord is with us in our labors, being faithful and prayerful; I humbly ask the prayers of Saints for me in my ministry, for I have never in all my lifetime been blessed as much as I have in this mission; the Lord be praised! Be faithful, brethren, the time is near when the Lord will root up every plant that he has not planted, when the battle ax shall be broken out of the earth, that peace and glory may dwell in our land. Yours in bonds,

JAMES G. SCOTT.

PORT CARLING, Ont., Sept. 2d.

Dear Herald:—Kindly permit us to say to the Saints and friends interested in our welfare that we arrived in Port Carling all right and found Bro. Hough waiting for us, who took us by boat to his place, a distance of five miles or so across Lake Rosseau.

We found the country very rough when compared with Dufferin county where we came from, but as we came here for the purpose of assisting in spreading the gospel and not for this world's mammon, we feel satisfied to make this our home for a time.

We arrived here August 14th and started the camp-fires burning at once. The interest was rather poor at first, but we think we are safe in saying it is improving. We have appointments out for preaching in the school house at Port Carling every Friday evening and on Sundays at Bro. Hough's house.

I wish to thank the Saints of Masonville and Garafraxa for their kindness to me when leaving, and I hope our heavenly Father will liberally reward them. We ask an interest in your prayers that God may prosper us in our mission.

Your brother and sister,

JAMES L. MORTIMER,
ELIZABETH MORTIMER.

WHAT A LEMON WILL DO.

Lemonade made from the juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, excellent in sickness, in cases of jaundice, gravel, liver complaint, inflammation of the bowels, and fevers. It is a specific against worms and skin complaints. The pippin crushed may be used with sugar and water, and taken as a drink. Lemon juice is the best anti-scorbutic remedy known. It not only cures the disease, but prevents it. Sailors make daily use of it for this purpose. We advise every one to rub their gums with lemon juice to keep them in a healthy condition. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot, black coffee, without sugar. Neuralgia, it is said, may be cured by rubbing the part affected with a cut lemon. It is valuable also to cure warts. It will remove dandruff by rubbing the roots of the hair with it. It will alleviate, and finally cure, very bad colds, and heal diseased lungs, if taken hot on going to bed at night.—*New York Weekly.*

IT is to be presumed that *London Justice* has made its computation with accuracy when it says that all the people now living in the world, or about 1,400,000,000, could find standing room within the limits of a field ten miles square, and, by aid of a telephone, could be addressed by a single speaker.

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

Communications.

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

ISRAEL; THEIR SALVATION.

"KEEP all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad, for your redemption draweth nigh."—Doctrine and Covenants 34:6.

To a majority of religious professors the foregoing text would seem *peculiar* if called scripture; and more so that there are those who accept it as scripture—revealed by a prophet inspired of God in these latter days. But peculiar as it may be, such is the fact; and an examination of its statements, and a comparison of their sentiments with the teaching of former prophets on the same subject, will constitute a basis for its acceptance or rejection, as an inspired statement of God. It was revealed to the Church of Jesus Christ of Latter Day Saints, through Joseph Smith, the Martyr, in the year 1830, when he was only twenty-five years of age. It is in the form of a prophecy, and the nature of the subject is such as to be of intense interest to all who entertain a proper regard for the religion of Jesus Christ, and are exercised with due interest in the development of the divine purposes relating to the last days. For, truly, the themes of the establishment of the kingdom of God in its intended gospel unity—organic unity—and the proclamation of the gospel, "not in word only," but in "power," or authority, "and in the Holy Ghost, and in much assurance," (1 Thess. 1:5), "as a witness to all nations," (Matt. 24:14), including Israel, (who will accept it), and culminating in the establishment of "the mountain of the Lord's house," in "the last days," (Isa. 2:1–5), are subjects of infinite importance to all mankind. And such is the import of the prophecy in our text.

Like other prophetic statements where human agency is involved, it proposes conditions: that the church observe the commandments of God, the requirements of the gospel; nor should the great truth be forgotten, that all the purposes of Deity relating to man's welfare are based on conditions that will be complied with by somebody, and if one man or generation fail to carry out the conditions, another will be raised up who will;—God's purposes fail not.

God's great latter day work, as contemplated in the text, is one that the prophets from the days of old delighted to contemplate, when enwrapped in Divine inspiration. The apostle Peter, when preaching to Israel, refers to this work as being ush-

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ered in just prior to the second coming of Christ, saying, "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3: 20, 21. Also Paul, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."—Romans 11: 25–27.

These statements of scripture are peculiar, too, when studied with relation to the past and present of the world and Israel. The establishment of Zion, or the "coming church" is the problem of the age with many not now numbered among the Latter Day Saints. They believe it is now due, and many are looking for the conversion of Israel to Christ, but where, and how, and with whom shall the work begin? No visible means with which to move out has been supplied to them. Difficulties of such huge dimensions that Christendom can not move them out of the way, exist. Protestantism is at war with itself and the mother church. It says that the Catholic Church is a stupendous and radical apostasy from original christianity, and a monstrous perversion of the original intentions of christianity, in its entire diction and spirit. And the mother church in turn, denounces Protestants of all shades of religious belief as in a state of rebellion against the authority of the everlasting kingdom, as held and exercised by herself. And taken all together there are no less than twenty strongly established, and hopelessly irreconcilable, and contending divisions, with hundreds of divisions of less importance, comprising almost every conceivable shade and variety of religious doctrine and belief; which, instead of uniting the disciples on the one foundation of the doctrines of Christ, Matt. 7: 13, 14, 24–29; Heb. 6: 1, 2, 3; 1 Tim. 6: 3–5, prove an insurmountable barrier to the accomplishment of their anticipated purpose—the conversion of the world—and surrounds us with the perils predicted by Paul to come in the "last days," prohibiting the people from attaining to "the knowledge of the truth" that sanctifies and saves, and of course are therefore lost. 2 Tim. 4: 1–7; John 8: 30–32; 17: 17.

The idea that the Holy Ghost is inspiring the ministers of God to labor in the interest of these contradictory creeds and dogmas, and that God is sending men to labor in direct opposition to the unity prayed for by his own Son in his intercessory prayer, and that the very "word" ordained of God to produce the unity prayed for by Christ, is made to do duty in the hands of those diversely schooled ministers to support these various divisions, thereby defeating his own will as expressed in the prayer of our Savior is too revolting to the reasonable mind to be entertained for a moment. But if we admit the claims of all as divinely valid we are forced to admit the above idea to be true, and that God is the author of all this cofusion; that the infinite Godhead is fostering it all. "Every kingdom divided against itself is brought to desolation." Is God working to desolate his own church? Every right conception of God and his work forever vindicate him from any connection whatever with it, so far as its being His "power unto salvation" is concerned.

This condition of things all over, under and through Christendom, exists like an incubus; and well may the question or problem of where, how and with whom shall the coming church originate, be asked. One thing is absolutely certain: With all the theological materials now in the hands of popular Christendom with which to begin the new dispensation, there is no way of building with certainty; no means of demonstrating the absolute truthfulness of their doctrines, to the entire satisfaction of the minds of the believers therein. If so, there would not be the changing of religious beliefs among them that is seen, nor so much shifting of religious relations. No such number of varying and contradicting beliefs respecting every religious tenet, in all the vast range from God to minutest detail, would be in constant debate; no such calling in question of each in its claims to divinity by all the others. Now this uncertainty characterizes Spiritualism with its millions of adherents, along with all the rest; and in fact it professes no standard by which to test the truthfulness of its teachings. It does not own its experiences as positive and satisfactory. It teaches that the degree of certainty attending its numerous tests depends on the development of its mediums, thereby putting a demonstration of its absolute truthfulness entirely out of the reach of mortality. And thus it stands self-condemned, keeping its devotees forever in suspense as to the truth or falsity of its teachings.

The reasons here assigned are the grounds of rejection of past efforts and church building, by those looking for the "coming church," and are also the leading reasons why the new evangel should be heralded. This demand for a church based on principles susceptible of demonstration of truthfulness to the heart and mind is not unreasonable. Every religious, enlightened impulse of the mind demands and requires it. We are so constituted.

But in the light of human experience of the past seventeen hundred years, in church and creed making, how shall the work be begun? Momentous question! this proposal to forsake the landmarks of the fathers and go into the regions by them unexplored in search of light, truth and certainty. It is the mistakes of the past that we are trying to overcome, with their results. But in the work of church building, the past experiences show that man, unaided by the One designed to be worshiped, is a complete failure. There is no question of this. The present hopeless condition of the religious world demonstrates this beyond doubt.

Such being the fact, how shall the great work begin, unless God interpose and direct? Ah! kind reader, this is the question, and it is just at this point that the prophecies of the scriptures come to our aid.

I can not well forbear citing one or two prophetic statements supportive of the position we herein take, showing that God pointed out beforehand the great mistake made by the inhabitants of the earth, and the results as they now are made manifest in the religious anarchy of Christendom. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Isa. 24: 1–6; 2 Tim. 4: 1–4.

By a careful consideration of these passages, it will be apparent to any reflecting mind that the very first move that can be made in our delivery from the difficulties we are laboring under, and that Israel may be saved, is for our Heavenly Father to renew "the everlasting covenant" with such of "the inhabitants of the earth" as are willing that he shall; supplant the "fables" to which "priest" and "people" of all societies and positions in life have been turned, that by "sound doctrine"—God's word, with the light of the Holy Ghost that wields it—we may be delivered from the realms of darkness, division and uncertainty, and restored to the "one fold" of Christ. But the restoration, or restitution, of which the prophets have spoken, how was it to be ushered in? This is the ever recurring question. And in our endeavor to answer it, the graduates must suffer us time and space for the sake of those of us yet in the primary departments of this school.

To begin then, it will be observed by all who are earnestly seeking for the truth on this subject, that in the opening up of

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all the dispensations of Divine grace of past ages, God began by revealing His intended purposes or work to His servants, and giving authority or commission to those whom he chose to do that work, always telling them how to carry on the work they were appointed to do. And as long as they continued faithful to the labor assigned, God was with them by the aid of the angels and the Holy Spirit. Such was the way in which the laborers of the early morning hour were sent to labor in the vineyard, or in the days before the flood. See Jude 14; Heb. 11:4–7; Gen. 5:21–23; Matt. 23:34, 35. Also in the third hour of the world-day, or in the times of Melchisedec, Abraham, Isaac and Jacob. Gen. 14:18, 19; 22:15–18; 15:16; Psalms 105:12, 13. When the Lord's "prophets" and "anointed" traveled from nation to nation, laboring in the vineyard, proclaiming the gospel. Gal. 3:8. Where there is no law, there is no transgression, but "iniquity" was imputed to the Amorites by the Lord himself, whereby we are assured that God's word had been declared to them.

So also, in the sixth hour of the world's great day, God sent his angel to Moses and to Aaron, and by the spirit of revelation from God, they with other servants were sent to deliver Israel from the bondage of Egypt, and establish them in their inheritance, the land of Canaan,—Exodus 3d and 4th chapters,—and the prophets were commissioned of God to teach and instruct Israel in the way of the Lord.—Jer. 7:25, 26; John 4:36–38.

Likewise in the ninth hour the householder went out to hire laborers to work in the moral vineyard. God opened up the dispensation by revealing himself and his purpose to Zacharias, to the Virgin Mary, to Elizabeth, Joseph, the Shepherds and to good old Simeon and the Prophetess Anna.—Luke, chapters one and two.

By revelation, John the Baptist was authorized to baptize with water; by revelation, Christ came and labored in establishing the kingdom, and by revelation the apostles and prophets, the seventy were commissioned of God to labor in the vineyard, and establish the Church of Christ.—Luke 9:2; 10:1, 3; Jno. 4:36–38; 1 Cor. 3:9.

But the dispensations represented by the respective "hours" hereby referred to are now in the past. Their work is done, and it is to be noted, that during the times intervening between these stated "hours," there was a "falling away" from the truth by the peoples to whom the word of God was sent. They turned away from the teachings of those authorized to show them the way of light and holiness, and hence, the apostasy of the "morning hour."

We read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5. And of the rejection of the divine message of the "third hour" dispensation: "For the iniquity of the Amorites is not yet full."—Gen. 15:16. Also, "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened," and "who changed the truth of God into a lie," and "For this cause God gave them up."—Rom. 1:21–26.

Of the wandering away of the people, and their rejection of the authorized labors of the "sixth hour" dispensation, it is recorded: "Wherefore then serveth the law? It was added because of transgression till the seed should come to whom the promise was made."—Gal. 3:19. The law here referred to as being "added" because of transgression," is the law referred to in Deut. 5:22, and the transgression was the rejection of the gospel, and of those sent to teach and administer it; "For unto us was the gospel preached, as well as unto them; (Israel in the wilderness); but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4:2. "And he shall send Jesus Christ who before was preached unto you."—Acts 3:20, says Peter to the Jews. And Jesus says to them: "How oft would I have gathered you, but ye would not." "But they mocked the messengers of God, and despised his words; and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—2 Chron. 36:16.

But notwithstanding all these rejections of God's mercy to Israel whom he had chosen, he still held them in loving remembrance, and after a period of more than four hundred years of wandering in the dark, without any prophets or seers among them, and devoid of the light of revelation from God to guide them, He offered them another opportunity to return to Him, and the Messiah was sent, who offered them the salvation proposed in the gospel: "He came to his own, but his own received him not." They, as a nation, "counted themselves unworthy of eternal life," but "going about to establish their own righteousness, did not submit themselves to the righteousness of God," and as a consequence their house was left unto them desolate. The kingdom was taken from them.

They have fallen by the edge of the sword; been carried captive among all nations, and their beloved city, Jerusalem, and the Holy land, have been under the heel of Gentile tyranny until this day. And thus the Savior prophecied it should remain till "the times of the Gentiles be fulfilled."—Luke 21:24.

Now we have before seen by the reference to Isaiah, chapter twenty-four, that God arraigned, not only the Jews, Israel, but "the inhabitants of the earth," for transgressing the laws and breaking the everlasting covenant, the gospel covenant, (See Heb. 13:20), and that as a consequence, they are to be visited of the Lord with the spirit of burning, and that but few men would be left; and we are informed that before this visitation of judgment, a dispensation of mercy is to be offered to the nations, that they may be left without excuse, in the hour of His judgment.

The prophetic indications of this great latter day work, the manner of its introduction, its character and nature are in this manner set forth; "And this gospel of the kingdom shall be preached as a witness unto all nations; and then shall the end come."—Matt. 24:14.

To "be preached as a witness" implies that it is done by authority, and in order that those who preach the gospel may be duly authorized, a call by revelation must be made. The initial call, and the restoration of divine authority to admisister the gospel, in word and ordinance, is thus portrayed:—"And I saw another angel fly in midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindren, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7.

By an angel, then, God would restore the gospel, that it might be administered to us, not in word only, but with "power and in the Holy Ghost, and in much assurance," (1 Thess. 1:5), for "are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" What could be more appropriate, then, what more like God, or like his works of past dispensations, than that he should send his appointed messenger to deliver the keys of authority, to open up the last gospel dispensation, "the dispensation of the fulness of times?"—Eph. 1:10.

Let us not be so overcome by the idea of the appearance of an angel in the latter days, as to overlook the fact that angels are authorized, commissioned, installed into the office of "ministering spirits;" and that it is their official duty, among other duties of their divine calling to "minister for," (in behalf of), as well as to, the heirs of salvation. "Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure."—Ps. 103:21.

We read of the angel that ministered for Israel while they were in Egypt, and through the time of their sojourn in the wilderness. (Exodus 3:14 19; 23:20, 21). "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." While Moses, Aaron and the rest of the priesthood ministered to the congregation, "Behold I send mine angel before you." God sent his angel before John the Baptist and Christ in the words of the ninth hour dispensation. Matt. 4:11: "Behold, angels came and ministered to him."

An angel ministered for the introduction of the gospel among the Gentiles, in the apostolic age. (Acts 10:3–7). An angel ministered to John for the Saints and church of that age. (Rev. 1:1; 19:10). Paul and Peter both teach that the "principalities" and "authorities" in the kingdom in heaven are subject to Christ. (Eph. 1:20; 1 Peter 3:22; Matt. 28:18, 19). Then why should it be thought a thing incredible that the establishment of the gospel in this age for the preparing of people for the second coming of Christ, and the salvation of Israel, should be by

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angelic ministration? It accords with the history of God's dealings with mankind in past ages and dispensations; it is in harmony with the teachings of the scriptures; it is prophetic; it is truth!

The nature of the work introduced through the ministry of the angel; the publication of the gospel among all nations, in the "hour of God's judgments, seems to identify it as being the same in point of time and nature as the work done under the eleventh hour call of Matt. 20: 6, where it appears that the laborers are called to prune the vineyard for the last time.

Please observe the following points when studying this parable of Matthew 20: 1–16. It is not a man's "life time" that is likened "a householder that went out early in the morning to hire laborers into his vineyard." It is "the kingdom of heaven." The "laborers" here referred to are not the membership in general, but the called, qualified and chosen ministry of the kingdom or church. Paul said to the church of himself and fellow ministers: "For we are laborers together with God;" and of the church he says, "Ye are God's husbandry, ye are God's building."—1 Cor. 3: 9. Again, the ministry, or laborers, sent in "the eleventh hour" are to toil but "one hour" before the time to "give them their hire," and the last ones hired were the first to be paid for their labor, "beginning from the last unto the first." "These last have wrought but one hour." This "eleventh hour" call, will, like the preceding ones, be made by revelation. By revelation the authority to proclaim the gospel and administer its ordinances among all nations was to be restored. By the proclamation of the gospel as a witness, the church will be established on its original basis, according to the example of its ancient organization, with apostles, prophets, evangelists, pastors, bishops, teachers and deacons; its helps and governments, and its spiritual gifts and endowments, as in former days. And as in the dispensations of the past, God will give the necessary revelations to the laborers to direct them in the accomplishment of this great work, and by revelation the church will be informed of the time and manner of introducing the gospel among Israel, the Jews, at the fulness of the Gentile times.

There is a beginning to this work of the salvation of Israel; a previous and preparatory work has to be done among the Gentiles in order that the "covenant"—deliverer—may go out of Zion, to Jacob, and turn ungodliness from them. The "keys" or administrative authority, by which they are to be led, as stated by the prophecy quoted at the beginning of this paper, are to be restored; that the kingdom may be restored to them, and that the hearts of the fathers may be turned to the children, and the children to the fathers.

Our reasons for dwelling so lengthily on this division of this all absorbing theme is, there are and have been a great many who are and have been looking toward the work of the salvation of Israel, but fail to understand how it is to be done, or the means to be used of God in its accomplishment. They can (like the Jews of old), see the Messiah when coronated king and exalted to the throne, but they can not see him as a lowly teacher of the first principles of the kingdom. They can see all Israel saved and the kingdom as it fills the whole earth, but fail to see the work of their previous regeneration in order to entitle them to an entrance thereinto, nor the "keys" of authority by which the principles of the gospel of their salvation are to be administered.

Israel though yet blind and unregenerate, stout hearted and obstinate, are yet to be placed in such circumstances as will bring them to see in Jesus of Nazareth, their crucified, but risen Redeemer and Savior. They have suffered the humiliation of temporal captivity, but they must also be brought to realize their captivity of sin, and the humility of the cross of Christ, and accept it as presented in the day when their fathers rejected it. A jewish proselyte to popular Christianity, recently said: "I tried hard to become a Christian, but could not honestly admit that I believed" it. He also said: "When Christ was here upon the earth and did many miracles, if the people could not believe then, how can they believe now, when nothing is done?" Sure enough! Where is the gospel as it originally existed? It will be found in Zion, when the time comes for Israel's heart to turn to the Lord, hence the prophecy, "Hearken unto me, ye stout hearted, that are far from righteousness; I will bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Isaiah 46: 12, 13. "O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."—Psalms 14: 7. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 2: 1-5.

Thus did the prophet describe the establishment of the Church of God "in the last days," as in vision he saw the glorious work of God preparatory to the reign of peace, and the salvation of Israel; and hence he exclaims, "O house of Jacob, come ye, and let us walk in the light of the Lord."

By these statements we learn that the "righteousness" of God, which is revealed in the gospel, which has been so far from Israel for so long, is to be brought to them, and that his "salvation" that flows out of obedience to the gospel, is to go out of Zion, and thus the Lord will make the "new covenant with the house of Israel and the house of Judah."—Jer. 31: 31–34. And their sins will be "blotted out," and remembered no more,—will be taken away.

"But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." "In the Lord shall all the seed of Israel be justified, and shall glory," says Isaiah, (45: 17), and the only way that they can attain to "everlasting salvation in the Lord," or in him be justified, is by being adopted into the Lord Jesus Christ, through obedience to the everlasting gospel. For to Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises."—Rom. 9: 4; Gal. 4: 4, 5.

The keys by which Israel are to be led out of the bondage of sin and restored to the favor of God were evidently to be restored by the Elias predicted by our Savior, when, after showing Peter, James and John, the vision of his second coming in power, on the mount of transfiguration:—"And his disciples asked him, saying, Why then say the scribes that Elias must first come? [first come, that is, before Christ comes,] And Jesus answered and said unto them, Elias truly shall first come, and restore all things."—Matt. 17: 10, 11.

It avails nothing to object to this text as applying in this connection because the Savior immediately refers to John the Baptist as being the Elias to the Jews then, for Jesus makes this prophecy with full knowledge of these facts: John had come, finished his work and mission of that dispensation; had been cast into prison, been beheaded, and was buried, when Jesus made the prophecy, ("Elias truly shall first come, and restore all things,") and so states, in substance, in the next verse. And thus the prophecy of Malachi, 4: 5, 6,—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse," is confirmed by the Savior as relating to the work of God to be done preparatory to his coming in power and great glory to reign, judge, and reward all men as their works shall have been.

It is after the house of Israel "has received of the Lord's hand double for all her sins," (Isa. 40: 1; Jer. 16: 18,) that the "keys," authority, or the priesthood (See Matthew 16: 19), restored, in order to the building up of Zion, and the bringing of Israel into the bond of the everlasting covenant, were to be administered in the accomplishment of that work. For such is the prophetic testimony: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16: 14–16.

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By this testimony we are taught that God will call and send the ministry that go to Israel, after the desolation of their beloved land and cities, and their captivity among the Gentiles for "many generations." For, as Israel had been "for a long season" without a teaching priest or priesthood, in the days of Asa the king, and Azariah the prophet, "And in those times there was no peace to him that went out, nor to him that came in," (2 Chron. 15: 3–5,) so, during the captivity of the last eighteen hundred years they have realized the fulfillment of the prediction, "For the children of Israel shall abide many days without a king, and without a prince [or priest—priesthood,] and without a sacrifice, and without an image, and without an ephod, and without teraphim." But after the expiration of those "many days" the favor of the Lord will be turned to them, for, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hosea 3: 4, 5.

In this passage it is implied that the priesthood will be restored to Israel in the latter days. But Isaiah is very bold, plainly declaring, while speaking of the early stages of the work, while Israel is yet among the Gentiles, "But ye shall be named the priests of the Lord; men shall call you the ministers of our God." And further says, "And I will direct their work in truth, and I will make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the people."—Isa. 61: 4–10.

Now this "everlasting covenant" was not made with Israel at their restoration from Babylonish captivity under Ezra, for "everlasting righteousness" was not at that time brought in, nor was it to be till the Messiah came—(See Dan. 9: 24.) Everlasting righteousness is revealed in the gospel, (Rom. 1: 17; and by the priesthood restored, as here predicted, the everlasting covenant is administered. So that whether the position be held, that this prophecy was fulfilled in the times of Christ and the apostles, or, is yet to be fulfilled, one thing is beyond all cavil, and that is, the priesthood is there! But if it was fulfilled in former days, since the priesthood was in the church and was the authority by which the gospel was administered then, and since by the great apostasy of the dark ages the priesthood was lost, or forfeited, and in consequence of said apostasy, the restoration of the everlasting gospel was necessary, absolutely so, as we have shown, by evidence from the New Testament, there is of necessity a restoration of the priesthood or keys of authority by which the gospel may be again legally administered. And hence we see no way of evading the doctrine that the priesthood is in the Church of Christ in these last days.

But this is that priesthood represented by Jesus, or "the Melchisedec priesthood," since he is the mediator of "the everlasting covenant," the basis of the church of God, (Heb. 13: 20; 8: 6–13), and there is more than one priest of that line or order, for the word reads, "But ye shall be named the priests of the Lord;" "ministers of our God." A gospel minister then is a priest! Paul said of himself and the ministry of his day, "Who also hath made us able ministers of the new testament."—2 Cor. 3: 6.

Again, to Israel pertaineth the promises and the "covenants," says Paul; and it appears that God has promised to remember his promise to incorporate the priesthood given of God to Eleazer, into the ministration of the gospel covenant, in the times of the final restoration and salvation of Israel. Nor is the seed of Levi to be forgotten, when the time comes for Jerusalem to offer again an offering in righteousness to the God of Israel. Says the Lord of Eleazar and of his descendants: "Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."—Num. 25: 12. And when the Lord inspired the prophet Jeremiah to speak of the restoration of Israel and their salvation, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people;" and of the time when Israel shall say, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee;" of the time when it shall be proclaimed "among the chief of the nations: Publish ye, praise ye, and say, O, Lord, save thy people, the remnant of Israel;" of the day when "He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock;" the day when "they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." Of that day the Lord says: "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness."—Jer. 31: 14.

And again: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day nor night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign on his throne; and with the Levites the priests, my ministers."—Jer. 33: 20, 21.

All will agree that the son promised in this covenant is Christ; and this being true, it is as plainly to be seen that this covenant includes the Aaronic division of, or appendage of the priesthood; and that it will go with the covenant of Christ to Israel at the time of their adoption into Christ, when "the everlasting covenant" is made with the house of Israel and Judah, and all Israel be saved.

And it is also as evident that this priesthood will be exercised in its relation to the gospel, in the spiritual administration, rather than in the "law of carnal commandments." In this relation Jesus received its administration at the hand of John the Baptist, who was a legal heir to this authority, in the direct line of Eleazer—Luke 1: 5, 15), and was priest of that order, and "the messenger of the Lord of hosts," (Mal. 2: 7; Isa. 40: 3; John 1: 23); sent of God to preach repentance to Israel, and to administer the baptism of water, according to the gospel of Christ—Mark 1: 1–4; John 1: 33.

There was a change, then, in the relation, purpose and use of this priesthood at the introduction of the gospel; not in its nature, for it is "the priesthood of the Lord," and, as we have seen, "an everlasting priesthood," and so covenanted of God. And hence, its change must have been its reversion from the law of Moses, to the administration of the visible ordinances of the gospel, "For the priesthood being changed, there is made of necessity a change also in the law."—Heb. 7: 12.

From the foregoing evidences we feel that we can safely conclude that both the Melchisedek and Aaronic divisions of the priesthood are in the Church of Christ with their respective grades of authority, so blended that, conjointly, the gospel in all its fullness may be administered through them.

It is now more than fifty years since the angel came and restored to Joseph Smith, while he was yet a lad, the priesthood, by which he was empowered to lay the foundation of the Lord's "marvelous work and a wonder," (Isa. 29: 13, 14), and ordain men to go forth among the nations of the earth and proclaim the gospel of the kingdom as a witness, and build up the church on original gospel principles, as set forth by Christ and his apostle, (Matt. 16: 19; 1 Cor. 12: 28; Eph. 4: 11–15,) and gather out of the great confusion that now prevails, a people preparatory to the carrying the gospel to the house of Israel, at the fulness of the Gentile times, and the bringing of them into the everlasting covenant.

The claim here made is attested by the current facts that since the beginning of this marvelous work, in 1830, in just a little while after, or in 1846–1853, Lebanon, —Canaan,—that had been always waste, since the captivity by the Romans, began to be turned into a fruitful field, through the return of the former and latter rains, (Isa. 29: 14–17; 32: 13–17; Ezek. 36: 8, 9; Joel 2: 23); and that the house of Judah is emerging from their long captivity among the nations whither they have wandered, and where the Lord has shown them no favor. But now the shame and paleness of their face is turning into the blushes of favor, liberty, citizenship and temporal prosperity. Also, they are slowly returning to the land of their fathers, and rebuilding the cities thereof, and Jerusalem is being inhabited by Jews as towns without walls. (Isa. 29: 22–24; 63: 17, 18; Joel 2: 25, 26; Zech. 2: 1–13. And thus are the Lord's purposes moving on to a glorious consummation preparatory to the glorious reign of peace and glory over the house of Jacob, on the throne of David.

But let it be soberly and solemnly remembered by the advocates of the one thousand and thirty-six differing divisions into which modern Christendom is broken, that God does not design that Israel

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shall be converted to those numerous and contradictory systems of doctrine, but to the "one faith," hope, Spirit, and Lord and Father of all Saints. "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32: 37–40.

"By the keys which I have given shall they be led, and no more confounded at all." "He that hath ears to hear, let him hear!"

C. SCOTT.

July 25th, 1889.

THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE.

"WHO also hath made us able ministers of the new testament; not of the letter [only] but of the Spirit; for the letter killeth, but the Spirit giveth life."—2 Cor. 3: 6.

No doubt many have, like the writer, wondered at what seemed to be the strange language of the apostle, "the letter killeth." He could readily comprehend that the Spirit could give life, for he read—and that by the word, or letter—that it was the light, and the life of all things. The letter or word of this same apostle also informs us that "all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works." If it was profitable unto all thngs that the man of God may be thoroughly furnished unto all good works, how then can the letter kill? Remember, reader, it is the man of God that is to be thoroughly furnished. He, once, not being a man or child of God, was killed by the letter, was buried and rose again to newness of life, and that life the Spirit gave.

The natural man reads the word, or letter, and learns: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." He finds that the letter condemns all the sons of Adam unto death—it kills. Reading a little further in this fifth chapter of Romans he finds: "Therefore as by the offense of one, judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," or, as the apostle in another place speaking of Christ, says, "Who hath abolished death and hath brought life and immortality to light, through the gospel."

Here he finds that Christ has delivered all the human family from this death—separation of body and spirit—hath forever abolished it; therefore hath brought to pass the resurrection from the dead. All come forth—by the power of the resurrection—in the presence of God, to be judged of him, of the deeds done in the body, whether they be good, or bad; if good, according to the decision, then they dwell forever in his presence; but if to the contrary they can not dwell there, for no unclean thing can dwell in His presence. But he learns also that to dwell in the presence of God, or in the language just quoted, to obtain life and immortality, he must obtain it by a a knowledge of and obedience to the gospel; for through that is it brought to light.

If Christ—who was as a lamb slain from before the foundation of the world in the behalf of fallen man—had not died to redeem man, there would have been no gospel or plan of salvation for him; his body, having been consigned to the grave, would have forever remained there, and his spirit in the prison-house forever subject to the will of the devil: he being impotent to devise any means by his own power to deliver him from the claims of justice. But Christ has tasted death for every man; he has suffered, the just for the unjust, that he might bring us to God. And the first thing to be done in bringing us back that we might regain our lost estate to dwell with God was to free us from eternal death. But this death being abolished by Christ did not free us from that death which is banishment from the presence of God; it only placed us in a condition that when the plan of mercy, or the gospel, should be proclaimed to the children of men, the obedience of which would restore them back into the presence of God, we might avail ourselves of the opportunity offered, and be saved. And thus light and immortality were brought to light through this plan of mercy, or the gospel. "Jesus Christ hath abolished death, and brought life and immortality to light through the gospel."

The natural man reading the word or letter finds that the gospel requires that, having faith in God and his Son as the savior of the world, he must (to be delivered from sin and its consequences) repent or turn away from all sin, and this being done he becomes dead to sin, for he lives no longer therein; the letter has killed him. But after death there must be a burial; he must be buried with him [Christ] by baptism, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 4.

This same apostle in the eighth chapter of this epistle, tells what that glory was that raised up Jesus from the dead. He says, "And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The sentence "shall also quicken your mortal bodies by his Spirit," &c., shows that Christ's mortal body was quickened by that self same Spirit; or the glory of the Father that raised up Christ from the dead was the Spirit of God, and that it is by that same Spirit that all baptized, repentant believers receive and are enabled to walk in "newness of life." And this fulfills the apostle's statement that "the Spirit giveth life."

Then after burial there is a resurrection, and that resurrection is brought about by the Spirit, for by it we walk in "newness of life." But Paul says, "God hath also made us able ministers of the new testament; not of the letter [only] but of the Spirit; for the letter killeth but the Spirit giveth life."

If God had not made man an able minister to his fellow man, or clothed him with authority to minister the Spirit, there would have been no resurrection from the burial of baptism to newness of life, and thus man would have been no better off than if he had not been buried in baptism.

Again: It needs authority from God to officiate in this burial by baptism to make a man entitled to this resurrection to "newness of life." "No man taketh this honor unto himself, but he that is called of God."—Heb. 5: 4. If any man should officiate in this burial without being called of God and authorized of him to perform this rite, there would be no administration of the Spirit, therefore no newness of life; and the letter that kills could not officiate, hence the necessity of able ministers, both of water and of the Spirit, so that repentant man could be born of water and of the Spirit; could be as the Savior declared, "He must be born again." "But," says one, "man has no power to minister the Spirit." Man of himself has no power to do anything to secure the salvation of man, but when clothed with authority from God to act in his name, every act thus performed is as though God himself had done it, and the power is of God and not of man, as the apostle says in 2 Cor. 4: 7, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." How plain! Although man is authorized to minister, the excellency of the power is of God. And how plain the power given to man to minister the Holy Spirit is made manifest in Acts 9: 17 where Ananias was sent to Saul of Tarsus, and putting his hands on him said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way that thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." The Lord, even Jesus, had sent him that Paul might receive the Holy Ghost. He had established not only that his servants should minister the Spirit, but the mode or ordinance through which it should be given. This is evidenced in the case just mentioned, where Ananias being sent by his Lord that Saul might receive the Holy Ghost administered by putting his hands on him. The history of the acts of the apostles, as they traveled through the world preaching the gospel, as recorded in the book of that name, in the 8th and 19th chapters, gives other proof of the ministering of the Spirit by the servants of God through the ordinance of laying on of hands.

It would be well for the reader enquiring what he must do to be saved (and for

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this classs is this article more particularly written) to read these chapters carefully, for in them are couched items of great value to him, instructing him in the way of salvation.

It is related in the eighth chapter that after Philip had preached the word unto the Samaritans, they gave heed to the things that he preached and were baptized both men and women. These people had great joy in seeing the marvelous power manifested through the administration of Philip, in healing their sick and freeing others from the bondage of unclean spirits. But the record says that though they had this great joy, and had been baptized in water, they had not received the baptism of the Holy Ghost; for this ordinance whereby baptized believers received the ministration of the Holy Ghost had not been performed. The apostles at Jerusalem knowing the necessity of this ordinance, sent Peter and John, "who, when they had come down, prayed for them, that they might receive the Holy Ghost (for as yet he had fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

How plain, even to the causal reader, that men are sent to minister the Spirit and that through the ordinance of laying on of hands; and not only to minister in this but every ordinance in the house of God. Ananias was sent directly from the Master that Saul, afterwards called Paul, might be filled with the Holy Ghost. The apostles at Jerusalem, being clothed with authority from God to act in his name, their acts, when not transcending that authority, would be as though God himself had done them—sent Peter and John to perform the same rite that Ananias performed upon Saul, the laying on of hands and of prayer that the Samaritans might receive the Holy Ghost.

In the nineteenth chapter of Acts is recorded an instance of Paul, through the imposition of hands, administering the Spirit to baptized, repentant believers. This is the plan of God whereby fallen man may be brought back into relationship with him, having been adopted into his family, having been born again, the Spirit having given them life, even that new life, which is eternal life, but only in such proportion that it is compared to an infant being born into this natural life. We receive the kingdom of heaven as a little child; know as much about it and the spiritual life of its citizens, comparatively, as a natural born infant does of the worldly kingdom in which it is born, or of the natural life it has entered upon.

They have need while in this infantile state to be fed, as Paul says, on the sincere milk of the word; until their digestive powers have grown strong enough for more solid food. They must be taught to rely on their Father's hand for support, when they undertake to stand; they must seek his aid in secret prayer, for therein lieth their strength and support; and in their beginning to walk—if they stumble and fall—they should be helped up by their elder brethren and sisters; not scolded and frowned upon so as to discourage them from attempting to walk again.

If the young members of the church should be tempted and should stumble, so as to give way to the temptation to mingle with the world in any of their pastimes that are not pleasing in the sight of God, they should be gently helped upon their feet and mildly told to guard against stumbling again; that they can not live the life they have essayed to do in breathing the atmosphere of the world, for that will produce decay in the spiritual life, and if persisted in will eventually end in death. Do not get angry at them, ye elder brethren, and thunder at them the terrors of the law, when their feet slip, no more than you would your infant prattler when it stumbles in its first attempts to walk; but be patient with them and by and by, their ankle bones, strengthened by the Spirit's food will receive the strength necessary to enable them not only to stand but to walk in the narrow path that leadeth to the fulness of that life that they have just commenced. They will begin to search the revealed word given for their instruction in righteousness that they may be thoroughly furnished unto all good works—and then learn that that Spirit which gave them life is appointed of God to lead, to guide, and sustain them in that life, "For as many as are led by the Spirit of God, they are the sons of God;" that the "Spirit will guide them into all truth;" and "that the truth shall make you [them] free." Free from the bondage of sin, and all its consequences; free citizens of the kingdom of God: eligible to all its privileges and blessings here; and if faithful, law-abiding citizens in this probation—having developed by obedience to God's commandments into goodlier proportions in Christ Jesus—they will be transplanted into the richer soil of the Millennium, to reign with Christ on earth a thousand years. And in that thousand years' reign, when the devil is bound, and shut up by the power of God, where he can have no power to deceive the inhabitants of the earth for that length of time; when there will be nothing to hurt nor destroy in all the earth; when the knowledge of God shall extend over all its surface; then will they be educated up to the standard that will make them presentable to the Father; when the Son shall deliver up the kingdom to him, having put down all rule, and destroyed the last enemy, death; then will they receive a fulness of that life which they entered upon in their probationary state when born again in the kingdom of God; then will they receive a fulness of that glory—a portion of which they received when their bodies were quickened at the time of their resurrection to reign with Christ a thousand years.

In view of the foregoing, we find that fallen man can not be saved in the kingdom of God without being born again, raised to a newness of life; and that life is given by the Spirit; the Spirit is ministered through the laying on of hands of those authorized to act, and only administered to those who have authoritatively been baptized.

We then ask in all soberness and with all deference to the views of others, how can men who positively avow that there has been no communication from heaven to man for upwards of eighteen hundred years, although professing to be, be called of God and authorized of him to act in his name, when no communication from God unto them has been had? And how can they be any help to fallen man towards securing his salvation? If they preached the word, or letter, in its fulness—which they do not, as evinced by the many churches erected on the differences of opinion existing between them, on that word or letter, it would be no better than the sinner reading the letter for himself; and if their preaching of the letter produced the effect to cause him to repent, or cease to sin against God, it would only kill and could not make alive, for that power to make alive would be lacking.

And this we conceive to be the case with the world at the present time; having departed from the faith once delivered to the Saints, and as a consequence lost the authority to act for God, they can not benefit fallen man towards helping to secure his salvation.

Hence the position of the Church of Jesus Christ of Latter Day Saints is tenable when they assert the necessity of new revelation to restore the gospel, and the authority to preach it, that it may be preached as the apostle declared it came to them in his day, "For our gospel came not unto you in word [letter] only, but also in power, and in the Holy Ghost, and in much assurance."

The word of the gospel was the letter; the power to preach that word and officiate in the ordinances thereof was the authority given of God to men to do so; and through the obedience to the preaching of that word authoritatively administered, the Holy Ghost was given; and brought much assurance, even that God accepts all such as his children, and makes known unto them this fact, and as Paul says, then they can cry, "Abba, Father."

That God has restored this gospel by an holy angel from heaven, who has commissioned men to preach it and administer in its ordinances for the salvation of mankind, the Latter Day Saints have been testifying to the world for upwards of sixty years. And they as the Bride, the Lamb's wife say unto all that will, "Come," and the Spirit also saith "Come," and thus "The Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst come; and whosoever will let him take of the water of life freely."

God is no respecter of persons, but the cry is to all nations, kindreds, tongues and peoples, saying, "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made the heavens and the earth, the sea, and the fountains of waters."—Rev. 14: 6.

E. STAFFORD.

Isaac N. Roberts, Springdale, Arkansas.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

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Selections.

RUINS IN MEXICO AND GUATEMALA.

CITY OF MEXICO, Aug. 2.—Recently returned explorers from the state of Chiapas confirm and add to the remarkable reports concerning important archæological discoveries. A fine, broad, paved road built by prehistoric inhabitants has been traced from Tonala down to Guatemala and thence in a curve up again into Mexico, terminating at Palenque. All along this road are still to be seen the remains of ruined cities, and a careful estimate of the one-time population of these places is about 30,000,000. On that part of the road near Palenque the ruins are of great magnitude. Houses four and often five stories high have been found in the depth of the forest. Many of these houses are pyramidal in form and so covered are some of them with vegetable mold that large trees are growing from the roofs. In some of the houses employment has been made of stone beams of tremenduous weight, and the architecture indicates a high degree of science.

In some houses visited bronze lamps have been discovered and the interior and exterior decorations of the more important houses consist of panelings filled with elaborately carved figures, almost life size, two types of men and women being represented, some plainly Egyptians and others genuine Africans. In front of one of the houses the explorers found fourteen sculptures of gods with folded arms.

The work of exploration was one of extreme difficulty owing to the density of the forest and the unwillingness of the Indians to enter the ancient edifices, they averring that the buildings were inhabited by spirits. Another discovery was that an enormous paved road extends from Palenque across Yucatan to the Island of Cozumel and is continued on the Island.

Palenque explorers assert that they have discovered in the edifices before mentioned examples of a perfect arch. One explorer is a scientifically trained man, who has recently arrived from India, and by his account the region from Chiapas to Yucatan must have been the seat of a densely populous nation.—*Chicago Times.*

Miscellaneous.

NEW ENGLAND REUNION.

The above reunion was held at Green's Landing, Maine, commencing at 2:30, p. m., August 9th, 1889, and continuing until the 18th. The assembly was called to order in the Saints' Chapel by Elder F. M. Sheehy, chairman of the committee. Hymn 78 was sung. Prayer by Elder T. Whiting. The following officers were then chosen: Apostle W. H. Kelley president, Elder M. H. Bond, assistant, Elder T. Whiting, secretary, Elder U. W. Greene, treasurer; Elder F. M. Sheehy to confer with the press; Bro. John N. Ames chorister; Sr. Julia Glover organist. Time of meetings, morning prayer meeting at 9:30, preaching at 2:30 and 7:30 p. m. The matter of taking up collections to defray the expenses was referred to the president and treasurer; the appointing of speakers, and others to take charge of meetings was left to the president. After the above business several of the brethren, by request, spoke in regard to the object of the Reunion. Preaching at 7:30 p. m. by Elder F. M. Sheehy, to a large congregation.

Saturday, 10th, the morning prayer meeting was in charge of brethren A. H. Parsons and T. Whiting. A very profitable and spiritual season was enjoyed. The afternoon preaching was by Elder S. O. Foss of Jonesport, Maine, in Music Hall; a large hall that holds one thousand people in which all the preaching during the Reunion was done. In the evening the stand was occupied by Elder John Smith of New Bedford, Massachusetts, to quite large audience.

Sunday, 11th: The weather was all that could be desired, the sun shining brightly, and all nature smiling; inspiring the heart and filling each soul with gratitude to God. The morning prayer meeting was in charge of brethren J. C. Foss and A. H. Parsons. A splendid spiritual time was enjoyed, followed by preaching at 10:30 by A. H. Parsons to an attentive audience. At the close of the service four persons were baptized by Elder T. Whiting. While waiting for the candidates Bro. A. H. Parsons mounted a large rock, and preached to the three or four hundred people on the shore concerning the prihciple of baptism. Altogether it was a very impressive and picturesque sight. The afternoon preaching was by Elder M. H. Bond, of Providence, Rhode Island, to a large gathering, and a very large audience greeted the preacher in the evening, the stand being filled by Elder F. M. Sheehy, of Lisbon Falls, Maine. The preaching during the day was very fine, each speaker being assisted by the Holy Spirit in a marked degree. The congregations assembled during the day are said to be the largest ever known at Green's Landing on any religious occasion.

The Monday morning prayer meeting was in charge of M. H. Bond. The ordinance of confirmation was attended to by brethren Bond, Sheehy, Foss and Parsons. The Holy Spirit was present during the ceremony, after which the meeting was turned over to the Saints, when a wonderful spiritual feast was enjoyed by all. The manifestations of the Spirit in the gifts of tongues and interpretation was present, comforting the Saints, and encouraging and acknowledging the ministry. At 2:30 p. m. the stand was occupied by Elder T. Whiting, and at 7:30 by Elder J. C. Foss.

Tuesday morning prayer meeting was in charge of brethren A. H. Parsons and M. H. Bond. This meeting was remarkable for the calm and gentle, yet powerful Spirit manifested in the prayers and testimonies. During this meeting two more offered themselves for baptism. At 2:30 the Saints gathered in their chapel to listen to an exposition of the law of tithing by Elder John Smith, Bishop's Agent for the Massachusetts district. After the discourse questions were asked and answered, thus evincing on the part of the Saints an interest in the temporal law. Several testimonies were given in regard to the success of its operation, and of the blessings following those who keep that law. At 7:30 p. m. preaching at Music Hall by Elder A. H. Parsons; theme, Christ's second coming. A large congregation was present.

Wednesday. The rain began to fall this morning, but it did not abate the interest of the Saints, who met promptly at 9:30 for prayer and testimony, and while all outside was stormy, yet within was bright and cheerful, made so by the influence of the Spirit of the Master. At noon, while the rain continued to fall, a large company gathered at the water's side to witness the ordinance of baptism performed by Elder A. H. Parsons, followed at 2:30 p. m. by preaching in the hall by Elder U. W. Greene, of Green's Landing, Maine. At 7:30 p. m. Elder M. H. Bond, of Providence, Rhode Island, was the speaker. The night was stormy, but a good audience was present.

Thursday morning, Brn. J. C. Foss and A. H. Parsons presided over the prayer and testimony meeting. The candidate baptized yesterday was confirmed under the hands of Elders M. H. Bond and George W. Eaton. During this meeting Bro. George W. Eaton related some of his early experiences with father Landers, in their pioneer work in the state of Maine; showing the wonderful manner in which God directed them in their labors. While this great, rough, weather-beaten fisherman, was telling of God's goodness to Bro. Landers and himself, the tears of joy were coursing down his bronzed cheeks, and the Holy Spirit was present, melting each heart, so that as one member rejoiced, all the members partook of that joy. This meeting was continued in the afternoon until four o'clock, thus taking the place of preaching service. It was a time long to be remembered by all present. The preaching at 7:30, p. m. was by Elder John Smith; text, Rom. 10:15; subject, divine authority.

Friday morning the assembly was called to order for business, Bro. M. H. Bond in the chair. The committee on reunion made their report, which was accepted, and committee discharged with thanks. The treasurer's report was as follows: Cost of hall, $15, printing $1.50, mailing bills 48c., telegram 50c., total $17.48; amount received by collection $14.62, balance needed $2.86. The following resolution was then offered: Moved that when this Reunion adjourns it does so to meet at Jonesport, the second Saturday in August, 1890. Moved as an amendment, that the next Reunion be held at Dennisport, Massachusetts, the first Saturday in August, 1890. After some discussion the following substitute was offered: Moved that the next Reunion be held the first Saturday in August, 1890. The previous question being called, the substitute was put upon its passage and carried. Brn. John Smith, J. C. Foss and U. W. Greene were appointed a committeee to arrange for the next Reunion, they to confer with the Saints at Dennisport with a view to holding it there, and to report through the *Herald* at least three months before the time appointed. A rising vote of thanks was given to the Saints and friends at Green's Landing for their kindness and hospitality during the Reunion. Thanks were also tendered to the Boston and Bangor Steamship Company, for half rates; also to Captain Charles Deering of the steamer "John Brooks," for favors shown to the Saints traveling on his boat; to the Editor of the Green's Landing *Gazette* for space in its columns; to Mr. Charles U. Russ, for the use of Music Hall at reduced rates; and to Bro. John Knowlton, for the use of organ during the meetings. Moved that if there be any surplus left in the hands of the treasurer, that suitable books be purchased for the secretary and treasurer. Moved that the secretary write the minutes of the Reunion for publication in the *Herald*, and that he send copies of the thanks of this body to the several companies and individuals before named.

Preaching at 2:30 p. m. by Elder A. H. Parsons. At the close of the meeting part of the Massachusetts delegation returned home on steamer "Mount Desert." Preaching at 7:30 p. m. by Elder John C. Foss.

Saturday morning the entire delegation from eastern Maine, including Elders J. C. and S. O. Foss departed by steamer "Mount Desert," leaving but a few to continue the remaining services. By agreement the morning and afternoon meetings were postponed, and the remaining Saints enjoyed a sail down the river in Bro. Otis Eaton's vessel, and a clam dinner on an island called George's Head. After dinner the delightful sail was continued, and the singing of hymns and chatting was the order of the day. Preaching at 7:30 by Elder Thomas Whiting. The Sunday morning prayer meeting was in charge of Bro. F. M. Sheehy. Many precious moments were lost in waiting one for another. Preaching at 2:30 p. m. by F. M. Sheehy to a very large and attentive audience. At the close of the meeting the large congregation adjourned to the water, where one more was led into the water and baptized by Bro. T. Whiting. In the evening the ordinence of confirmation was performed by Elders M. H. Bond and F. M. Sheehy, after which a very emphatic sermon was preached by the former. Thus ended the second New England Reunion, giving a new impetus to the work in Maine, and especially at Green's Landing.

THOMAS WHITING, *Secretary.*

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CONFERENCE NOTICES.

Conference of the Massachusetts district will be held at Unity Temple Hall, 275, High street, Providence, Rhode Island, commencing Saturday, September 21st, at 2:30 p. m. A committee will be at the hall and assign visitors to places of entertainment. No railroad rates are obtainable over the O. C. R. R. other than one thousand mile tickets, which are good for any number of persons and until used. Parties from branches whose aggregate fares both ways approximate to $20 would do well to purchase and secure thus a two-thirds rate. They can dispose of the balance at conference to the Bishop's Agent. Tickets between Boston and Providence, either way, on the N. Y. and N. E. R. R., seventy-five cents. W. H. Kelley is expected to be with us. M. H. BOND, *Dist. Pres.*

The fall conference of the Kent and Elgin district will be held in the Chatham branch, commencing on Saturday, October 5th, at ten a. m. The officers and Saints of the district are requested to report. All branches are requested to report. It is expected that Bro. E. L. Kelley of Kirtland, Ohio, will be present; also the local elders of the district.

RICHARD COBURN, *Sec'y.*

UNFERMENTED WINE.

Recipe for making unfermented wine. Put as many grapes into your press as you like, press out the juice, then put in your bottles, cork and seal as quick as possible. Put your bottles into your boiler on the stove, fill up with water to the necks, heat your water until it almost boils, then you have killed the ferment and you can keep your wine twenty years if you like.

JOHN SMITH.

THE GENERAL ANNUAL REUNION.

Arrangements are being made on an ample scale, to render this meeting the very best of its kind ever held in the church.

Prospects indicate that the attendance will be the largest ever had, and that the comfort and convenience of all in attendance will be made comparatively complete.

The Reunion grounds are being put into good shape, also all the roads leading to them; water and fuel of good quality will be had in abundance, and food supplies will be kept in good supply at cheap rates.

The grounds are located on a gentle declivity, surrounded on all quarters by high ridges, and are bountifully supplied with shade and by elm, linden, hickory, oak, walnut, other trees; and running near at hand is a spring brook, furnishing water for baptismal purposes and for teams. The camp will be ten miles north of the city of Missouri Valley, and may be reached from there by carraige, over good roads, at about fifty cents per passenger; and it may be reached also by carriage from Mondamin, a town five miles west, for twenty-five cents per passenger.

Commodious boarding accommodations will be furnished at twenty-five cents or less per meal; and no effort will be spared by the Reunion committee to see that the wants of the visitors are supplied promptly, at cheap rates, and in a courteous manner.

A general invitation is hereby given to all to come up to this yearly assembly to seek and serve God; and such of the ministry of the church as can find it practicable to come and assist in the services are specially requested to attend and aid as they can.

It is hoped the First Presidency, the Bishopric, and as many of the Twelve and other missionaries as can come will be in attendance.

The committee on arrangements earnestly request the prayers of all the church that the Lord may bless and direct the efforts being made to render this meeting successful, and give abundant increase in grace and gifts, in goodly influence and numbers, and do wondrously in the lifting up of Zion and in the salvation of souls.

By order of the Committee.

DIED.

KINDER.—At Saint Joseph, Mo., on August 15th, 1889, Oscar, youngest son of Bro. and Sr. Kinder, aged 4 years and 5 days. Deceased was born near Nashville, Kansas, August 10th, 1885, and August 17th, 1889, was buried on the farm of Bro. Hailey, near Avenue City, Missouri. Funeral services were conducted at the parents' home, on the 16th, by M. H. Forscutt, assisted by Elder J. M. Terry. The deceased had been sick for several weeks, but confined to his bed only a few days, the last three of which he seemed to be in a dying state. Administrations gave relief, but not health. Three days before the end the parents resigned their trust, and Oscar was anointed to his burial or his recovery as the Divine One should will. A holy calm prevailed; pain was rebuked, and no more sign of its presence afterwards manifested. Some blessed testimonies relieved the tender parents' hearts. During the evening on which he died, the following circumstance occurred: Several watchers were around the bed. The father was out in the yard. The dying child lay in the front room—the third room from where the father was. Suddenly all they who were with the child were startled by hearing a voice distinctly call, "Ammon, Ammon." Out in the yard the father heard it too, and hastened in to learn its cause; but none could tell. "Ammon" was the name of a younger brother, much beloved, who departed June 17, scarce two months before. The two boys, Oscar and Ammon, had manifested more of a brother's love for each other than is usual at their age. Since Ammon's exit, Oscar had gradually pined away. Together again once more now, their innocent love may find sweeter expression than before, with increased force and broader scope, and where death may not invade.

AULD.—Jennie Edna Olive Auld died Monday, August 12th, at 1 p. m., near Albia, Washington county, Kansas. Sr. Auld was born May 29th, 1876, being 13 years, 2 months and 12 days old. She bore with patience the rod of affliction, showing many evidences of her faith in God and his promises. Sr. Olive had not obeyed the gospel by baptism when she was stricken down with a paralytic stroke and with lung fever. She refused to have a doctor sent for, but requested her father to send for the writer to come and pray for her. I arrived on Friday evening and administered. She recovered her voice and was much improved during the latter part of the night. Her parents got excited and sent for a doctor. Before the doctor got there we had a season of prayer. The blessing came and the numbness departed; she could turn herself in bed and could use her limbs, and when told the doctor had come, called her father and mother and told them she wanted to get up. They placed her in the great arm chair and she remained up while the doctor examined her, made out his prescription, gave a dose of medicine, leaving several doses, with instructions. We left for our home feeling sad to think how little faith man has in his God. Two weeks passed away; the doctor made five visits and administered his opiates without the desired effect. Little Olive grew worse each day until the physician declared he could do no more; that there was no power on earth could save her. Again they came for us, and we responded, getting to Bro. Auld's at 5 p. m., Thursday. Friends were crying that Olive was dying. We bowed by her bedside and asked God to give here back to us that we might hear her testimony once more. We were heard and she revived and could talk as strong as ever and gave strong testimony of her faith in God; and the next day while two neighbors were visiting and urging her to take some other medicine, she said, "I don't want any medicine; my faith is in God. If He wants me to live He will heal me; don't you see Bro. Kent came and prayed for me and God has blessed me. If I had not taken any medicine the first time I would have been well now." She talked about obeying the gospel and being baptized as soon as she was well enough. I stayed with them from Thursday till the following Monday and from all human appearance she was getting better and gaining strength as fast as could be expected. When we bade her adieu I said, "Olive, what word have you to send to your sister Nettie." She replied, "Tell her I am just as happy as I can be, only very sick; and that I am going to be baptized, and mamma, just as soon as I get well enough." To my surprise, on the morning of the 13th a messenger came stating that she requested to be brought and laid away with the Saints to await the resurrection of the just. She passed away conscious of death, with a smile upon her countenance, and a lovelier face I never looked upon in death—the peace, joy, and happiness that was implanted there seemed to speak volumes for those that die in the Lord, and are admonitions to all that looked upon her to prepare to meet the end, that their death might be like hers. We tried to speak a few words of comfort to the friends who had gathered to pay their last respects to one of earth's children.

A. K.

JOBE.—Of disease of the liver and kidneys Mr. James W. Jobe, eldest son of Mr. Thomas and Elizabeth Jobe, August 4th, 1889, aged forty years, four months and four days. He leaves a wife, one little daughter, his aged parents, five brothers, three sisters and a large circle of friends and acquaintances to mourn their loss. He was confined to his bed eleven weeks before his death. They had five celebrated physicians but all seemed as though they could no nothing for him. He suffered so long and so much, but our heavenly Father saw fit to take him from us, for which we feel sad. But we have a promise if faithful until death that we will meet with those gone before. He was class-leader in the United Brethren church and was a man worthy of all due honor and praise. He was a great reader of the *Herald* and stated a short time before he died that if he lived he would join the Latter Day Saints, for he believed that doctrine more than any he knew of. Funeral services conducted by Rev. John A. Cole.

We have laid him away in deep sadness,
Yet not without hope in our breast;
For again we will join him with gladness,
And enter the portals of rest.

PREVENTION AND CURE.

The Greek proffessor Paresi has found in the milk and pulp of the cocoanut a specific for tapeworm.

Treat tired or inflamed eyes with a bath of warm water five parts and witch hazel one part three times a day.

Olive oil saturated with camphor makes an excellent application for inflamation swellings, also for rubbing rheumatic joints.

A strip of flannel or a napkin rung out of hot water and applied round the neck of a child that has croup will usually bring relief in ten minutes

For excessive perspiration of the feet one part of alum with two parts of glycerine should be rubbed on the feet at night and a light, open sock worn. In the morning the feet should be washed with tepid water.

A simple remedy for foot sprains is to slide the fingers under the foot, and having previously greased both thumbs press them successively with increasing force over the painful parts for about a quarter of an hour. This process should be repeated several times until the patient is able to walk.

LONGEVITY IN THE DESERT.

Deputy United States Marshal Ralph Dominguez of Los Angeles, who was in the city last evening, says the San Diego (Cal.) *Union*, tells a very strange tale of the extraordinary longevity of some Indians upon whom he served some papers last week.

Five Mission Indians were subpœnaed to testify in a case wherein the government is plaintiff. The point involved is as to whether or not the Indians shall be mantained in the possession of the Potrero reservation, which comprises 45.000 acres of the finest land in Southern California. The five Indians in question were wanted to testify as to how long they had had posession of the reservation, and their ages ranged from 80 to 120 years. Mr. Dominguez found them in the Yuma desert, about ten miles the other side of Indio.

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The oldest of the quintet was Juan Sabichi, who had been on earth 120 years. Francisca Apache was aged 115 years. Juan Largo had only lived 100 years. Juan Cohulla was born ninety-five years ago. The youth of the party was Chief Cabazon, who had only recollected of seeing eighty summers pass.

Juan Sabichi and Francisca Apache recollected of the commencement of the work on the mission at Potrero, which, as a historical fact, was built 110 years ago. They both assisted in the construction of the antique temple, as they carried adobe and in that way aided in the work. On account of their extreme age they can hardly walk now, but all things considered they are quite "chipper."

Francisca Apache was married fourteen years ago, when he was over 100 years old. In honor of his union to an Apache woman, who, on that occasion, was a blushing bride of 60 summers, he added to his name the name of the tribe his wife was a member of.

Four years ago the father of Chief Cabazon died at the advanced age of 140 years, and then his son succeeded to the chieftainship. These extraordinary instances of the longevity of the Mission Indians, who number about 600, speaks a great great deal for the climate of the Yuma desert, where during all this time they have lived undisturbed by the white man—*Chicago Times*

QUIETNESS.—There are many people who have zeal enough to talk, but few who have grace enough to keep quiet. It is comparatively easy to speak out, when we are assailed, injured, defamed or contradicted, but to be quiet under such circumstances is often much more difficult, and often much more commendable. If a man is assailed by falsehood his truest policy is often the policy of quietness. If he contradicts, those who have told one falsehood may tell ten, and persons who do not know him or know the truth are quite as likely to believe falsehood as to believe the truth—*Sel.*

THE atmosphere is rife with reports of murders, floods, fires, railroad disasters, accidental shooting, ravishings and every species of crime and outrage. The record is simply appalling. Whither is the world tending?—*Independence (Mo.) Gazette.*

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half rates* to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. to A5.

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"The Jews In and Out of Jerusalem."

THE PATRIOT

For September 19, will contain the above article, written for it by special contract, by Rev. Dr F. de Sola Mendes, of New York City, a leading American Jew, and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps.
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THE SAINTS' HERALD.

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

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Flora L Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 21, 1889

THE COLLEGE.

AT the last meeting of the College committee which was held May 25th, an adjournment was had until September 6th, and general and local committees were appointed to continue the work of soliciting subscriptions. As the time for the September meeting is now past we suppose those interested desire to hear of the present status and prospects of the movement.

We have simply to report that the project has by no means been abandoned; but that it is the intention of those having it in charge to push the matter to a successful issue, if at all possible to do so; and they think it is possible, and in that work they hope to receive the substantial encouragement and aid which, if intended, should be promptly manifested by a hearty response in the tangible shape of subscriptions for college stock.

At an informal meeting of a portion of the College committee held at Lamoni, September 2d, it was resolved "That inasmuch as unavoidable circumstances are likely to prevent the chairman—Bro. Robert Winning—and others from being present on the 6th inst., to which date the last meeting adjourned, therefore be it resolved that it is the sense of this meeting that the date of the proposed meeting should be changed to a later time in the fall, perhaps some time in October; and that the chairman of the committee (Bro. R. Winning) be requested and authorized to call the committee together sometime in October or November next."

It will be seen by the above that a meeting, which will in some sense prove a decisive one for the present success or present failure of the college movement, will probably be held in the next thirty or sixty days. That should be sufficient to decide the action of every friend of the movement. It is to be hoped that no one who can lend a helping hand to such a most worthy and long-needed institution will hesitate to so express themselves, in a way that will indicate that they mean what they say, and that their favor is of a reliable character.

Enough has been said, we trust, to awake a deep interest in this matter, but the requisite encouragement has not yet been fully given. However, sufficient subscriptions have been obtained to show that if the movement was but fairly appreciated, the College could undoubtedly be built and successfully operated.

In this connection we present below a letter from Sr. Walker, one who is qualified to speak, not only for herself, but for the sisters and for others in the Church. She has the cause of the education of the young at heart, and has heretofore given evidence of undoubted devotion and consecration to it. We can endorse her sentiments that there should be no spirit of sectionalism manifested in this matter.

For our part we hope to see the time when flourishing colleges shall be reared by our people, not only at Lamoni, but at other points, North, South, East and West, as circumstances will undoubtedly demand. But we must begin some time and somewhere; and we believe that that time is *now*, and that the place is Lamoni. However, let the location be decided upon later, but let us have a college; and when others are necessary, let the same spirit of unity induce subscriptions from all sections to also build them. We can not better manifest our love for our children and for those of the traveling ministry than to promptly aid in this matter. Shall we act, or shall we hesitate and let a golden opportunity be lost?

LAMONI, Iowa, August 27th.

Dear Herald:—Will you kindly grant me space in your columns for a few words with the Saints relative to a matter in which all are interested, but to the importance of which all seem not to be fully alive; we refer to the college enterprise now under consideration by the Saints, not only at Lamoni, but elsewhere throughout the church.

There has been a thought suggested to me (for I assure you it never would unaided have entered my mind) that from various ones this enterprise is likely to meet with opposition, because of its proposed location at Lamoni. Now while I have not one word to say in favor of or against Lamoni as a proper place for its location, I do wish to hold this thought up for an impartial view, that as Saints we may be enabled to realize from whence it comes.

Much has been spoken and written (most justly too) upon the subject of unity. A united church, one Lord, one faith, one baptism; but is not the spirit which stands aloof and says, "I am of the East," while another replies, "I am of the West, North, or South, just as much a spirit of Babylon (or confusion) as that which led the Saints in former times to exclaim, "I am of Paul," and others, "I am of Cephas?"

If this spirit is to be encouraged where is the unity of which we boast? The church, the body of Christ can no more be divided in interest than in Spirit or in body. Is there less consistency in many denominations who, while differing in creeds are yet united in many of the grand, fundamental truths of Christianity, claiming to be the church taken collectively, than there is in a Saint who because he lives at Lamoni, and perchance may have a temporal interest here, opposes a work to be entered into and carried out for the benefit of *the church*, simply because that work is to be done at Independence; or vice versa, should the Saints living at Independence oppose the same work because located at Lamoni? Where is the consistency of our claim in reference to unity, if this indeed be so? Will not Christ be as ready to acknowledge a bride wanting an arm, a limb, or an eye, as he will a bride who, while blessed with all her members, yet so poorly understands what oneness means as to think there is unity, while the hand tears out the eye and the foot crushes the hand, because they belong to different parts of the same body? To my mind, peace and a spirit of love is to be preferred even if the body be crippled, than a body perfect in its members so far as physical perfection goes, but whose members fail to recognize the fact that it is utterly impossible for one to be exalted at the expense of the other, even as it is for one to suffer without all the rest suffering with it. "If ye are not one, ye are not mine." I am slow indeed to believe that a spirit such as referred to animates the breast of any Saint, but if indeed it be true, is it not time that such an one try the spirit, to know whether indeed it is of God?

The church finds herself in need of an institution of learning, where her sons and daughters may be educated under her influence, her fostering care. This is the need of the church, the Saints; not of Council Bluffs, St. Joseph, Lamoni or Pittsburg, and if this need is not supplied, there is not a branch, nay not a member of the church, no matter how near or how remote they may be from any one or from all of these localities, who will not suffer if this need continues to exist, and on the other hand, not one who will not be benefitted if the want is supplied. O, shame upon that man or woman professing to be of the body of Christ, who yet feels no interest in that body unless gain is to accrue to him or her personally therefrom! Was it for such Christ endured the shame and cruel agony of the cross? Nay, the pure white linen in which his bride is arrayed, is righteousness—the righteousness of his Saints; and the charity which abideth forever, "seeketh not her own."

This spirit of place and division is an old trick of the adversary. With the Jews it dated back

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to the days of Rehoboam, and following on down, led the woman of Samaria to ask, "How is it that thou being a Jew askest water of me who am a woman of Samaria?"

Bro. Robert Winning, a thouroughly active energetic business man, with others, are now deeply interested in aiding this enterprise, both by means and talent; but the encouragement which they receive is not what it ought to be, neither such as the efforts put forth richly merit. The poet has said, "There is a tide in the affairs of men, which taken at the flood, leads on to fortune." Those most interested in this matter are not seeking fortune, but they desire the weal of Zion and her children. The Saints of Lamoni were the first to agitate this matter, consequently it is but natural they should have thought of Lamoni as a proper location, (for many natural advantages conspire to make it such), but it does not follow that this debars other places from establishing like schools and from calling on the Saints at Lamoni to help them. We hope to live to see the day when this will be done, for we would be glad to have schools of a high order as numerous as our church edifices, and we believe that many of our people would respond liberally to such a call.

As Saints of God, let us go to with our might and help in this enterprise, lest if the opportunity pass us by we have it to regret when it will be too late.

M. WALKER.

"MONSTER TIDAL WAVE."

THE newspapers of the 10th and 11th instants contain graphic accounts of the "monster tidal wave" and the "fury in the waves" which have of late wrought such widespread wreck and ruin along the Atlantic coast, reaching from New England on the north to the southern coast of New Jersey; destroying enormous quantities of seaside property and completely cutting off Atlantic City, New Jersey, from the mainland; wrecking hotels and other property at other points too numerous to mention, and almost succeeding in destroying many lives. It is conceded to be the worst storm of the kind that has occurred in twenty-five years.

Some general idea of its force and fury may be obtained from the following extracts from a New York item in the Chicago *Times* of the 11th inst:

"Reports from Coney island show that this is the worst storm ever known there, and all night long the waves dashed over the breakwater at Manhattan and Brighton Beach with a tremendous roar. This morning not a vestige was left of the esplanade in front of the Manhattan hotel, and the tide flowed in and out of the basement of the building. The hotel was flooded to the doors and the guests were unable to leave. The guests of the Oriental hotel were imprisoned in the same way. The West End hotel is entirely submerged and the water is flowing over to Sheepshead bay. The beach at Manhattan has been entirely washed away and the persons still there are badly frightened.

"The mammoth bathing pavilion belonging to Manhattan Beach was beaten down by the thundering waves. The old Marine railway structure was carried away and was taken with an awful crash over the new Marine railway, fully 300 feet inland, carying the latter away bodily and overturning and smashing cars like kindling-wood. The old Brighton Beach bathing pavilion followed it with a deafening crash and was washed with lightning rapidity and tremendous force against the new bath-house, tearing part of that away. The Brighton Beach hotel is surrounded by over two feet of water. Fully one hundred feet of the lawn in front of the hotel has been eaten away since last night and will soon all be gone. The Brighton Beach railroad is submerged. No trains are running. The angry waves dashed against Seidl's music stand, each wave tearing away great chunks of it at every burst.

"In this city some of the piers are entirely covered by the tide and some that are usually twelve feet above high-water mark have their decks licked by the angry waves. The bay and rivers are in an exceedingly turbulent state owing to the high winds. The ferry-boats and general flotilla were tossed about like playthings and white caps were visible as far as the eye could reach. The Jersey shore was inundated in many places, particularly in the vicinity of the Standard Oil company's works at Claremont. On the East river front the buildings from Fiftieth street to Fourteenth street are flooded in the great rise of water. The rock opposite Fiftieth street, which has heretofore been visible in extreme high tides, is now beneath the water and the spindle buoy on Pilgrim rock at Nineteenth street has for the first time been almost covered. The lower end of Blackwell's island is submerged and the keepers were engaged early this morning in removing the patients from the frame buildings in that portion of the island.

"The flood was discussed by all the seafaring men with considerable interest this morning, and it seemed the general impression that the tide exceeded any that we have had in twenty-five years.

"Reports from up the Hudson show that the tide to-day was the highest for many years. At Poughkeepsie the water covered the docks for nearly one hundred feet from the usual water's edge. A severe storm is raging along the river to-night. The strong northeasterly gale and high tides that have been prevailing for the last two days have caused great damage along the coast of Long Island. At Rockaway Beach the tide reached an unparalled height to-day.

"The wind attained a velocity of sixty-four miles an hour at Block Island."

In Luke 21:25–27 of the Inspired Translation we read the following words of Christ: "And he answered them and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep. Men's hearts failing them for fear, and for looking after those things which are coming upon the earth. For the powers of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh."

In December, 1832, the Lord also said through Joseph Smith:"

"And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come; behold and lo, the Bridegroom cometh, go ye out to meet him."—Doc. & Cov. 85:25.

While the recent storm was not of equal severity with those which produced the tidal waves of 1864 and 1876 in India, of 1867 at St. Thomas, of 1868 at the Sandwich Islands, and of 1876 on the Pacific coast, which destroyed thousands of lives and millions of dollars worth of property, yet it was of sufficiently severe to be indicative of prophetic fulfillment, in some degree at least, and to justify the painful expectation of the greater like and dissimilar calamities which will undoubtedly follow from a succession of similar and different causes.

We should note that which is confirmative of prophetic prediction, but avoid reference to those ordinary manifestations of physical force which are without direct signification in that respect, and which when so referred to and claimed to be brought about according to prophetic statement, serve but to cause doubt and ridicule instead of credence, sober contemplation and an intelligent conception of the signs of the times.

Matters of such vital and grave import to humanity as are all the subjects and features of the gospel, should only—and indeed can only—be illustrated and confirmed by well authenticated and reliable facts and truths. Divine wisdom has provided an abundance of such evidences and it is not necessary nor wise nor just to make wrong and careless use of any others. The prudent and studious minister will only declare those facts and items which are sound and substantial, for of such character is truth, and by such alone can it be substantiated and established.

Their constant and only use will bring conviction to the world. But in such degree as they are departed from, by so much will the effort fail of success and entail loss to the teacher and hearer, for "the fire shall try every man's work of what sort it is."

Let us take correct positions and build with well tempered mortar.

As we go to press distressing particulars of the ocean storm, referred to in this issue, reach us, showing it to be much more destructive than at first reported. The loss of life, shipping, and other property, can not as yet be fully estimated and the distress and suffering caused by it are very great. Up to the evening of the 12th inst. the storm had abated but little. Our limited space forbids further particulars.

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GOOD NEWS FROM INDEPENDENCE.

IN the correspondence column of this issue of the HERALD will be found a very readable and interesting letter from Bro. William Crick, of Independence, Missouri, in which announcement is made of the appointment of Bro. Thomas James as postmaster at that place. We congratulate Bro. James on his appointment, and also the Saints and the citizens of that community in securing a thorough, energetic and upright business man for that important position. It is in some sense, a recognition of our people and a testimony of the fact that merit among them will not be unrecognized or unrewarded.

We notice that some opposition is being brought to bear against the appointment by a certain class, who are evidently chagrined that a Latter Day Saint should be thus honored; and that the said opposition has manifested itself through one or more local newspapers in some very unfair references to "the Mormons" in general. But it is significant that leading capitalists and citizens have supported Bro. James, evidently because of the confidence and esteem in which they hold him as a man and a citizen; not alone because he does or does not hold to any particular religious society or belief. It is also significant as indicating that the influence of our people is regarded as being of such a nature as will conduce to the general welfare of that community, and that it is designed to give them a proper share of encouragement and recognition.

Persecution, narrowness of policy and bigotry have ultimately failed in the past, whenever resorted to; and all present indications clearly point to the early and final demise of such methods. Hence no person nor any periodical or community can expect success to follow their use. As principles they are false and wrong and can but return to those who use them their logical and legitimate results—loss, shame and the exhibition of their own folly; and prove that even those regarded as highly civilized may resort to the use of that barbarous weapon—the boomerang.

We are made glad by every success of our brethren. We want no successes but such as are legitimate, fair and proper; and whenever the Saints live in harmony with the faith they profess their integrity will be recognized and their fellow citizens will divide public honors and responsibilities with them. Our faith, if from God, as we claim and believe it is, should bring its adherents to the very highest standard of intelligent and honorable citizenship, and make us, as a people, do good and nothing but good to all men in all the phases of life. Where it is properly understood and our people receive of and live in the spirit of it, it can not fail of such results; but on the contrary, where carelessness of life and unfaithful and unspiritual conditions ensue, individuals can but expect results of a decidedly opposite character—they are sure to follow; for "it is written," "the salt shall thenceforth be good for nothing but to be cast out and to be trodden under foot of men."

Our standard must be Christ and his perfect system of spiritual and intellectual development by the methods of restraint, self-government, and all that is comprehended in the perfect discipline which is based upon the law of the Spirit. Otherwise we naturally gravitate to the follies and evils of imperfect, fallen hnmanity. Which shall it be? Who are building with gold, silver and precious stones? Who with hay, wood and stubble? Is our personal conduct of such a character as will abide the test of the refiner's fire?

Bro. Crick's letter refers to opposition, but is entirely free from any trace of bitterness or resentment. The Independence *Gazette* also gives the subject a calm and dispassionate treatment, and advises the opposition element to "bury the old prejudice;" all of which is sound and commendable.

THE JEWS OF JERUSALEM.

"THE Jews of Jerusalem," is the title of an article which has of late been written by a traveler and recent eye-witness of the conditions of life at present existing in the Holy Land, and which has lately appeared in some of the leading journals of the day, from one of which we publish the article referred to. Some of the statements made therein are worthy of note, for instance, "the Jews are coming here by the hundreds," and others which indicate that they compose a large majority of the population, and are becoming owners of the soil, etc. With a predominant Hebrew population it is fair to presume that the influences which shall exert themselves in the Holy City and its adjacent territory will be largely of an Israelitish character. While it must be admitted that some phases of Christianity, so-called, have had a representation in the sacred precincts of Jerusalem and have obtained a foothold there, it is also true that the major portion of it represents but a degenerate and unseemly medley of ignorance and superstitious relic-worship, instead of that which comprehends the Spirit and the truth; and which, like the Samaritan worship of ancient times, worships it "knows not what."

The Hebrew who has for centuries clung tenaciously to the faith of his fathers will be slow to exchange his religious attitude for anything which does not represent, in some degree at least, the purposes of a divine Providence, for it is his destiny to still be controlled and moved by the forces used by the Almighty, who has heretofore held him in His hand, as a witness for Him that He rules among the nations of the earth to the final accomplishment of His beneficent purposes.

We are prepared to accept the idea that, until such time as the preaching of the gospel to the Gentiles is almost or completely accomplished, the Lord will undoubtedly also make a partial use of those who may but very imperfectly comprehend the full scope and character of the means designed for Israel's enlightenment and complete redemption—Jesus Christ and him crucified, as revealed only in the restored gospel in its fulness. But until the Lord shall have finished the preparation of the Jew for the new covenant and shall have prepared him for the salvation which shall flow to him out of Zion, we will do well, while as church we faithfully endeavor to accomplish our present tasks, and ourselves become fitted for a greater measure of usefulness, to watch and discern the signs of the times, and thus be constantly confirmed by the evidences which indicate the coming of Him whose right it is to reign—the Stone and Shepherd of Israel.

David when viewing the wonderful and incomparable future of Israel exclaimed, "O, that Zion were established out of heaven, the salvation of Israel. O Lord, when wilt thou establish Zion? When the Lord bringeth back the captivity of his people, Jacob shall rejoice, Israel shall be glad."—I. T. Ps. 14: 7. If the redemption of the descendants of rebellious, ancient Israel is to be accomplished, it must be done through the agency of a faithful, modern Israel—the Zion that shall be arrayed in the beautiful garments which is the righteousness of Saints, and armed with the strength that devotion and faithfulness to God will bring her. Let us comprehend the wonderful mission of God's Church and arise in the strength of the Lord to a fuller and more intelligent conception of the great responsibilities and privileges that are ours. Can we wonder that the Spirit has said "Come up higher?" Shall we be found trifling and indifferent in the presence of such responsibilities and transcendent privileges? "Who is sufficient for these things!"

EDITORIAL ITEMS.

UNDER date of the 12th inst. Bishop G. A. Blakeslee writes from Galien, Michigan, that he has made application for reduced rates of fare for those who anticipate attending the Reunion. He expects to soon give definite information, and states: "If rates are granted they will be over all roads running into Council Bluffs." Full information on the subject will probably appear from him in our next issue.

Bro. E. C. Briggs arrived at Lamoni in time to minister to the Saints in the Sunday morning and evening services of the 8th instant. We were spiritually fed as we realized that the word spoken was seasoned with the grace and wisdom of the Spirit of the Master, and that the instrument through whom it was conveyed was imbued with the true inspiration which so marvelously moved upon him in the beginning of the Reorganization. May it forever abide with our brother that he may be able to do his part in "confirming" the Saints and assist in calling them to constant advancement, and greater spirituality, as the Lord has appointed him to do as a minister for Him! He leaves for the east in a few days.

In this issue of the Herald will be found two interesting letters from Prest. Joseph Smith who is hard at work, in company with Bro. R. J. Anthony, in Idaho and Utah.

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In a late letter from South Arm, Michigan, Bro. J. J. Cornish wrote: "The work is moving on and we baptize some ocasionally."

Bro. J. R. Lambert lately returned from a three weeks' tour in south-western Iowa, and is somewhat improved in health.

Brn. A. J. Moore and H. A. Stebbins have arrived from the Nodaway, Missouri, district where prospects are reported good.

PREST. W. W. BLAIR wrote from Millersburg, Illinois, September 8th:

"The district conference held in the Saints' Chapel on Buffalo Prairie, five miles west of here, the 7th and 8th inst., was a very pleasant and profitable one. The attendance was large, and the interest in the devotional exercises excellent. The business of the session passed off orderly and without a jar. Six persons were added to the church by baptism, and not a few others are believing.

Elders W. W. Blair, A. H. Smith, M. T. Short, E. E. Wheeler, also J. W. Terry, J. D. Jones, I. B. Larue, Jesse L. Adams, D. S. and Henry Holmes, of the local ministry, were present. Prospects are good for considerable progress throughout the district, for the people seem anxious to learn of the doctrine of the Saints, and the local ministry intend to prosecute their labors wherever they can find opportunities. Meetings will be held by Elders Blair and Smith the 9th and 10th insts. in the Saints' Chapel on the Prairie, and in Millersburg the 11th and 12th, after which they will attend the Adrian conference in Hancock county the 14th and 15th.

All through these regions there are abundant and increasing opportunities for preaching the word of life, and many, no doubt, will receive that word gladly when they hear and understand it. Wise, patient, charitable effort will succeed.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun.
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!"

WILLIAM PENN'S ADVICE TO HIS CHILDREN.

If God give you children, love them with wisdom, correct them with affection; never strike in passion, and suit the correction to their age as well as fault.

Convince them of their error before you chastise them, and try them; if they show remorse before severity, never use that but in case of obstinacy or impenitence. Punish them more by their understandings than by the rod, and show them the folly, shame and undutifulness of their faults, rather with a grieved than an angry countenance, and you will sooner affect their natures, and with a nobler sense, than a servile and rule chastisement can produce.

I know the methods of some are severe corrections for faults, and artificial praises when they do well, and sometimes, rewards; but this course awakens passions worse than their faults; for one begets base fear, if not hatred, the other pride and vain-glory, both of which should be avoided in the education of youth; for they equally vary from it and deprave nature. There should be the greatest care imaginable, what impressions are given to children; that the method which earliest awakens their understandings of love, duty, sobriety, just and honorable things, is to be preferred.

Education is the stamp which parents give to their children; they pass among men for that they teach them, or for less value, perhaps, for all their days. The world is in nothing more wanting or more reprovable, both in precept and example; they do with their children as with their souls—put them out at livery for so much a year. They will trust their estates or shops with none but themselves; but for their souls and posterity, they have less solicitude. As children are instructed, they are likely to be qualified. Were mankind herein more cautious, they would better discharge their duty to God and posterity, and their children would owe them more for their education than for their inheritances.

Be not unequal in your love to your children, at least in the appearance of it; it is both unjust and indiscreet; it lessens love to parents, and provokes envy among children. Let them wear the same clothes, eat of the same dish, have the same allowance as to time and expense.

Bring them up to some employment; and teach them frugality, and they will not want substance for their posterity. A little beginning with industry and thrift will make an estate; but there is a great difference between being saving and sordid. Be not scanty any more than superfluous, but rather make bold with yourselves than be straight to others; therefore let your charity temper your frugality and theirs.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

I desire your earnest prayers in behalf of my dear little infant son who is deeply afflicted, that his affliction may be removed and I may be permitted to raise him. Your sister in Christ,

HATTIE MINEAR.

HOME COLUMN MISSIONARY FUND.

Sr. E. M. Harding, Omaha, Neb.	$ 38
Sr. Marcia Davis, San Lucas, Cal.	50
Bro. Thomas Emanuel, Canton, Ill.	70
Sr. Mary Atkinson, Kewanee, Ill.	1 00
Sr. Harriet C. Fesler, Deep Water, Mo.	1 00
Sr. Ada Fesler, Deep Water, Mo.	25
Sr. Bourgoin, St. Joseph, Mo.	1 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, September 11th.

STUBBLEFIELD, Ky., Sept. 3d.

Dear Sisters:—I have felt impressed to write to the Column. I feel that we all ought to be up and doing something for our blessed Master, who took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. I often think that we owe a debt to our great Redeemer, which will never be paid. I joined the church the 16th of August in 1885, and I have never regretted the step taken then, when I made up my mind to accept the truth, and I thank the Lord that I was permitted to live to see the light shine. I have not a shadow of a doubt but what this work is of God, and it is my desire to live such a life that I may be worthy to be called a saint in word, thought, and deed. My heart has been made to rejoice when I read the letters in the Home Column, and also the correspondence, to know that God has a people on the earth who are letting their light shine. Christ in his sermon on the mount, speaking to his disciples says: "Ye are the light of the world, a city that is set on an hill can not be hid."

The fourth Sunday of last month I had the privilege of hearing an excellent sermon by Bro. Turnbow. His text was "Seek first the kingdom of God." I went to Bro. Adair's for dinner, and at three o'clock saw him lead one precious soul into the waters of baptism. May God help us all to go forth in the discharge of our duty. I ask the Saints to pray for me that I may hold out faithful to the end, and that I may enter the celestial kingdom. My prayer and my hope is that we may all be there. Where is Bro. Clapp? We would like to hear from him.

Your sister in Christ,

ROSA SNOW.

GRIZZLY FLATS, Cal., Aug. 13th.

Dear Sisters of the Home Column:—As I have read the letters written by each of you from week to week, and have derived much benefit from them, I desire to cast in my mite. I have three little ones to train up for the kingdom, and it is my prayer daily that I may have patience and a proper understanding of the principles of the gospel, to be able to instruct them so they will understand the will of our Father, concerning their duties, when they shall arrive at the age he has revealed unto his servant, that they become accountable to him for every deed. I take great interest in all that is written, in the Column, or elsewhere, on the duties of parents to children, for I realize my weakness and want of patience and forbearance, with my children. When I look back on my own childhood and compare my children with myself at the same age, I feel hopeful and thankful that I have such good and obedient children; but at times when I am tired or do not feel well, and they become quarrelsome, or do not obey as promptly as they should, I become perfectly discouraged, much as was the case with the mother in the *Herald* of July 13th, and I am sure the advice of Aunt Patty would suit my case if I could always remember at the proper time, instead of giving away to impatience.

Let each of us who are mothers, remember each other at the throne of grace, that we may be patient and forbearing with our children in their faults, showing by our words and acts that we are worthy of the name our heavenly Father has bestowed upon us—the name of mother.

I am one of the isolated ones, and do not have the privilege of meeting with the Saints in a branch, but myself and husband meet with Elder Thomas Daley's wife, and Bro. Milgate and family when we can in summer, as they go to the valley in the fall and winter. But my children have had the whooping cough all summer, and that has hindered our meeting with the family of Bro. and Sr. Milgate.

My little boy was taken very sick with a fever after being almost worn out with the whooping cough, but he was healed by the Great Physician, through his servant, Elder Daley, and is now

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going to school again. We have been greatly blessed in using consecrated oil, when there was no elder within seventy-five miles, and by the administration of the elder when within reach, for all of which I thank my heavenly Father, and pray that I may be found worthy to inherit the greater blessings in store for all who will serve him faithfully, and overcome every weakness. Your sister in the hope of eternal life,

BELLE SKINNER.

PROVIDENCE, R. I., Aug. 19th.

At the suggestion of Bro. A. H. Parsons the sisters of the Providence branch met August 1st, at the house of sister Julia Perthel, to organize a prayer union. Bro. Parsons presiding, sister Blood was chosen president, sister Rennert, vice president, sister Jennie Weeks, secretary, and sister Hannah Yerrington treasurer.

It was resolved that we meet every Thursday afternoon and evening alternately, that all might have opportunity; especially that the younger sisters who are employed through the day could attend. It was resolved that each member give what they deem advisable, to be dropped in a box which is closed until we get ready to count the contents and decide what we shall do with it.

Resolved, that the term of office be six months.

JENNIE WEEKS, *Sec.*

ST. JOSEPH, Mo., Aug. 25th.

Sr. Frances:—I have often felt like writing to the "Column," but knowing my inability to write anything very interesting is the reason I have not made the attempt ere now. I have been a reader of the "Column" from the beginning of its existence to the present time, and highly appreciate the many good letters contained therein and the work you are doing, especially in editing *Autumn Leaves*. I can truthfully say I think it is by far the best magazine published. All Saints should patronize a work like that. I am sure the young Saints feel thankful to you; I do for one. The subject of dress has been dropped and I do not wish to bring it up again only to say I was interested, and I think that if we dress within our means and do not follow after the wasteful and unbecoming styles, there is no wrong done. We are fully aware that there is too much pride in the church, of which we are very sorry. And very sorry indeed that some families of the Saints are beginning to follow after an old custom prevalent in the high toned class of the world, and that is, not allowing girls that work for them in their kitchen to eat at the table with them; and some of those girls are worthy members of the church. In doing so are they following after the meek and lowly Savior who came not to be ministered to but came to minister? He was not above washing the feet of the poor fishermen of Galilee, and what did Paul say in his epistle to the Corinthians? "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing. . . . Charity vaunteth not itself is not puffed up. Thinketh no evil." It seems to me that those who practice such things are surely puffed up some, and also think evil when they think a brother or sister is not as good as hey are just because his or her occupation is considered less honorable than theirs. Is not all labor honorable when we labor for a worthy end? Do not a goodly number of the noblest sisters in the church labor hard every day? The voice of the Holy Spirit is to "come up higher my people," and oh, may the church listen to and obey that God who gave his Son for us! I love this great latter day work, and my earnest desire is to live so as not to bring reproach on the church and be ready to meet my Savior when he comes.

Your sister,

LAURA MORRISON.

SENIOR, Texas, Aug. 14th.

Dear Sisters of the Home Column:—It has been a long time since I entered your happy circle and though I do not know that I shall very much interest any of you this evening, yet I would like to throw in my little mite in helping to roll on this great and glorious gospel and if I can drop a word of cheer or comfort to one weary mother, my effort will not be in vain. I would say to the dear careworn sisters, look up to Jesus, he is watching over you, his loving hand is stretched forth to help you through the rough places of your earthly pilgrimage. When you arise in the morning let your first thoughts turn to Him who is ever ready to help those who seek him in humble fervent prayer. If the day is begun in this way you will receive strength to endure the many cares and necessary labor that devolves upon a wife and mother. I say necessary, because I know that many poor mothers over-tax their strength in trying to do too much. The Lord Jesus would have us be always neat and clean, but is he pleased when mothers wear out their lives in making so many little ruffled and tucked dresses, and then every week going through the still harder task of washing and ironing these same little garments, to be worn herhaps for an hour and then thrown aside for an other day's washing and ironing? No sisters, He who said, "Let all thy garments be plain," knew that the poor dear mother's would have quite enough to do without all this pomp and show. To be sure we all like to look at pretty things, but we should not do so at the expense of our health and perhaps our lives. Neither should we rob God of the time that is due Him in prayer and praise. Can we live prayerful while engaged in frivilous work? Nay my sisters, neither can you find time to feed your little lambs with the bread of heaven, if much of your time is spent on showy garments. Ah, my beloved ones, our time is short! These little lambs are dear to us, and if we would have them follow us into the kingdom we must daily gather them around us, and teach them the way of life and salvation.

Are we all doing what we can in the Sunday Schools? To all who could do this work and are neglecting it I would say, "You are missing some of the most grand and glorious blessings that the gospel affords; such peace and joy, such comfort! You who have fed these precious lambs of the fold, can understand what I mean. You have felt that joy which pervades the soul, as you look into their happy faces, and read their love for you there; and remember that Jesus said, inasmuch as you have done it unto the least of these, (if not his brethren are they not his lambs?) ye have done it unto me. Then shall we hear that blessed plaudit: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then do not be discouraged, dear sisters, when you do not alaways see the fruit of your labor, but wait patiently for the reward of your labors, for it will surely come, for God is not slack concerning his promises.

May the Lord help us all to arouse and do our work valiantly, is the prayer of your loving sister.

NANNIE A. GIFFORD.

CLEAR LAKE, Ind., Aug. 18th.

Dear Sister Walker:—Feeling an interest in and deep love for the work of the Master in which we are engaged, I desire to drop a thought or two through the "Sisters' Column," and will try to be brief as possible.

I am sure all who are interested in the great work of the latter day, love to see its progress, and while we read of the spiritual prosperity of it all over the land of freedom and liberty, as also in the old world, how our hearts well up with gratitude to the Giver of all good and what a desire we have to do more for its advancement, and, because of this desire, I am prompted to pen these lines. We read of the reunions of the different districts of the Church, of the spiritual feasts they enjoy, and it makes us all feel as though we would like to be partakers of the same heavenly blessings, and while it is impossible for us to all meet at one place, yet the Lord is willing to bless us wherever we may congregate together, if we but have an eye single to his glory and honor.

The object of my writing is mainly this:—We as a district have never held a reunion from the fact that we have no convenient place to hold them. It is true we have many lovely groves where we could be shielded from the scorching rays of the sun, but perchance it would rain, then they would amount to but little. It would therefore seem necessary in this country to have some kind of a shelter to protect us. I have been thinking of this for some time and I have reached this conclusion, that unless we put forth an effort in the work we never will accomplish the good we desire to see accomplished. To have reunion meetings we must have a tent to hold them in, and now I wish to appeal to the sisters of this district, (Northern Indiana and Southern Michigan)—What can we do toward the good work? It has long ago been decided that we have our work to do along with our good brethren, and we have also seen with pleasure the fruit of our labors and have felt the approbation of Almighty God resting upon us, and if he has, in days agone, been willing to bless our effort when put forth with a determination to succeed, he will do so again. I therefore wish to offer a suggestion. Let each branch in the district organize a society, (if they have not already done so) to meet every two weeks, and let the societies take the form of a prayer and testimony meeting, or a society to help with our hands the poor that need our help, and at each of these meetings let us contribute our mites, say five or ten cents, as we may feel able, the proceeds to go towards purchasing a tent. Some of the branches have societies already for the benefit of the work, in the way of building churches, and if there are those who observe the day of prayer, or Prayer Union, by assembling together, I do not think it sacrilege if they would there drop in their mites for this work. Now my good sisters think of this,

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Think of the good that could be done with such a place to meet in. Not only would it be a benefit in the way of holding reunions, but if a couple of the missionaries could take it and go out into the field and pitch it at some convenient place, what an amount of good might be done.

This district is quite large and in the whole district there are but three places of worship, and one of them not yet completed. In this county, being the northeast county of the State), there is one branch that is in the northeast town with but a few members outside the town. In the remainder of the county but very few have ever heard a gospel sermon, and I feel confident that there are honest-hearted souls who would gladly obey the princples of truth and right were they presented to them. And while this is the case here, I believe we are not an exception, but such places can be found all over the district.

Now let us think of these things carefully and prayerfully, and let us not be afraid to make a little sacrifice for the grand good work. If we put forth an effort I know our brethren will come up to our help, if we need it, and then we can all rejoice together. I should be pleased to hear from any of the sisters who wish to take action in the matter, and, if it were possible, more fully set before them my object, and would be pleased to give any one instructions as to organizing if I could be of any service to them. It is true we can not hope to do anything toward purchasing the tent this season, but what I had in view was to get ready for next season.

Let us put forth a united effort and the Lord will surely bless us.

My address is Fremont, Steuben county, Indiana. Your sister in the covenant,

ELLA A. HOUSMAN.

The idea of Sr. Ella seems a most excellent one. It is in *union* that strength is found. That which it is not possible for an individual to do, may easily be done by the united efforts of a branch, and that which a branch can not accomplish alone, may be readily brought about by action of the district. This idea of a "Gospel Tent," which is new in our own Church, seems to our mind a most excellent one, and we would be much pleased to hear from those localities in which they have been used, with reference to their practical utility, cost, and plan of fitting up. Should the district officers of the district where Sr. Houseman lives, feel the need of this tent, and approve of this plan of getting it, a few timely words of encouragement will do much to make a success of it. For want of such encouragement many a laudable effort fails.

Surely these tents cost much less than church buildings, and it is a wise plan to leave this generation without an excuse lest blood should cling to our garments.

Under the proper encouragement of the ministry, woman will vindicate the wisdom of God in proving even in the gospel work, *a help meet for man.* The times are urgent and pressing. Events of great moment are moving to completion with rapid strides. The cry for the preaching of the gospel is coming up from every part of our land, and how is it to be met? Will not the elder who addresses his hundreds cause his voice to be heard by more than he who addresses but tens? We have many times been pained to hear most powerful, eloquent sermons, delivered in small school-houses, the seating capacity of which did not exceed (when crowded to the utmost limit) over fifty. Pained because we wished in our soul that it might have been sounded in the ears of thousands. It is well to "Despise not the day of small things," but if by the use of tents the multitude can the sooner be reached, is it not wisdom to use them?—ED.

WEST JONESPORT, Me., Aug. 8th.

Sister Frances:—While reading the "Vision of the Lord's house," in the *Herald*, I was reminded of a dream I had when I first came into the church, ten years ago. I seemed to be standing where there were two paths leading in different directions, and was at a loss which to take. I started in one but every thing looked so gloomy I came back and took the other. After going a short distance I came to a place where no one could enter without having on white robes; and Bro. J. C. Foss was door-keeper. I passed in, and looking around saw others standing at the door who have since come into the church. Every thing was so bright and beautiful that it is beyond my power of description, and when I recall it, these words come to my mind, "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." To gain such a haven of rest, and enjoy such sweet peace as pervaded there, would be well worth striving for. God grant that I may overcome all that is evil, have my robes washed in the blood of the Lamb, and be worthy of entering in through the gates into the city. I dreamed too a short time ago of looking to the westward and saw in the sky a bright light many times larger than the sun, and just above it I could discern something which kept growing larger and brighter until the word Lamoni came out in beautiful bright letters. I think Lamoni is to become a bright light to the world. Your sister in Christ,

MARY A. CUMMINGS.

DISCOVERY OF THE POOL OF BETHESDA.

Mr. James Glaisher, chairman of the executive committee of the Palestine exploration fund, writes to the London Times: "I have great pleasure in communicating a discovery recently made in Jerusalem by Herr Conrad Schick. It appears to be nothing less than the 'Pool called in the Hebrew tongue Bethesda' (Bethsaida or Bethzatha, St. John, v., 5) An apparently uninterrupted chain of evidence from the year A. D. 333 to the year 1180 speaks of the Probatica Piscina as near the Church of St. Anne. The place spoken of is said by the earliest writers to have formerly had five porches, then in ruins. Nothing was known of the pool described by those writers until quite recently, when certain works carried on by the Algerian monks laid bare a large tank or cistern cut in the rock to a depth of thirty feet. It lies under, but not immediately under, a later building, a church with an apse at the east end. The cistern is 55 feet long from east to west; north and south it measures 12½ feet in breadth. A flight of twenty-four steps leads down into the pool from the eastern scarp of rock. Now the first requisite for the site of the Pool of Bethesda is that it should be possible to have five porches. The only way in which this requisite could be satisfied is that the pool should be what is called a twin pool, such as that discovered close to the Convent of the Sisters of Sion—that is to say, two pools lying side by side, having one portico on each of four sides thus formed, and one between them on the wall of separation. Herr Schick now reports that he has found a continuation of the pool, or rather a sister pool, lying end to end, 60 feet long and of the same breadth as the first. We are, therefore, able to make out a reasonably strong case for identifying the newly discovered twin pool with the Pool of Bethesda. The historical evidence in favor of this site is as strong as that which connects the Holy Sepulcnre with the site adopted by Constantine. In the minds of most, I think, it will be acknowledged that we have here the ancient Pool of Bethesda."—*Sel.*

Original Poetry.

YE ELDERS OF ZION.

Ye elders of Zion how great is your calling,
The gospel of Christ is entrusted to you;
Be watchful, be prayerful in all your engagements
That you ask God to bless in all that you do.

As you traverse each city to tell the old story
Of the gospel restored with its blessings to men,
Be meek and be lowly as Christ was before you,
'Twas the poor and the needy who welcomed it then.

It may cost you a struggle to spread the glad tidings,
The loved ones at home may oft come to your mind;
The days may seem long and the weeks seem like ages,
As you go on your mission some convert to find.

If trials are thick in the pathway before you,
And bitter temptations arise in your mind,
Oh flee from the tempest, don't wait for a moment,
For truly a refuge in Jesus you'll find.

Take courage, my brethren, you'll soon be delivered,
The Lord will repay whatever you do;
There's a palm and a crown await you in glory,
Remember your loved ones are praying for you.

B

Correspondence.

BROWN CITY, Mich., Sept. 3d.

Dear Herald:—For the last ten months I have been kept at home on account of sickness and death in my family. I have not been able to labor as much as I have desired, although I have been preaching in my own branch and around home. I have preached every Sunday two or three times somewhere, and sometimes during the week, and I must say that whenever I did get a chance to go and preach, the Lord has blessed me very much. I have attended three two-days' meetings, and I feel that good has been the result from all of them.

On the Fourth of July the branch at Five Lakes held a meeting which I attended. We had a glorious time, and on the 5th I baptized one, a young lady, and she proves to be a noble saint. On the 13th and 14th of July I attended a two-days' meeting at Pigeon River at which a good time was enjoyed and good was done. I then returned home, stayed there a few days, and on the 19th went to Five Lakes again and held meeting until the 24th, and then we held a two-days' meeting on the 24th and 25th. There was a large number of Saints present considering the busy time of year. Six elders were present, viz: A. Barr, J. J. Bailey, Levi Phelps, R. Davis, R. W. Hugill, and myself. The preaching was good and in the testimony meetings the gifts were manifested and all were encouraged. On Monday the 26th I baptized four; two of them were the sister and father of the young sister that I baptized on the 5th.

On the 27th I returned home and on the 31st I again left for Tawas City, where I preached four times, and on the first day of September I baptized two, a man and his wife, and I think they will prove to be good saints.

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Next day I started for home, got as far as Bay City, where I met with Bro. E. DeLong. He was then holding meetings, and I remained all night and preached for him. Getting home today found my wife in better health than when I left. I expect to make a new opening in a few days.

I am thankful to say the work is moving on in this district very fast. May God inspire his servants to push it more and more.

Your brother,

J. A. CARPENTER.

MONTPELIER, Idaho, Sept. 6th.

Bro. Blair:—Bro. R. J. Anthony and I left Malad City, on Monday, August 26th, for Soda Springs, Blackfoot, etc. We passed the night at the Ranch of Mr. Carl Hawkins, with whom and family Bro. R. J. has been acquainted many years, having wintered there on one of his wagoning trips, from Corinne to the mines of Montana, about 1872. Neither Mr. Hawkins nor his wife were at home, but his oldest daughter and her husband, Mr. Levi Wright, son of Judge Jonathan Wright, gave us kindly welcome and provided for us pleasantly and well. Mrs. Wright has been an invalid since January last, but was cheerful and strong of heart. We felt to pray for her recovery in our appeals for care and guidance. On Tuesday we crossed the mountain divide between Port Neuf and Bear River valleys, and a terrible rough ride it was. The wind blew as if the spirits of the mountains disliked our presence; dust flew in clouds; the buggy danced and swung from side to side as we bounced over the rocks, and into the ruts cut by passing wheels, the winds and the rain; and we breathed much more freely when at length we eased the restive colts on the level road on the hither side of the mountain. From there to Soda (Sodale) was but a play spell, and we were soon by the side of the spring near father Bowman's, sampling the deep-brewed soda-water of old Father Time. After the long ride it was good.

We found Brn. H. R. Mills and J. Luff, of Independence, Mo., domiciled at father Bowman's, who, with Bro. John Lewis, wife and niece, made a good housefull. However, we found lodging at Sr. Eliasson's comfortable cabin, and slept the sleep of the weary.

The Hon. Judge John Lewis, president of district, would have meetings; so he busied himself and on Thursday and Friday evenings we occupied the school house, speaking to good audiences, said to be "mixed," whatever that may mean.

On Saturday, we went over to the Blackfoot, where we met with a hearty welcome from Brn. Hansen, Christensen, Christopherson, Eliasson, sisters Collet and Eliasson, and their families; twenty-four sitting down to Bro. Hansen's hospitable table for supper and breakfast. On Sunday, we held two meetings in the school-house, over against the mountain side, beyond the river; Bro. Joseph Luff occupying the morning hour and Bro. Joseph Smith the afternoon; good liberty and good attention—they are a good, warm-hearted people over on Blackfoot.

Monday we returned to Soda Springs, where on Tuesday we were kept indoors by a fierce wind, that blew too hard for those to be out in it, who did not have to. Wednesday we came here to Montpelier, where Bro. A. J. Layland had arranged for a meeting in the school-house, the Bishop consenting thereto. Yesterday, Thursday, Sept. 5th, Bro. Anthony and I drove over to Bloomington, passing by Ovid, and through Paris, the county seat of Bear Lake county, Idaho, on a visit to Bro. John Hart, formerly of Council Bluffs, Iowa, and Ogden, Utah. We found him at Mrs. Long's, his sister, comfortably housed and cared for. He is in his eighty-fourth year, quite feeble, but strong enough to be about. Sr. Hart, his excellent wife, died two years ago next January and left him and her blind daughter Alice almost desolate. Their faith and constancy in the work of God are unshaken, and with the cheering comfort of Sr. Long's sympathy and encouragement, and the *Herald*, their "only preacher," they keep the hope of Life from dying out. Bro. Hart is cheerful, and steadfast in his desire for Life eternal, and confident in his Master's love. We ate and drank with them and returned to fill the appointment in the evening at the school-house. We found Bro. Hyrum Grimmett and Bro. A. J. Layton waiting for us. These young men are earnest, loyal brethren, doing what lies in their power to foster the faith here. They live some distance from the town, and are beset by hard times, under which very many are laboring this season, owing to drougth. Bro. Grimmett lately lost his home and furniture by fire. The house was well filled last evening, and I spoke to the people from John 8: 31, 32. The Utah Church here in the Bear Lake Stake have built a house at Paris, which is a fine structure, large and handsome; it is said to have cost $65,000.

What the result of our effort here will be remains to be told.

SODA SPRINGS, Sept. 7th.—Bro. R. J. Anthony and I returned here to-day, leaving Montpelier at 8:40 a. m., and driving the thirty-two miles of mountain road without stopping by the way.

We held two meetings in the school house, closing last evening, the Bishop, Edward Rich, son of C. C. Rich, deceased, having consented to our use of the house. He stated to Bro. A. J. Layland, that on former occasions when our elders had been permitted the use of the house, they had "abused his people;" that he did not like to let any one have the house who would do that; but that his brother had heard me in Salt Lake City, and had told him that I did not indulge in that sort of tactics; so he let us have it. He was himself present, I think both evenings; I was introduced to him last night at the close of the meeting, and thanked him for his kindness.

The house was full, and some stood out at the door, listening. The attention was excellent, the audience quiet and orderly. No speaker could have been better treated than I was. Brn. A. J. Layland and Hyrum Grimmett and O. Key, with their families, were present, from Dingle Dell, and sat with us on the stand. I met Mr. Samuel Lee, brother to Bro. Joseph S. Lee, who was also present at the meeting. Among others who were in attendance, there was a Mr. Holland, or Hollen, who was in Manchester, England, when Brn. Joseph Dewsnup, Hughes and others defected from the Utah church there. He gives Bro. Dewsnup an excellent reputation; and states that the cause of the separation was the Utah special philosophy. He spoke well of the brethren who left them on that occasion; all of which I was glad to hear.

While at Montpelier we were the guests of Mr. Jones and family, who keep the "Jones House," hotel. We were most hospitably and kindly cared for; the whole family being kind and pleasant to each other and to their guests. The father, past middle age now, is still hale and hearty; but has put the active business of trade and traffic into the hands of his two stalwart sons, Thomas and Frank, who are engaged in general merchandizing, their oldest sister at home clerking for them and helping mother, as the needs require; Johnnie and a younger girl helping about the home. The young men, Thomas and Frank, most kindly looked after the lighting the school house for us and showed an interest in our being heard. The mother is a frank, outspoken woman, who has steadily refused to give credence to the doctrine of celestial marriage; and though doing this and keeping herself and family from its damaging influence, has lent a ready and helping hand to the maintenance of the church in other directions. The father is a brother to Bro. Henry Jones, of Omaha, and is a liberal man, both in sentiment and means; he made us welcome to his home while we stayed and bade us come again. With such may the peace of God ever rest.

I was also permitted to meet a relative, Mrs. Jerusha Blanchard, formerly Walker, a daughter of my cousin Lovina, uncle Hyrum's oldest daughter; whom I had not seen since her family left the east for Utah in 1860. It was pleasant to thus meet a relative, far, far from home.

My subject for the last evening was the position taken by the Reorganized Church on the marriage question, which I presented as well as I could, avoiding anything of an abusive, or denunciatory nature; preferring to do our work affirmatively rather than objectively, during the hour permitted us. At the close the people took the tracts, "One Wife or Many," quite readily, and many will be read. One, Bishop Dalrymple, of Preston, above Montpelier, could hardly sit still, as I proceeded, and at the close said to some others: "Old, old, we've heard all that years ago." We admit that it was "old," "old," as old as creation, at least, in principle, for the Savior said so, in Doctrine and Covenants 49. So let it rest.

Yours in bonds,

JOSEPH SMITH.

INDEPENDENCE, Mo., Sept. 4th.

Bro. R. S. Salyards:—Not knowing whether you have heard the news that is greatly exciting a number of the Independence people, I drop you a few lines. Last Saturday Bro. Thomas James received his appointment as postmaster of this city, and to say that it created excitement and talk among a certain element is putting it mildly. Both the other papers published here are raking over the old Mormon record of Independence and trying their best to raise something foul. The Saints are bearing up under it bravely and are trying to keep cool, which I am glad to see.

Nothing can be said against Bro. James, nor why he should not be postmaster, only that he is "a Mormon," and nothing can be said against the Saints of Independence, only that they "believe in the Book of Mormon and modern prophecy and visions, and that Joseph Smith was a prophet of God." This is the only argument, and the worst they can rake up against the Saints of Independence.

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Bro. James forwarded his bond to Washington on Monday last, signed by the following gentlemen: Jonathan Hill, William McCoy, (both bankers of this city), Preston Roberts, Sr., a capitalist, and F. A. Anderson, a lumber dealer—four of the the most substantial men of this place.

Bro. Luff is still in Idaho or Utah. We expect him back the last of this week or first of next.

The new church is progressing nicely. The Saints are generally well. Our district conference convenes here next Saturday and Sunday.

With love to all, as ever yours in gospel bonds,

WILLIAM CRICK.

CLEARWATER, Cal., Sept. 2d.

Bro. W. W. Blair:—I desire to thank you for copies of the *Herald* and list of publications. We think the *Herald* fine and a thing of joy and encouragement, as it tells us how the work is going on.

As I read the letters from the few workers in the South Sea Islands, my heart yearns for the Spirit and wisdom that I might go and labor for Christ and his church. Bro. T. W. Smith's letter in the *Herald* of August 17th made me feel like going right off to his assistance. But I want to learn "Thy will be done," and be contented with my life and lot.

I am very much interested in the latter day work, and shall purchase all your publications and subscribe for lhe *Herald* just as soon as I have the money to spare. My wife and I were baptized August 13th by Elder Hyram Holt at San Bernardino, and are as infants in this work. The faith and mode of work is as I have believed from a child, but for some cause I have not been associated with the Saints before. I was formerly a Baptist, but now I think I have been admitted through the door by proper authority. My desire is that I may have the Holy Ghost sufficiently to understand God's word aright and to do good thereby. We are about sixty miles from San Bernardino now, on a small place that we are trying to buy for our home here. May God bless the Saints everywhere, and give them the Spirit at all times to war a good warfare!

Your brother in Christ,

C. H. LUTHER.

HAMILTON, N. S. W., Aus., July 9th.

Dear Herald:—Each mail brings us glad news which causes our hearts to overflow with love and thankfulness, until at many times the tears run down our faces as some of your readers have experienced after having been away from home awhile and then having received a letter from a dear father and mother, or brother and sister. While reading with a broken and contrite heart, such have caused us to make strong resolutions that we would love the Saints more and write oftener. This is my position to-day in regard to the dear *Herald* and to my dear brethren and sisters. As our dearly beloved Paul said to the saints in his day, so we will use the same language, "Grace and peace be multiplied to you all through the knowledge of God and our Lord Jesus Christ. For I feel like bearing my own testimony to this work that it may go forth to help confirm my brethren and sisters in this noblest of all causes.

While reading in the conference minutes that I had been chosen by the brethren to fill one of the eight vacancies in the first quorum of elders I began to feel the responsibility I was about to take upon myself in being placed with a large body of such honorable men. To-day I begin to realize, as our sister Emma once said, that the blessings of heaven are all bought with a price. I had to go to my Father in heaven with the price He demands at our hands for them and ask if such an unworthy child as I have been might be able to purchase them.

My faith is more firm to-day than ever, for I sought with all my heart at my Father's throne for a testimony if I should be accepted with him, and in every meeting but one I have been blessed with the gifts of the gospel. And now my dear brethren and sisters, be it known unto all that I am able to tell you that if any man will do the will of the Father, he shall know of the doctrine, that it is of God and not of man.

Let me say for the encouragement of those that have been and are laboring among the Australian Saints, that I never saw such love and unity among the Hamilton Saints as now. Although our number is not so large as it was, we have the promise of some being added if we will walk in love, and this promise we received from our Father through prophecy.

I could bear a hundred testimonies to this work beirg true, but I am weak of myself and my experience is that the nearer we come to the light, the more we see our folly and weakness. I ask an interest in the prayers of all.

Your brother,

HENRY BROADWAY.

HILL CITY, Kan., Sept. 4th.

Bro. W. W. Blair:—I am glad when I read in the *Herald* of the success of the brethren in all the world in the triumph of the truth. It is a joy to me to see the day begin to dawn. When I first enlisted in the cause I went alone with Bro. Z. H. Gurley, Sen., at Henderson Grove, and was baptized and confirmed by him. But we were not alone, the Spirit of the Lord was there and said that I should live to see the triumph of His church and it made honorable before the Lord and all the world. But I did not altogether understand its full meaning and don't know as I do yet; but I thank the Lord for what I do see, that the people are beginning to see their bondage both here and in the mountains of Utah, and as they see their condition they are coming to a knowledge of the truth and out of the bondage of sin and corruption into which they have been led.

An M. E. preacher said to me the other day, "O if you are of the Reorganization, or one wife Mormons, it will make to your good. You have suffered much for the evil of Brighamites. God bless you! You are doing good, as your people are!"

I am glad when others begin to see the good and more begin to realize that the Lord is doing good. It is the voice of the Good Shepherd, and we only want the sheep to hear his voice, for when they hear it they will know it.

I hope when I am done there will be some one ready to take up the watch cry and go on to the end. This is the Master's cause, and, like Father Gurley, I want to die with the harness on.

Two persons demanded baptism of me the other day who heard my preaching ten years ago and have been all this time strangers to me, but have been meditating and reading the proofs. Ah! how little we know what good seed will bring in the Lord's own time! Therefore let patience in the love and fellowship of the Holy Spirit be our mind and character in the Lord and before the world, thereby gaining the confidence of honest men and bringing down the blessings of heaven on all men who may chance to become our associates, honoring God by an upright walk and a godly conversation, that we may be accounted worthy the name of "my brethren."

Yours in gospel bonds,

GEORGE W. SHUTE.

MILLERSBURG, Ill., Sept. 5th.

Ye Editor:—My co-laborer, Bro. W. S. Pender, rejoined me at Chicago the latter part of June. After the peaceable conference closed there we repaired forthwith, to the county of Walworth, Wisconsin, and here we put in the hottest, and with the agricultural population, the busiest month of the entire year. The cultivation of the maize and the harvesting of the small grain came in close proximity and in fact, they often telescoped, or had to be seen to at one and the same time. Long days proportionate short nights, perplexed brains and weary limbs conspired to make many of our week-night meetings comparatively a failure, judging from the audiences, and our Lord's day services were not largely attended by the alien element; but our presence and endeavors solicited orthodox vituperation, newspaper animadversion and ostracising persecution.

I am more and more convinced, from what I behold, and verily know, that a false and corrupt religion, a diluted and mutilated Christianity, is infinitely worse than infidelity, agnosticism, or even mild atheism. They know full well that diamond truth, all untrammeled, would speedily lighten the dark corners of the earth, and that the evangelical Moloc of sectarianism would lose pelf, popularity, vital force, power, and, in fine, existence.

Filth is bound to accumulate in the cities, and sewers are a necessity to bear it hence; but what about the base that originate legions of lies about an innocent people, and the pious frauds that too often turn themselves into vehicles to communicate and peddle the foul contagion! The stall fed clergy tell their proud, vain votaries that "Jesus paid it all;" "only believe," etc., until they have paralyzed their hearts, calloused their souls, and purloined their agency. They drop into their pews with congenial regularity nor do they wish to see differently or know more than the sweet morsel doled out after the most approved methods. Were it not for the non-professors and even the liberalists, the sceptics, and the spiritualists, we would often have to go unsheltered and famishing. In honor to these great, broad browed, warm-hearted men, we never have to swallow their errors to share their hospitality, nor do we at all connive at their sins to share their bed and board.

"Get religion," then get clannish, then organize. You'r "a number one society;" and about this time drive the Son of God into a desert place by turning the cold side to one of his little ones; take up a collection for the pastor, church extension, home and foreign mission work, and will name it and take it!

Churches are closed against us and schoolhouses generally, and we had to beg by times to get access to city parks, and one priestridden town would not suffer us to speak in even the streets.

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On the first of September Elder Cooper, the Northern Illinois district president, Bro. Pender and myself, held four preaching meetings in the Opera House, Lake Geneva City, Wisconsin.

Bro. Cooper reports fair success in North Eastern Illinois this conference year. "Willie," as Bro. Pender is familiarly called, led two into the beautiful lake on the 31st ult., and thus the work rolls on in spite of all opposition.

Unrelenting enemies abound, but many friends are forthcoming.

Those that I baptized some little while ago, appear happy amid the frowns and fierce ravings of an ungodly world. The Saints feel hopeful and are at peace; hence the dark threatening cloud of cruel persecution has the broad silver lining of God's sweet peace. If they only had men and means to occupy where we have forced an opening, the results would evidently ultimately be good. We have been trying to go up in villages and towns, not forgetting nor slighting rural districts. Our motto is "to get all we can and hold on to all we get." The Spirit has whispered "Come up higher," and the brethren think I have enough self-conceit to try the adventure.

Praise the Lord, I feet well and my family are in fair health. M. T. SHORT.

CHATHAM, Ontario, Sept. 7th.

Dear Herald:—We have been led to rejoice of late while watching the progress of this great plan of redemption of which we have been made partakers. Our eyes have seen and our souls have been made to feel the power of the same; and we do know of a surety that it is the power of God unto salvation to all that will believe and obey the same. And while our eyes have beheld and our ears heard the glories of the kingdom of God, we know that it is not to be obtained except through much tribulation, for it is said, "After much tribulation cometh the blessing." We have enlisted in the great fight, and hope to be valiant soldiers and fight until the victory is won and the crown obtained. We desire to be not forgetful hearers of the law, but doers of it too. We also hope to be blameless children, for without God there is nothing in the world.

We have been, for the last two months, favored with the presence of Bro. Willard J. Smith, who has done much towards building us up in the faith and strengthening us for future warfare. He came to us a stranger in a way; but when our hands clasped our souls met, and I felt that he was a brother indeed. He left us the other day for parts unknown, leaving a vacancy in our hearts that can be only filled by Bro. W. J. himself; and whether again in life or in death we meet, this shall our prayer ever be, That our Father in heaven will ever guide and protect him in every hour of trial and temptation, that he will encircle him in the arms of his love, and that he may be able to rise in conquering majesty until he shall be like Him who is eternal. He has awakened a great interest here among the outside people, has gained their favor and applause, and many are the sincere regrets expressed because of his departure. His name will live while memory lasts with many of the inhabitants of Chatham, and the last testimony he bore to them must echo somewhere along the shores of time, for in all my life I never heard a more powerful testimony borne. Thus we see the work is rolling on apace. We hope to ever keep our lamps trimmed and burning, that we may be lights to those around us; likewise that we too may be able to guide our barks safely across the sea of time and anchor bye and bye.

Your brother in the hope of eternal rest,

WILLIAM LIVELY.

PEMBROKE, Dak., Sept. 1st.

Dear Herald:—I think it but just and right that I should express the pleasure and mention the profit which I derive from perusing your pages. I would not like to be acused of undue or fulsome praise, as I know I am but voicing the general sentiment of the isolated ones of this part of the vineyard, being somewhat out of the ordinary course of the best talent in the church, we are glad to read of them in your pages. This branch is far from flourishing and our meetings are very scarcely attended by outsiders. The settlements are thin, but we suffer no persecution. Most people treat us as on a level with other denominations, but they are apathetic and indifferent to all religion; dreaming or sleeping perhaps best express it.

Most of the Saints are trying to do right. A succession of light crops—almost failures—has been the cause of scattering all but three families. And here I take the opportunity to warn all Ssints to not come here to make homes. I look upon this country as a failure. I have been here seven years, Great things are spoken of the Sioux Reservation, but I have been across it twice. It will perhaps do for stock, but like this side the river, it lacks rain-fall. In short, obey the revelation in Doctrine and Covenants in regard to gathering and the counsel of the bishopric, and in after years you will have cause to be thankful.

In my weakness I am trying to do what I can. Oftentimes I am very weak and ready to faint by the way, but I call upon the name of the Lord and he strengthens me.

On August 28th I saw the following in a dream: "In the midst of a large grassy field I saw a building that looked like a temple. It was not yet quite finished, but the greater portion appeared to have been finished for some time. I inquired of one of the builders what it was and he answered, "The Church of Jesus Christ." The building as a whole was symmetrical and to be admired, but on going closer I saw some places where the morter was not good; it ran from between the stones and had a bad appearance. It made me feel very sorry, for I was given to understand that part would have to be done over again. Just at this time, however, I saw something that pained me much worse. A nasty, black, offensive stream of water had burst from under the foundation and a large force of workmen were engaged in digging a ditch and otherwise removing the nuisance. I instinctively seemed to understand that some were Saints but some were not. All were cleanly dressed, some in white, and I was surprised to observe no signs on their clothing or persons of their undesirable occupation. There appeared to be some discussion amongst the workmen. One person who seemed to know more or have authority, stood up, and addressing his remarks very pointedly to me, said: "Let the elders do their duty and all will be well!"

Ever praying for the prosperity of Zion, I remain your unworthy brother,

WILLIAM SPARLING.

JEFFERSONVILLE, Ill., Sept. 4th.

Bro. Blair:—I have just returned from Parrish, Franklin county, Illinois, where I have been preaching for the past ten days. There is quite a good interest manifested. Bro. I. M. Smith held a discussion there some time ago and it removed much prejudice. Many come out that would not come to hear preaching. I baptized a Baptist preacher and his wife while there, and many more are nearly ready. Brother and sister Burlison are doing an excellent work there, circulating the Voice of Warning, tracts, papers, etc., and also talking privately. Their efforts are very commendable.

Bro. I. M. Smith is putting in good time; also Bro. R. Etzenhouser is doing good work in our district now. We expect him to attend our district conference which convenes next Saturday.

Bro. Gillen was with us the last conference and did good work while in the district; all are well pleased with him as missionary in charge. The local elders here are doing some good work where they can go Saturdays and Sundays, and brother I. A. Morris goes out several days at a time, occasionally, doing much good.

The outlook for the work in the district was never better, while it may be very much improved yet, when all learn to comply with the temporal as well as the spiritual law. We are expecting a discussion to come off at Parrish some time this fall between Rev. Throgmorton, missionary Baptist, and some one of our elders, on the claims of the two churches, divine origin of the Book of Mormon, calling of Joseph the Seer, etc., which, if it comes off will no doubt result in further good to the church in this district. We hope to continue our efforts in the church while we have powers of body and mind to do anything, having had much evidence that the work was the Lord's, and still continues to be acknowledged by him.

My health is better than it has been for some years past, for which I feel thankful, and I hope the time may soon come when I can devote my entire time to the service of the church.

Praying for and believing in the final triumph of the work, I hope to labor on to the end.

G. H. HILLIARD.

THE ONLY WAY TO BECOME A CAPITALIST.

Somebody must save money; and the people who save it will be the capitalists, and they will control the organization of industry and receive the larger share of the profits. If the working men will save their money they may be not only sharers of profits, but owners of stock and receivers of dividends. And the workmen can save their money, if they will. It is the only way in which they can permanently and surely improve their condition. Legislative reforms, improved industrial methods, may make the way easier for them, but there is no road to comfort and independence, after all, but the plain, old path of steady work and sober saving. If the working people of this country would save, for the next five years, the money that they spend on beer and tobacco and base-ball, they could control a pretty large share of the capital employed in the industries by which they get their living; and they could turn the dividends of this capital from the pockets of the money-lenders into their own. There is no other way of checking the congestion of wealth and of promoting its diffusion, so expeditious, so certain, and so beneficent as this; I wish the working people would try it!—*Washington Gladden in the September Forum*

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Communications.

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THE "SEALED BOOK."—No. XVI.

BY ELDER R. M. ELVIN.

BANCROFT says on page 794 of his fourth volume on the Native Races of the Pacific States that the Peruvians had a word in their language for *iron;* this is conclusive that they either had a knowledge of and used this material, or were closely associated with some people which did; for the means to express an idea or thing is conclusive as to its possession. No language has the means of expressing anything with which the people who speak that language is wholly unacquainted. A conception must precede the means for its expression. Means of expression must be regarded as the offspring, and the thing to be expressed as the parent. The one a demand, the other the supply. And as the demand must precede the supply, so must the thing to be expressed precede the means of its expression. To hold that the means of expressing any thing may exist with a people, and yet that people be unacquainted with that thing, is to hold that something may exist without any cause for such existence. Dr. Kane tells us that in his Arctic explorations he discovered that the Esquimaux were without any word which expresses filth, and that they were accordingly without any conception of such a thing. They absolutely knew no difference between that which was clean and that which was unclean, and were thus also without the means of expressing it. This rule will work with equal certainty both ways.

Delafield says: "The walls of the palace of the Incas of Quito, named Callo, show the dignity and magnificence of the princes. You enter through a passage five or six toises long, into a court, on three sides of which is a spacious saloon, each consisting of several compartments. Behind that which faces the entrance, are several small offices. This palace is entirely of stone, almost black, and as hard as flint, well cut, and joined so close that the *point of a knife* can not be put between them; but no cement is perceivable."—Am. Ant., p. 59.

Stephens says: "In the excavations constantly going on, objects of interest were from time to time discovered, one of which a vase, was fortunately only loaned to us to make a drawing of, or it would have shared the fate of others, and have been burned up by *that* fire. The engraving below represents two sides of the vase; on one side is a border of hieroglyphics, with sunken lines running to the bottom, and on the other the reader will discover that the face portrayed bears a strong resemblance to those of the sculptured and stuccoed figures at Palenque. The head-dress, too, is a plume of feathers, and the head is held out in the same stiff position. The vase is four and a half inches high, and five inches in diameter. It is of admirable workmanship, and realizes the account given by Herrera of the markets of the Mexican city, Tlascala: 'There were gold-smiths, feather-men, baths, and as good earthenware as in Spain.'"—Incidents of Travel, vol. I, p. 274–5.

ORNAMENTS.

Relative to golden, and other ornaments taken from the huacas of Chiriqui, a province on the Pacific side of the Isthmus of Darien, Bancroft says: "They are of small size, never exceeding a few inches in either dimensions, are all cast and never soldered and take the shape of men, animals, or birds. One represents a man holding a bird in each hand, with another on his forehead. The gold is described by Dr. Davis as being from ten to twenty carats fine, with some copper alloy; but by another party the alloy is pronounced silver. Of stone, are found ornaments, such as round agates pierced in the middle; weapons, including axes, chisel-heads, and arrow-heads, the latter of peculiar make, being pyramidal in form, with four cutting edges converging to a point, and in some instances apparently intending to fit loosely into a socket on the shaft; images, perhaps idols, in the shape of animals or men, but these are of comparatively rare occurrence; and various articles of unknown use. Small vases, jars and tripods, some of the latter having their three legs hollow and containing small earthen balls which rattle when the vessels are moved, with musical instruments, compose this class of relics. The earthenware has no indication of the use of the potter's wheel; is found both glazed and unglazed, is painted in various colors, which however, are not burned in, but are easily rubbed off when moist; and many of the articles are wholly uninjured by time. The specimens, or some part of each, are almost invariably molded to imitate some natural object, and the fashioning is often graceful and true to nature."—Native Races, vol. 4, p. 18, 19.

THE CALENDAR STONE.

With regard to the Calendar Stone of Mexico, Bancroft says: "The Calendar Stone was a rectangular parallelopipedon of porphyry, thirteen feet one inch and a half thick, and weighing in its present state twenty-four tons. The sculptured portion on one side is enclosed in a circle eleven feet one and four fifths inches in diameter. These are the dimensions given by Humboldt, who personally examined the stone, and agree almost exactly with those given by Leon y Gama, who examined and made drawings of the monument immediately after its discovery. Gama pronounced the material to be limestone, which provoked a sharp controversy between him and Padre Alzate, the latter calling the material, which he tested by means of acids, a volcanic rock. Humbold's opinion is of course decisive in such a matter. The center of the circle does not exactly correspond with that of the square, and Gama concludes from this circumstance that the stone had a companion block which might be found near the place where this was found. Fortunately the sculptured portions have been but slightly injured. These figures are the symbols of the Aztec calendar, many of which are well understood, while others are of unknown or disputed signification. Respecting the excellence of the sculpture Humboldt says: 'The concentric circles, the divisions, and the subdivisions without number are traced with mathematical exactitude; the more we examine the details of this sculpture, the more we discover this taste for repetitions of the same forms, this spirit of order, this sentiment of symmetry, which, among the half civilized peoples, take the place of the sentiment of the beautiful.'"—Ibid, p. 506–8.

No red man who lives by hunting, and takes pleasure in scalping his fallen foe, who leaves the hard work for the squaw, ever chiseled out the Mexican Calendar Stone.

CHRISTY COLLECTION.

Concerning the antiquities of the Mexican Republic Bancroft says: "There are three very remarkable mosaic relics in the Christy collection, one of which is the knife represented in the cut, which I take from Waldeck's fine colored plate, although most of the information respecting these relics comes from Taylor. The blade is of a semitranslucent chalcedony found in the volcanic regions of Mexico. The uncolored cut gives but a faint idea of the beauty of the handle, which is covered with a complicated mosaic work of a bright green turquoise, malachite, and both white and red shells. It is certainly most extraordinary to find a people still in the stone age as is proved by the blade, able to execute so perfect a piece of work as the handle exhibits. Two masks of the same style of workmanship are preserved in the same collection. The mosaic of turquoise is interrupted by three broad transverse bands, on the forehead, face and chin, of a mosaic of obsidian similarly cut (but in larger pieces) and highly polished —a very unusual treatment of this difficult and intractable material, the use of which in any artistic way appears to have been confined to the Aztecs with the exception, perhaps, of the Egyptians."—Ibid, p. 557–8.

In the late work of John T. Short, published in 1882, he tells the following concerning the City of Palenque: "The accompanying cut shows Waldeck's drawing (employed by Mr. Bancroft). Four hundred yards south of the palace stands the ruins of a pyramid and temple, which at the time of Dupaix's and Waldeck's visits were in a good state of preservation, but quite dilapidated when seen by Charney. The temple faces the east, and on the western wall of its inner apartment, itself facing the eastern light, is found, (or rather was, for it has now entirely disappeared), the most beautiful specimen of stucco relief in America. Mr. Waldeck with the critical insight of an experienced artist declares it worthy to be compared to the most beautiful works of the age of

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Augustus. He therefore named the temple Beau Relief. The above cut is a reduction from Waldeck's drawing used in Mr. Bancroft's work, and is very accurate. However, the peculiar beauty of Waldeck's drawing is such that it must be seen in order to be fully appreciated. It is scarcely necessary for us to call the reader's attention to the details of this picture, in which correctness of design and graceful outlines predominate to such an extent, that we may safely pronounce the beautiful youth who sits enthroned on his elaborate and artistic throne, the American Apollo. In the original drawing the grace of the arms and wrists is truly matchless, and the muscles are displayed in the most perfect manner."—North Americans of Antiquity, p. 387.

TEMPLES OF GROSS AND SUN.

The same author further writes of Palenque: "The stuccoed roofs and piers of both the temples—Gross and Sun—may be truly pronounced works of art of a high order. On the former Stephens observed busts and heads approaching the Greek models in symmetry of contour and perfectness of proportion. Mr. Waldeck has preserved in his magnificent drawings some of these figures, which are certainly sufficient to prove beyond controversy that the Ancient Palenqueans were a cultivated and artistic people. In passing to Uxmal the transition is from delineations of the human figure, to the elegant and exterior superabundant ornamentation of edifices, and from stucco to stone as the material employed. The human figure, however, when it is represented, is statuary of a high order. The elegant square panels of grecques and frets which compose the cornice of the Casa del Gobernador delineated in the works of Stephens, Baldwin and Bancroft, are a marvel of beauty which must excite the admiration of the most indifferent student of the subject."—Ibid, p. 392.

It is worthy of more than a passing note, that Mr. Short here recognized the proof as all sufficient to establish a high development in the arts, and therefore an advanced state of civilization among the ancient dwellers in the land of America. Bancroft says in regard to the Peruvian antiquities: "The Peruvians seem to have had a more abundant supply of metals than the civilized nations of North America, and to have been at least equally skillful in working them. The cuts show specimens of copper cutting implements, of which a great variety are found. Besides copper, they had gold and silver in much greater abundance than the northern artisans, and the arts of melting, casting, soldering, beating, inlaying and carving these metals, were carried to a high degree of perfection."—Native Races, vol. 4, p. 792.

The enumeration of the attainments of the ancients compare quite fairly with the same class of workmen of the present time. Baldwin in writing of Central America says: "These antiquities show that this section of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building, and atchitectural decoration. Some of their works can not be excelled by the best of our constructors and decorators. They were highly skilled also in the appliances of civilized life, and they had the art of writing, a fact placed beyond dispute by their many inscriptions."—Ancient America, p. 10.

Again he says in writing of Palenque: "The chief peculiarity of these ruins, that which especially invites attention, is the evidence they furnish that their builders had remarkable skill in architecture, and architectural ornamentations. All who have visited them bear witness that the workmanship was of a high order."—Ibid, p. 99.

The statements of Mr. Baldwin as to knowledge of the ancient people of this continent is equal to any claim to fine workmanship made in the Book of Mormon.

A SUMMARY,

By Mr. Bradford in his researches into the origin of the Red Race adopts the following conclusions in regard to the aboriginal inhabitants of America: (1) "That they were of the same origin, branches of the same race, and possessed of similar customs and institutions. (2) That they were populous and occupied a great extent of territory. (3) That they had arrived at a considerable degree of civilization, were associated in large communities, and lived in extensive cities. (4) That they possessed a use of many of the metals, such as lead, copper, gold, silver, and probably the art of working in them. (5) That they sculptured in stone, and sometimes used that material in the construction of their edifices. (6) That they had the knowledge of the arch, of receding steps, and the art of pottery—producing urns and utensils formed with taste and constructed upon the principles of chemical composition; and of the art of brick making. (7) That they worked the salt springs, and manufactured that substance. (8) That they were an agricultural people, living under the influence of regular forms of government. (9) That they possessed a decided system of religion, and a mythology connected with astronomy, which with its sister-science, geometry, was in the hands of the priesthood. (10) That they were skilled in the art of fortification. (11) That the epoch of their original settlement in the United States is of great antiquity. (12) That the only indications of their origin to be gathered from the locality of their ruined monuments, point toward Mexico."

Whoever will accept the conclusions of Mr. Bradford in relation to the Red Men of America and their ancestors, will experience little or no misgivings in accepting the historical portions of the Book of Mormon, and when it is demonstrated that as a record of history of prehistoric America that it is reliable and unimpeachable, there will follow as a natural sequence, the acceptance of the divine character of its contents.

DYEING.

Baldwin in speaking of the Peruvians, says: "They had great proficiency in the arts of spinning, weaving and dyeing. They possessed the secret of fixing the dye of all colors, flesh color, yellow, gray, blue, green, black, etc., so firmly in the thread, or in the cloth already woven, that they never faded even during the lapse of ages."—Ancient America, p. 247-8.

How confirmatory is this of the extracts we made from the Book of Mormon, in regard to their spinning and possessing cloth and fine twined linen!

ANCIENT SPLENDOR.

In closing this part of the subject, let me remind the reader of the repeated statements in the Book of Mormon of the wealth of the Nephites in all things that constitute a people rich, and I quote from Hon. Ignatius Donnelly, who has exhibited a most indefatigable zeal in massing evidence of an ancient civilization upon this continent; he tells us that "The capital of the Chimus of Northern Peru at Gran-Chimu was conquered by the Incas after a long and bloody struggle, and the capital was given up to barbaric ravage and spoliation. But its remains exist to-day, the marvel of the Southern Continent, covering not less than twenty square miles. Tombs, temples, and palaces arise on every hand, ruined but still traceable. Immense pyramidal structures, some of them half a mile in circuit; vast areas shut in by massive walls, each containing its water-tank, its shops, municipal edifices, and the dwellings of its inhabitants, and each a branch of a larger organization; prisons, furnaces for smelting metals, and almost every concomitant of civilization, existed in the ancient Chimu capital. One of the great pyramids, called the 'Temple of the Sun,' is eight hundred and twelve feet long by four hundred and seventy feet wide, and one hundred and fifty feet high. These vast structures have been ruined for centuries, but still the work of excavation is going on.

"One of the centers of the ancient Quichua civilization was around Lake Titicaca. The buildings here, as throughout Peru, were all constructed of hewn stone, and had doors and windows with posts, sills, and thresholds of stone.

"At Cuelap, in Northern Peru, remarkable ruins were found. 'They consist of a wall of wrought stones three thousand, six hundred feet long, five hundred and sixty feet broad, and one hundred and fifty feet high, constituting a solid mass with a level summit. On this mass was another six hundred feet long, and five hundred feet broad, and one hundred and fifty feet high,' making an aggregate of three hundred feet! In it were rooms and cells which were used as tombs.

"Very ancient ruins, showing remains of large and remarkable edifices, were found near Huamanga, and described by Cieca de Leon. The native traditions said this city was built 'by bearded white men, who came there long before the time of the Incas, and established a settlement.'

"'The Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement, and

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making them very substantial.' One extended four hundred and fifty miles across sierras and over rivers. Think of a stone aqueduct reaching from the city of New York to the State of North Carolina!

"The public roads of the Peruvians were most remarkable; they were built on masonry. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili; another, starting from this at Cuzco, went down to the coast, and extended northward to the equator. These roads were from twenty to twenty-five feet wide, were macadamized with pulverized stone mixed with lime and bituminous cement, and were walled in by stone walls 'more than a fathom in thickness.' In many places these roads were cut for leagues through the rock; great ravines were filled up with solid masonry; rivers were crossed by suspension bridges, used here ages before their introduction into Europe. Says Baldwin, 'The builders of our Pacific Railroad, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and the difficulties of such a work as this. Extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, it was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult.'

"Sarmiento, describing it, said: 'It seems to me that if the emperor (Charles V.) should see fit to order the construction of another road like that which leads from Quito to Cuzco, or that which from Cuzco goes toward Chili, I certainly think he would not be able to make it, with all his power.' Humboldt said, 'This road was marvelous; none of the Roman roads I had seen in Italy, in the south of France, or in Spain, appeared to me more imposing than this work of the ancient Peruvians.'

"Along these great roads caravansaries were established for the accommodation of travelers.

"These roads were ancient in the time of the Incas. They were the work of the white, auburn-haired, bearded men from Atlantis, thousands of years before the time of the Incas. When Huayna Capac marched his army over the main road to invade Quito, it was so old and decayed 'that he found great difficulties in the passage,' and he immediately ordered the necessary reconstruction.

"It is not necessary in a work of this kind, to give a detailed description of the arts and civilization of the Peruvians. They were simply marvelous. Their works in cotton and wool exceed in fineness anything known in Europe at that time. They had carried irrigation, agriculture, and the cutting of gems to a point equal to that of the Old World. Their accumulation of the precious metals exceeded anything previously known in the history of the world. In the course of twenty-five years after the Conquest the Spaniards sent from Peru to Spain more than eight hundred millions of dollars of gold, nearly all of it taken from the Peruvians as '*booty*.' In one of their palaces 'they had made an artificial garden, the soil of which was made of small pieces of fine gold, and this was artificially planted with different kinds of maize, which were of gold, their stems, leaves, and ears. Besides this, they had more than twenty sheep (llamas) with their lambs, attended by shepherds, all made of gold.' In a description of one lot of golden articles, sent to Spain in 1534 by Pizarro, there is mention of 'four llamas, ten statues of women of full size, and a cistern of gold, so curious that it excited the wonder of all.'"—Atlantis, pp. 392–5.

Reader, what think you of a city with an area of two hundred and fifty-six thousand acres, and that built by white men who wore beards? Had Mr. Donnelly said that those who built that wonderful city were the Nephites, he would be in unison with facts sustained by the most emphatic evidence, whose perspicuity the most obdurate may see and understand. The gigantic work necessary to accomplish the building of that vast highway, would bankrupt our nation with all its wealth and vast resources, and yet some would have us believe that these discoveries fail to prove the plain truths told in the Book of Mormon. Without doubt the ancient people of this continent were in possession of all that goes to constitute a people great, wealthy, and happy. Had not the Spanish avarice for gold, united with the Catholic's zeal for his religion, made such havoc with the written manuscripts of the ancient dwellers of North and South America, long ere this the museums and libraries of the world would have been filled with the relics of the former civilization that once flourished upon this continent. However, it is surprising what a vast amount of evidence has come down to our time, and in the absence of a more full and complete history, we shall rest satisfied with the succinct array of evidences that are compiled from the relics, mounds, traditions, and legendary lore. In the near future such books will appear as will spread knowledge and truth to the people to the extent that it will make it as unpopular to deny the Book of Mormon, as to preach "infants in hell not a span long." All hail to the book that shall teach doctrine to those who murmur!

LAMB *vs.* RAM.

The Rev. M. T. Lamb and others ridicule the idea of there having been sheep and other domestic animals upon the American continent, and he urges against it that "the authorities are plain and unequivocal."

During the early part of May, 1889, Mr. Lewis Fowler found in his stone quary two miles west of Davis City, Decatur Co., Iowa, a perfect and complete ram's horn petrified. It is large and can not be mistaken. This find may be seen at the Saints' Herald Office, at Lamoni, Iowa.

"Desire Charney believes that he has found in the ruins of Tula the bones of swine, sheep, oxen and horses, in a fossil state, indicating an immense antiquity."—Atlantis, p. 350

There has been so much evidence of this character found that it would hardly be thought that any one could be so ignorant, or have so little regard for truth as to fly in the face of multiplied proof. A great loss has been caused to the lovers and students of antiquity, by the building of the government dam on Paint Creek, West Virginia, by the water covering the famous "pictured rock." In fact that whole vicinity has been rich in aboriginal and prehistoric relics. The great fox one hundred feet from the bottom, and some thirty feet from the top, on the face of the rock, and almost inaccessible, put on with a substance like earthernware glazed, is a wonderful sight, and never was the work of the red man in the state and condition in which the white race found and knows him.

(To be continued.)

Selections.

HELL IN THE CREED.

A SERMON DELIVERED IN ST. LUKE'S CHURCH, DENISON, TEXAS, BY REV. F. N. ATKIN, THE RECTOR.

He descended into hell—Apostle's Creed. *Ita est etiam credendus ad inferos descendisse*—Art. III.

In a former discourse upon "some theories of hell," I explained to you as briefly and as clearly as I could the derivative and popular meaning of the word hell. We found that the elementary meaning of that word was simply to *conceal*, to *cover*, to *hide away*. This fact we get from the original word from which the modern word hell is derived. That word, you remember, is the old Anglo-Saxon *helan*. We found furthermore that the word had been greatly abused by many modern writers and speakers, and is commonly understood to express a meaning at variance with its true elementary nature. We found, furthermore, that in some schools of modern theology it is used almost exclusively in reference to the abode of the "devil and his angels;" but the Hebrew *sheol*, and the Greek *hades* and the Saxon *helan* which are translated hell in the older versions of the Scriptures, seldom, (if ever), refer to a place of eternal torment, as the word hell is now commonly supposed to, but simply to the intermediate state of the dead—the *hidden place* of departed spirits. You are not to infer that this translation is a modern one made to agree with vagaries of modern religious vagrants. It is nothing of the kind. It is literal, Scriptural and churchly, and has been believed and held "always, everywhere and by all," Catholic minded Christians. I do not believe that the early fathers of the church translated *hades*, when it refers to the intermediate state, as referring to anything else, and never as referring to the place of the wicked after the final judgment.

The intermediate state of the dead is that state of existence in which they live from the time they leave this world until the general judgment. In the old Latin creeds the word hell is rendered *inferi* or *inferna*, which corresponds exactly with the Greek *hades*. *Inferi* is derived from

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a Greek word, which means, literally, those beneath the earth—the spirits of the departed. There is also another Greek word which is often rendered into the English by translating it hell. That word is *gehenna*. Notwithstanding the confusion arising from its indiscriminate use, neither the creeds nor the doctors of the church have used it to express the place to which our Lord went immediately after his death. On the other hand many learned expositors define it to mean the very opposite—the place where he did not go—the place of apostate spirits, commonly called the damned. It is evidently true that the Greeks sometimes used the word *hades* to mean no more than the grave. It is equally certain that this was not the common use of the word. It was a popular theory of theirs that Hades himself was the God of the lower regions. Consequently, hades, when applied to a locality meant that region to which the dead went after being "received from the burden of the flesh." The Jews believed in a state of being after death, in which the soul was to exist until a general resurrection, apart from the body, yet, in a state of consciousness, either of happiness or misery.

This state or place they called in Hebrew, *sheol*. They suppose it to be somewhere under *terra firma*. Josephus intimates as much in the 15th chapter of the 6th book of the Antiquities. He says that when the soul of Samuel appeared to Saul it came up from *hades*. He tells us, furthermore, that the Sadducees "took away the rewards and punishments of the souls in hades;" meaning that the Sadducees did this by denying the doctrine of the resurrection and eternal life. He says of the Pharisees that they held the doctrine of the immortality of the soul, and that men were rewarded or punished under *terra firma* according to their practice of holiness or sin in this life. The Jewish doctors disposed of the souls of the righteous, till the resurrection, under what is called the "threefold phrase." 1st, The garden of Eden answering to the Paradise of the New Testament, (Luke 23: 43). 2d, Under the throne of glory, a parallel of Revelation 6: 9. 3d, "In Abraham's bosom," which is the expression adopted by our Savior in the parallel of Dives and Lazarus; (Luke 16: 22.) The words of our Lord here seem to show that the abode of the wicked, before the general judgment is placed by the same Rabbins within sight of the abode of the just, so that the one could converse with the other. Dives is represented as conversing with Abraham. There is no doubt but the Jews, as well as the Greeks, looked for a state of existence immediately after death, which they called *sheol*, and we call hell.

Lord Bishop Brown says: "Our Lord and his Apostles never comfort the church concerning those who are asleep with the assurance that their souls are in heaven, nor do they alarm the wicked with the fear that at the instant of death their souls will pass into a state of final punishment. It is ever to the resurrection of the dead and the judgment of the great day that the hopes of the pious and the fears of the ungodly are directed." I believe that the word *hades* occures eleven times in the Greek Testament, and in the authorized scriptures it is translated hell ten times. But when this translation was made hell did not mean what it is commonly understood to mean now. It was used in its original sense, pure and simple. In these latter days this word hell, with many others, has been hopelessly degraded. If the souls of men went straightway to their final abode at death what need would there be of a general judgment, or a general resurrection? The doctrine of our Lord's descent into hell is briefly this: His soul went to the place of departed spirits, descended into *hades*. This was a necessary part of the process of redemption. The birth of his human nature was after the manner of men. He lived, he grew, he suffered, he toiled after the manner of men. He died; he was buried after the manner of men, and after the manner of human souls he descended into the place of departed spirits. He trod the path of human existence from beginning to end; from the cradle of his virgin mother's arms down into the mysterious silence of *shoel*, *hades*, *helan*, *hell*. He passed on through the valley of the shadow of death cutting away the walls of blackness and mystery—he passed on. He entered the abode of the just, and proclaimed to those happy waiting souls the fact that their salvation had been consummated. Thus you see the doctrine of the Lord's descent into hell is most needful and gracious. Had he gone no further than the tomb, he would not have followed the entire course of the human soul. He would not have exercised all the acts and all the facts of human life.

The Apostle's creed contains the fundamental principles of our belief. A man is required to believe this to be a churchman:

"Dost thou believe all the articles of the Christian as contained in the Apostle's creed?"

"Art thou willing to be baptized in that faith?"

These are the questions asked at baptism. The answer is simply and heartily, yes. Then he is brought into the fold of Christ through baptism, the candidate being allowed to choose the "*mode*" himself. When we come to confirmation these questions are, in another form, repeated and the apostolic benediction is added, the "laying on of hands after the manner of the Apostles."

The Church meets the sinner with a blessing at every step and seeks to raise him to a higher and better life.

There is no damnation in her creed. It is the very reverse. It is the creed of salvation. She knows that the souls of men are already cursed, and, therefore, she calls them to her for a blessing. Her creed does not require us to say that we even believe in the eternal torment of anybody. It teaches us something infinitely better, to believe in the infinite and eternal mercy of him who "tasted death for every man." It teaches the sad and despondent heart of man thoughts of eternal life and peace and joy. It seeks to turn his mind away from all that belongs to this tear-dimmed, blood-stained and sin-cursed world, this *gehenna* of probation.

"He descended into hell," is all the hell there is in the creed. He destroyed the sting of death, the terror of the grave and unlocked the door of hell and walked through it as only a master can. He illuminated it with his divine presence and enlightened the waiting souls therein with words of eternal joy.—*Gazeteer*.

JEWS OF JERUSALEM.

Thirty thousand out of forty thousand people in Jerusalem are Jews, and the Israelites bid fair to become the predominant people in Palestine. The Turkish government, which has for ages prohibited them for living longer than three weeks at a time in the Holy Land, is under the influence of the foreign government relaxing its restrictions and at present the Jews are coming here by the hundreds. They are engaging in business and they now control a great part of the trade of Jerusalem. Some of them feel that the day when the prophecy of the Bible that they shall again inhabit their land shall be fulfilled is at hand, and one curious tribe from Southern Arabia claims to have received a revelation that they must leave their desert country and come back to Patestine. These Jews have lived in Yemen Arabia for the past 2,500 years. They are of the tribe of Gad and they left Palestine seven hundred years before Christ was born. They are bringing with them many valuable old documents which prove their origin, and not a few of them are engaged in agriculture near Jerusalem. The persecution of the Jews in Russia and Austria, is driving many of them here and there are large numbers of Polish and Spanish Jews in Jerusalem.

THE AMERICAN EAGLE'S VICTORY.

Our American Consul, Mr. Gilman, tells me that there are about two hundred American Jews in Jerusalem, and he says that the great number of Jewish immigrants is the wonder of the people of this part of the East. He says that the removal of the restrictions on Jewish immigration has taken place during the past three or four years, and that when he came here it was the policy of the foreign governments represented at Jerusalem to aid the Turks in expelling the Jews. He was advised shortly after his arrival that some American Jews were overstaying their three weeks' time in Palestine, and was requested to direct them to leave. He replied that such action was entirely contrary to the spirit of our government which is founded on religious race freedom, and after some negotiations the American Jews were allowed to remain. Shortly after this the British Consul, under instructions from the British minister at Constantinople, took the same grounds, and I am told that the German and French governments have followed suit. The time of the Jews remaining in Palestine has been extended and the restrictions upon their residence in Jerusalem have been practical-

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ly removed. A half a century ago there were only thirty-two Jewish families in all Jerusalem and the number in Palestine was only three thousand. Now there are nearly fifty thousand in the Holy land, and three-fourths of the population is made up of them.

A curious people they are! Like no other Jews on the face of the earth. They are nearer the type which existed here in the past and they have a prescribed dress and their appearance is like that of no other people of the Orient. The boys and men wear long coat-like gowns which reach without belts from the neck to the feet and which show other gowns beneath them at the front. Their heads are covered with cloth or velvet caps bordered with long brown fur which stands straight out, forming a wide fringe about the head.

HANDSOME HEBREWS.

None shave and all who can wear beards. Each face is framed in two long curly locks of hair which come out just in front of the ears and in many cases reach down to the breasts, in accordance with an injunction of the Scriptures stating that "Thou must not mar the corners of thy beard." The Jews here never cut their hair in front of the ears, and I have seen boys with the whole of the rest of the head shaved and these two locks left. These Jerusalem Jews have fine faces with the olive complexion, which are common to their race the world over. They have hair of all colors from black and white to a fiery red, and there are men among them with beards of silvery whiteness.

Jerusalem is to the elderly Jew of Europe what Benares is to the Hindoo. He hopes to come here to die, and I am told that some of the race have a belief that if they die in other lands they will be dragged under the earth through the globe from whence they are laid until they come out upon the Mount of Olives. The side of this mountain is covered with Jewish tombstones, and soil from it is sent to Jews in many parts of the world in order that it may be put into their coffins at burial. Quite a number of the American Jews here are old men. Few of them, however, are of American birth and very few speak English. They have acquired in some way a citizenship in America. But they are not of the high class of their race in our country. Among them are some old men who have gone out of business, or have given their business over to their sons and who live here upon an allowance from them.

The Jews of Jerusalem have some poor among them, and their condition is worse than that of any of their race the world world over. The numbers who have been forced here by persecution are supported almost entirely by the different Jewish churches over the world, and the numbers of different denominations of Christians also who are supported, have made Jerusalem a city of mendicants. At certain hours of the day bread is given away at certain places and the people come to these in crowds. The Jews themselves in the fewest of cases change their religion, but the different denominations of begging Christians move about from church to church as the supplies rise or fall, just as the bad boy changes his Sunday-school according to the prospects of presents at time of Christmas. Such giving has made Jerusalem a hot-bed for the propagation of beggars; and this is true of other people than the Jews.

THE WAILING PLACE.

One of the great sights of Jerusalem is the Jews' wailing place, where every Friday certain sects meet on the outside of the walls of the Mosque of Omar which occupies the site of Solomon's temple, and with their heads bent against the stones sorrow over the loss of Jerusalem and pray God to give the land back to his chosen people. This custom has been observed since the days of the middle ages, and it is one of the saddest sights. I visited it last week. In a narrow alley surrounded by miserable houses—on stone flags which have been worn with the bare feet of thousands of Jews—against a wall of great blocks of marble, which reached for fifty or more feet above them, a long line of men in long gowns and of women with shawls over their heads stood with their heads bowed praying and weeping. Many of the men had white beards, and the long curly locks which fell down in front of their ears were of silver. Others were just in their prime, and I could not but wonder when I saw the forms of these at times almost convulsed with emotion. Each had a well-thumbed Hebrew Bible in his hand, and from time to time the party broke out into a kind of chant, an old gray haired man acting as leader, and the rest coming in on the refrain. The chant was in a strange tongue, but as translated it is as follows:

Leader—For the palace that lies desolate.
Response—We sit in solitude and mourn.
Leader—For the walls that are destroyed.
Response—We sit in solitude and mourn.
Leader—For our Majesty that is departed.
Response—We sit in solitude and mourn.
Leader—For our great men who lie dead.
Response—We sit in solitude and mourn.
Leader—For our priests who have stumbled.
Response—We sit in solitude and mourn.
Leader—For our kings who have despised him.
Response—We sit in solitude and mourn.

The effect of this chant can not be appreciated without hearing it. The old men, the weeping women who kiss the stones of the wall that separates them from what was once the site of Solomon's temple, and which is even now the holiest part on earth to the Jew, the genuine feeling expressed by all and the faith that they show in thus coming here week after week and year after year is wonderfully impressive. It is indeed one of the strange sights of this strangest of cities.

BECOMING OWNERS OE THE SOIL.

There are a number of agricultural colonies in different parts of Palestine. There is an agricultural school near Jaffa, which has more than seven hundred pupils, and there are eight of these agricultural colonies. One of their farms near Jaffa has twenty-eight thousand acres. It is situated on the plains of Sharon, where the Philistines lived, and it has tens of thousands of vine and olive trees. The Turks are very much averse to selling land to the Jews, but the latter show themselves to be as good farmers as they are business men, and the terraced condition of the hills about Jerusalem shows that the Holy Land was far better cultivated under them than it has been under their conquerors. A large amount of land just outside of the city of Jerusalem is now either in the hands of the Jews or of their charitable institutions. Mr. Behar, the head of the Rothschilds schools, tells me they have just bought the Jerusalem hotel and will add it to their school. Sir Moses de Montefiore, who managed the fund left by a rich New Orleans Israelite, built many good houses for Jews on the road between Bethlehem and Jerusalem, and there are a number of Jewish hospitals.

Among the people who confidently believe that the Jews will again soon own Palestine is a colony of fifteen persons who live in a fine house built on the very walls of Jerusalem, and who are known as "the Americans." These people are not Jews at all. They are Christians who have come here from different parts of the United States, and more especially from Chicago, to await for the fulfillment of the prophecy that God will regenerate the world, beginning at Jerusalem. They believe that this day is close at hand, and they say that it has begun in the Jews coming back to Palestine. They see its fulfillment in the improvements that are going on in Jerusalem, and cite the new roads that have been built over the country as one of the evidences of it. They are evidently people of means as well as of refinement and culture. When I visited them the other day I talked with several of them, and found them intelligent and well educated. I asked one as to their belief, and was answered that they took the Bible as their guide, and that they had come to Jerusalem to endeavor to follow its precepts while living upon its walls. They have no particular creed, and one of them said, when asked as to this, that there is too much preaching and too little good living. They do no missionary work, and say they have not yet felt called upon to preach. They spend much of their time in Bible study and singing, and are much respected among the foreigners who reside in Jerusalem.

A REAL ESTATE BOOM.

There is no doubt, however, that Jerusasalem is improving. The most of its streets are now well paved and the sanitary condition of the city has been greatly improved. There is still room, however, for further advance in this direction, and the side streets are filled with garbage and slops, and you now and then find a dead dog or cat in a state of putrid decomposition. The Jerusalem outside the walls is now almost as large as the city within, and I am told that land has risen to such an extent that the holy city may be said to have a real estate boom. In the Mediterranean Hotel where I am stopping, there is a card advertising a fine farm for sale between Bethleham and Jerusalem, and I learn that along the Jaffa road, just outside

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of the gate, property has gone up within a year or so several hundred per cent. One piece which belongs to a charitable institution was bought a short time ago for $500. It is now worth $80,000 and can not be bought for that amount. A telegraph line now runs from here to the sea coast and a railroad company has been organized to build a line from Jaffa to Jerusalem.

I drove out to Bethlehem, which lies an hours ride from here, yesterday, and I found telegraph poles planted on the plains where King David fought the Philistines, and running up the hills where the shepherds watched their flocks when they saw the wonderful star. On the same ground to-day the turbaned Bethlehem shepherds of the nineteenth century are minding their sheep: and as I looked at their rough forms clad in sheepskin coats, I wondered whether the bright star of the electric light might not some time appear in their own little town and on the tower of David, which looks down upon them from the Jerusalem of to-day. Bethlehem has many new houses. There is a good road now to Hebron, and the day will probably soon be when you can travel over the Holy Land in a carriage. Jerusalem, for the first time in its history, has a police force, and its order is now as good as that of New York. It has fairly good hotels, and the town is awakened every morning by the bugle call of the modern Turkish band. The American flag floats from the roof of the Consular building on the top of Mount Zion, and you find on its streets travelers from all parts of the world.

FRANK G. CARPENTER.

JERUSALEM, July 15th.

Miscellaneous.

NOTICES.

Owing to the resignation of Br. R. H. Davis, my agent for Spring River, Kansas, district, and that at the late district conference held in said district, Br. J. M. Richards was recommended to me to act as agent for said district, I therefore appoint him as such, and recommend him to the Saints to sustain him by their prayers and means.

G. A. BLAKESLEE,
Presiding Bishop.

To the Saints of Southern California, greeting: A sense of duty impels me to address you; not to teach you the law, but to remind you of the necessity of prompt and liberal action, and to inform you that we have reached a crisis in Southern California where you must come to the rescue or the prosecution of missionary work must be abandoned. Already the Bishop has supplied us with considerable sums the current year, but he has all he can carry. The missionary must calculate his expenses by the strictest rules of economy when making his estimate of family needs, consequently when this does not come his family is in immediate want.

To-day there are about one hundred and twenty dollars needed to supply this demand, and the treasury deplete? This with recurring wants must come from some source or the missionary force be notified that the church can not require their service; for men can not be required to go leaving their loved ones destitute. Which shall it be? It is with you to decide. Let me urge each member to make some effort to relieve the embarrassment. Do not wait until you can spare it as well as not, but make some sacrifice for the work's sake. *Share* the sacrifice with those who toil for the Master and those who keep lonely vigils at home, deprived of the society of husbands and fathers.

Send all remittances to me at Box 695, San Bernardino, California, or hand to solicitors in your respective branches. Praying God to move upon us mightily to the granting of power and disposition to arise, maintain his cause and forward his kingdom, I am, in bonds, your brother an coworker,

HEMAN C. SMITH,
Bishop's Agent.

THE REUNION.

Persons coming to Annual Reunion at Garner's Grove will be carried by bus from Missouri Valley to the grounds for fifty cents. Permanent arrangements have made by the committee with a Mr. Beebe whose name will appear on the bus. This price includes baggage.

Persons coming from the east, south or west, will get off at Missouri Valley; those from the north at Mondamin.

COMMITTEE.

SABBATH SCHOOL ASSOCIATION.

The Southern California Sabbath School Association will convene for its regular semi-annual business session at the close of the Southern California district conference, presumably on Monday, October 7th, at San Bernardino California. All parents and Saints interested in Sabbath School work, are earnestly invited to be present.

VINA H. GOFF, *Acting Sup't.*

DECATUR.

A conference of the above district will be held in the Lone Rock Branch, fourteen miles southwest of Lamoni, (in Harrison county, Missouri), convening at ten o'clock on Saturday, October 5th. The branches are requested to send reports and all who can do so please attend the session.

H. A. STEBBINS, *Dist. Pres.*

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half rates* to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. to A5.

THE GENERAL ANNUAL REUNION.

Arrangements are being made on an ample scale, to render this meeting the very best of its kind ever held in the church.

Prospects indicate that the attendance will be the largest ever had, and that the comfort and convenience of all in attendance will be made comparatively complete.

The Reunion grounds are being put into good shape, also all the roads leading to them; water and fuel of good quality will be had in abundance, and food supplies will be kept in good supply at cheap rates.

The grounds are located on a gentle declivity, surrounded on all quarters by high ridges, and are bountifully supplied with shade and by elm, linden, hickory, oak, walnut, other trees; and running near at hand is a spring brook, furnishing water for baptismal purposes and for teams. The camp will be ten miles north of the city of Missouri Valley, and may be reached from there by carraige, over good roads, at about fifty cents per passenger; and it may be reached also by carriage from Mondamin, a town five miles west, for twenty-five cents per passenger.

Commodious boarding accommodations will be furnished at twenty-five cents or less per meal; and no effort will be spared by the Reunion committee to see that the wants of the visitors are supplied promptly, at cheap rates, and in a courteous manner.

A general invitation is hereby given to all to come up to this yearly assembly to seek and serve God; and such of the ministry of the church as can find it practicable to come and assist in the services are specially requested to attend and aid as they can.

It is hoped the First Presidency, the Bishopric, and as many of the Twelve and other missionaries as can come will be in attendance.

The committee on arrangements earnestly request the prayers of all the church that the Lord may bless and direct the efforts being made to render this meeting successful, and give abundant increase in grace and gifts, in goodly influence and numbers, and do wondrously in the lifting up of Zion and in the salvation of souls.

By order of the Committee.

DIED.

JONES.—At San Bernardino, California, August 23d, 1889, William Orson Jones, son of Bro. and Sr. A. C. Jones, Sen. He was born Jannary 30th 1851, at Ogden, Weber county, Utah, and was, consequently, 38 years, 6 months and 23 days old at the time of his death. Funeral sermon by Elder Heman C. Smith, on Sunday, September 1st.

WILLIAMS.—At Spring Hill, Montana, August 10th, 1889, of consumption, Mrs. Maggie J. Williams, wife of David N. Williams, aged 26 years, 3 months and 5 days. She leaves a husband and four small children and a host of friends to mourn their loss. By her death the little children have lost a kind and affectionate mother, the husband a devoted wife and companion, and society an honored and greatly respected member. Her remains were interred in the East Gallatin cemetery. A large concourse of friends came to pay their last tribute of respect to the departed. One of earth's noble children has gone to rest! Rev. Hall of the M. E. Church was in charge of the funeral.

LOVEJOY.—At her residence in Pierport, Manistee county, Michigan, May 31st, 1889, Emma J. Lovejoy, aged 36 years, 3 months and 5 days. She was baptized November 25th, 1883. She was a good wife and loving mother. She left a husband and two little children to mourn their loss. We hope to meet her in heaven where there is no more pain.

WHO OWNS THE COUNTRY.

Let us inquire whether there is any excessive concentration of wealth going on in the United States of America. Leaving mere clamor and unsupported assertions out of consideration, on either side, let us look into facts. As lately as 1847 there was but one man in this country who was reputed to be worth more than $5,000 000; and though some estimated his wealth at $20,000,000, there is no good reason for believing it to have been so great. At the smallest reasonable estimate, there must now be more than 250 persons in this country whose wealth averages over $20,000 000 for each. But let us call the number only 200. Income-tax returns show that the number of incomes, when arranged in large classes, multiplies by from three to five-fold for every reduction in the amount of one-half. For extreme caution, however, we estimate the increase in the number of incomes at a very much lower rate than this. At this reduced rate, the amount of wealth in the hands of persons worth over $500,000 each in the United States would be about as follows:

200	persons at	$20,000 000,	$4.000 000.000
400	"	10.000.000,	4.000 000.000
1,000	"	5,000 000,	5 000 000 000
2,500	"	2,500 000,	6,250.000 000
7,000	"	1,000 000,	7.000 000 000
20,000	"	500,000,	10 000 000.000
			$36,250,000,000

This estimate is very far below the actual truth. Yet, even upon this basis, we are confronted with the startling result that 31,000 persons now possess three-fifths of the whole national wealth, real and personal, according to the highest estimate (60,000,000 000) which any one has yet ventured to make of the aggregate amount. Nor is this conclusion at all improbable.—*Thomas G. Shearman in September Forum.*

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CATHOLIC HOSTILITY TO OUR SCHOOLS.

The main difficulty encountered, as every one knows, is the attitude of resolute hostility to the public school system which the Roman Catholic Church maintains. Atheists, Infidels and Jews, though dissatisfied and complaining, are not positively rebellious and revolutionary in their demands. It implies no uncharitableness to say that Roman Catholics are irreconcilables, pure and simple. They boldly and even proudly avow their purpose to destroy our common-school system as now organized. With such malcontents compromise is, of course, out of the question, and co-operation on some common ground of religious teaching an impossibility. The Romish position on this subject means all or nothing. All or nothing, I say, for to yield to their demand for a division and distribution of the school fund among the various sects, is to yield all. It is to decree the overthrow of the public-school system. For the state to yield to this demand would be to abdicate its function of popular education, and remit this whole business to ecclesiastical hands. Rather than do this I should prefer, for myself, to see the whole structure of our common-school system broken up, and the work of popular education relegated to hap-hazard methods wholly independent of state aid. I dread the perils of general ignorance less than I do those of ecclesiastical domination.—*Rev. Dr. J. R. Kendrick in the September Forum.*

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THE PATRIOT

For September 19, will contain the above article, written for it by special contract, by Rev. Dr. F. de Sola Mendes, of New York City, a leading American Jew, and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps.
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500 for $1, 1,000 for.....1 75
42 Rejection of the Church; dozen 15 cts., 100.1 10
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Trial of the Witnesses to the Resurrection of Jesus Christ; 5 cts. each, per dozen..... 50
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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 36.—Whole No. 854. Lamoni, Iowa, September 28, 1889. No. 39.

THE SAINTS' HERALD:

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

PUBLISHED AT LAMONI, DECATUR COUNTY, IOWA,

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Business Letters and Subscriptions must be sent to David Dancer, by P. O. Order, Registered Letter, or Express.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 28, 1889

INGERSOLL AND BRADEN.

THE following from Bro. T. F. Stafford, together with the communication from the Peoria *Transcript*, are self-explanatory. We do not believe in Colonel Ingersoll's particular philosophy, but we are interested in seeing justice done him and to every other man, even an avowed enemy. If Christianity is to be delivered from or defended against the attacks of the Colonel, it will not be because Clark Braden stands in the breach. We opine that it has more to fear from his so-called defenses than from the attacks of the Colonel. Truth may at times consistently pray for deliverance from its friends (?)

Col. Ingersoll deserves due credit for the services rendered to his country. That we accord him fully and frankly. While we can not endorse his later efforts, (though he may have served, in some sense, as an image smasher), yet we can accept what good he has done and drop him when his deeds are contrary to that which is true and right. We should adopt that course with every measure and every man—follow them only so far as they follow Christ and manifest that they are in possession of His pure Spirit—but no farther. We shall at all times be prepared to abide in the faith if thus we do; and shall not be disappointed, nor greatly disquieted, nor lose our reward.

We have no remarks of a personal nature to make concerning Mr. Braden. It is his methods that we despise.

"LEWISTON, Illinois, September 14th.

"*Editors Herald:*—I enclose a morsel from the Peoria *Transcript* to show that Clark Braden is not resting in a bed of roses by a good deal. He is certainly a delectable personage. It is not a Saint that speaks of him in the *Transcript*, but a man that knows just what he is talking about. Somehow I am always glad to see Braden in print under such lashings. I may be wrong and perhaps ought to pray for him; but few have ever tried as he has done to destroy the faith. Satan could do little more. Yours in hope,

"T. F. STAFFORD."

SURRENDER OF INGERSOLL.

It makes my blood boil, as it no doubt does that of every survivor of the Eleventh Illinois cavalry, to read the unscrupulous and groundless charges of your conceited Canuck correspondent, Clark Braden, against the bravery of Col. R. G. Ingersoll.

Now, I am no guardian of the Colonel or his interests. He needs none. History is slow and calumny is swift. Time, therefore, will do Col. Ingersoll justice, if I and every member of his command remain silent.

I do not remember dates and have not them at hand, but it was in the spring of 1862 that our regiment, the Eleventh Illinois cavalry was encamped at Jacksonville, Tennessee. Then came word to Jackson of a raid by Forrest in force, in the direction of Lexington, some twenty miles away, and to that point, the gallant Colonel, with a part of his command, was ordered to move. With some six hundred or seven hundred men and two pieces of artillery Col. Ingersoll moved out that afternoon, and at the end of a forced march camped near Lexington, an old tumble-down village, not "Corinth," as this monumental Canuck liar says.

Very early the next morning the command was ordered "to horse," for the pickets had been driven in and the woods in front were swarming with rebel cavalry. Forrest, with his whole division, not less than ten thousand cavalry, was bearing down on our handful, that an hour before had seemed an army. Then Col. Ingersoll arose to the height of the hour. He formed a single line across the Lexington road, all that his meagre force would permit, planked his park of artillery in the road and awaited the assault. He did not wait long, for Forrest, with a line longer than his own, and five or six ranks deep—an avalanche of men and horses—came down upon him. It was then the Colonel dismounted in the middle of the line, and standing by the two guns in the road encouraged the men, as one after another went down, with his calm instructions to "Give them canister?" "Give it to them in their faces!" "Shoot low, boys, and shoot slow, but hit 'em!" And there he stood when the moving mass of men and horses, of friend and foe were mingled for a moment (it seemed like an hour) in a hand-to-hand conflict. Then it was that by the very fact of overwhelming numbers, the rebels could not find us all, and Ingersoll, with a portion of his regiment, actually broke through the solid mass and came out in the rear of the rebel line, where we were surrounded and captured.

Ingersoll was paroled that night, as Forrest had no idea that he had struck anything more than our skirmish line. He supposed that the battle was ahead, and had no time to fool with prisoners. The Colonel was then sent up to command a parole camp at St. Louis, where he waited wearily to be exchanged so as to get back to the front. Some of his men weary of waiting, got leave to go out and work in Missouri harvest fields; and it was here that after months of this illness that the Col. resigned. He came into camp and told the boys why. He could not rust there as a paroled prisoner, and all approved his choice so resign and get back, since he could, into life's activities.

Call Ingersoll an "infidel," whatever that may; say that he was reckless and dissolute in his early days; say that he was blasphemous under provocation; but do not say in the presence of a member of the Eleventh Illinois Cavalry that he was a coward, or that while in the service he ever shirked a post of duty because of its dangers.

JOHN W. KIMSEY,
517 Fulton Street, Peoria, Ill.

CARDINAL GIBBONS ON BRUNO.

BALTIMORE, Md., Sept. 11th.—Cardinal Gibbons' pastoral letter calling attention to the allocution of Pope Leo, on the unveiling recently of a monument in Rome to the memory of Bruno, will be read in all the churches next Sunday. The cardinal says: "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that in Rome impious men dared to unveil the statue of an apostate monk to the admiration and veneration of the thousands assembled, dragging the memory of a wild theorizer, a shameless writer and denier of the divinity of Christ, from the obscurity of a grave that had for three centuries been closed upon its disgrace. These men, backed by mere brute force, have set upon a pedestal in the Holy city a statue of the infamous Bruno. Such a proceeding is a flagrant outrage upon the Catholic and Christian world. It is a deliberate and well-aimed blow at all that is sound and wholesome in religion and morals. Its animus is clear from the selection of time and place, and the unchristian and defiant language employed in the unveiling of the statute of a man, whose whole life breathed cowardice, pride, and defiance of lawfully constituted authority. In their frantic efforts after miscalled freedom they have spurned the truth, which alone could make them free. Theirs is not the action of decent, honorable, but misguided men, calmly and with due regard to the feelings of others promulgating a new belief. Their attempt is not so much to honor Bruno as to insult and villify the vicar of Christ and his derated children throughout Christendom. They have chosen as the committee to further the movement the champions of Atheism, the would-be destroyers of the very foundations of Christianity. It is proper that the Christian world and, especially this portion where the term 'religious freedom' is understood in Christian sense, should brand with their indignant scorn, action such as this. We are not yet ready for processions in which the red and the black flags of Prohibitionists and Anarchists are defiantly flaunting."

The above from the head of the Roman Catholic Church in America voices their side of that question. If all of the above be true it is passing strange that Catholic Italy looks with favor upon the raised and rising statue of Bruno.

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We believe that it is not only to his honor that the statue was erected, but to forever commemorate and emphasize the truth of the principle that ecclesiastics shall not dominate the consciences and dictate the civil affairs of mankind; and to rebuke for all time the fanatical and fallacious assumption of authority, which in the hands of Romish priests sought so to enslave in the past, and put to death many of those who resisted them.

One writer has thus stated of Bruno: "It added not a little to the exasperation against him, that he was perpetually declaiming against the insincerity, the impostures of his persecutors—that wherever he went he found Skepticism varnished over and concealed by hypocrisy; and that it was not against the belief of men, but against their pretended belief, that he was fighting; that he was struggling with an orthodoxy that had neither morality nor faith."

After relating the account of the cruel martyrdom of Bruno he adds: "But perhaps the day approaches when posterity will offer an expiation for this great ecclesiastical crime, and a statue of Bruno be unveiled under the dome of St. Peter's at Rome."

How truly has the prediction of such probability been verified. "The mills of the gods grind slowly, but they grind exceeding fine." The best guarantees to the Catholic world that they shall fully enjoy their just rights are those very manifestations in the present age of the emphatic disapproval of the past wrong doings of their clergy.

Those who contend manfully and fairly for the rights of the oppressed are most likely to be magnanimous and just, even with their opponents. Such can generally be trusted to preserve the liberties of all.

REUNION R. R. RATES.

In the miscellaneous department will be found an official letter from T. Thompson, Secretary of the "Western States Passenger Association," to Bishop G. A. Blakeslee, relative to reduced rates to the Annual Reunion at Garner's Grove, near Missouri Valley, Oct. 4th. Read it carefully. Those going to the Reunion over any of the roads indicated in said letter must procure certificates over each road they travel on from the ticket agents at the stations where they purchase tickets, which certificates will set forth the fact of their having paid full first class fare to the point where they leave said road. These certificates must be preserved and presented to Bishop Blakeslee or his authorized agent at the Reunion for official signature in order to secure return tickets over said roads at one-third regular rates. Strict attention must be given to the instructions set forth in said letter, for only by following them can any one secure the rates provided.

Remember that "Certificates will not be honored for return tickets at reduced rates unless presented within three days after the date of adjournment of the meeting (Sunday not being accounted a day), nor will certificates be honored in cases where going tickets were purchased more than three days *prior to* the commencement of the meeting."

EDITORIAL ITEMS.

The September number of the *Cosmopolitan*, a monthly illustrated magazine, comes to our table, filled with choice reading matter and adorned by beautiful photo-engravings. "The two capitals of Japan," "the opening of Oklahoma," and an article from the pen of "Carmen Sylva," the Queen of Roumania, together with her portrait, are among some of its interesting contents. The article on Japan is especially interesting as showing the rapid progress of civilization in that country. The magazine is published at No. 363, Fifth Avenue, New York.

In our last issue, in the editorial on "The College," in fifth paragraph it should read, "Enough has been said, we trust, to *awaken* a deep interest," etc. On the next page, third column, it should read, "yet it was sufficiently severe," etc.

Bro. B. H. Case wrote from Coal Hill, Arkansas, where he is anxiously awaiting the coming of some one to preach the word. He threatens to himself thrust in the sickle should none other appear. Success to all who "use the truth in wisdom." All do not, but all may and should do so.

Bro. W. W. McLeod wrote the 10th inst. from Cormorant, Minnesota, that Bro. W. E. Peak had just completed arrangements for a fifteen nights discussion with an Adventist, the soul-sleeping theory and other things being the subjects in question. Bro. McLeod was trying to do what he could for the cause.

Bishop G. A. Blakeslee requests that the following corrections be made in his printed report, "all in the Spring River, Kansas, district: October 19, 1888, Hugh Havey $10.00, instead of Hugh Hovey as published. Feb. 16, 1889, Hannah Barmore, $2.00, instead of Hannah Bannon. And Feb. 16, 1889, Roswell M. Barmore $3.00, instead of Russell M. Bannon, as it appears in the report."

Bro. W. R. Calhoon of Cortland, Illinois, writes, desiring to correct an error which appeared in his last letter to the Herald. It should read that his father's family numbered eleven instead of seventeen children.

Bro. John A. Currie Jr. wrote September 6th from San Antonia, Texas, "The work is moving here and the calls for preaching are many."

The Iowa State *Register* of the 13th inst., weekly edition, published at Des Moines, contains an account of the conference of the Des Moines district which was held at Rhodes on the 7th. Thanks to the *Register*.

The Clarksburg, West Virginia, *News* of the 14th reaches us, containing a good defensive article from the pen of Bro. D. L. Shinn. Good; such contributions will allay prejudice.

Fifth Quorum of Elders: See notice in this issue.

"All goes well; work looking up" are the hopeful words of Bro. D. S. Mills in a late letter from Los Angeles, California.

We welcome to our desk, "Our Dumb Animals," a monthly devoted to the prevention of cruelty to animals and published at 19 Milk street, Boston, Massachusetts. Single copies per year 50 cents, and clubs at reduced rates.

Its mission is very worthy, and fair success attends it. We most heartily wish it goodspeed in its humane endeavors.

Don't send manuscript to this office without paying proper postage on it. Some have sent us articles for publication on which they have paid only paper postage. This is not lawful, and must be stopped. All "written matter, whether sealed or unsealed" is by law made "first class," and is "*two cents* for each ounce or fraction thereof." Don't forget it.

The following is self-explanatory:

Davis City, Iowa, August 17th.

Editors Herald:—I notice that in the *Return* for August, 1889, Mr. E. Robinson finds a good deal of fault about my statements in the *Herald* of July 6th, concerning the course taken with him by the officers of the Davis City branch. Now I wish to correct one date: It should read that an elders court convened in July, 1888, and not in the month of March, as stated. With this corrected I wish to reaffirm my former statements; that they are true. O. J. Bailey.

Be it known to all whom it may concern that the above statements of O. J. Bailey, as corrected, are true. M. V. B. Smith, Branch president,
C. M. Hinkle, Teacher,
R. J. Harmon, Deacon,
John Denio, Elder,
All of the Davis City branch.

EXTRACTS FROM LETTERS.

Bro. E. W. Nunley wrote from Cook's Point, Texas, September 7th:

"I am still endeavoring to push forward the grand cause. Prospects are not as bright as could be desired, but we hope for the better. We have much opposition in Texas, but are not discouraged, knowing that our cause is just and of the Lord. There is no such thing as failure if we trust in Him, which we propose to do."

Bro. E. W. Grim writes from Canton, Illinois, September 6th:

"I want to try to do more for this latter day work. We do not have meetings here now. I wish we had some one to take hold and see if we can not do something. Pray for me that I may not fall."

Bro. J. S. Comstock writes from Springport, Michigan in excellent spirit. He says:

"I shall be eighty-nine years of age if I live until next February. My health is good and I am trying to live so as to not taste of death, as saith the Lord Jesus."

Bro George Hampshire writes, September 7th, from Coplestone, Ontario:

"A discussion comes off at Petrolia, Ontario, on the 10th inst., between a Mr. Bourner and Elder Samuel Brown on the question of baptism. This seems to be our opportunity for getting a hearing in this town. We have hired a hall and seated it and sent out invitations for all to come and hear the gospel free of charge; but about all we could get for Bro. Brown to preach to was almost empty benches. We have but two-thirds

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of an average crop in this part of God's footstool this year, but we are thankful it is no worse. We hope the day will speedily come when we shall all enjoy peace and plenty."

"WITH SPEED SWIFTLY."

BRO. Elvin will permit us to state, in confirmation of what he writes in another part of this issue, that we lately read an account of the testing of an electric locomotive which attained a speed of three miles a minute, or the relative equivalent of one hundred and eighty miles an hour! Maintained, that would be eighteen hundred miles in ten hours, or a distance equivalent to from New York to Denver in ten hours. How would that be for a "day's journey?" We have seen no verification of the reported attained speed, but we shall not be surprised to learn of achievements of an equally or surpassingly marvelous nature, in electrical engineering. The study of electrical science is but fairly entered upon and its mysterious realm but partially invaded by the searching genius of man. We may yet be as greatly surprised by their discoveries as were the incredulous and skeptical public of but a few past decades who ridiculed the invention of Prof. S. B. Morse's electric telegraph.

THE Columbus, Nebraska, *Journal* of September 14th, comes to us with the following strong endorsement of one of our brethren,—Judge H. J. Hudson:

Judge Hudson has announced himself as a candidate for re-nomination as county judge. He has, so far as we can learn, given absolute satisfaction in the conduct of the affairs of the office. If we have ever had as good a judge, we certainly have never had a better one, for all the purposes of this very important office. It is the crowning glory of a civilized community that the interests of the weak, the disabled, the helpless are strongly and carefully guarded from encroachment. This court, having to do mainly with the estates of decedents, and the rights of orphaned children, it is a matter of pure right to such that he who occupies this position should be one who would faithfully see that no harm comes to them from designing persons seeking to prey upon the estates of the young or inexperienced. Give civil communities just judges, and you go the greatest length of the road to assured peace and prosperity."

We are pleased to also note the following in another column of the same paper:

"Reorganized Church of Latter Day Saints hold regular services every Sunday at 2 p. m., prayer meeting on Wednesday evening at their chapel, corner of North street and Pacific Avenue. All are cordially invited.

Elder H. J. HUDSON, President."

QUESTIONS AND ANSWERS.

Ques.—Has a teacher or deacon any right to preach in his own branch?

Ans.—Yes.

"The manner which the disciples, who were called the elders of the church, ordained priests and teachers. After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher); I ordain you to be a teacher to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them."—Moroni 3: 1.

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church by the deacons if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ."—D. C., 17: 11.

"And behold, the high priests shall travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—D. C., 83: 2.

"And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel," etc.—D. C. 16: 5.

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. 3: 8–13.

Q.—If a man be ordained from the office of a teacher to the office of a seventy, and is then dropped from the seventy, what office does he hold?

A.—None—unless ordained to one.

THE HARMONY A SUCCESS.

THE following written approvals of the Harmony are among many that have reached us to date, and we expect numerous similar ones as the book is made use of and tested by the choirs and singers among the various congregations of the Saints.

Bro. J. F. Mintun, Magnolia, Iowa:

"The Harmonys arrived safely and they are excellent. Considering the work and size of book I think it is cheap. It is proving more satisfactory the more used."

Bro. Norman W. Smith, chorister of the church at Lamoni, says:

"I have examined the Saints' Harmony, to some extent, and find it far superior to any notebook that I have seen, especially for our church, the tunes being so nicely adapted to the words found in the Saints Harp. The statements of the editor as found in the Harmony in regard to the book are correct so far as I have examined. I feel safe in recommending it to the Saints at large. The Choir at Lamoni have adopted it for their use in the church services. The book is admirably adapted to the use of both beginners and those advanced in the study of mnsic, and I am satisfied that the more it is studied the better it will be appreciated by the Saints."

Bro. W. Vickery, president of the Plano branch, writes:

"Harmony received and well liked. The work is well done."

We have received but one unfavorable comment, and as that was made shorty after the receipt of the book, it is hoped that after a fair test of its merits the same will be supplemented by a favorable report. The present edition is fast being exhausted. We hope ere long to hear of satisfactory progress and great improvement in the song service among all the branches. The Harmony has a mission before it which we believe it will creditably and faithfully accomplish.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Till, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best!"

QUERY.

"I AM a stranger in a strange land and would like to know what to do to pass away Sunday, except by reading. I always read until I get so home-sick I don't know what to do. I want to do only what is right. There is no preaching here that I care to go and hear. I want your advice. Please answer through the *Herald*."—Letter.

It is a sad thing to be a stranger in a strange land, and some lonely hours must necessarily be the result of such circumstances. But these need not be many, if only the heart and spirit are properly attuned and in harmony with the great throbbing, out-reaching heart of Him who said, "Go ye into all the world." There is no longer a middle wall of partition. "All ye are brethren," and when the love of God baptizes the soul there is an outgoing stream of love which, in its flow, would embrace the whole human family. It is God's great, broad and beautiful world and these are his children, (erring, stained with sin and pierced through with many griefs, though they may be) they are still his. How our hearts have overflowed with emotion when we have realized the greatness of that love which led Christ to take upon himself our nature—to be born of woman—mingle with the poorest and most wretched of mankind, and humble himself even to the death of the cross! Paul says that he took upon himself flesh and blood, because *the children* God had given him were partakers of it. If we so love, so admire this condescension upon the part of our elder brother, how can we hope to be like him, to inherit his celestial kingdom if we do not partake of the same spirit?

It is not the spirit which makes ascetics or hermits—neither the spirit which seeks its own will, its own good, or even its own happiness; but ever reaches out to seek the good, the happiness of others, even as the Master came "to seek and to save that which was lost."

Now dear sister, it is not possible for us to do people good unless we can, in some way, reach their hearts. Love is the only key which fits the

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door we want to open and it will never fail. "We love him because he *first loved us*." He not only loved us, but he manifested that love, and it was by its manifestation that we knew of its existence. We believe the truth and earnestness of your words when you say, "I want to do only what is right." Christ himself answers your question in these words, "Let your light shine." Is not remaining at home, simply because you do not care to hear the preaching which you can hear, putting your light under a bushel? Think for a moment. How can you become acquainted with those folks, unless you meet and mingle with them? How can you recommend the gospel to them by separating yourself from them as though you had neither lot or part in the matters which interests them? We are firmly persuaded that no feeling of bigotry actuates you, that you have not the slightest thought of saying in your heart, "Stand aside, I am holier than thou." But the question arises, what effect will your actions have upon them? Will they not be persuaded that more or less of such a feeling influences you? If so, they will be repelled from instead of being drawn towards you, for it is not in human nature to acquire or love the self-righteous Pharisees.

As a people we do claim to have greater spiritual light than the rest of mankind; but the only way to establish the validity of this claim is, to let that light shine, and the word of Jesus for it, when *our good works are seen*, men will glorify our heavenly Father.

Happiness, or rather the pursuit of happiness, is not the legitimate object of the Christian's life. *Duty* should be our watchword and the glory of God our incentive. If from the heart we pray, "Thy kingdom come," will we not labor to hasten its coming?

To a Saint of God the companionship of those of like precious faith is very dear; but if the work of the Master demand that we resign this, the true soldier will not hesitate one moment to obey the call of duty, for if instructed by the Master he knows well "The path of duty is the only path of safety," and there can be no peace of mind to the Christian who neglects it, or who substitutes for it a less worthy motive.

Our advice to you then, dear sister, is: Mingle with the people with whom your lot is cast. Attend regularly upon both church and Sunday school, especially the latter; for it will be impossible for you to study the word of God without benefit to yourself. No matter how erroneous may be some of the doctrines taught, the great fundamental principles of love towards God and man will be embodied therein, and if they are not acted out by all who profess to adjust their lives according to them, the fault is most likely with them as with many of us, that they fail to let the sunlight of God's all-reaching love into their souls. They do not throw open the windows and let the breezes of divine love chase out the narrow selfishness lurking in the dark corners and illumine the whole interior to such an extent that the light *can not be hid*.

Seek quiety, unobtrusively, but in every possible way to manifest your feelings of good will to your neighbors, remembering that he is your neighbor who needs any good service in your power to render. Be not ashamed of your religion, neither let a blush rise to your cheek when answering, "I am a Latter Day Saint." If indeed you are one you are the daughter of a King, even the King of Kings, and who would blush to say, "I am Queen Victoria's daughter! Strive to realize this. Think of it. This is one of the things which it will benefit you to "think upon," for it will make you more careful to do only such noble acts as become the daughter of a King, and help you to realize the dignity of your calling and the necessity of being at all times upon your guard lest you bring reproach upon Him who said, "The same is my sister."

Do (not think only,) but *do* from day to day those things which will prove your claim a valid one, and we guarantee you that should you favor us with another letter it will be like a triumphant song of rejoicing. Study the word of God, pray for the guidance of the Holy Spirit, for the gift of wisdom; then mingle with your kind and let your light shine.

SR. ADDIE E. HULL, of Willow Brook, Buchanan county, Missouri, would be pleased to have some of the sisters write to her. Here is an opportunity for those who have the time, to give the cup of cold water in the name of a disciple. Such letters are often the mediums of great good to the scattered Saints.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

A sister in Iowa writes: "I am very much afflicted and desire the prayers of the 'Union' that if it is God's will my life may be spared that I may be more faithful than I ever have been.

MEMORY TEXTS FOR OCTOBER.

First Thursday, Heb. 2: 12.

Second Thursday, Acts 12: 5; 16: 13; 2 Cor. 1: 11; Eph. 6: 18; Phil. 1: 19; James 5: 16.

Third Thursday, D. C. 34: 4; Ps. 140: 12.

Fourth Thursday, Ps. 80: 1, 2; Eph. 1: 9–14.

Fifth Thursday, Ps. 89: 1, 2; 102: 16, 17; Isa. 14: 32.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Sept. 11,	Amount received to date....		$1,941 57
	Sr. Lizzie Porter, Neb.	40	
	Sr. Rosa Porter, Neb..	15	
	Sr. Laura Porter, Neb.	10	
	Sr. Carrie Porter, Neb.	10	
	Sr. Nellie Baker, Iowa.	50	
	Sr. Celia Swenson, Mo.	6 00	
	Sr. Mary Sivits, Neb...	1 00	
	Sr. H. Richmond, Kan.	50	
	Sr. C. Edwards, Mich..	50	
	Sr. Mary Burnett, Iowa	3 50	
	Sr. Maria Grice, Ill....	1 00	
	Br. E. Lamphare, Wis.	5 00	
	Sr. S. Downey, Neb...	1 00	
	Sr. S. J. Green, Cal...	1 00	
	Sr. M. Gillespie, O.....	2 00	
			$22 75
Sept. 19,	Amount to date,.....		$1,964 32

In Herald of Aug. 17th, Carrie Sund, Portland, Oregon, is credited with $7.00 which should have been as follows:

Sr. Carrie Sund, Portland, Oreg.....	$1 50
Sr. Bertha Webb, Portland Oreg.....	2 50
Sr. Bernice Webb, Portland, Oreg.....	1 00
Sr. C. Haskell, Palouse, Wash.....	2 00

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

LAMONI, Iowa, September 20th.

BOUTON, Iowa, Aug 31st.

Dear Sister Frances:—I have nothing new to write about but must tell you that my interest in the latter day work has not lessened and I am trying to live according to the precepts of my religion. I live ten miles from the Keystone branch to which I belong, but am not privileged to meet with except once in a great while. Bro. W. M. Thompson preached in our neighborhood last spring; since then we have had no preaching. I hope he and others may come again when convenient. Bro. Stamm will preach some when he returns from Boone.

We greatly appreciate the *Herald*, *Hope* and *Autumn Leaves* and shall ever pray for all the workers in this great and glorious work. Please pray for me, that I may live faithful to the end and that my family may soon obey the gospel.

Yours in bonds of Christian love,

SARAH E. BOUTON.

Sister Frances:—I have just been reading letters from my sisters in the far off Australia. Some are young sisters, and I wish you were near that you might share with me the pleasure they impart. I know it will cheer you and all who feel a deep interest in the onward march of the gospel work to know that they are rapidly progressing in the spiritual life. Their letters breathe the true workings of the Spirit within, which makes my heart glad, and I hope ere long several will take their places side by side with their sisters in America and let their light shine through the church publications. Some have introduced themselves already. I hope Sister Lillie Eden will soon appear again, and yet again, for I think she has a work to do in that department of life's duties. And dear Sister Allie, of Wallsend, your letter to Addie was a good one. It brought the tears to my eyes while I read, remembering with gratitude the many acts of kindness both Addie and I received at your hands, and at your father's house. And I believe the Lord was rewarding your cheerful diligence and faith. It was the Wallsend branch that gave us the first hearty welcome to Australia, that lifted the cloud of homesickness from our hearts; and that welcome never grew less. May their day of rejoicing come, for theirs has been a weary toil! Bro. Davis' letter in the *Herald* some time ago brought me again in communion with the Hamilton branch where we spent many seasons of rejoicing. May they continue to grow and abound. Brethren Wight and Butterworth are working energetically, and according to all reports are the right men in the right place. My parting words to Bro. Wight as the little steamer pushed from the shores of Forster were, "take care of our children." His were, "I will;" and he is being true to his word, and has selected for his partner in life just the right person to help him in his ministerial labors. Sr. Lizzie's whole heart was in the work and she was doing all she could for its upbuilding in her limited circle when the Lord rewarded her diligence by opening to her a broader avenue for doing good, and I rejoice with her. You may know the bond of friendship that exists between us when I tell you that she always addresses me in her correspondence by the endearing title of "mother." But I must remember that possibly this letter may reach Australia and its readers will want to hear something of the work in America. The "reunion" at Laguna was a season of spiritual benefit, still the saints were not left to forget in their rejoicing that they were still in the world where the adversary holds power to mar the happiness of all who will permit him. And I think he must have seen that such gatherings togethe

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were going to work the overthrow of much of his power, and came up in great wrath striving to prevail against the power of the Holy Ghost; but thanks be to God *his* power held the ascendency all the way through and triumphed gloriously at the closing. A few were privileged to witness the out-pouring of God's Spirit in great power, while others who were on the grounds knew nothing of it. The Lord sometimes bestows his blessings in a similar manner to his judgments. In the ninety-first Psalm it says, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee, only with thine eyes shalt thou see and behold the reward of the wicked." So it was at this time with the blessings; with our eyes we beheld the faces of those who had been the receipients of this power and saw their countenances beaming with the light and glory which it imparted, and heard words of wisdom and instruction as they fell from their lips. May we so live that on future occasions all may be worthy to partake of the same.

In a former letter I spoke of writing on a subject that had been weighing on my mind, but upon consideration I deemed it not wisdom for me to do so. SISTER EMMA.

LAMONI, Iowa, Aug. 30th.

Dear Sisters:—I have been learning lessons in the months and years that are past, and I am hoping, trusting to be able to profit by them.

We are admonished to heed the lessons of each day, and if we can but read aright and hold fast the teachings of each experience as we pass along, they will prove helps to us in becoming wise unto salvation. Even from our times of trial may come to us lessons which shall be for our highest good, our greatest advancement in this school of life. If we are to be made perfect through suffering, and if it be true that "whom the Lord loveth he chasteneth," are not trials to be desired, according as the Lord wills for us? And if they come shall we murmur or let go our faith? No, rather seek the Lord with renewed diligence for his help and the light of his Spirit, trusting through the times of darkness. When I have desired that the dross of my nature might be consumed and I be made worthy of eternal life and have realized that it might require affliction to accomplish this, I have prayed, "Father, if thou seest that a portion of trial is necessary to purify my heart and make me fit to dwell in thy presence, withhold it not, but give me of thy grace that I may endure."

I feel that we need to be prayerful at all times, and that we lose what we can not gain in any other way, if we neglect our privilege in this. It is in answer to prayer that the Holy Spirit is given, and if we come often to God in prayer we are drawn closer to Him and seem to become acquainted with him who is a "friend above all others." I believe too that it helps us to know ourselves and in every way prepares us the better for life's duties.

Some are grieving over the loss of loved ones, aud as this trial comes home to each one with force stronger than we can know in sympathizing with others, we may be tempted to question the goodness of God or to feel that he is unmindful of us, but we remember that before we learned to love the Lord, many, many such dear ones had gone and left friends sorrowing here. All must cross over the river, and because the loss becomes ours, does not in any way change the loving kindness of our God.—"His mercy endureth forever."

We are taught that we must become as a little child, and as I think of the little one that was ours for a time, so gentle and patient, so loving, so pure! I wonder can we ever be as such? I have thought sometimes that the hope of meeting our lost ones, never more to be parted from them, would be a sufficient incentive for living a righteous life; but I put away the thought as an unworthy one, knowing that love toward God should prompt our service to him. May we love him with pure hearts, fervently, and so honor him in our lives that he shall be pleased to give us a place in his kingdom.

Your sister, C. B. STEBBINS.

WE give below a few extracts from a private letter which we deem too good to enjoy unshared:

Dear Sr. Walker:— This morning I take the time to write to you. I reached Princeton at three o'clock Tuesday morning, and for several days I felt the effects of so long a ride. I traveled in a chair-car, and I believe they are not so comfortable for a long journey as an ordinary seat. One has to sit in the same position in a chair, while in a seat you can change about.

The institute passed passed off well, and I enjoyed it only that I was so tired that it was hard for me to sit still through the lectures. You know when a person is tired physically, he can not do much mentally.

I went to visit a kindergarten school in Princeton. It was the most interesting thing I have seen for a long time. There were about fifteen little ones with two teachers. The children's ages ranged from three to six. I thoroughly enjoyed watching them. Everything that was placed before them, everything to which their attention was calied was calculated to instruct their young minds and teach them pure things.

It made the tears start when those little babies bowed their heads and sung a little morning prayer. As for the teachers, they simply "put themselves in the children's place," made children of themselves for the time and worked and played with them, but while a careless observer might see only the simple, artless play of children, under all there was deep design and over all loving guidance. As for instance when the little ones were seated at a low table, waiting to be provided with splints and beads, the teacher, knowing the children served last would think their turn long in coming, sang softly as she worked:

"I try to be patient,
I try to be patient,
I try to be patient.
And wait till my turn comes."

She knew that soft soothing little song would not be unnoticed or unheeded. The little ones all sat still and waited patiently and who knows how many times in after years when life's greater cares come that little refrain may return to their aid, and not only that, but these early lessons in patience and the kindred virtues they learn in their work and games must exert an influence that may be traced all through the future. I wish you could have seen them. Those little ones I judge all came from good homes, and I could but wish as I stood and looked on, that all the little children of this broad land of ours might have the benefit of such kindergarten schools; but more especially was my wish for the children of the slums, the children of wretched degraded homes, whose play-grounds are the streets where the sights and sounds that greet them are all impure.

Sometimes when I hear or read of the good being done for the poor, the suffering, the neglected, the real practical good being done, I wonder if we latter Day Saints are very much ahead after all, and sometimes I wonder if we are not a little behind what we ought to be. But I know too that as a people we are the "poor among men," and it requires money to accomplish anything in the way of such enterprises as I have been thinking of.

We have just been reading the leaflet sent out by the Chicago Daily *News* in behalf of the Fresh Air Fund, and this morning I read a little story, "The Shilling Baby." There is an institution in London by which little children, waifs, are gathered in and grouped in families in cottages under the care of women who act as mothers to the children. The Shilling Baby was one of the little outcast babies.

The miners at Spring Valley who have been idle five or six months are now under orders to accept terms and go to work or quit the houses in two weeks. They say they dare not accept for fear of other miners who are standing out against the wages. Many are leaving, but some I suppose are too poor. They traverse all the country round begging, and some after receiving help go home, invite in the friends and have a "spree." That is the "foreign element," those who come into our country ignorant, uneducated, irreligious.

I see I have written quite a number of leaves, and will not write much more, for if I stop now I may get it in the mail for to-day.

RUTH.

COUNCIL BLUFFS, Iowa, Aug. 31st.

Dear Sister Frances:—Please find enclosed my mite to the Missionary Fund. I have often thought of writing a few lines to the Home Column. I love this latter day work for I know it is true.

I have been cheered many times by reading the sisters letters through the *Herald*, and let us put our mites and our prayers together and help roll on this glorious cause, for surely the Lord is well pleased with our efforts inasmuch as they are done with an eye single to his glory.

I had a beautiful dream concerning the Prayer Union, and as it may encourage others, I will relate it: I saw several of our sisters going to a small house for prayer. The road seemed rough and we worked hard to get there, and when we reached it we all knelt down to pray, and as we prayed the Spirit was present to a great degree and our prayers seemed to ascend up before the throne, and just above us I heard a voice singing in beautiful melody:

"Sweet the time, exceeding sweet,
When the Saints together meet."

Dear sisters, let us never neglect our petitions to Him who is the giver of all good. I would ask an interest in your faith and prayers, that my health my be restored and I may continue faithful to the end of the race and be saved in His kingdom. Your sister in Christ,

CARISTINA BARMASON.

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DOW CITY, Iowa, Sept. 1st.

Dear Sisters of the Home Column:—I will try and pen you a few lines this beautiful evening to let you know we are alive in this part of the vineyard. We have such good meetings which are conducted by the young officers of the branch. Bro. David Rudd will speak to us to-night; although young in the ministry he is doing a good work. And this is what we want, for there are calls all over the land for more laborers in the field, and in order to sustain those that are now in the field and send more, we must throw in our mite and give them our faith and prayers.

I think the Prayer Union a grand help to all the Saints of God. We have ours every Thursday afternoon conducted by our most worthy sister Serelda Rudd, who is a noble worker in this great cause. If it were not for this dear sister we might have given up in despair. We have been grertly encouraged by the Holy Spirit.

"Oh, how sweet is the soul-cheering thought!" Our minds were clouded, as it were, and unsettled on account of sickness and non-attendance, and we raised our voices to God in prayer to know if the work was in harmony with the will of God, and our prayers were not in vain, for on the following Sabbath it was made known to us by the Holy Spirit of God through our aged and most worthy brother Rudd, that we were then slack in the work we had covenanted to uphold; and inasmuch as we would humble ourselves aud live according to the commandments he had given us, he would be with us and bless us.

Dear sisters, is this not worth living for? May God's Holy Spirit be with each Saint, and may he guide us all in the paths of truth that we may reap the reward that is laid up for the faithful, is the sincere desire of

Your sister in Christ,

MAY RUDD.

OMAHA, Neb., Sept. 2d.

Dear Sisters of the Home Column:—I have thought many times that I would like to write you, but for want of courage have not been able to do so. But to-day being the Sabbath, also communion day, and being unable to meet with the Saints on account of illness, I felt that I would like to bear my testimony to the truth of this great Latter day work. And indeed it is a great work, a marvelous work and a wonder! How my heart swells with thankfulness to God for his loving kindness to me. When I think of the many blessings he has bestowed upon me, I can not find words to express my gratitude. I love the gospel, and strive earnestly to keep the commandments of God, and I desire to obey the call to "Come up higher."

I feel encouraged that I am enabled to overcome some of the many evils that beset my pathway, and pray that I may have strength given me to overcome all, that I may receive the reward that is laid up for the faithful. The *Herald* and *Autumn Leaves* are a great comfort to me. I would not be without them, and while so many are doing so much for me I desire to show my willingness to do what I can for others, if it be ever so little. I would like the prayers of the Union in my behalf that I may be restored to health again if it be God's will. Ever praying that we may all work together for the good of the cause, I am your sister,

EVA M. HARDING.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

OXFORD, Idaho, Sept. 12th.

Bro. W. W. Blair:—Bro. Anthony and I reached here from Soda Springs on Monday, after a most tedious drive across Bear River Valley, over the mountains, through Gentile Valley and over the mountains into Round, or the upper wing of Cache Valley, a sixty mile drive, the roughest I ever saw a team pull a buggy over. We were properly tired when we reached Bro. John Harris' house in the village of Oxford, at 8 p. m., and were glad to find a hospitable welcome, which we did. We found an appointment in the meeting-house, Bishop Lewis having consented to our use of it. So, on Tuesday evening I addressed a good house full, from Matthew 24: 14. We occupied again last night, the house being fairly well filled.

Bishop Lewis and Counselor Clements were both present each night, as was also Elder Milo Andrus. The latter made a request at the close of Tuesday night's discourse, that I would answer the question of whether father had not more than one wife. I replied that on the next evening I would discuss the main question at issue between the Reorganized Church and the people here, and would answer the question so that no one would misunderstand me. He wished, he said, that he or some one else might be permitted to follow me each service, to which I answered that I had no sort of objection, as I was satisfied that after I was gone, if not during my presence, what I should present would be reviewed and controverted, and I should like to hear how it was done.

Last night I told Bishop Lewis that when I would be through my discourse the matter was in his hands, and he, or any one whom he might choose, or permit, would be at liberty to speak and answer at will. When I closed, Bishop Lewis and Elder Milo Andrus conferred a bit, and the elder proceeded first to endorse *all* that I had presented, and afterwards to tell of what he *heard*, etc., in Nauvoo. It was substantially the same as we have heard before, only that a new version of the personnel of those to whom the prophet Joseph unbosomed the dread secret, in secret conclave was given. This was in effect that Joseph Smith was surrounded by a class of men whom he did not trust, and one whom he did. This latter class was the secret police or body guard, of which he, Milo Andros, was one. These, "a few of them, possibly twenty-five, maybe not so many" were called together one night in the Masonic Temple, when Joseph discoursed on the celestial, or eternal character of the marriage covenant, and the redemption of the dead, etc. He occupied nearly an hour, but failed to advance a direct statement in evidence, in refutation of the points I had made, and ended by bearing testimony that Joseph Smith was a prophet of God, and that he had now borne his testimony to the three sons of that prophet.

I really suppose that I ought to feel sorry that I am what I am, after all this, but I am all the more convinced and satisfied with the position of the Reorganization on the point at issue.

In answer to my request for the use of the house for to-night, as we designed to stay until Saturday, Bishop Lewis thought that he had no objection to our occupying elsewhere in side meetings, but that if we occupied their house any longer it would be likely to lead to "litigation," which he thought would not be wise. He was quite kind, and in palliation of his refusal of the house told the folks that if we held forth anywhere else in the ward, he was willing any should go who wished to, but that he did not think it best to have any litigation over the question.

I thanked him for his kind permission to use the house the time we had occupied it. One of the trustees of the school-house was present and gave permission to use that, so we occupy there to-night. We go to Malad Saturday, expecting to baptize there.

Malad, Idaho, Sept. 15th.— We held two meetings in the school house Thursday night and Friday night; Bro. R. J. Anthony occupying on the first and I on the last named. The congregations were fair under the circumstances. Bishop's counselor, Nephi Clements, was present last evening.

Neither Bro. Anthony nor I alluded to the failure to obtain the use of the meeting-house, in our services; nor did we attempt any reply, or review of what Elder Milo Andrews had stated, deeming it best to leave the people to draw their own conclusions.

Both Elder Andrews and the Bishop seemed to be of the opinion that they were not at liberty to defend their faith on account of the restrictions imposed by the law of the land. I was not aware of any such legislation; nor can I find upon inquiry here that there is any such on the books. The Idaho law makes the retention of the franchise dependent upon abstaining from both practice and teaching of the practice of plural marriage, but that is all I find. The Edmunds law inflicts no penalty for belief, that I remember. But it seemed to be a convenient shelter at the time, I suppose. How it may be construed by those who heard us both, remains for time to determine.

Personally, I have no fault to find with Bishop Lewis for declining to permit us the use of their house for further meetings. It was best, in his opinion, and I presume he can answer to those who may make inquiry about it satisfactorily to himself any way.

I hope, however, for the sake of consistency that those who may have charge of the places in which the Reorganized Church worship and preach, will extend the courtesy of their buildings to men who may come into their towns and cities to offer ways of life and peace, as they may hold them, including elders of the Utah Church. For to me it is radically inconsistent to ask others for the use of houses of worship and assembly for our use, and then when opportunity is offered to grant the use of our buildings to them to refuse such privilige. I am of the opinion that I should not feel free in speaking from the stand in one of our meeting houses, if I knew that the use of that house had been refused to others; providing such refusal had been because of difference of belief and teaching. The principles of the faith we hold to, our doctrines, our teaching must be open to examination by others, as when once declared to the public they become

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so far public property, for acceptance or rejection by those who choose to hear. It does not make our cause stronger to refuse privilege for examination, but such refusal may be construed into fear that our cause may not be defensible. At least, this is the way it seems to me.

Bishop Lewis was of opinion that for us to occupy their building longer, would lead to litigation; we supposed that he meant discussion, possibly contention; and that this was not good. So be it; but there must come a time and a place when and where the matter in dispute will be fairly examined and discussed. That it can be done without bitterness and without personal wrangling we showed at Oxford; and we bide our time.

We were the guests of Bro. Neils Anderson at Soda Springs, who though still holding to the good of Joseph Morris, is a kind, hospitable man, and he and his family made us welcome. We were also made welcome at Bro. James Bowman's, Sisters Eliasson and Peacock. At Oxford we stayed with Bro. John Harris, who with his wife, received us gladly and heartily and took excellent care of us while we sojourned. Bro. Harris is a blacksmith, horse shoer and general worker, and an excellent workman in his line of work. We found Bro. Benjamin Croshaw, the president of the branch, and his family well and happy in the faith. Brethren Wm. Harris, A. Barger, —— Baker, Sr. Gooch and others, all feeling satisfied of the safety and final success of the cause.

Times in this valley are hard, money scarce, and prospects for winter not encouraging. Streams, ponds and lakes have dried up; land that has been productive hitherto, has failed of its increase; and altogether, things look unfavorable for the next year. However, most are happy. In bonds, JOSEPH SMITH.

PLYMOUTH, Mass., Sept. 7th.

Bro. D. Dancer:—I am happy in the glorious gospel of God's dear Son, which is the power of God unto salvation to every one who believes and obeys its principles. Its saving power has been extended to me in every time of need. I have had many wonderful experiences in reading the *Herald*, and I have loaned some of them to my neighbors. I hope to see this glorious work prosper. My faith and prayers are for the spreading of the gospel and the final redemption of Zion. Your brother,

MADS PETER HANSEN.

WEBB CITY, Mo., Sept. 7th.

Bro. W. W. Blair:—I thought to write you of the goodness of God to me. On August 26th last I was laboring in the woods and met with an accident which came near ending my life, in which I received a blow on the head that knocked me senseless, and which the doctor said had fractured my skull over the right ear. I was brought to town and was administered to by Brn. D. S. Crawley and Bradley, and am able to go around, for which I thank God. I was taken in by Bro. and Sr. Bradley and cared for and nursed as a child, for which I can not thank them enough. May God ever bless them! Although the right side of my face is paralyzed, yet I thank God it is no worse with me. I hope the Saints will pray for me.

A. J. HEADLEY.

KEEP THE WORD OF WISDOM.

Editors Herald:—Having read in the *Herald* of several cases of cancer, I write to say that "I knew a man above fourteen years ago"—yes, twenty-one years last winter—supposed to be near the end because of cancer, etc., yet with the prayer of the faithful "such an one" lived to be able in fine weather a few months later to take a two hundred mile trip for a change of air; and while among strangers in a strange land, was advised to consult a cancer-doctor, who happened to be living there. And that doctor who knew nothing of what is known in the church as the word of wisdom, did much the same as to say, "Keep the word of wisdom." From that day "such an one" has kept, and still keeps the word of wisdom. LATTER DAY SAINT.

DENVER, Colorado, Sept. 13th.

Bro. Blair:—There are still a few of us here that are trying to keep the camp fire burning. We have meetings every Sunday and partake of the sacrament once in two weeks.

We have not had any preaching since Bro. Caffall was here. We have been expecting him back to Colorado ere this, but have not heard from him since he went away. We have quite a fund on hand to hire a hall for an elder if one comes this way.

We are in hopes Bro. Joseph will give us a call on his way home. I am satisfied if we had a a suitable place to hold meetings and an elder located here, so we could have regular preaching services, there could be some brought to the light. We hold our prayer meetings at Bro. Weatlands and the Lord meets with us by his Spirit. Though the hand of affliction has been laid hdavily upon some of us, yet we feel that God doeth all things well. We buried Bro. Spruce's only child on the 11th. We ask the Saints to remember us in their prayers that the few of us here may be as a city set upon a hill whose light can not be hid. Yours truly,

E. F. SHUPE.

LUCAS, Iowa, Sept. 16th.

Bro. Blair:—Six of our youths were baptized on the evening of the 14th inst. Bro. John Shippy has delivered a series of sermons with telling effect. They were strengthening to the Saints, and I can assure you they needed it. Bro. Shippy desires to do all in his power to further the work. He has done much good in our branch and labored with zeal and earnestness and with great caution. He leaves here to-day, but I feel safe in saying that his return will be welcomed by many should he return at any time, for he is able to impart much information to all.

Bro. L. W. Powell returns to his field of labor. He was called here to attend the funeral of his brother, David W. Powell.

E. B. MORGAN.

FIVE LAKES, Michigan, Sept. 11th.

Herald Editors:—Our two days' meeting held August 24th and 25th was a success and we had a good time of rejoicing, for the Spirit of the Master was with us. The day following four asked for baptism, and we look for a greater number soon; so the work is onward. May we remain faithful, ever watchful to do the Master's will, seeking to build up his kingdom here.

Your brother,

R. W. HUGILL.

ST. THOMAS, Ontario, Sept. 10th.

Bro. Dancer:—Our branch is being abundantly blessed of God. Last Sunday in our prayer and testimony meeting, God's presence in power was manifested during the whole service. From the time the door was opened until its close seemed to be a time when the Saints were testing God, by their unity in the faith. One dear young sister aged about seventeen, although only a child in this work, and who has a determination to be a true child of God, together with her twin sister, have been terribly persecuted for the work's sake; having been driven from the parental roof to be cared for by others. She could not understand why God did not pour out his Spirit upon her in the same measure as upon the rest. She had not yet experienced that overflowing peace and joy that others had; but last Sunday the Lord permitted her to have the foretaste of what she shall yet enjoy if faithful. Altogether a time of refreshing was enjoyed from the presence of the Lord.

Yours in the gospel,

WM. STRANGE.

CHEAPSIDE, Texas, Sept. 4th.

Editors Saints' Herald:—I thought I would write a few lines to the *Herald*. I am not a member of the Latter Day Saint Church, nor have I ever heard an elder preach, or ever seen one, and have seen but one member of that church, she being an aged widow who gave me some tracts and talked to me about the good work. I am fifteen years of age and have been a member of the Christian church nearly a year. My father, being an unbeliever, would not let me hear an elder, so I have to remain where I am for a while. If I see this in the *Herald* that the dear old lady lets me read I will write again.

I remain yours in truth,

MISS MARY J. VANDYKE.

SPRINGPORT, Mich., Sept. 8th.

Editors Herald:—If you can read my writing I would thank you to put this in print for others to read.

I think it is with me as St. Paul said, "We which have believed do enter into rest;" every day seems to me like the Sabbath. I esteem them all alike, I am fully persuaded in my own mind that God has not made any change from the seventh to the first day oi the week. For if he had all who can read might know it, and those who think he has are "wise above what is written," if it may be called wise.

I was about forty years old when I learned that the seventh day is the holy Sabbath. And now I am almost eighty-nine, or fifty years older than then, but I have learned that some people who contend earnestly for the seventh day Sabbath, do not contend so earnestly for that one commandment of Jesus upon which he said "hangs all the law and the prophets;" or rather the whole of the law or the decalogue, which requires nothing more of us than to do unto others whatsoever we would that others should do unto us. Such a religion as that, if it were universal, would produce a universal brotherhood.

What benefit is to be derived by so much contention about which is the most proper day of rest? and then to appeal to the public to decide which side has beaten! Is that the way to preach the gospel? Pray for me. My love to all who love the Lord Jesus.

J. S. COMSTOCK.

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LAKE CRYSTAL, Minn., Sept. 7th.

Editors Herald:—I see by the *Herald* of Sept. 7th that the sisters want to know how it is with those that have requested the prayers of the Saints. Well I for one can say that on the last Thursday in August I was bowed down with pain from the treatment of my cancer, so I could not straighten up, and at half past two the pain left me in a moment of time, so that I was almost free from pain and had no more hard pains all the time. I have applied the cancer solution freely, but the cancer is not all dead yet and I will have to apply it again. But my prayer is that I may not have any more of those terrible pains. Please remember me in you prayers that I may yet be cured of it. The most of it is dead now. I strive to live the life of a Saint. I am very weak now. Your brother,

J. S. WHITNEY.

LEXINGTON, Tenn., Sept. 6th.

Dear Herald:—Your weekly visits bring comfort and strong testimony of God's dealings with His people throughout the different parts of the country. It seems that we have the most opposition to contend with that I ever saw. The orthodox world has solidly combined against this latter day work and every church house in this county is closed against us. We have a branch of thirteen members and have a church house now completed. Bro. John Thomas of Iowa is in our midst preaching where he can get a place to do so, and he has made some friends to us.

We have just finished our church house which is a credit to any house in this part of the country. Bro. Thomas preached the dedicatory sermon in it the fourth Sunday in August to large congregation. A great many were present who had never before heard our doctrine; one was baptized.

The good sisters and ladies not of our faith prepared a nice dinner furnished on the ground. All had plenty to eat and the day was spent in a manner satisfactory to all present and friends were made to the cause. The people not of our faith liberally donated to the building of the church, for which we feel thankful for such generous hearts, and pray that God's blessings will attend them and their families for such noble deeds. All the orthodox preachers were invited to attend the meeting, but not one came. So we see clearly the source from whence all evil sayings and misrepresentations and, in fact, the fountain head of opposition that is raised against the true principles of the doctrine of Christ as preached by God's servants.

The Lord is working in our midst with signs following, for which we as Saints should feel grateful. For we have such a testimony as the world can not receive. This I know. My neighbors say to me, "If we could see some of these signs we would believe," notwithstanding I have called in the servants of God to administer to my sick and they were healed, and they know it. Still they are blind.

Bro. John Thomas was taken sick but was healed by the power of God without the aid of medicine or medical skill. These things build up the Saints in the truth of the gospel and confound the unbelievers, and cause them to rage and imagine vain things.

Brethren and sisters, we ought to be the happiest people on earth and be the most truthful, honest, virtuous, humble and prayerful people, and have perfect charity one for another and live peaceable, as much so as possible with all people. For the salvation of the world is in our light that must shine into their dark benighted institutions so as to illuminate everything they have that is false and bring all things to the true light.

May the Lord continue his blessings with us all, and especially with those whom he has placed at the helm of His church, that we may have His Spirit always to guide and keep us in the narrow way.

I have done a little preaching, and expect to do all I can; but opportunity now seems to be barred, only at our own church, but Elder John Thomas is now trying to make some new openings some twelve or fifteen miles from here. He is a faithful servant and has been a great help here and has assisted us much in building our church house. May the Lord bless him and his labors. Your brother,

J. H. SCOTT.

FANNING, Kansas, Sept. 9th.

Dear Bro. Blair:—We have just closed an excellent conference at this place. Yesterday afternoon in the prayer meeting two spoke in tongues; one, sister Jane Berry, an aged sister who resides in Atchison, Kansas. She gave the interpretation, and a gentleman was present—Dr. M. F. Wells from Richardson county, Nebraska, who was a captive ten years among the Sioux Indians, testified that she spoke the Sioux language and that the interpretation was correct. Am going home to recruit.

E. C. BRAND.

CANEY, Kansas, Sept. 15th.

Bro. Blair:—I arrived here last November and have located. I began meetings in the Pleasant Hill School House four miles east of town in December and held a three weeks' meeting. I had good liberty, good houses and good attention with one exception of about four nights when a Campbellite minister undertook to tell the people what wonderful errors I was teaching; but when invited to explain from a Bible standpoint and show the people a "Thus saith the Lord" for his ideas, he backed down and out and afterwards (although an almost constant attendant) held his peace. The result of his popgun wads was to cause many to investigate, and on March 23d I had the pleasure of leading a young man of his flock into the waters of baptism. Brn. R. H. and B. Davis being present, confirmed the brother and now he is rejoicing with us.

A week ago to-day I had the pleasure of leading another man of some forty-five years of age into the waters of baptism. This brother was brought up in the Catholic Church, had taught school in Monmouth, Illinois, was well acquinted with many of the old settlers thereabouts and of course knew all about that man of whom the angel said that his name should had for good and evil throughout the world. But when he heard the other side of the question stated from a scriptural standpoint, like Paul of old he conferred not with flesh and blood, but took it to the Lord in prayer and to-day he says he is the happiest man on earth and knows that Joseph (not Joe now) was a true servant of God.

When I came here in last November there was but one Latter Day Saint here. Now there are eight of us. There never had been any of our Elders here that I know of and I have the honor of preaching the first Latter Day Saint sermon in this county. I am striving to live the life of the righteous, and have a desire to press onward and upward that I may gain a crown and also lead many to a knowledge of the truth.

Your brother,

W. F. CLARK.

GALIEN, Mich., Sept. 10th.

Editors of Herald:—I have just returned from a trip into Trumbull county, Ohio, where my experience has been augmented in every particular, especially in the ministerial capacity, including the strange, weird threatening of "tar, feathers and powder." Quotations indicated a surplus market of the above commodities as well as a cheap percentage of those who deal in such beautiful wares. Having been expunged from the synagogues of popularity, all because, as the teacher stated, "public sentiment had been outraged," (and it requires the clean-cut gospel of Christ to outrage public sentiment), we betook ourselves to the yard grove of solemn pines on the plantation of Bro. W. J. Shafer where we preached the "glad tidings" a number of times with excellent freedom, and led one person (Sr. Ward) into the baptisimal fountain and others are moving into line.

The brethren and sisters of that place are nobly courageous, and stand like pillars for the truth in the midst of the smoke and cloud of evil reports and the pharisaical harpoons of slander. Evidences of growth and strength are seen in the prayer services which are held weekly "from house to house." The editor of the *Chronicle* gave us a little dash through his daily, to which, through his courtesy, we replied. A Mr. Paine, pastor of the M. E. Church, took up the issue from which we conducted a slight contest through the columns of the paper, the editor opening them for both sides. I know not what will result. It is a very important field and promises to receive the doctrine of Christ quite generally in time. Pray for us.

Your brother,

LEONARD SCOTT.

REESE, Mich., September 16th.

Bro. W. W. Blair:—Yesterday found me at Quannicassee Grove. This place is a prominent summer resort. I had the pleasure of preaching to a large gathering and baptized two, and others are near.

Since my last letter to you I have made two new openings. Have been preaching in a rail road depot at Munger's and baptized one there. The interest is good. There is a growing interest and many calls from every side. May God's blessings attend His church every where.

Yours in bonds,

E. DELONG.

GREENWOOD, N. Y. Sept. 11th.

Mr. David Dancer. Sir:—I write this to let you know of the sad death of one of your members, Sr. Dimmis Dutcher. She died August 5th, 1889, after a sickness of three weeks. She suffered everything while sick, yet she would never murmur nor complain. She was a good, Christian woman and believed very firmly in the Latter Day Saints. While sick she would say: "O, if you could only see as plainly as I do you

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would never doubt." She wanted me to write and tell you that she died happy and firm in the belief. She had belonged to the church over forty-six years. She leaves two daughters to mourn their loss. She was born in Dryden, Tompkins Co., N. Y., Sept. 22nd, 1805, and would have been eighty-four years old the 22nd of this month. I remain yours,

MRS. M. O. ROGERS.

HENDERSON, Iowa, Sept. 10th.

Br. Blair:—Our camp meeting closed Sunday night. I suppose the secretary will furnish the particulars. General health of the campers was good, attendance last day large and the order good; no arrests during the whole meeting. I had some talk with H. H. Huffaker, son of the president of the Rigdonites.

Yesterday I baptized one at Wheeler's Grove, and two here in the afternoon. The man, a son of a brother Clark, that at one time presided over the branch at Council Bluffs, but went off with Mr. Post. His wife is the grandaughter of Father Waldo, and the wife of H. H. Huffaker is the daughter of Stephen Post.

There is an excellent opportunity for the work in these parts. I go to Nebraska City to-day to laber there until the reunion.

In haste, R. M. ELVIN.

LOOKOUT, California, September 6th.

Bro. W. W. Blair: We have organized a branch here of eighteen members, the fruits of Bro. Pack's labor, and are greatly rejoiced. Bro. J. R. Cook came up from Sacramento and baptized them, as Bro. Pack was only a layman and I did not have my license. Bro. Cook preached here about three months and did some good work, but as times are hard on account of the drouth, he could not do much. Since he has left us I have been holding meetings every Sabbath, and we have fair congregations and attentive listeners, and some are greatly interested and I think will obey soon. Others are investigating.

I think there will be a good work done here as soon as the hard times are over and we can get some good worker up here. I shall try to hold the fort until we get help. The wicked one is at work as ever. The M. E. preachers and the Christian preachers are trying to keep the people from coming to our meetings, but all in vain, for the honest must hear and be gathered out of Babylon.

We are greatly blessed in our efforts for which we give God the praise. We ask the prayers of all Saints that we may enjoy the promised blessings. Your brother,

LEWIS TURNBULL.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half rates* to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. to A5.

ADDRESSES.

W. H. Kelley, Kirtland, Lake Co., Ohio.
Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.
Isaac N. Roberts, Springdale, Arkansas.
E. C. Brand, No. 712, Q st., Atchison, Kansas.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.

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Communications.

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

"THE SON OF MAN."

"BUT he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7: 55. 56.

The Savior called himself the Son of Man; not only that, but the Son of Man which is in heaven. He must have referred to the same being that Stephen saw just prior to his death. That God was his Father the scriptures abundantly declare. I am aware that he was called the son of David, also that he was of the seed of Abraham; but when the question was asked as to whose son he was, or "what think ye of Christ?" the answer was that he was David's son.

He gave them a problem to solve by asking them how he could be David's son, and David in spirit call him Lord. They could not answer. The question remains a problem to-day in the minds of thousands. Now the reason I asked for a solution of John 3: 13, was because I have seen so many attempts at explanation, and at the same time so many failures to give a correct interpretation, (that is, if my understanding of it is correct), that I ask the favor through the *Herald*, not of the elders especially; but perhaps some one outside, as is often the case, would explain in the orthodox manner and say that Christ was and is both the Father and the Son, and was in heaven and on earth at the same time; and his saying that "no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven," proves beyond a doubt that his spirit was in heaven while his body was on earth, making him both Father and Son; and this is sound orthodoxy, but not sound doctrine.

The Savior asked a great many questions at one time or another during his ministry on earth, and was always, or almost always, surrounded by a mixed multitude, and in those multitudes were some that considered themselves very wise in their own estimation; some of whom were scribes, pharisees, doctors and lawyers, too big in themselves to stoop low enough to accept either Jesus or his doctrine. And so it was, he spoke to them in such a manner that seeing they might not see, and hearing they might not hear, because he knew their hearts were set to reject him.

Now to the point I wish to make: When Jesus said he was the son of man in heaven, he referred to God and to no other; that he was his Father; that his Father was in heaven; that the man in heaven that he was the son of, was God. Materialism or not, why do I talk so? Because, first, God created man in His own image and in His own likeness, and second, Paul says that Jesus was the express image of the Father, and he was so much like other men that they called him a man, and knew no better.

"But," say some, "God is a spirit." So was Christ after his resurrection, and to a very great extent before that, even while in the ministry. See how he could prevent being cast over the precipice at Nazareth; how often he saved himself when his enemies were determined to destroy him. Then I say that he was a spirit. Though tabernacled in flesh the body was subject to the spirit, and no power on earth or in hell could destroy him—take his life—till the time came that he should give it up of his own accord.

Will any one say he was not a spirit after his resurrection? He was not a phantom as his disciples took him to be, for he had flesh and bones; but he was spirit and was seen and was known by his followers. And he was the express image of God: "And God said, Let us make man in our image and in our likeness." And if God was not man, but in an infinitely greater degree of purity than my poor tongue can find langnage to express, then ot what use is the word image, and what is an image of any thing?

Did Stephen see God and Christ? I believe he did; and I also believe that Stephen saw Christ at the right hand of God in no other form than that in which he ascended while his disciples were gazing up into heaven after him. Some one says that man was first spiritual, then natural. Very good. How about Eve? Was she spiritual too? Moses says, "male and female created he them, in the image of God created he him." The first man Adam was made a living soul, the second Adam was made a quickening spirit. Now who will say he was not spirit?

Paul also tells us he was made in the likeness of sinful flesh; that he took on him, not the nature of angels, but the seed of Abraham. That as the children were partakers of flesh and blood, he also himself took part of the same—only a part; that part from his mother; and that part was always subject to the spirit which came from God.

The second Adam was made a quickening spirit, when? After baptism. He had power over all diseases; over death and over the very elements. He was as much so before his death as the spirit was after his ascension. He was as much the image of God before his death as afterwards, the same being after rising that he was before crucifixion, leaving out the blood. And when the righteous dead come forth they will be like him, and he is like God. If we have borne the image of the earthy, first Adam, we shall also bear the image of the heavenly; we shall be like him—Christ.

I have not the least doubt in the world but what Jesus was always able to behold the Father, being full of the Holy Ghost. Stephen was full of the Spirit of God when he saw the heavens open and Jesus standing at the right hand of God; and only such are able to penetrate the heavenly abode.

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If Stephen saw Jesus at the right hand of God, it is evident that he saw God, or he could not say whether he was on the right or the left hand. He was full of the Holy Ghost. They of the council looking steadfastly on him, saw his face as the face of an angel.—Acts 6:15. He not only saw Jesus at the right hand of God, but he saw the glory of God. No man that is carnally minded can see God, but to be as Stephen was, full of the Holy Ghost, it was and is possible to see God.

Stephen did not attempt to describe the glory of God. When Paul was caught up to the third heaven and saw and heard things not lawful to utter, he never attempted to describe what he saw or heard; hence he could say to them to whom he wrote, "Eye hath not seen, nor ear heard," etc. Had he described everything he saw and heard, he could not have truly said, "Eye hath not seen, nor ear heard."

Now if Stephen was correct, and I never shall doubt it, he saw two personages, the Father and Son, having form; just as they were at the creation; the same glory, as Jesus asked the Father in his prayer, (John 17th chap.), "Give me the glory I had with Thee before the world was." The Father and Son are the same after Jesus ascended; they were before the creation.

And now I can see why man was first made spiritual, in the image of God: because he was not a sinner. If not carnal, he was spiritual; after transgression he became carnal, a sinner. God pronounced all his works good; sin is not good. Adam was a son of God; so was Christ, and both were in the image of God. Adam sinned; was driven from the garden, but did not change his general appearance. Jesus did no sin, never forfeited his glory, but maintained throughout his earthly career his perfect sonship with the Father.

To be a son of God is to be led by the Spirit of God. Rom. 8:16: "The spirit itself beareth witness with our spirit that we are the children of God; if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." This is in accord with John's first epistle, third chapter and first and second verses: "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." "Now we see through a glass darkly, but then face to face; now we know in part, then shall we know even as also we are known."—Paul.

When men and women are born of water and of the Spirit it does not change their general appearance; they are the same in outward form or bodily as they were before the new birth. And should they fall away that would not alter their natural bodies into some other shape. But they are sons and daughters of God as long as they retain the anointing received at the new birth, and no longer, for if the Spirit of God dwell not in us we are none of His. We change our relationship from one to the other according as we yield ourselves servants to obey, whether of sin unto death, or of righteousness unto life.

Satan endeavors to impress the mind with an entirely different view of the plan of redemption. He wants us to believe that the redemption of the body is false, and I opine that he is succeeding amazingly with some. Some will say, "We don't want these old bodies. Why do we want them, full of disease of all kinds?" Those who say this will get all they ask if no more; but for me I hope to realize the change of this vile body and be fashioned like unto the glorious body of Christ by the quickening power of the Spirit of God. I will be like him then.

Adam was like him when he became a living soul; Jesus was like him when on earth, and at his right hand; and all that fall asleep in Jesus with all that have fallen asleep in him in ages past, and those who are faithful and living when he comes will "be changed in a moment, in the twinkling of an eye," to be like him and be with him forever more.

T. F. STAFFORD.

SOUTH-WESTERN IOWA CAMP MEETING.

ACCORDING to previous appointment, the Saints of south-western Iowa began to assemble at Wheelers Grove, Pottawattamie Co, Iowa, as early as Thursday, Sept., 29th, to begin the 31st.

On the evening of the 30th a good number assembled at their large tent and enjoyed a season of prayer and testimony. At 10 o'clock a. m. Saturday, August 31st, the meeting was called to order by Bro. D. Hougas, and by prevailing motions the following appointments were made: Presidents, Brn. H. Kemp and H. N. Hansen; secretary and chorister, Bro. T. A. Hougas; organists, Srs. N. Shields and W. L. Andrews. After this, short and encouraging talks were given by Brn. Blair, Lambert and others.

At 2:30 p. m. Bro. H. O. Smith spoke on "Efficiency of work by co-operation," followed by Bro. D. Hougas. At 7:45 p. m. Bro. R. M. Elvin spoke on "The truth revealed to His servants the prophets."

On Sunday morning, Sept. 1st, a season of prayer and testimony was enjoyed in charge of Bro. H. N. Hansen, and at 10:45 Bro. J. R. Lambert spoke enthusiastically to a large and attentive audience on the subject "The gospel as a means of salvation." At 2:30 p. m. Bro. W. W. Blair spoke on, "Why we are here," or, "The apostacy of the church and the restoration of the gospel." At 7:45 Bro. R. M. Elvin spoke on the subject "Christ the light of the world." A peaceful, quiet spirit prevailed and good audience was given throughout the day. Thus closed a beautiful, profitable and enjoyable Sabbath for the Saints; one which will not be soon forgotten, and one whose influence will not be unfelt.

On Monday the 2d the morning social services were conducted till nearly noon. A portion of the Spirit was here enjoyed and all departed feeling the better for having been there. At 2:30 p. m. Bro. H. O. Smlth occupied the stand, speaking on "What shall I do to be saved." At 7:45 p. m. Bro. W. W. Blair spoke on "What is there for the righteous, both in this world and in the word to come."

Tuesday 3d: At 9 a. m. prayer and testimony meeting in charge of Bro. H. Kemp; at 10:45 Bro. H. N. Hansen spoke on "The gospel of the kingdom preached as a sign of the end;" 2:30 p. m. Bro. H. Kemp spoke on "Nevertheless the foundation standeth sure," and at 7:45 Bro. J. R. Lambert occupied the stand; subject, "The necessity of obedience to God."

Wednesday 4th: Prayer service in charge of Bro. H. Kemp; afternoon preaching by Bro. R. M. Elvin on "Spiritual blindness." Afternoon: at 2:30 Bro. J. R. Lambert spoke on "Faithful works." Evening 7:45 Bro. H. O. Smith spoke on "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

Thursday 5th: Prayer service in charge of R. M. Elvin, after which Bro. H. Kemp spoke on "the witness of the word of God," followed at 2:30 p. m. by Bro. H. N. Hansen who spoke on "obedience to the gospel," and at 7:45 Bro. J. R. Lambert spoke on "the promise of the Holy Spirit."

Friday 6th: Prayer service in charge of Bro. H. Kemp, followed at 10:45 by Bro. H. O. Smith on "the Christian religion." At 2:30 Bro. H. N. Hansen spoke on "testimony of the birth of Christ;" and at 8:30 p. m. Bro. R. M. Elvin spoke on "the true church an apostolic church."

Saturday 7th: Prayer service in charge of H, Kemp. At 10:45 Bro. R. M. Elvin spoke on "the necessity and continuation of revelation;" and at 2:30 Bro. H. O. Smith spoke on "Infidelity, reality of miracles, etc.," followed at 7:45 by Bro. J. R. Lambert on "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

Sunday 8th: Another beautiful Sabbath dawned and bade fair to be the "biggest" day of all; and it was. Before nine o'clock people began to pour in and by noon the grove was well nigh filled. The crowd kept unusually quiet for its size, but the inevitable noise, as is always the case, detracted more or less from the usual good order. At nine o'clock a season of prayer and testimony was enjoyed in charge of Bro. M. W. Gaylord. At 11 Bro. J. R. Lambert spoke from Acts 4:11, 12. Subject, "salvation." At 2:30 p. m. Bro. R. M. Elvin spoke from John 10:16. "There shall be one fold and one shepherd." At 7:45 Bro. J. R. Lambert gave a mild but very positive defense of the history and faith of the church. The choir in charge of Bro. Hougas then arose and sang "God be with you till we meet again," and after the closing announcements were made all sang "Going home to-morrow," and were dismissed. Thus closed not only a good day but also a good session of nine days of heavenly feasting. All enjoyed the meeting very much, and many regretted that the close had come.

Five united with the church and others are almost persuaded. The preaching generally was very satisfactory, and,

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though in one or two instances it was as harsh as it was vindictive, it is hoped and believed that ultimately great good will come of the meetings.

On Monday morning the "cotton village" was razed and the parting hand was shaken to meet again, if not in this world, in the world where there are no more "good byes."

THERE IS A GOD.

In this age of reason when the religious thoughts of men are ofttimes in a mist of doubts and fears because of the theories had among men as to the existence of an Allwise, Almighty power, called God, it may be well worth our while to consider this question, for if we can establish in our minds the idea that there is a great, all-wise Father, who is the Creator and sustainer of all things, then we have a sure foundation for our faith and hopes to build upon.

Let us consider this question with an eye single to truth, laying aside all foolish notions and prejudice: What is truth? Things just as they have been, as they are, or will be. The plain facts of anything are truth in its simplicity; and the more we are free from prejudice and bigotry, the more brightly will the truth of all things shine in on our understanding.

It is true that there are but few men who are entirely free from all taint of bigotry, but lest some may think otherwise, let them try this test: Can you listen to an argument against your faith with no more feeling of offense than when your faith is advocated? Can you hear your own doctrines, opinions, theories and creeds discussed as freely as those of your neighbors, without the least feeling of resentment? If so you are not a bigot.

The men and women of this world may be divided on this question, as are the believers and unbelievers. Those who believe there is no God say that things always were and will so remain; that we come to this earth through the agency of our progenitors, live as best we can until we die, and that is the last there is of us.

Those who believe there is a God say he has a watchful eye over all; that he gave unto men the right to live, to choose to do good or evil as it best pleases themselves while life remains, and that each and all of us will have to give an account to God for our acts, and will have a reward or punishment in a life beyond the grave. But belief is of no use—except to the believer unless he can produce proof of the correctness of his belief which would be satisfactory to the understanding of others; so it is that each and all have a perfect right to believe or disbelieve as they please, but a belief for or against, never changes the facts in the case.

Then the question is, how do men learn there is a God? We answer: first by tradition. Away in the dim and distant past there has come to us the tradition that once upon a time there were men that talked with God; and they have told their children, and so on it has been told from parent to children, until we have heard it in our day and age; and it is said to be had among all tribes and nation of men that there is a Great Spirit who has power over all things. And there is an inborn feeling that prompts them to worship in some way or manner, and the rude Barbarians and Indians have traditions of this Great Spirit; that in a land beyond the sunset there is a happy hunting ground for the good and brave. And we may also believe it; but to our minds it is so vague and indistinct that we again ask, How do men learn there is a God? and again we answer, Men by reason learn that there is a God.

We look around and see and learn of this wonderful earth, and of the many strange, useful and beautiful things thereon for the good of living beings and creatures that dwell upon it, and we say those things never came by chance! Nay, here is understanding and a design, and the wisdom of an All-wise, bountiful Father made plainly manifest unto us all; for we know that all we have and possess does not come by chance; the houses we live in, the food we eat, the clothing we wear, the tools we work with; in short, all and everything that man has and does make for good, shows his skill and intelligence in its construction.

On the banks of the river stands a large building. We enter and we see many wheels, belts and machines in motion. We see men moving to and fro, busy at work. They are covered with a white dust, and all the place has a dusty appearance. What kind of a place is it? We say it is a flour mill, and although we have not known the builder or him who has drawn the plans, yet we will not say such a place as this came by chance, for we can see that it was designed with an end in view; and that end was to grind wheat into flour that mankind may have the wherewith to make bread to eat and live. We also see that it can not run by chance; that skill and wisdom are needed to keep it in order, that the end in view may be accomplished.

And so we reason about our beautiful Mother Earth; that there must be a great All-wise, almight power who upholds and sustains; for there is the regular return of the seasons—Spring with its mantle of green the fields adorning, the leaves and blossoms on the trees, the flowers o'er vale and woodland, the birds of song, and many other things untold. Then there is Summer with its many beauties; Autumn with its golden grains and many useful fruits; Winter with its beautiful snows and hoary frosts, telling us of a surety that there is One who cares for all.

What wonderful wisdom is there revealed to us in what is known as the "balance" of nature; that the animal kingdom gives of that which goes to sustain the vegetable, while the vegetable returns to the air or water that which restores or purifies, so that life can be sustained. What wonders in the sciences of geology, chemistry and astronomy, which truly tell us there is a God; yet all this but declares his glory, his almighty power, and showeth his handiwork.

But it reveals not God, nay, man can not reveal God; tradition and reason may and do surely tell us of God, but of that God none can learn, unless God does reveal himself. Then again we may ask, how do men learn there is a God? and we must reply, God reveals himself to man!

Yes, it has been so, all down through the ages, that whatever man has known or learned of God it was so in the days of Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, and of all the other men of Bible history who were called of God to declare His mind and will unto the children of men. So it was in Book of Mormon history; God revealed himself to Lehi, Nephi, Jacob, Benjamin, Mosiah, Alma, Helaman, Samuel, and many others; always giving them commandments, which, if they would obey, would give them peace and comfort in this life, and life eternal in that world which is to come.

Men say that God did reveal himself over eighteen hundred years ago, but that now he does not. If he does not now, how do they know he revealed himself at any time or in any age in the past? Surely, if he did give revelations in the past, he can to-day. "Nay," say the wise men of the world, "not to-day; revelations from God are no longer needed, so we do not believe it." Ah! that is the key-note—you do not believe it—but does a belief for or against ever change the facts of the declaration, no matter how strange, foolish or inconsistent they may appear to us? We will give one illustration from nature: Let us, in supposition, go to the tropical parts of the earth, on the banks of the river, and tell the hoary-headed sire who has lived and dwelt thereon all his life-time, that in our country at certain times of the year the water of our rivers become hard and solid on its surface, and so strong that at times a horse and wagon can travel over it in safety. Should he reply, "I have lived here all my life and I am old and gray, but I never saw water solid; such a story I won't believe; it is too much against the laws of nature, as I have learned." Yet we who live in another zone know that water sometimes becomes solid in winter, no matter how ridiculous that fact may appear to one who lives in a tropical region.

Again let us illustrate: See that orb of day, the sun. Men say that it is a great gaseous body, far distant in space ninety-five millions of miles; that it is five hundred times larger than the earth and all the planetary system in connection with it. They also tell us that the lamp of night, the moon, is a burned out cinder, two hundred and forty thousand miles away; that it reflects a borrowed light. They say those starry lights are worlds much like our own, though some are smaller, others larger; while some are distant suns around which are supposed to revolve other planetary systems. Ask any man of common sense if he believes all this to be true, and he will be likely to answer "yes." and would laugh to scorn any one who says he does not so believe. Does he know it? Nay, he can not even give any

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good reason why he believes it, but he is willing to believe the word of the astronomers, and would send an unbeliever to them, in full confidence that they could tell him of their ways of learning the truth of what they teach; yet it is not very long since they who first taught the present system or astronomy were considered as false teachers, and were made to recant because it did not please the religious teachers, who seemingly had set themselves to destroy truth from the knowledge of mankind, no matter wherein found, that they might better deceive and hold the people in subjection to their foolish creeds and notions; but the science of astronomy has stood the test so well, and men have come to such great knowledge therein, that they can say, with the psalmist, "The heavens declare the glory of God, and the firmament showeth his handiwork." And this has led men to seek after a better knowledge of God; yes, men have desired to learn of God for themselves; and there are many men who claim the knowledge of God, through revelation, in this day and age.

The claims of three of them we will consider. Two by the name of Gardner and Finney desired to know and learn of God for themselves, that they might know of a surety that there was a God. And their testimony is that they did learn of God through revelation, and that he gave them much peace and comfort of soul, so that they turned from ways of infidelity and became good, moral living men and teachers of righteousness. The third was that most remarkable character, by name Joseph Smith. He says he was disturbed about religious matters and the divisions among Christians, all claiming to be the Church of Christ, yet all denying each other as the true church. He desired to know of God which of all the churches was right. And he said that God appeared unto him and said that the churches had all gone astray, that their teachers were false, that his laws had been broken, and that they were teaching for doctrine the commandments of men; but that he would appoint him, and sent an angel to teach and instruct him in the gospel of Christ, and that he was authorized to set in order the Church of Christ as it was in days of old. But men are not so willing to believe such claims as they are to believe the astronomers; nay, not even religious men; yet we may ask, should it be thought a thing so strange? And while we are very willing to take the word of the astronomers, what good reason have we to reject the word of those who say that they have seen and communed with God? Is it not a matter of much more importance than the science of astronomy inasmuch as the claim is made that the mind and will of the great Eternal has been revealed to the children of men, even in this day and age of the world?

But says the doubter and unbeliever, "How did they do or act to obtain such knowledge?" They all testify that they went to the woods and prayed to God in faith, believing that He would hear and answer their prayers. The idea! As if a man could learn anything by talking among the trees! Yes, to the natural man this is a strange thing, yet not so strange as it seems, for men do just as strange things every day. For who is he that should wish to at once communicate with a friend at a distance but what will go the nearest telegraph office and instruct the operator what he desires to say to his friend; and when the answer is received, though it may not be what he would expect, he will not doubt in the least the answer or words of the operator.

Men doubt the existence of a God, because they see him not. Whoever sees the air? and yet what power it has in a storm, hurling hither and thither, oftimes to destruction that which was considered strong and substantial. We see our own acts; we know there is a power that moves our bodies at our will, and herein we must admit that the unseen is the real. There is also a power that upholds and sustains all things. This is admitted to be the great Unseen, and if mankind is His offspring, is it not reasonable to suppose that there would be some means of communication with Him, if men so desired?

We see the smiling and productive fields of the farm, though we may not know nor see the farmer; yet because we saw him not we would not say that no one owned, or had caused those fields to be seeded, or cultivated. We may go to the capital city of the state and see and know many men, and yet not see and know the governor of the state; but we would not say there was not such a man. It would be so should we visit the cities of Washington or London; we could live therein for days and years, and yet never see President nor Queen unless we wished to visit or had business with them; and then we would have to visit in the order of the establishment, and observe all the manners and customs necessary to obtain admission to their presence. So then it must be with God; and since men have learned of God, it should not be a matter of denial, but of interst to all mankind, that all may learn of Him and come to a knowledge of God for themselves. For when we consider the conflict of opinions that are to-day among the children of men, it is really most needful that men should know of a surety that there is a God who is indeed the same yesterday, today and forever. And since the ways and means are so simple, who is he who may not know and learn of God, if he so will, that the truth be established without a doubt. There is a God, and the only true way to learn of Him is by revelation.

WM. PENMAN.

RAPID TRANSIT.

IN studying the prophecies of the old testament and in presenting the gospel, the caption of this article is frequently considered. One of the promises of what God will do is: "And he [God] will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly."—Isa. 5: 26.

The mode of travel at the time that Isaiah gave this prophecy, was for the people to walk, and to ride animals such as the camel, horse and ass, or upon the water in boats propelled by either the oar or the wind; therefore to increase a day's travel would necessitate an extra tax upon man or beast. Speed conveys the idea of more than a common or usual day's journey, and when we compound "speed" with "swiftly," it at once indicates some other means of transit than was known at the time of the prophecy. Nahum tells us when we may expect this transit with "speed swiftly;" namely, "in the day of his [God's] preparation." Then shall the means of transit—"the chariots—run like the lightnings."

The fastest time claimed to have been made by any railroad train is one hundred miles in one hour, and that only for a short distance. Here is a late account of eighty-five miles in eighty-two minutes: "The New York delegation of the Ancient Order of Foresters lately arrived at Minneapolis to attend the National convention there. They traveled in a special train and on one part of the journey made the remarkable speed of eighty-five miles in eighty-two minutes, or at the rate of over sixty-two miles per hour."—*Scientific American*, August 24th, 1889, p. 116.

Here is another account of rapid transit, from the same paper: "A quick trip from Japan. A consignment of silk and first-crop teas, occupying sixteen cars, arrived in New York on July 29th, from Yokohama, via steamship to Vancouver, B. C., and trans-continental rail route to New York. The total distance was nearly eight thousand miles, and it took twenty-one days to accomplished it, including a delay of about one day in loading on the cars on Vancouver."—Ibid, p. 117.

Latter Day Saints believe and preach that when John the Baptist appeared to Joseph Smith and Oliver Cowdery, in May, 1829, and commissioned them to preach the gospel, that was the setting up of the ensign foretold by Isaiah. In 1829 the opportunities of going with "speed swiftly," were no improvement upon the times of Isaiah, save a limited and undeveloped transit upon the water. But consider in the light of facts and figures the astounding and gigantic development and success that has been accomplished since the baptism of Joseph Smith and Oliver Cowdery:

"Sixty years ago railroads were unknown in this country, and the population of the United States consisted of 12,000,000 people. To-day we operate upwards of 165,000 miles of railroad, and our population has increased to 60,000,000. Sixty years ago the aggregate wealth of the United States was less than $1,000,000,000; at present it is estimated at $56,000,000,000. Over our 165,000 miles of railroad there was carried last year 475,000,000 people, and 600,000,000 tons of freight were transported. Upon these lines are engaged 1,000,000 employes. Their equipment consists of 30,000 locomotives, 21,000 passenger cars, 7,000 baggage cars, and one million freight cars. The capital invested in construction and equipment amounts to

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$8,000,000,000, and the yearly disbursements for labor and supplies exceeds $600,000,000."—*Scientific American.*

These stupendous figures daze the mind, for had we all the locomotives and cars coupled together, it would make a continuous train of about 3,306 miles.

In connection with this read the blessings of Joseph in Genesis 49:22–46; Deut. 33:13–17. Accepting America as Joseph's portion of the earth, we have much to make us rejoice, and a clear evidence of why the United States is fast becoming the first nation of the earth. Let Ephram's sons be glad and go with "speed swiftly" to proclaim in all the world the gladsome news of what the wonder-working God is doing, that His purposes may ripen fast, and the "rest" of the earth and of His people be obtained.

R. M. ELVIN.

Selections.

THE WORDS OF THE MOUTH.

"O GENERATION of vipers, how can ye being evil, speak good things. For out of the abundance of the heart the mouth speaketh."—Matt. 12: 34.

According to this principle uttered by Christ, the words of the mouth tell what is in the heart. If your words express fear and hesitation about committing yourself and your ways fully to God, then your heart is fearful and doubt is in your hearts. If your words are the utterance of complaint and murmuring, if you are continually or frequently talking about your troubles and trials, and your miserable lot; then the thoughts of the heart are fixed on these subjects. If you are talking about yourself, your friends, your families, your business, or about such trifling nothings as continually fall on the ears, in society and even on the way to and from religious exercises, then self is uppermost in your hearts, save when the thoughts wander from one vain thing to another.

The heart must be thoroughly changed to have the words of the mouth helpful to your fellow-men and good in the ears of God. When it is thoroughly changed, Jesus is in the thoughts, God's word is the subject of meditation, the thoughts do not wander; and then you will talk without fear and to edification.

The prayer of David was hence a very practical one, when he said: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." When it is the prayer of faith, as that is our privilege, then speedily you will speak words acceptable to God; and they will be easily spoken because the meditations of the heart have been on Him, His Word and ways. Just stop and think what the use is of going on to pray such a prayer if it be not the prayer of faith. If you do not wish your meditations and words to be acceptable to God, why ask it? and if you really desire it why not realize it? for "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

Many hesitate about confining their, speech to lines of usefulness and wisdom lest their friends consider them peculiar or too religious, or it may be, call them a little daft from too much study of the Bible. If so, remember how Paul answered such an accusation: "I am not mad most noble Festus, but speak forth the words of truth and soberness." None know so well as those who thus know the Lord, that such words are the words of truth and soberness or soundness of mind. Praise God for the consciousness He gives us that He gives the inclination to speak and love for just such words.

For we can not but speak the things that we have seen and heard." The Lord has opened our mental vision to the meaning of his word, and we see Jesus as we read and yield obedience to it. Then we can not but speak of it. We have heard the still small voice, and His stately steppings, and we know the voice was His, for "My sheep know my voice." And it is so sweet, so soothing, so tender, so comforting, so heavenly; we must mention what we heard. Have you seen and heard Him? Glory to God that you have.

"Be thou an example of the believers in word." It is your privilege to speak such words as will always be helpful to somebody, cheering, comforting, uplifting, and without any self commendation. It is the Spirit of God that has possession and full control of all the thoughts, and out of the abundance of the heart, the mouth speaketh. A minister of the gospel, an ambassador from the court of heaven, was not commissioned to talk any gossip or foolishness. Those things are not spoken from a heart filled with Jesus. "When I was a child, or babe, I spake as a babe, I understood as a babe; but when I became a man, I put away the things of a babe." We may well ask the question in these days—When do we become men and women in Christ, judging from the words of the mouths of professing Christians? "Quit ye like men."

"Wherefore I give you to understand that no man can say that Jesus is the Lord, but by the Holy Ghost."

"Know ye not that your bodies are the temples of the Holy Ghost?" If the Holy Ghost be in you, you have the Divine nature, and your tongue is controlled by it. Then you speak out of the abundance of your hearts, and say "Jesus! My Lord! Abba Father! Glory to God in the highest." It is the province of the Spirit to testify of Jesus, and He never produces hesitation and fear in so addressing Him, and speaking of Him. "For God has not given us the spirit of fear, but of power and of love, and of a sound mind." Hallelujah! Dear reader! Unless you are able to say, "Jesus is my Lord" with all the affection of your heart, soul, mind and strength, and with the consciousness that you are body, soul and spirit, tongue, time, property, reputation, all His; there is something more yet, to know concerning Him. When you know him to such an extent that the spirit will constrain you willingly to call him Lord, you will not be ashamed of being called a fanatic, or peculiar for His name's sake. Hallelujah again!

And when the Holy Spirit is in you, filling you full with Himself and His fruit, you will, like Paul and Barnabas at Iconium, so speak out of the abundance of the heart that a multitude will believe. Oh! Glory to God for the freedom of utterance that comes through the indwelling of the Holy Spirit. *Then* "we believe, and therefore speak." What are you thinking about most these days. It is known by the subjects concerning which you are most ready to converse.

How glad I am that my tongue and pen belong wholly to Jesus! Bless the Lord! Oh my soul, and all that is within me bless His holy name.—*Sel.*

Conference Minutes.

NODAWAY.

Conference convened at Long Branch, Missouri, August 24th, H. A. Stebbins president *pro tem.*, M. P. Madison secretary. Reports of elders: H. A. Stebbins, J. Thomas, A. J. Moore, O. Madison, A. Jacobsen, C. Williams, J. D. Bennet, C. Christensen and R. K. Ross Jr. Priests: A. Jensen, F. J. Curtis and A. Hally. Teachers: C. C. Nelson, R. K. Ross Sr., J. Nelson and J. T. Ford. Reports of branches: Platte 61, Ross Grove 25, Eureka 30, Sweet Home 19, Stanberry 17. Resolved that J. D. Bennett be suspended from preaching and a committee be appointed to investigate the matter. Resolved, that the repeated request of the Stanberry branch with regard to the ordination of Bro. F. W. Curtis be again referred to the missionary in charge with a copy of Bro. Burlington's letter and the promise made by Bro. F. W. Curtis to his creditors, and see if the ordination can not be attended to. Preaching by Bro. Stebbins. Adjourned to call of district president.

DES MOINES.

This conference met at Rhodes, Iowa, September 7th. Bro. W. C. Nirk was chosen to preside, Wm. Thompson to assist, H. A. McCoy, secretary, J. S. Roth to assist. Branch reports: Newton 52, 2 received, 3 baptized. Des Moines Valley 54, 1 died. Sheridan 67, 1 baptized. Des Moines 92, 6 received, 9 removed, 2 died. Edenville 70, 1 baptized, 3 removed, 2 expelled. Keystone 25, 3 removed. Boonsborough sent back for correction. Union and What Cheer branches not reported. Elders' reports: J. S. Roth baptized 5; N. Stamm, S. McBirnie, M. Houghton, G. Shimel, W. C. Nirk baptized 1, W. Thompson, John T. Davis, W. McBurney; Priests J. Coiner and G. M. Jamison. Bishop's agent's report: on hand last report $84 73; collected since $153.00; expended $262.11; balance due agent $24 38. The report was audited and found correct. The following report from a standing committee was unanimously received and adopted: We your committee recommend that as a district we heartily endorse the teachings of Joseph the Martyr and the twelve under him as set forth in the *Herald* of March 24th, 1888, on pages 179 and 180, under the heading of "authority of presiding officers," and that we exercise our influence for the repeal of any laws enacted by general conference or any of the quorums that conflict with the aforesaid teachings. Signed, George, Shimel, Hulbert Lyke, Alexander Shimel. A resolution was passed requiring the secretary to keep the above resolution and send it by the delegate from this district to the next general conference. A resolution and preamble in relation to N. A. Baker's case, with official documents from the Des

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Moines branch, was presented and acted on, and Bro. Baker was granted an Elder's license, he having made the acknowledgments demanded by his branch and having been restored to full membership. James McKiernan was sustained as district president, George Shimel as vice president, H. A. McCoy as Secretary, J. S. Roth as bishop's and book agent. Preaching by W. Thompson, N. Stamm, George Shimel and J. S. Roth. Adjourned to meet at Newton at the call of the president.

NORTH-EAST KANSAS.

The above conference convened at Farmington, Kansas, September 7th, E. C. Brand presiding, H. Green clerk. Branch reports: Scranton, 19 baptized, 1 restored by vote, 1 died; Centralia, 1 baptized; Netawaka, Fanning and Good Intent, no changes. Elders' reports: E. C. Brand, (baptized 20), J. B. Jervis, W. Hopkins, D. Williams, H. Parker, D. Munns, T. Davis, W. Gurwell, A. Dodd, H. Green, W. Menzies and P. Adamson. Elders not reported, F. Lofty, J. Menzies, P. Devlin, J. Buckley and G. George. Priests: J. McDougal and W. Cairns. Teachers: W. B. Thatcher and W. Chapman. Deacons: A. Gurwell and J. Patterson. Resolved that we endorse the manner of reporting elders present and absent that has obtained in the past and instruct the secretary to continue the same. Bishop's Agent reported no change. Resolved that we sustain the district officers, and E. C. Brand as missionary in charge; also the general church authorities with our faith and prayers. Resolved that the officers in this district labor under the direction of the district president. Resolved that when we adjourn we do so to meet at Scranton, December 7th, at 10 a. m. Three preaching meetings and one sacrament service were held.

FAR WEST.

The above conference convened with the DeKalb branch, Saturday, September 7th, J. T. Kinnaman in the chair, C. P. Faul secretary. The president appointed committees on credentials and branch reports. The latter found the following correct: St. Joseph, Pleasant Grove, German Stewartsville and Kingston. No report from Delano, Stewartsville and Edgerton Junction branches. Committee on credentials reported and were discharged. Elders' reports: A. J. Seely, W. T. Bozarth, (baptized 11), W. Summerfield, T. T. Hinderks, J. D. Flanders, S. Alcott, A. Nesser, J. M. Terry, J. T. Kinnaman, D. J. Powell, D. E. Powell, (baptized 3). Priests: A. W. Head, L Niedorp, C. P. Faul, J. Wood, J. Hardacre, P. Peterson. The matter in regard to the returning of Bro. Marchant's license was laid on the table. The present officers were sustained for the coming quarter. It was resolved that the district officers hold a two-days' meeting in each branch, and instruct the priesthood and members on Saturday, or as they feel in the matter when they visit the different branches, and hold preaching services on Sunday. Also the district officers shall notify each branch two weeks previous to their coming to visit the branches. Resolved that, Whereas, there is great lack of attendance at the conferences on the part of the elders, and therefore a lack of their official duties and of an understanding of the law and usages of the church, therefore be it resolved that hereafter all elders shall report in person at the several conferences, or give a written excuse why they do not. And, be it further resolved, that in case of their refusing to comply with this resolution for two successive conferences they shall be censured by the conference and be dealt with. Adjourned to meet with the Delano branch Saturday, December 7th, at 11 a. m.

CENTRAL TEXAS.

Conference convened with the Elkhart branch, August 9th, E. W. Nunley president, I. N. Roberts secretary *pro tem.* Reports of branches:—Texas Central 30, Elmwood 52, Cook's Point 30, Evergreen 12, Elkhart 28, Lone Pine no report. Reports of Elders:—I. N. Robers, baptized 2; H. Grim, E. W. Nunley, baptized 1; J. W. Bryan, S. R. Hay. Teachers:—H. C. Gooch, D. B. Higginbotham. Priest J. C. Tipton. Bishop's Agent's report read, audited and found correct so far as understood. Resignation of I. N. Roberts read and received and a vote of thanks was voted him for faithful performance of duty. On motion E. W. Nunley was sustained president of district. J. W. Sherrill was chosen secretary. The Bishop's Agent was sustained; also all the authorities of the church. The district president was requested to appoint time and place of next conference. The resolution of last conference in regard to the expenses of a delegate to General Conference was reconsidered. The above resolution was deferred till next conference. Preaching by Brn. I. N. Roberts and Henry Grim. Adjourned.

Miscellaneous.

REUNION—CALIFORNIA.

The Reunion meeting of the Northern California district convened in the Saints' Chapel, Sacramento, California, September 6th, at 9 a. m. Bro. Thomas Dailey was appointed to preside and Bro. J. R. Cook secretary. A spirited prayer and testimony meeting was enjoyed by the Saints at eleven o'clock, and at eleven o'clock Bro. Daley preached to us with much clearness. Next meeting was held at two p. m., at which Bro. Marcus Lowell was ordained an elder, it being voted for unanimously by the Sacramento branch of which he was a member. Then followed several very touching and encouraging testimonies of the latter day work. Next at 7:30 p. m. preaching by Elder Orin Smith who—although over eighty-one years old—preached seemingly with much life and vigor. Prayer-meeting from ten to eleven, then preaching by Bro. T. Daley. From two to four p. m, the Saints enjoyed another very peaceful and comforting prayer and testimony meeting, and at 7:30 Bro. J. R. Cook preached. The next Sunday at eleven o'clock Bro. Daley preached an excellent discourse on the kingdom of God, and at two p. m. with Bro. Parr in the stand we enjoyed much of our Father's Holy Spirit, having tongues, interpretations, etc., and on Sunday evening preaching by Bro. Lowell. And Monday evening preaching by Bro. James H. Parr. Two were baptized during the session of meetings, and quite a number administered to.

TICKETS TO RE-UNION.

CHICAGO, Sept. 17, 1889.

Rev. G. A. Blakeslee,
Galien, Mich.

Dear Sir:—In regard to your application for reduction in fare in favor of persons attending the Reorganized Church of Latter Day Saints' Reunion Camp Meetiug, to be held in Council Bluffs, [Missouri Valley,—ED.] Iowa, on October 4–20 I have pleasure in advising you that the rate of a fare and one-third for the round trip, upon the certificate plan, from Association points has been agreed upon by the [following] railways: Chicago & Alton Railroad, Chicago & North-Western, Chicago, Burlington & Northern, Chicago, Burlington & Quincy, Chicago, Milwaukee & St. Paul, Chicago, Rock Island & Pacific, Chicago, St. Paul, Minn. & Omaha, Chicago, St. Paul & Kansas City, Chicago, Santa Fe & California, Green Bay, Winona & St. Paul, Hannibal & St. Joseph, Kansas City, St. Joseph & Council Bluffs, Illinois Central, Milwaukee & Northern, Milwaukee, Lake Shore & Western, Minneapolis & St. Louis, Missouri Pacific, Rock Island & Peoria, Sioux City & Pacific, St. Louis, Keokuk & North-Western, Wabash Railroad, and Wisconsin Central Lines.

Certificates to be signed by yourself. For exact information as to the manner in which the business will be transacted by each line designated by check mark, and *particularly as to the junction points via. which it will arrange to grant the reduction*, please communicate with the General Ticket or Passenger Agent.

On the certificate plan, as in use on most of the roads in the territory of this Association, the passenger pays full fare in going to the meeting, and secures a certificate (or receipt) therefor from the ticket agent, by request, at the time of purchase, and this certificate (or receipt), when countersigned by the proper official at the meeting, becomes authority for the sale of a return ticket over the same road, between same points, at one-third fare, thus making one fare and a third for the round trip. Where the journey is made over more than one line, it is frequetly necessary for the passenger to purchase separate local ticket, and procure certificate thereof for each of the lines in this territory over which he travels in going to the meeting, as many of these lines do not honor the certificate of any other line. Passengers should therefore ascertain from the ticket agent what portion of their journey can be covered by the certificate procurable of him, and purchase tickets and secure certificates filled in accordingly.

Failure to procure or present certificate invalidates any claim for reduction in return fare.

The tickets purchased for going passage may be either unlimited or limited, according to rate paid or regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Certificates will not be honored for return tickets at reduced rates unless presented within three days after the date of adjournment of the meeting (Sunday not being accounted a day), nor will certificates be honored in cases where going tickets were purchased more than three days prior to the commencement of the meeting.

Respectfully,
F. THOMPSON, Secretary.

CONFERENCE NOTICES.

The semi-annual conference for the Southern District of California convenes in the Saints tabernacle at corner of Fifth and G. Streets, San Bernardino, California, October 4th, at 10 a. m. All the branches of the district are respectfully requested to report. A general attendance is most earnestly solicited and a blessed time of refreshing by the Holy Spirit in power is expected. Come all ye Saints to the feast and be filled.

D. S. MILLS, *Dist. Pres.*

The quarterly conference of the Northern Illinois and Southern Wisconsin district will convene October 5th and 6th at Mission, Lasalle county. It is expected that the president of the mission will be present. We would be glad to have a complete representation. The Sabbath School convention for the district, meets on Friday, October 4th, 10:30 a. m. at the same place. It is expected that all Sabbath Schools in the district will report in detail to the convention, and that all parties interested in Sabbath School work will be present if possible.

F. M. COOPER, *Dist. Pres. and Sabbath School Superintendent.*

The Southern Nebraska district conference will be held with the Palmyra branch, at or near Bennett, Lancaster county, Nebraska, October 6th and 7th. It is hoped the district will be well represented. All are cordially invited.

C. H. PORTER, *Dist. Sec.*

Central California district conferenee will convene at Mulberry, San Benito county, California, October 4th to 6th. Let branch reports be as correct as possible and thus avoid delays. Pray that the Spirit of the Master may attend our deliberations.

J. B. CARMICHAEL,
District President.

FIFTH QUORUM OF ELDERS.

Brethren:—Our quorum by resolution required the re-issue of our circular letter. We decided to send it out about November 1st. Send *at once* your address as you wish it to appear every one of you, or the old one, or a blank is all we can supply. Don't wait; send postal to R. Etzenhouser, 3129 Caroline street, St. Louis, Missouri.

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NOTICES.

The St. Louis branch of the Reorganized Church of Jesus Christ of Latter Day Saints will observe the first anniversary of the opening of the new chapel, No. 251 Elliot Avenue, on Sunday, October 6th, in conjunction with the St. Louis district conference. Brethren and sisters of the branch and district, come in the Spirit of the Master and let us have a good time, long to be remembered. Elder J. W. Gillen will preach the aniversary sermon at 10: 45 a. m. Sunday School will convene at 11: 30 a. m. Sacrament and testimony meeting at 2: 30 p. m., and preaching again at 7:30 p. m. A collection will be taken at each service to assist in paying the debt upon the house.

2t BY ORDER OF COMMITTEE.

Received from a Sister fifty-nine dollars in tithing, and we pray that the Lord may bless the sister so giving.

G. A. BLAKESLEE, *Bishop.*

BORN.

SCHENCK.—Near Macedonia, Pottawattamie county, Iowa, August 13th, 1889, to Bro. Robert S. and Sr. Eliza B. Schenck, a son; blessed at the Wheeler's Grove camp meeting, September 6th, 1889, under the hands of Elders Robert M. Elvin and Henry Kemp, and named Robert Orval.

CLARK.—Near Henderson, Mills county, Iowa, December 23d, 1887, to John T. and Orpha I. Clark, a son; blessed at the Wheeler's Grove camp meeting, September 8th, 1889, under the hands of Elders Robert M. Elvin and Henry Kemp, and named John Perry. Parents baptized September 9th.

NANNY.—To Bro. John and Mrs. Sarah Nanny, of Coal Hill, Arkansas, September 7th, 1889, a son, named Benjamin Edgar.

DIED.

SEVILLE.—At his home, Birmingham, England, Elder John Seville, aged 73 years and 8 months, of natural decay. He died May 29th, 1889, and was buried at Wilton cemetery, Birmingham. Bro. Seville was baptized in the Brighamite Church by a Robert Jones, at Baghill, North Wales, November 12th, 1848, and was ordained an elder in that body August 12th, 1849. He proved himself a dauntless expositor of the gospel of Jesus, and in consequence met with much persecution. Like many others of that day he caught the spirit of gathering, and set out for Utah on board the "John Bright," in the spring of 1866. He did not accomplish the full journey by reason of falling sick, and stayed at Nebraska City, at which place he heard of the Reorganized church. He hailed the new light and on the 8th of July, 1866 was led again into the waters of baptism by Bro. C. Elvin, and was ordained an elder by J. M. Rush on the same date. He left America for his home in England in September, 1866, having been absent therefrom about five months. As a minister of Christ he has ever been earnest and devoted, showing by example the renovating power of the gospel. In 1868 at a conference of the English mission, presided over by Bro. J. W. Briggs, he was appointed to labor in Stafford. In 1870, the late Bro. Josiah Ells appointed him to labor in South Wales, and after a short time he returned to Stafford. His labors in the latter place at length bore fruit and he had the pleasure of seeing a branch of the church organized there in the early part of 1874, he being chosen president of the same. He removed from Stafford to Birmingham in April, 1879, where he resided up to the time of his death. Bro. John Seville was a noble saint, a good brother, a kind father, a loving husband, a true citizen, and an example in the Church of God. By virtue of his faith, and the word of his testimony he proved himself an example in life and faithful in death, leaving a character untarnished by wilful sin, and an exemplary reputation. His body was borne to the grave by six of the brethren who had loved him in life for his noble qualities. The funeral service was conducted by Elder C. H. Caton both in the cemetery chapel and at the grave side, where about fifty brethren and sisters had assembled to pay their last respects to our brother. Funeral sermon was preached in the saints meeting-room, Temple Row, Birmingham, June 16th, 1889, by Elder C. H. Caton.

A righteous man, a man of worth,
A father and a friend,
Has left the narrow sphere of earth,
His upward course to trend.
With dignity he filled the sphere
Allotted him below—
His presence seemed an influence here,
To wisdom's genial flow.
But now his noble form must lie,
And slumber in the dust,
While he with honor joins the high
Assemblies of the just.

E. A. WEBB.

SPRUCE.—At Denver, Colorado, September 10th, 1889, Evelyn, infant daughter of Bro. and Sr. Benjamin Spruce, aged 7 months and 27 days—their only child.

Mourn not, dear parents, for your child,
So pure, so gentle, undefiled.
Though hard it was from her to part,
Her's is by far the happier lot,
From sin and suffering now set free,
Her portion with the Lord to be;
Though great thy love for her had grown,
His love exceedeth far thine own.
Then rest assured the Lord knew best,
Your little one is greatly blest.
Then let this thought your anguish still,
That he who chasteneth loves you still.
If the Master could not perfect be
Except through suffering, how can we?
Then, let us, like unto the Son,
Say Father, may thy will be done! S. C. S.

VOYCE.—At Gravois, Missouri, August 29th, Sr. Ann Voyce, aged 85 years. She joined the church in Gloucestershire, England, in 1840, and came to this country and joined the Reorganized Church in 1874. She died as she had lived, a faithful Latter Day Saint, and now awaits the resurrection morn. Services at the house and grave by Elder Noah N. Cooke.

WHITEAKER.—At Wheatville, Crawford county, Wisconsin, September 2d, of cholera infantum, Thaddeus Wilburn, son of Elder Joseph and Sr. Ellen Whiteaker, born May 8th, 1888. Funeral sermon and service by Elder C. W. Lange on Wednesday, September 4th.

Receive him Lord, for he is Thine,
According to Thy word divine;
Redeemed by Thy most precious blood,
He is an heir, a child of God. C. W. L.

GARNER.—Near Santa Ana, California, June 2d, 1889, Rebecca Aileen, infant daughter of Bro, George and Sr. Elizabeth Garner, aged nine months. A sweet bud of promise too fair for mortal blooming. Funeral services by Elders D. S. Mills and P. M. Betts.

ADAM.—At Los Angeles, California, September 1st, 1886, Huldrich, son of Bro. Frederick and Sr. Hermina Adam, aged 4 years and 4 months. A bright spot of sunshine in the household is gone; his sun is set at early dawn to rise 'mid the resplendent glories of an endless day. Funeral services by Elder D. S. Mills.

DICE.—At Stewartsville, Missouri, August 23d, 1886, Alice Sophia, daughter of Bro. Benjamin and Sr. Mary C. Dice. She was born June 14th, 1889, and was blessed on August 23d. The funeral sermon was preached by Wm. Summerfield at the German church.

AKINS.—At her son-in-law's, Coal Hill, Arkansas, September 7th, 1889, Sr. Margaret Akins. She was born at Athens, Tennessee, March 12th, 1832. She lost her husband in the late war. She left four children to mourn their loss, two of them being with her in the faith.

IMMORTALITY OF ANIMALS.

Nor is this belief in the future existence of dumb animals confined to savage and barbarous peoples, but has been taught and believed among the best and most enlightened of mankind in all nations and all ages. We find it in the writings of the immortal Homer and the later Greeks, the Romans and other enlightened people; we read of the faithful hound of the wandering king Ulysses, the famous charger of Alexander; the historic horse of Caligula, and various other dumb animals who have been the companions, friends and benefactors of man, and some of whom in ages past have been almost deified by grateful and admiring multitudes.

Not a few of the early Christians believed in a future existence for dumb animals, as shown by the great historian, Gibbon. The belief was quite common in the early ages of the Church that God sent angels in the form of birds to aid and console those who suffered for the faith. It is related in Holy Writ that Elisha was fed by ravens sent from God, and Peter, the great Christian hermit who preceded Anthony in the desert, is said to have been sustained for years by the same means. Instances of this belief among the early Christians can be multiplied.

It is well known that St. Francis at a later date gathered beasts and birds about him and called them his brothers. The great Dr. Johnson believed in a future existence for dumb animals; also the poets Wordsworth, and Shelley, and Coleridge, as shown in his celebrated poem, the "Ancient Mariner." Numerous other scholars of Christian belief might be cited to the same belief.—*Dumb Animals.*

AUTUMN LEAVES,

Published monthly for the

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M. Walker, Editor and Publisher.

The following is the contents of the *Autumn Leaves* for September: With the Church in an Early Day—Autobiography of Elder Glaud Rodger—What one Little Woman Did—Story of the Book of Mormon—What Shall we Wear—The Lesson of Spring—The Honest Rum seller—Good Men in Norway—The Man and the School—The Chambered Nautilus—Pattie; or, Leaves from a Life—Face your Troubles—Four o'clocks—Mexican Antiquities—Look After your Boys—Home Conversations—The Hittite Question—Incidents in the Life of One of Earth's Pilgrims—Cuneiform Inscriptions—What is in your House—Editor's Corner—Round Table.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 5, 1889.

OUR TRIP TO ILLINOIS.

HAVING made a two-weeks' trip into western Illinois, attending conferences at Buffalo Prairie, Mercer county, and Adrian, Hancock county, we take pleasure in assuring the Saints that the Lord is blessing his people in those localities and moving their neighbors to inquire after the doctrine and history of their church.

The business meetings of both conferences were marked with unity and christian love. The attendance at preaching services was large, and at times overflowing. The best of attention was paid to the ministers' efforts, and a goodly number accepted the glad tidings and united with the church. The ministry, generally, gave evidence of renewed determination to magnify their callings and work so far as they can find opportunity.

The financial condition of these districts needs prompt improvement, for the Lord has ordained that the gospel "laborer is worthy of his hire," (Jesus, in Luke 10: 7); and Paul the apostle says, 1 Corinthians 9: 9–14:

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

He further says:

"Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward."—1 Tim. 5: 17, 18.

Those in charge of branches, districts, and missions, should see that proper steps are taken at once to carry into effect the letter and spirit of these essential teachings that the work of the Lord be not hindered but helped promptly and steadily forward. It ought to be esteemed not only a pleasant duty, but a highly prized privilege to assist financially in sending abroad the gospel of Christ and building up his church in its power, dominion and glory. Christ has said, "It is your Father's good pleasure to give unto you the kingdom;" and having such an important and sacred trust committed unto them, the Saints should be vigilant and dutiful, seeking every lawful, honorable, proper means to forward its interests in all its departments. And among the first things to be looked after are the proper needs and wants of "those who labor in word and doctrine" in the missionary field, and also those of their dependent families, and all this as wisdom, economy and good order shall direct. These are matters in which there should be neither delays, carelessness, nor slackness. Timely, prompt, thorough action will secure speedy and best results to all. There should be no hesitancy, no dawdling, no deferring till to-morrow what needs to be done *now* and to-day. This life is too short, the Lord's work too important, and human affairs too uncertain to admit of either slackness, neglect or trifling in anything that pertains to gospel work at home or abroad. "The King's errand is urgent," and strict attention must must be paid to his will and his work. Therefore all should "seek first the kingdom of God and its righteousness," and this requires diligent, active, cheerful and faithful compliance with all their requirements and interests. This applies to the Saints everywhere, as well as to the districts above mentioned. All should joyfully do what they reasonably can to forward every interest of the Church of God in all the world. And this can be done in no other proper way than by observing the commandments of Christ to the church, including the rules and usages adopted by the church in its regular conferences and councils.

The Saints everywhere should prayerfully study the nature and importance and greatness of the work of redemption, both for themselves and all others, and then examine themselves and see if, as compared with the demands and needs and privileges of that work, they have not "slumbered and slept" (Matt. 25: 5) instead of being up and doing "while the day lasts." They need to watch themselves and "the signs of the times." Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and *the cares* of this life." All should profit by this and similar admonitions.

POSTMASTER JAMES.

THE Kansas City, Missouri, *Star*, seems to be exercised about the appointment of Capt. Thomas James to be Postmaster at Independence, Missouri. In the issue of that paper for September 6th the following appears, the first being an editorial comment, the other an item of news:

"Thus far no successful arguments have been advanced to prove that a Latter Day Saint can not be a reasonably good postmaster; but if the political advancement of one Latter Day Saint should lead to the political advancement of other Latter Day Saints, and if by this step the Latter Day Saints should grow in numbers and audacity, causing the re-establishment of a powerful Mormon dynasty and the overthrow of Presbyterianism and Methodism, not to mention Congregationalism and other useful isms—why, the consequences would be fearful. And such seems to be the critical state of affairs in Independence."

"A CHURCH AND THE POSTMASTERSHIP.

"Considerable oppostion is manifested at Indedendence to the nomination of Thomas James as postmaster on account of his membership in the Church of the Latter Day Saints or anti-polygamous Mormons. Colonel A. W. Jones, who was instrumental in securing the appointment for James, is a member of the same church, a large majority of whose members is Republican. Ladies, moved by their opposition to the church, are also joining in the protest against the appointment."

Capt. James has been a citizen of the state of Illinois for many years, and served in the volunteer service of the United States among the forces of the state. He has been for some years a citizen of Independence, in which place the *Star* may, if it so chooses, very easily ascertain what sort of a citizen he has been.

We are not aware that Col. A. W. Jones is or ever was a member of the same church as Capt. James, but if he is, and his endorsement of the latter for the position of postmaster is a matter of political or personal preferment with him, what has the church to do with that? Does the *Star* wish its readers to understand that a citizen of the state, no matter what may be his standing in community as a citizen, or his talents and qualifications for office as a man, is not to be permitted to aspire

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to any position or office unless he makes no profession of religion, or is a member of "Presbyterianism, Methodism," or some other "useful ism"? Have these religions a mortgage on the offices of the state because of their faith?

If Capt. James is a good citizen of the city, county and state, whose talents and habits are such that he is qualified to perform the duties of postmaster to the satisfaction of the public, what possible crime against community has Col. A. W. Jones been guilty of in endorsing him for that place; and what wrong has the Captain done in being religiously a Latter Day Saint, the religion of a man being the matter of his own judgment and choice rather than the act or compulsion of the state.

The *Star* seems to be fearful that Capt. James, a Latter Day Saint, being permitted to be postmaster at Independence, may make room for the political advancement of other Latter Day Saints, which might cause the "overthrow of Presbyterianism, and Methodism, not to mention Congregationalism and other useful isms." If the existence and perpetuation of the religions named are to depend upon the political protection of the state, what shall be said of their claim to divine origin, and of the rule of constitutional government which affirms that the state shall neither prescribe nor proscribe the forms of worship, or prevent the free exercise of the liberty of conscience?

Capt. James served as a soldier in the armies of his country; he bears with him the marks of service and carries an honorable discharge from the service. This entitles him to the consideration of the American people so far as such things can or ought to do. He is a Republican in politics, thus entitling him to the recognition of his political party, as being a Democrat would were that party in power. He is a good businesss man, identified with the business interests of Independence and of Jackson county. What more could be asked of any man who might be selected and appointed postmaster there?

We sincerely hope that for his own sake, the good of community where he dwells, and for the allaying the fears expressed by the *Star*, Capt. Thomas James will prove to be an honest and capable administrator in the duties of the office to which he is appointed. And we hope that the Presbyterian and Methodist Churches will deem themselves capable of maintaining their spiritual standing and supremacy without the intervention of religious persecution, mob violence or political interference and protection against Latter Day Saints.

"Mrs. Mather has made the Latter Day Saints' Church a present of chairs enough to seat it comfortably We are informed that there will be services held there next Sunday at the usual hour."

The above is clipped from a late issue of the Davis City *Advance*. Br. and Sr. Mather have greatly helped in the building of the new chapel at that place. They deserve due credit for it.

NEW PUBLICATIONS.

HARMONY—MUSIC ONLY.

On account of the number of calls for it, the HERALD Office has decided to issue an edition of the Harmony without the hymns—the music only, but it will contain the instructions to choristers and choirs and such other matter in the present edition that does not simply refer to the words of the hymns. This will be done mainly for the benefit of those who use instruments. This edition of the music of the Harmony will be bound in the same style as the first edition, but will, of course, be but one-half its size, and will be sold for $1.50. Those desiring it should send in their orders now.

JOSEPH THE SEER.

We expect to at once fill all orders for the revised edition of Joseph the Seer. Send in your orders. See prices in list of publications.

TACTICS AND NOTES.

We have on hand a number of copies of the excellent works of Rev. L. A. Lambert, "Tactics of Infidels" and "Notes on Ingersoll;" prices respectively 30 and 25 cents.

SEVENTH-DAY ADVENTISM RENOUNCED.

A few copies of this work are still on sale, prices, 50 cents paper covers, 75 cents cloth bound. A new edition is to be issued at some future time of which notice will be given.

PAYING TITHING PAYS.

THE following is but one among many testimonies in favor of good rewards following those who pay tithes and offerings for the work of the Lord. And why not? inasmuch as the Lord commanded Israel, saying, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed."—Mal. 3: 10–12.

Jesus, after his resurrection, quoted Malachi, including these texts, to the Nephites, and said of them, "These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations."—Book of Nephi 11: 7.

In this Jesus does not intimate that paying tithes should end with the law of Moses, but in fact enjoins its continuance after his resurrection. We find no place in the scriptures where he repealed the law of tithing, but we do find where he honored and taught it when he said to the Jews they should not leave it "undone."—Luke 11: 42.

Paul said to the Hebrew Christians, A. D. 64, or about thirty years after the ascension of Christ, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."—Heb. 7: 8.

Here is the brother's letter:

Bro. Blakeslee:—You will find in the enclosed letter a draft for $70 tithing.

This is the last of my tithing, the tenth of all up to the present time, as near as I can get it. I was poor and in debt considerably when I commenced, but I said I would follow the Bishop's instructions in the *Herald*—that was to pay one-tenth as much each year tithing as I did of my debts, and I have done so, and so I increased every year until out of debt, and now here is the balance of tithing of which the total is $225 65.

I think the Lord has truly blessed us in our effort, and I feel to and do thank God for his blessings. To him may be ascribed all the honor and praise, for I know he could soon take from us all we have in this world. Then why not try to obey his commands, and then trust to him to fulfill his promises. I know if we trust in Him He will not leave nor forsake us. I consider this as much binding as the command to be born again. I feel like pressing on in this glorious work of the last days."

SAYINGS OF JOSEPH THE PROPHET.

IN Pres. Wilford Woodruff's sermon in the *Desert News* for the 17th inst., we find the following statement:

"I will repeat here what I have often remarked as the words and sentiments of the Prophet Joseph who once declared it in my hearing. Said he, 'If I were ruler or emperor of the world, and I had power over the whole human family, I would make every man, woman and child free in the enjoyment of his or her religion, be that religion whatever it may.' These are my sentiments."

There is a wide contrast between the above "sentiments" and the treatment the elders of the Reorganized Church have for the past thirty years, till late, received at the hands of Brigham Young and some of his fellow ministers; for it is a fact patent to thousands that from as early as 1859 Brigham or some of his ministers persistently denied the use of houses of any kind to the elders of the Reorganized Church, and in 1863 and after, coarsely and violently threatened those elders, notably elder E. C. Briggs when he went in 1863 to Utah as a missionary, and called, personally on Pres. Young in his office, stating the nature of his mission and seeking a house of some kind in which to preach, but was rudely told by Brigham that, with his consent, no house should be given him, also that he (Brigham) would not be responsible for the young missionary's life! Such is the manner in which Brigham and some of his co-religionists would make "every man, woman and child free in the enjoyment of his or her religion"! And yet "a hundredth part" of that sort of Brighamite freedom and liberality has not been told, as many who read these lines can testify from their own experience in Utah and elsewhere.

But if Pres. Woodruff truly voices the sincere sentiments of himself and followers in the words he quotes from the sayings

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of Joseph the Prophet, then we note with gladness another evidence that a new era has dawned upon Utah Mormonism which may serve to redeem the past in some measure and reflect the original and true faith of the church as founded and builded by Joseph the Seer and his faithful co-workers. We have not now, and never have had, any other than good wishes for the Utah Mormons, and every indication of their return to the original church foundation and principles we hail with joy.

ELDER CAFFALL'S REJOINDER.

IN this issue will be found a lengthy article from Elder James Caffall in which he assumes that his articles on the Sheep and Goat question "seem distasteful" to us, and charges us with seeking "to prejudice" the HERALD readers "against the sentiments" of said articles and "to impress" them "with the belief that Elder Caffall and other elders were wallowing in the mire of tradition," also that we (W. W. Blair) make "claim to a towering gospel rectitude;" and he then says, "I think, with sober thinkers, that your efforts to *berate* an opponent will add nothing to your gigantic efforts to gain *coveted prominence* in the discussion, or *detract* from mine;" and he says further, "you will hardly claim, I think, that such a procedeure is evincive of *an honorable* journalist; or indulge the thought of its being compatible with the genius of Christ's religion." He continues and charges us with "indirect accusation," and "an attack" on him, also asks "if contributors to the HERALD are expected to duplicate the Associate Editor's views, or be brought under his *lash* for daring to advance an adverse thought;" etc., etc., etc.

Since reading Elder Caffall's grave accusations, we have carefully re-read our replies to his articles, also our replies to the articles of others on the mooted question, thinking it barely possible that, in the midst of a multitude of duties, editorial and otherwise, we might have written something from which it would be proper, or at least possible, for our readers to infer, suspect, or surmise what he charges us with, but after such examination we fail to find even one sentence, clause, or word, that justifies his charges; and we deny that there are any just grounds for them, or that there are or were any causes given or intended that in the least justifies said charges.

We welcomed the questions and replies touching the entire matter in issue and ever sought to treat each writer with due courtesy, and we fail to find where, even in one instance, anything but kind, brotherly treatment was given all these writers, Elder Caffall included.

As a journalist and controversialist, we have never descended to the low level of inuendoes, crimination and recrimination, and we have never been accused of it in past years except by the notorious John N. Burton and two who were once of the quorum of the Twelve, whose names need not be mentioned. On the contrary, we have ever advocated, and sought to practice fairness, justness and kindness, however plain and sharply drawn our methods and persistent our arguments. We seek directness and plainness, and shun dawdling, wordy, round-about methods, and if any construe this to be unjust, dishonest, or discourteous, we are not to blame.

In HERALD, pages 259 and 374, current volume, questions were asked us, and we answered editorially, as it was our privilege and duty to do; and in our issue for July 13th, page 443, Elder Caffall opposed and controverted our answers and sought to expose what he, probably, supposed were our errors. To this we replied uncomplainingly, citing and quoting largely texts from our standards of evidence in support of positions taken. In our issue for July 27th, page 466, Elder A. H. Parsons gave his views on matters in question, to which we replied in order. And in the August 10th number, pages 519–20, Elder Caffall renewed his opposition and controversy, unrestricted, in a nearly five-column article, and to this we replied, quoting and citing a host of Scripture texts in defense of our position and methods of interpretation and application. Afterwards we had articles discussing the questions involved which may be found on pages 549, 558, 566, and in no place do we find one coarse, bitter, discourteous, or unchristian word used by the editor; but, on the contrary, in explanation of our persistency, and in view of the gravity of matters under discussion, we said on page 566, "*We* need to examine all sides and everything pertaining to a subject, lest *we* be found of that class who 'jump to conclusions' instead of reaching them by *all* 'the law and the testimony' which relates to a given case; and this requires *us* [the Editor] to 'dig deep' and labor patiently." In this no reference whatever was made to Elder Caffall; and christian charity, that which "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," demands that a similar construction be put on our words when we said in HERALD, page 519, "We are more than ever satisfied that the subjects in issue need to be thoroughly investigated and solid facts obtained, so that the truth of God shall govern the faith and teaching of the Saints rather than 'the tradition of the elders,'" all of which applies to all "elders"—the elders in the HERALD office included.

Passing over some other defective statements in Elder Caffall's rejoinder, we reassert what we have stated before, (and to which the elder objects), that "the goats [Matt. 25: 31, 41, 46], will not go into *everlasting fire prepared for the devil and his angels* for merely failing to perform or exhibit such benevolence," as ministering food, drink, clothing, visiting in prison and in sickness, to the needy saints; for on that point we have the plain word of God, which says: "Thus saith the Lord concerning all those that know my power, and have been partakers thereof, and have suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, *with the devil and his angels* in eternity, concerning whom I have said *there is no forgiveness* in this world nor in the world to come, having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves and put him to an open shame: *these are they who shall go away into the lake of fire and brimstone. with the devil and his angels*, and *the only ones* on whom the second death shall have any power."—D. C. 76: 4.

This text shows what grievous sins men must commit, what depravity they must sink to, ere heaven will consign them to eternal perdition. The goats of Matt. 25: 41 are consigned to this punishment, for Christ, "the Son of man," will say to them, "Depart from me, ye cursed, into *everlasting fire, prepared for the devil and his angels.* . . . And these shall go away into everlasting punishment."—Vs. 42, 46.

The Book of Mormon locates *the time when* this doom will be pronounced, that it is after the last resurrection: "And it shall come to pass, that when *all men* shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel, and *then* cometh the judgment, and *then* must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy are the devil and his angels; and *they shall go away into everlasting fire, prepared for* them; and their torment is *as* a lake of fire and brimstone, whose flame ascendeth up forever and forever, and has no end."—2 Nephi 6: 6; see also Alma 9: 3, 9, and Mormon 4: 5, 6, and Revelation 20: 15. And to this agree the following from the Doctrine & Covenants, 28: 7, "But, behold, verily I say unto you, *before* the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all: and the *righteous* shall be gathered on *my right hand* unto *eternal life;* and the *wicked* on my left hand will I be ashamed to own before the Father; wherefore I wil say unto them, depart from me ye cursed into *everlasting fire, prepared for the devil and his angels.*" This is precisely what is said to the goats of Matthew 25: 41, 46, and *the time* is located *after* the last resurrection, and just before the ushering in of "a new heaven and a new earth," as is also taught in Rev. 20: 11–15 with 21: 1, etc. This is the last judgment mentioned in all the Scriptures, and the final doom or judgment of the finally wicked, "the end thereof, neither the place thereof, nor their torment, *no man knows;* neither was it revealed, neither is, *neither will be revealed unto*

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man, except to them who are made partakers thereof; nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not; neither any man except them who are ordained unto this condemnation."—D. C. 76: 4.

And in the days of Joseph the Seer it was decided, by the First Presidency, both unwise and unlawful to teach that there ever would be redemption of any who suffer such doom. See *Times and Seasons*, vol. 6: 801, and *Millennial Star*, 14: 450. From all this we should learn of the gravity of these matters.

And in respect to Christ's "sheep," (not "Matthew's"), Christ's "righteous" and "blessed" ones, of Matt. 25: 33, 34; the "Holy One," "the Son of Man," says they have "life eternal." (See verse 46). This being true, we should learn *how*, and the means God has ordained by which men *must* attain that exalted condition if they ever gain it. Can they attain it by any other means than through "the faith" and "good works" ordained in the gospel! What saith the word of God on the point? What saith Christ in all the sacred books as to the means by which men may gain "life eternal," "everlasting life"? This is a matter of infinite importance, and it should not be treated hastily, nor superficially.

The Lord warned David Whitmer, through Joseph the Seer, in 1829, saying: "Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep *my commandments and endure unto the end*, you shall have *eternal life*, which is *the greatest of all the gifts of God*."—D. C., 12: 3.

Here are the conditions upon which David could secure "eternal life." To this we add what the Lord said to Joseph the Seer: "Be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you *eternal life*, even if you should *be slain*."—D. C. 4: 4.

The righteous Nephites prayed that "whosoever should *believe the gospel*, in this land [America], might have *eternal life*."—D. C. 9: 11.

Again: "As many as shall come to a knowledge of this [gospel] work, and . . received it *in faith* and *work righteousness*, shall receive a crown of *eternal life;* but those who harden their hearts and *reject it*, it shall turn to their own condemnation."—D. C. 17: 3. Here is displayed the greatness of "eternal life," also the conditions upon which it may be attained, also the result of its rejection. Our Lord teaches in John 3: 15, 16, and elsewhere, "That whosoever *believeth*" in the Son of Man, "should not perish, but have everlasting life;" and Paul says God will give to "them who by patient continuance in well doing *seek* for glory and honor and immortality, *eternal life*."—Rom. 2: 7.

Similar doctrine is taught by the Son of Man in Mark 10: 17; John 6: 54; and 10: 28. And in 17: 3, he says: "And *this is life eternal*, that they might *know thee*, the only true God, and Jesus Christ whom thou hast sent." Will "the sheep," "the righteous," the "blessed" of God, of Matthew 25: 33, 34, attain "life eternal" by any other conditions than those set forth in the words of Christ and his intelligent, faithful representatives! We think not; for it is an eternal law, that "the gospel of Christ . . is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed." And the fact that "the sheep" of Christ attain to "life eternal," (Matt. 25: 33, 46) as he promised in John 10: 27, 28, ("My sheep hear my voice, and I know them, *and they follow me;* and I will give unto them *eternal life*"), is conclusive proof that they had accepted the means and complied with the conditions by which eternal life may be gained, and that these means were very much more than the benevolent, humane acts mentioned in Matt. 25: 33–40, and this we learn by "comparing spiritual things with spiritual," and "not preferring one thing" in the gospel plan to the exclusion of others.

In view of the tremendous issues of the "eternal judgment" to be pronounced "at the last day" by Christ the righteous Judge; in view of the blessings and glories of eternal life to be given the righteous, and the dreadful, awful doom of those who go "into everlasting fire, prepared for the devil and his angels"—in view of these vast and everlasting concerns, is it politic, expedient, safe, or in any way lawful to teach, that for the mere giving of a cup of drink alone, or food alone, or clothing alone, or visiting, only, the sick and imprisoned of Christ's people or ministers—that for these acts only—men become Christ's "sheep," "the righteous," the "blessed" of the Father, and by these acts, separate or combined, attain unto "life eternal"! And on the other hand, is it expedient, is it just, is it lawful, is it in harmony with the love, the wisdom, the justice and the mercy of God, that men shall be consigned "to everlasting punishment," and "into everlasting fire, prepared for the devil and his angels," (the doom of the goats—Matt. 25:46, and 41), unless they become as incorrigibly and irredeemably wicked as are the devil and his angels? And to become wicked to that extent, must not their sins be vastly more than mere neglect or refusal to minister kind deeds to Christ's "brethren"? We have already seen what must be done in order to secure "eternal life"; also the base and persistently wicked deeds men must do ere they are consigned to punishment with the devil and his angels; also *the time when* that punishment is to be pronounced and inflicted.

Matt. 35: 31–46 was manifestly designed of Christ to teach the fact of "a judgment to come"; the fact of a final, eternal separation of the righteous from the wicked; the fact of final rewards for righteous deeds the fact of punishment for unrepented, unforgiven evil deeds; the fact that humane, benevolent deeds will distinguish and commend His "sheep" and be an essential element to their credit when final awards and final conditions are fixed by the accomplished facts of the "eternal judgment," "at the last day," when the redemptive work of Christ is finished, and complete, and "the kingdom" is "delivered up" . . . "to God, even the Father;" and it reveals the further fact that both "the sheep" and "the goats" were conversant with, and were in close contact, therefore *knew*, and were known by, the "brethren" of Christ; also that the sheep received and ministered to the "brethren," while the goats finally and ultimately rejected them; also that the *only* surprise of both these parties was in the fact that doing the good deeds or bad deeds to the "brethren" was reckoned as doing them to Christ in person! But it nowhere reveals "profound ignorance," on the part of the sheep or goats, as to either Christ, his "brethren," his redemptive work, or the value of kind, humane, brotherly deeds. Just the reverse of this is true, for Christ holds both responsible for their conduct towards him and the "brethren," and this on the ground that they *knew* their duties toward both them and him. "Sin is the transgression of law." "If I had not come and spoken unto you, ye would have had no sin."

In all these matters it is wisdom to take the safe side, and not risk theories unless clearly, fully sustained by the accepted word of God; but preach, teach, and *believe* what is practical, what perishing souls *need now*, what things tend to convert, purify, build up, unite, and lead into the love and present salvation of God.

In conclusion, it will be well for all who are afflicted with "morbid sensitiveness" to lay it aside; for, like blue-green spectacles, it tinges everything seen through it to the possible harm of many, but especially to those so afflicted. Let us think and speak and act charitably, and keep free from evil surmisings and groundless fears. Let us be slow to judge others' motives, but rather judge ourselves lest this be said of us, "Who art thou that judgest another man's servant?"

Controversy on persons' motives and *presumed* intentions, are out of place in our church organ, as all should know.

EDITORIAL ITEMS.

In the communication department will be found a lengthy, cogent article by Pres. Joseph Smith, reviewing a production of Franklin D. Richards in "What the World Believes," published by Gay Bros. & Co. of New York. Those interested in studying the "Twin Relic" and its foundations will do well to give it a patient, careful perusal, and learn the false, contradictory and corrupting basis on which that system is built.

We learn that Bro. D. S. Crawley is booked for a discussion with a Campbellite minister at Prairie City, Indian Territory, to commence Saturday, September 28th. A good attendance is expected.

Bro. E. Carlton, of Petrolia, Ontario, says in a late letter that his wife has been blessed of God with returning health since she united with the church; also that Elder Samuel Brown recently, in a debate there with a Mr. Bowner, won a decided victory for the truth.

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Bro. John F. Thomas wrote us of late that Bro. I. M. Smith, of the South-Eastern Illinois district and Rev. Throckmorton of the Baptist Church will hold a discussion at Parrish, Franklin county, Illinois, commencing October 22nd.

Bro. R. B. Jones of Middletown, Ohio, wrote us September 23rd, that while absent from home his dwelling house took fire on Wednesday the 18th. His wife and boy were at the barn, and had it not been for the timely aid of a young girl living with them, some of his children would have lost their lives. We mention it by request. We regret Bro. Jones' loss.

This is the last week of the great Exposition at St. Joseph, Missouri. It closes Oct. 5th. And, without doubt, it is the finest thing of the kind ever seen in the west. The vim and enterprise of its projectors and managers are worthy of all praise.

Under date of 24th ult., Bro. J. J. Cornish wrote from Reed City, Michigan: "Six more were baptized in Brinton yesterday."

THE "Utah Enquirer" for the 3d inst. has this to say of the procedures of a late conference of the Provo (Utah) Stake. Comment is not needed:

"Elder Frederick R. Lyman, a son of Amasa Lyman, and brother to Apostle Lyman, was called from the congregation to occupy the stand. He remarked, that there were so many important principles connected with the gospel, that were so profitable to talk upon, that a speaker hardly knew where to begin. He alluded to his recent mission to the southern states, and of the good that he had accomplished through the blessings of God, both to himself and those among whom he associated. Many whom he had preached to and who had embraced the gospel, had never seen an elder before, and they gladly received the word of God, and had come to Zion. He had visited some of these during the last few months, and had found that while they were glad and thankful that they were here, yet they admitted that they were disappointed at what they had found in Utah. When they left their homes they thought they were leaving Babylon behind them, but when they got here they discovered that Zion was not what they expected. This is too true. But the time is coming when this condition will change. He asked the people here to be charitable to those who were continually coming to Zion, and encourage them all that they possibly could."

Here is another significant item:

"Another subject of vital importance touched upon was the injurious habit of going into debt, a habit practiced by the Latter-day Saints to an alarming extent. The statement was made that three hundred thousand dollars would not liquidate the debts of the people of this Stake. This is an enormous amount, but still we think it at least thirty per cent. below the real indebtedness. The evils of the credit system were vividly portrayed by the speaker, and we sincerely trust some little good may result from the advice given.

It is to be regretted that the Tabernacle was not filled with people to receive the good counsel given during conference. Out of a total of nearly twenty thousand souls in this Stake, not two thousand people at any time were in attendance. It is to be hoped that by the time the December Conference is held that the majority of the people will see the folly of staying away at such seasons of profit."

And here is another, from a late Utah paper, giving some of the inside views of the Brighamite Church as to the changes it is suffering, their supposed causes, and the remedy therefor. It is found in the report of a Stake priesthood meeting:

"President Smoot hoped the bishops would report faithfully the true condition of the Saints. Without these reports we would be at sea regarding our strength. It was desired that the priesthood meet together and talk upon the financial and general condition of the people. For some reason the tithes were falling off throughout the Territory, notwithstanding the fact that the Saints were increasing in wealth and numbers. It was also known that some of those professing to be Saints of God were voting with, and for our enemies. It is certainly evident that there is wrong existing among the Saints when the tithes decrease and our strength at the polls grows less. It was the duty of the bishops and lesser priesthood to know the spirit of the people and see that their duty towards the kingdom of God was performed. The speaker alluded to the evils of tattling and scandal among the Latter-day Saints, and said it was the duty of the priesthood to frown down such things, that a spirit of peace and union might reign in the habitations of the Saints.

Several of the brethren spoke in relation to the financial and political situation of the people. The reports of the bishops showed a great falling off in the crops throughout the state.

Bishop Wm. Price realized the importance of the saying that "eternal vigilance is the price of liberty," and felt to urge the fact upon the people.

Bishop Halliday showed how many professing to be Latter-day Saints were contributing of their means to support our enemies in our midst, by patronizing their various business institutions.

Elder C. D. Evans spoke of the evil and inconsistency of the Saints patronizing the avowed enemies of the people to the exclusion of our own institutions."

"The Mennonites of the Hammer Creek district, Lancaster county, held a special meeting a few days ago to select a minister according to the usual custom. Twenty-one Bibles were placed upon a table in the meeting-house, one containing a piece of paper. Twenty-one eligible members of the congregation then passed around the table, each taking one of the Bibles. The one that contained the slip of paper fell to Jonas Hess of Lititz, and he was accordingly declared called to the ministry and endowed with the ministerial authority."

The above is from the Chicago *Times* of recent date. It serves to illustrate some of the methods of "calling" to the ministry which are peculiar to the present age. It may be claimed that such is in harmony with the acts of the apostles in the selection of Matthias, but it is entirely dissimilar, as a careful study of all the incidents mentioned in that connection will clearly show.

CREEDISM.

"The Rev. Dr. Henry VanDyke asks in the *Presbyterian:* 'Why should we retain in our creed what none of us believe, what all our teachers of theology reject, and what serves only to bring reproach upon our doctrine among them that are without?'"

IN connection with the above from the "religious" column of the Chicago *Times* of Sunday, September 8th, we remember an incident which is said to have occurred at the quadrennial general conference or session of the Presbyterian Church, of 1885. The question under discussion was the validity of Catholic baptism. Many of the delegates warmly argued against its validity until, finally, an aged brother advised the brethren to hold on, and asked, in substance, "If Catholic baptism is not valid what becomes of our baptism?" The question was "laid on the table" shortly afterwards, and we have not yet heard that the subject was revived. It is not likely to be. The clipping is interesting. The "stone" of Daniel 2:35 still pounds at the creeds and the "winds" bear away the "chaff." The "stone" is founded on the "rock."

EXTRACTS FROM LETTERS.

Bro. Joseph Dewsnup, Sen., writes from Cheetham, Manchester, England, September 9th:

"The church is making fair progress in the Manchester district. Our meetings are fairly well attended. Our Lord honors the ministrations of his servants with the signs following, comforting his people, and extending the influence of the church, and, I trust also, her usefulness. Our progress may seem slow to some, but I believe it will be sure, for we are seeking to build with the right material, upon the proper foundation, the Lord helping us."

Bro. I. N. Roberts lately wrote from Rogers, Arkansas, as follows:

"I am happy to say that my health is improving fast since I came to this place. I am satisfied the Lord has heard and answered the prayers in my behalf. I am very much reduced in flesh since the first of July. I then weighed two hundred and sixteen pounds, now but one hundred and eighty-four pounds. I am to speak here on Sunday if all is well, then I shall rest a few days, when I think I will be able to fully go ahead with a series of meetings."

Bro. Gilbert Johnson Weller of Honolulu, Sandwich Islands, wrote us from the steamer San Jose, off the Mexican coast, in which he was enroute for Panama and New York, whence he sails for England. He is, accompanied by his family, in quest of better health. Among other things mentioned he thus expresses himself:

"I am at present going to England, my native land for health's sake but hope to be back in Honolulu next spring. I wrote Bro. T. W. Smith at Tahiti, while in Oakland, California, giving what information I thought might be of use to him when he goes there which he intends to do next November. I intend to remain most of the time in England during my stay in Europe and I may perhaps go as far as Palestine and also to France, Belgium and Germany, and shall be glad of any address of Saints in any of those countries, and if I can do anything for you while I am there, I will be glad to do so. I have not as yet paid my tithes, but will do so immediately on my return to Honolulu, which place I left in order to get well, and have thrown all business aside until I return. I avail myself of every opportunity to bring the glorious

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latter day truths before the honest hearted, and hope to bring some English friends into the church. I hope to be able to return to Honolulu early next year to help Bro. T. W. Smith carry on this glorious latter day work. I ask for your prayers for a speedy recovery and a safe and ealry return to Honolulu."

QUESTIONS AND ANSWERS.

Ques.—Is it proper to have a presiding priest, and teacher, and deacon, where there is more than one of each of those officers regularly chosen by the branch? If so, which of the other priests or teachers or deacons would have the prior right when the presiding elder, priest, teacher, or deacon is absent?

Ans.—Yes, it is proper enough. While there is nothing in the law specifying that there shall be "presiding" priests, teachers or deacons, expediency and experience seem to justify such appointments. All things being equal, the first appointed should preside; otherwise as the branch officers may agree, or as the branch itself may specify. See Rules of Order, chapter 1.

Q.—In the event that we should have an elder, priest, teacher and deacon, would it be proper, if they should need assistance, for those four officers to choose them, or should the branch appoint them?

A.—The branch should choose them. "All things shall be done by common consent" is the language of the law.—See D. & C., pages 111, 114, 208; see also Sec. 17: 16, and Rules of Order, chapter 1.

Q.—How often should the priest visit the house of each member, as the law directs?

A.—As often as occasion requires. We think that will be the happy medium between being obtrusive and neglectful. The faithful, prayerful branch officer who strives to wisely comprehend his duties will understand the spiritual status or condition of every member of the branch, and will be so interested in them that he will do his best to visit, and in a spirit of brotherly kindness, talk and pray with the members when necessary.

Q.—What does John refer to in John 3: 30?

A.—Read the contexts. He referred to the superiority of Jesus Christ and his extensive mission, and also to the fact that his own mission was drawing to a close, while the Savior's was but just commencing.

JOSEPH THE SEER.

THE revised edition of this valuable work has been received, and we are prepared to promptly fill all orders. The new edition far surpasses the old in every respect. It has been enlarged, and contains many new features, besides retaining all the subjects of the old edition, carefully revised. Much new matter has been added, and the mechanical work of the new book is excellent.

The Nebraska City, Nebraska, *News* of Saturday, September 21st, reaches us and contains the following item:

"A telegram was received here this morning from Dr. R. C. Elvin stating that his son Walter died last night at Kearney, and that the remains would be interred there. Walter was a young man, some twenty-five years old, and was born and raised in this city, where he had a large circle of acquaintances. He was employed in the *News* office for several years and learned to be one of the best pressmen in the west. He leaves a young wife."

We regret to learn of this sudden death. We sympathize with the family.

THE ANNUAL REUNION.

NEXT Friday, Oct. 4th, this important meeting begins at Garner's Grove, ten miles north of Missouri Valley and four miles east of Mondamin, Iowa. Prospects indicate a large and joyful gathering then to wait upon the Lord, learn His ways and honor Him in all His appointments. The grounds are finely located; no pains will be spared to make all who attend contented and happy; good boarding arrangements will be supplied; superior conveniences will be furnished campers; able ministers will preach the word; the song service will be of the best, and a time of refreshing from the presence of the Lord is hoped for.

The year has been most abundant in all crops, the land abounds with plenty of all food supplies, and it is most becoming that Saints and lovers of good things meet and spend a time together serving God and contemplating the things that make for purity, peace and salvation. The people need seasons of rest and reflection, and it pays well in every proper way, for such seasons build up, bless and happify.

Let all who can do so consistently, attend this annual meeting. Such as do so with right desires and purposes will be richly repaid therefor. Come, and come early, to stay till its close.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O man! let purpose thy life control,
And thou shalt kindle from soul to soul;
Shalt waken thy brother's faint desire,
And fan into flame a living fire.

Oh, be it mine, with deed or song,
To kindle some life to purpose strong;
To light some lamp on the shore of time,
That shall shine forever with beam sublime!"

COMFORT FOR TIRED FEET.

THE close of every day finds a great many persons with feet tired and sore. There are some people whose duties require them to walk all day. There are the men who patrol the city's streets, the guardians of our homes; there are the postmen who bring the letters to our doors; there are the messengers who are always hurrying to and fro on their errands; there are the pilgrims who travel on foot along the hard dusty highways; there are those who follow the plow, or perform other parts of the farmer's work; then there are those whose duties require them to be on their feet most of the day, either standing or walking about. Salespeople in great busy stores are scarcely ever allowed to sit down; the same is true of those employed in many factories and mills. Indeed, the larger portion of all working people, in all branches of industry, stand the greater part of the day. Thousands of women in their home work rarely ever sit down, during the long days, to rest. Up stairs and down again, from kitchen to nursery, out to the market and to the store, in and out from early morning till late at night, these busy women are ever plodding in their housewifely duties.

No wonder, then, that there are many sore and tired feet at the ending of each day. How welcome night is to the armies of weary whopeople, then drop their tools, or their yardsticks, or their other implements of toil, and hurry homeward! How good it is to sit down and rest when the day's tasks are done!

What message of comfort is there for such? For one thing, there is the thought of duty done. It is always a comfort, when one is tired, to reflect that one has grown tired in doing one's proper work. A squandered day, a day spent in idleness, may not leave such tired feet in the evening, but neither does it give the sweet pleasure that a busy day gives, even with its blistered or aching feet.

There is a great deal of useless standing or walking about that gets none of this comfort. There are young men who stand on the street corners all the day, and ofttimes far into the night, who must have weary feet when at last they turn homeward; yet they have in their hearts no such sweet compensating satisfaction as have those who have toiled all the long hours in some honest and honorable calling. Idleness brings only shame and self-contempt. Then there are certain kinds of occupation which give to weariness no sweetening comfort. A day spent in sinful work may make tired feet, but it has no soothing for them in the evening's rest.

But all duty well done has its restful peace of heart when the tasks are finished and laid down. Conscience whispers, "You were faithful to-day. You did all that was given to you to do; you did not shirk nor skimp." And conscience is the whisper of God. When we know that God in heaven has noticed our toil, and has approved it, accepting it as holy service to himself, we are ready to toil another day.

Another comfort for tired feet is in the coming of night, when one can rest. The day's tasks are finished, the rounds are all made, the store is closed, the horses are put away, the children are in bed, the housework is done, and the tired people can sit down. The tight shoes are taken off, loose slippers are substituted, and the evening's quiet begins. Who can tell the blessings that the night brings to earth's weary toilers? Suppose there were no night, no rest,—that the heavy sandals could never be laid off, that one could never sit down, that there could be no pause in the toil,—how terrible would life be! Night is a holy time, because it brings rest. The rest is all the sweeter, too, because the feet are tired and sore. Those who never have been weary do not realize the blessings which come with the night.

Wonderful is the work of repair in life that goes on while we sleep. Men bring the great ships to dock after they have plowed the waves or battled with the storms, and are battered and strained and damaged; and there they are repaired and made ready to go again to sea. At night our jaded and exhausted bodies are drydocked after the day's conflicts and toils, and while we sleep the mysterious process of restoration and reinvigoration goes on; and when morning comes, we are ready to begin a new day of

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toil and care. We lie down tired, feeling sometimes that we can never do another day's work; but the morning comes again, we rise renewed in body and spirit, full of enthusiasm, and strong and brave for the hardest duties.

What a blessing is sleep! It charms away the weariness from the aching limbs. It brushes the clouds from the sky. It refills life's drained fountains. One rendering of the old psalm-verse is, "So he giveth to his beloved in sleep." Surely God does give us many rich blessings in our sleep. Angels come with noiseless tread into our chambers, and leave their holy gifts, and steal away unheard. God himself comes, and touches us with his benedictions, while our eyes are closed in slumber. He shuts our ears to earth's noises, and holds us apart from its strifes and turmoils while he builds up again in us all that the day had torn down. He makes us forget our griefs and cares, and sends sweet dreams to restore the brightness and the gladness to our tired spirits.

"The human seems to fade away,
And down the starred and shadowed skies
The heavenly comes, as memories come
Of home to hearts afar from home,
And through the darkness after day
Many a winged angel flies"

Another comfort for tired feet is in the thought that Jesus understands the weariness. We know that his feet were tired at the end of many a day. Once, we are expressly told that, being wearied with his long journey, he sat down on a well-curb to rest. He had come far through the dust and the noontide heat, and his feet were sore. All his days were busy days; for he was ever going about on errands of love. Many a day he had scarcely time to eat. Though never weary of, he was ofttimes weary in, his Father's business.

When our feet are tired, after the day's tasks and journeys, it ought to be a very precious comfort to remember that our blessed Master had like experience, and therefore is able to sympathize with us. It is one of the chief sadnesses of many lives that people do not understand them,—do not sympathize with them. They move about us,—our neighbors and companions, even our closest friends,—and laugh and jest, and are happy and light-hearted; while we, close beside them, are suffering. They are not aware of our pain; and if they were, they could not give us real sympathy, because they have never had any experience of their own that would interpret to them our experience. Only those who have suffered in some way can truly sympathize with those who suffer. One who is physically strong, and has never felt the pain of weariness, can not understand the weakness of another whom the the least exertion tires. The man of athletic frame, who can walk all day without fatigue, has small sympathy with the man of feeble health, who is exhausted in a mile.

When we think of the glory of Christ, it would seem to us at first that he can not care for our little ills and sufferings; but when we remember that he lived on earth, and knows our common life by personal experience, and that he is "touched with the feeling of our infirmities," we know that he understands us and sympathizes with us in every pain. When we think of him sitting weary on the well-curb, after his long, hard journey, we are sure that, even in heaven, he knows what tired feet mean to us after our day of toil. The comfort even of human sympathy, without any real relief, puts new strength and courage into the heart of one who suffers. The assurance of the sympathy of Christ ought to lift the weary one above all weakness, above all faintness, into victorious joy.

We should remember, too, that Christ's sacred feet were wounded that our feet may be soothed in their pain and weariness, and at last may stand on the golden streets of heaven. There is a legend of Christ which tells of his walking by the sea, beautiful in form, wearing brown sandals upon his feet. A poet puts it thus:

"He walked beside the sea; he took his sandals off
To bathe his weary feet in the pure, cool wave,—
For he had walked across the desert sands
All day long,—and as he bathed his feet
He murmured to himself, 'Three years! three years!
And then, poor feet, the cruel nails will come
And make you bleed; but that blood will lave
All weary feet on all their thorny ways.'"

There is still another comfort for tired feet in the hope of the rest that is waiting. This incessant toil is not to go on forever. We are going to a land where the longest journey will produce no weariness, where "tired feet with sandals loose may rest" from all that tires. The hope of heaven, shining in glory such a little way before, ought to give us courage and strength to endure whatever of pain, conflict and suffering, may come to us in these short days.—*Sel.*

SUBMISSION.

"Is this the path, my Father? this the duty?
Is there for me no higher, broader way?
This road where fades all life's fresh morning beauty,
And comes no glowing day?"

"This path, my child, leads to the Eternal City,
E'en though it darkening still and cheerless be,
But dost thou now forget my love and pity,
And turn, oh, child, from me?"

"But look, my Father, at my feet all bruised and weary,
At me, alas! so faltering and weak.
The path behind was rough, before is dreary,
The end is far to seek."

"The end, my child, thou knowest not its nearness.
For thee it may be strangely, sweetly soon.
The morning's rosy rays which lost their clearness,
May turn to brightest noon."

"But see these walk, my Father. Dark and frowning
They rise around me in this strange and barren land.
They hold me sternly back from glory's crowning,
As by an iron hand."

"I know, my child. The dreams of earth's ambition
Can find their fair fulfillment never here.
But holier far is this thy Heaven-sent mission,
And thou to me more near."

"Then take my hand, Oh, Father. Gently guide me
In this the way that thou hast chosen in love.
Beneath the refuge of thy wings thou'lt hide me,
And lead me safe above."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

We once more solicit your earnest faith and prayers in behalf of Sr. Louisa Wyatt, of Elwood, Iowa, that God may, if it is his righteous will, restore her sight.

KIRTLAND, Ohio, Sept. 13th.

Dear Sister Frances:—I feel like penning a few lines to the sisters of the Home Column. Our district conference has just closed and again my soul has been filled with joy to meet with so many of God's people in the house of the Lord, and with some of whom I have enjoyed such feasts twenty years ago. The same bright smile and the same warm clasping of hands, going to show plainly to me that the Spirit of Christ has no shadow of turning, but pressing onward to the mark. O God, may I be faithful to the end! How many of the dear sisters know as well as I, of the joy that I speak of, and also to stand at the brink of the water and see a young ambassador of Christ with his hand raised to heaven, about to bury those wishing to follow Him in the watery grave. To me this sight is particularly grand, for I am one of those anxious mothers who have prayed for years that I might live to see my sons instruments in God's hands of helping to build up his kingdom, but up to this I have not been gratified. I have not given up the hope, however, for in prayer I have faith, for I have proved its power many a time. God does answer prayers, but he knows best when to answer. The youth who did the baptizing was Bro. Thomas Williams, who is laboring under Bro. G. T. Griffith's direction, May God speed all like he! What is there on earth that brings such peace to the soul of a mother as when she sees her children growing up before the Lord in wisdom's ways.

To the silvery-haired sisters let me say, I for one am hungry in my soul. Then let us mothers continued in prayer to God in behalf of our children that evil may have no power over them. God bless you all to this end is the prayer of your weak sister, in the one faith,

MARY GILLESPIE.

BELL AIR, Ills., Aug. 5th.

Dear Sisters of the Home Column:—I desire to do all the good I can for the cause of Christ, and often think if I could express my thoughts in writing I would write and try to encourage others. How can we expect to do so unless we try? I know that we receive just what we live for. Let us all strive and pray for wisdom that we may obtain knowledge in the gospel of Christ. As for myself I am trying to live worthy of the name I bear; although a name held in derision by many, I here testify that I am proud of the name of Latter Day Saint. We have a small branch here of eleven members, and meet together every other Sunday and have prayer and testimony meeting, and although few in number, the Lord often meets with us. I ask an interest in your prayers that I may be kept faithful, and if I can be the means of bringing any one to see the light of Christ how great will be my joy. Let us each live so that when we are called away we will be ready to go and dwell in the home prepared for the faithful, is the prayer of your sister,

LIZZIE WICKISER.

OMAHA, Mebraska, Sept. 18th.

Sr. Walker:—The sisters of the Omaha branch of Latter Day Saints met in the chapel on September the 8th, and organized a Prayer Union, and elected Sr. A. Brown secretary and treasurer of North Side, and Sr. A. E. Sprague secretary and treasurer of South Side.

A. BROWN, *Sec'y and Tres'r.*

For the benefit of those wishing to organize like associations, we publish the rules and regulations of this one:

1. The officers shall be President, Secretary

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and Treasurer, to be elected every six months.

2. There shall be two divisions of the Union. The dividing line shall be Dodge street. The president shall appoint some one to preside over the respective divisions in her absence.

3. The time of meeting shall be three p. m., each Thursday. Those in the North Divisions shall meet in the chapel and those of the South Side at such place, as they may agree upon from time to time.

4. Every member who can, should bring a free-will offering, such an amount as in their hearts, they feel disposed to give, to be paid to the Bishop or agent each quarter.

5. Members of the Prayer Union detained at home should try to observe the time by holding private devotion.

6. On the first Sunday of the first month of each quarter a general meeting of both branches of "the Union" shall be held in the chapel at three p. m.

7. These rules can be changed at any regular meeting called for that purpose.

TEMPLE, Mo., Sept. 7th.

Dear Sisters of the Prayer Union:—I ask an interest in your prayers that I may be healed as I have been suffering for some time with catarrh of the head and stomach, and if it is God's holy will, I desire to be restored to health. I ask an interest in your prayers that I may be able by the help of God to overcome all evil, and not be overcome by the evil one. That I may be worthy of receiving the blessing of health. I have been suffering this afternoon — was not really able to write when I commenced to write but as I was studying about my condition of health, these words came to me: "Write to the sisters of the Prayer Union and in writing to the Saints of the Prayer Union thou shalt be healed, saith the Spirit of the living God unto you."

Brothers and sisters, I ask an interest in your prayers that I may by the help of God do my duty that I may be worthy of receiving the blessings of heaven, and that my faith in God and his promises may never cease, but ever increase until Christ our Redeemer shall come.

Truly this is the work of God and I desire to bear my testimony to this latter day work. The voice of the Spirit at my confirmation was, that this church should never be thrown down.

Saints be firm, be steadfast and faithful and thou shalt receive a home in heaven.

Your sister,

VIOLET JORDAN.

LEBEC, Mo., Sept. 10th.

Dear Sister Frances:—Over two years ago I was baptized by Bro. I. N. White and just as much as a person can rejoice who feels their soul lighted up by the true Spirit of God, I have rejoiced.

I first heard the gospel preached by Bro. White and while he was speaking I heard a voice telling me, "This is a true servant of God." I and my husband were soon after baptized, and since then my only child old enough, and how we have rejoiced together I can not now tell you.

A little over a year ago my husband was called to the ministry and it brings many tears to our eyes to separate now after God has brought such a spirit of love to brighten our home and gave us such bright hope of the future; but when I stop to think of this happiness being carried to others I realize what a grand mission a true servant of God has and I willingly make the sacrifice. Jesus has caused me to feel some of the joy that will be ours when we will all be united in that glorious kingdom and reign with Him a thousand years.

It has been my happy lot to be associated with a branch of true and loving Saints where time after time we have been cheered by the voice of the Comforter and only last Sunday I know you would have rejoiced to hear the testimony of an aged brother who has moved with his children and grand children from Minnesota last spring. It has been here as elsewhere—some have opposed the divinity of the Book of Mormon and Doctrine and Covenants—but it seems to cause investigation and prayer to God for wisdom which has resulted in many blessings. Evidence abundant has been given me by my heavenly Father of the truthfulness of that book. It seems strange to me that some will throw away all the light that God has given them and separate themselves from a people that God owns and grants blessings such as he does to the Reorganization. I can testify like many of my sisters have testified through the Home Column, that God has healed me of diseases of long standing, and also my family have been healed many times. These are blessings that cheer me and give me courage to make many sacrifices that this gospel may be sent to others.

One thing the sisters of our branch have not yet done, is to organize a Prayer Union, but I hope it will not be neglected long.

The money you see opposite my name in the Home Column Missionary Fund I earned by raising and selling sweet potatoes.

With love to all the sisters, from one who is full of hope in the redemption of Zion.

CELIA SWENSON.

HOME COLUMN MISSIONARY FUND.

Sep. 20,	Amount received to date.....		$1,964 32
	Sr. Ida S. White, Mich...	50	
	Sr. M. A. White, Mich...	1 00	
	Sr. Dora Cann, Ill.....	50	
	Sr. H. Van Dorn, Cal....	50	
	Bro. & Sr. B. & E. Hayer, Iowa.....	1 00	
	Bro. D. M. Hayer, Iowa..	1 00	
	Sr. Ella Albertson, Minn.	50	
	Sisters Aid Society, Plano Illinois.....	12 00	
	Sr. E. Carmichael, Cal...	1 50	
	Sr. M. H. Raymond, Mont.	2 00	
	Sr. Louisa Myatt, Iowa...	1 00	
	Bro. & Sr. W. C. Morgan, Iowa.....	50	
			$22 00
Sep. 26,	Amount to date.....		$1,986 32

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

"Rome," says a writer in the *Contemporary Review*, "is now a mere provincial town in an out-of-the-way corner of a small inland sea. The headquarters of the church in the days when she was a living reality gravitated by a natural law to the center of empire. If she is still to be a living reality, presiding over the development of our civilization and mothering the children of men, then she will be true to the law of her being and establish the seat of her sovereign pontiff in the center where sovereignty resides. Rome is of the old world, archaic, moribund, and passing away. The center, the capital, and the mother city of the new world which Catholicism must conquer or perish is not to be found on the banks of the Tiber, but on the Thames."

Correspondence.

NORTH FREEDOM, Wis., Sept. 22d.

Bro. Blair:—I am truly thankful that the Lord has not withdrawn his Spirit from your humble servant. But when he is called on to administer in the house of the Lord, or in his ordinances, the desired blessing has been attained. I have been telegraphed to come to Valley Junction three times in a very severe case of sickness; and thank the Lord, they have been healed by the power of God. Praise his holy name! I feel that the Lord is working with his people, and I think there will yet be a great work done in Wisconsin. Still, prejudice is very high in some places. The last time I was at Valley Junction I solemnized one marriage—that of Bro. Francis L. Sawley and Sr. Elizabeth Shaw, of the same place.

As there has been no notice of our next district conference, I wish it published, that it will be at North Freedom, October 16th and 20th. We would be pleased to have any of the traveling ministry attend that can do so, especially Bro. A. H. Smith. FRANK HACKETT.

KILMANAGH, Mich., Sept. 14th.

Bro. Dancer:—We had a most glorious meeting in our branch last Wednesday evening. The Spirit of God was with us in power and I was blessed with the gift of tongues and the Saints were led to rejoice, and the Lord said if his saints were faithful that they were to receive great blessings. I feel encouraged in the great work of the Master and love to see it roll on until it wends its way to earth's remotest bounds, until every creature has heard the joyful news—the gospel of their salvation.

I feel my weakness very much. Aid me by your prayers, for I need them.

F. C. SMITH.

NEBRASKA CITY, Neb.

Dear Herald:—After writing I came here to rest, and to recuperate from a severe cold contracted at the Wheeler's Grove camp meeting. Spent last week at Brownville, and through the kindness of Mr. W. T. Moore, was permitted the use of the Baptist church. The attendance was three-fold better than when I was there last June, and those who came out appeared much more friendly, and manitested a spirit of investigation. And while I do not look for an immediate or large ingathering, I believe that our work may be planted there by wise, patient and continuous efforts. Three months ago I sold a gentleman there a "Manuscript Found" and made some statement in regard to the same. Rev. Hicks, a Congregationalist minister, but "pastor" of the M. E. Church, and a graduate of Oberlin College, read the Spaulding Romance and wrote to Prof. Fairchild to enquire relative to the facts set forth in the printed copy we are selling. As I was informed, the reply was of such a character as to satisfy the "Rev." that the "Romance" was not the basis or foundation of the Book of Mormon. But, of course, this will not convert him to the truth, but like many others he will seek some other invention to avoid the revelation of the restored gospel in its simplicity, as Paul wrote to the Corinthians that "the serpent beguiled Eve through his subtility." What would Paul

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say or write if he were with us now? Perhaps the "hired preachers" might hear this: "Ye stiffnecked and unchristianized in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."—Acts 7: 51.

I would like to be charitable to the learned ministers of sectarianism, but when they speak lightly and evil of God's work, I feel that I should be recreant to a God-appointed duty, if I fail to speak in plainness, and with a warning voice call upon the people to "prove all things; hold fast that which is good,"—1 Thess. 5: 21; as also, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2: 8.

Our family has met with sad loss in the death of my youngest brother, who passed from the conflict of life to the record and reward of the future last Friday evening. Young, strong and promising, but gone! Sad, but hopeful.

ROBT. M. ELVIN.

INDEPENDENCE, Mo., Sept. 20th.

Mr. David Dancer: — Will you please say through th *Herald* to those sisters who wish to help the Sisters Aid Society in their work for the new church here, that my address is, Mrs B. C. Smith, Box 270, Independence, Missouri. Anything sent us will be very thankfully received, and should be sent by the 10th of October. We have decided to hold our bazaar with the young ladies who are working for the organ.

Yours very truly,

MRS. B. C. SMITH.

ADDISON, Maine, Sept. 12th.

Brethren Joseph and William: — Because I haven't written to the *Herald* for some time you must not think J. C. Foss has been lying idle. Since I reached my old field of labor I have preached in Kennebec, Mason's Bay, Jonesport, Green's Landing, and Addison. Baptized five; others near the kingdom. I found many of my children in the glorious gospel to whom I once labored hard to point out the way, strong in the faith, and they feel like staying on board of the good old ship, Zion, till she lands them safe in the harbor of an endless rest; and others that had grown cold. But I see a few sparks of gospel fire left in them; and as I blow the gospel bellows I see the fire kindles anew on the altar of their hearts. There is a good class of people in Maine, and like Saints in all other parts of the world, they want to be looked after and need help to cheer them up on the onward march.

I received of the governor of the state yesterday, a commission authorizing and empowering me to solemnize marriages within the state.

There are several more points in the Eastern Maine district which I shall visit as soon as possible. I am looking for the president of my mission to be here soon and help me.

Some of our professed Christian ministers who have been trying to pull down the latter day work, have taken a fall themselves. "Cursings, like chickens, come home to roost."

Some have tried to drive members out of our church, but in doing so it only made them stronger in the faith, and drove them nearer the Lord.

My little Mamie was taken very sick last week; throat very sore, and some pronounced it diphtheria. I called upon brethren Aaron W. Kelley and Josiah Steel and we administered to her several times. She seemed to grow worse. I stayed by her day and night and on Tuesday morning I made up my mind that unless God by his power did interpose, her time had come to depart this life. I again anointed her and bowed in prayer over her; and of course I felt to weep over my only child and plead with the God of heaven once more. On Wednesday morning the sore throat was nearly well and the fever gone, and my darling girl up, dressed, and played around the house, and has been to meeting with us all right again, for which I feel to thank my God.

Address Jonesport, Maise.

Yours truly,

J. C. Foss.

POMONA, Cal., Sept. 11th.

W. W. Blair; dear sir:—Is it customary for professed teachers of the law of salvation to ignore entirely questions addressed them for information on the plan of salvation?

I enclose a letter, a copy of which I enclosed with stamp for reply to the Captain of the Salvation Army at Pasadena, California, nearly two weeks ago, and as yet have no reply, though only twenty-five miles intervene. I think if these questions, or any other, came to me from one professedly seeking light, and I did not do what I could to answer them, I might possibly be called upon at the last day for a plain Christian duty, and perhaps for the loss of a soul which I had allowed to wander in darkness. I am forced to think that if people had the light as they profess, they would gladly let it shine when they have occasion, and not hide it under a bushel. I ask you for an answer to these questions, as you have before stood ready and willing to answer according to your understanding.

Yours truly, T. S. BROWN.

Captain Willis; dear sir:—Being considerably interested in the salvation of souls, I write you for light on one or two points. I brought them before the Salvation Army here, but found them somewhat divided in opinion, and as I did not wish to sow discord I did not press my inquiries. In the first place, you know in Christ's last command before ascension there are three elements, first, Baptism (Matthew 28:19 and Mark 16: 16); second, Faith or belief (Mark 16: 16), and, thirdly, Repentance (Luke 24: 47). I give them as they come in the several gospels, though for our reception they would be different. Now, what we can not agree upon is this,—must we obey all three elements? or in other words, can we be saved by baptism and faith without repentance? or baptism and repentance without faith? or repentance and faith without baptism? or by accepting any one element and neglecting the other two? Since all were given in one command, and either element seems equally binding, are we safe in allowing conscience to dictate whether we obey fully, or in part? Another phase of the question, Was water baptism here intended? It would seem to me that it must be, since Christ never authorized any man to baptize with his Spirit; and Peter's first sermon also to make it clear where he does not request, but commands them to be baptized and then they should receive the Holy Ghost (see Acts 2: 38), also in Acts 8: 12 many were baptized, but the baptism of the Holy Ghost was not given till some time after (Acts 8: 16, 17), also in Acts 17: 45 the Holy Ghost was given as a sign to the Jews; after this Peter commanded them to be baptized in water.

Again, Paul says in Heb. 6: 2 (New Translation), the first principles of the docrrine of Christ are baptism, laying on of hands, etc. Now if we stand before the people and teach simple belief as saving us, are we coming short of teaching the first principles of doctrine; also, where have we dropped the laying on of hands? We claim the canon of scripture is full and revelation closed to us, yet I think it must have been closed too soon, or it would inform us that revelation direct from God through his messengers was taken away; also the officers in the primitive church which we are informed God set in the church for certain purposes (see Eph. 4: 12), and to remain till we attain to certain things (see Eph. 4: 13), which we certainly have not done, especially come to a unity of faith; besides, we are promised certain gifts in Mark 16: 17 and 1 Cor. 12: 28. Peter's sermon says to as many as God shall call these things shall be given (see Acts 2: 39), and these things are not yet passed unless "the last days" are passed, which from the nature of things can not be. And we can not say those things were promised to the people of that day alone, for St. Paul expressly says, "To all that call upon the name of the Lord, in every place." —1 Cor. 1: 2. Besides this, the Spirit told St. John in A.D. 96, "That the testimony of Jesus is the Spirit of prophecy."—Rev. 19: 10; John 3: 32–34.

Do we have the Spirit of prophecy in these days? If not, have we the testimony of Jesus!

It can do us little good to overlook these things or underestimate this importance; for it will be wholly useless to be without them if intended for our day; and I must confess the language left us all points to this as the very day they were intended for. I have tried to slip over these things and to think them not worth looking after; but what we want is truth. Nothing else will save us; and if we blind our own eyes we are alone responsible for our soul's condemnation.

Hoping to hear from you soon, and that, looking at these things from diferent positions we may know the truth.

I am yours for the truth.

T. S. BROWN.

[Our answer to the foregoing questions of Bro. Brown is simply to say, the texts he quotes and cites should forever settle those questions on the side of Bible Christianity and against the mystified and bewildering creeds and theories of man-made systems of religion. God's word is right; His system of salvation is right; and we may safely say of those who rely on the words of men and their religious systems, thereby ignoring or rejecting the Lord's ways, "Shall their unbelief make the faith of God of none effect? God forbid: yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy saying, and mightest overcome when thou art judged."—Rom. 3: 3, 4.—ED.]

HAMBURG, Iowa, Sept, 25th.

Bro. Blair:—I shall labor here, or east of here, till our conference, and possibly reach Shenandoah. I am having good attentive audiences and expect to baptize some shortly.

Yours, H. KEMP.

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KEMPNER, Texas, Sept. 16th.

Dear Herald:—We are few in number, though firm in the faith. We have had no preaching since last winter. We had a debate between an Elder Gibson and Brother Ezzell. Brother I. N. Roberts wrote to me since the debate, wanting to know how it came out. The Campbellites say they beat him bad, but there were a good many people here who were almost ready to be baptized into the Church of Christ. They are still reading. Elder Gibson told me he wanted to meet one of our best elders here at the same place, and there are many of our friends that would be glad to hear an elder debate with him. I hope that one of our elders will come and meet him, and preach for us. Yours in Christ,

F. M. OLDHAM.

EAST DELAVAN, Wis., Sept. 16th.

Bro. Blair:—The work in the southern part of this state progresses very slowly; but still it advances, notwithstanding a heavy opposition. There is a strong disposition to keep us from reaching the ears of the people. In some instances this is caused by ignorance of our faith; in others, it is perverse willfulness.

In the early part of July, associated with Elder M. T. Short, I arrived in Walworth county. Our efforts were confined to Springfield, Lyons, Elkhorn, Geneva and Delavan; as also a few rural districts. This work excited comment from the press, which was unreliable and misleading. In the end it was quite generally corrected, the Milwaukee *Sentinel* giving the Saints fair representation. On September 1st Elder F. M. Cooper was in our midst. After he had done some local work, we repaired to Johnstown, near which place he conducted a short, but I believe successful campaign. We began operations by attending a yaung people's prayer meeting over which Mr. Alma Woodstock presided. He is a young man of sterling worth. After three discourses, he and his sister, Miss Effie, both of whom have been commendably studying the work for some time, were baptized by Bro. Cooper. Mr and Mrs. Willard Woodstock, their parents, were baptized in June by Elder Henry Southwick. Their grandparent, Willard Woodstock, was an elder in the first organization. Although they were firm in another faith, yet they loved and followed the gospel's glad sound. "Behold I send you Elijah the prophet, . . . and he shall turn the hearts of fathers to their children and the hearts of the children to their fathers." What a noble cause! Who would impede its progress, or stand idly by?

On August 31st I baptized Misses Mamie and Jennie Cooper, who had been taught the way of the Lord by kind and prudent parents. The branch here is increasing slowly in numbers and steadily in unity and spirituality. So let it be.

W. S. PENDER.

EAST DELAVAN, Wis., Sept. 18th.

Bro. Blair:—Six have been baptized into the church during my present trip through the northern part of the district, and the spiritual condition of the Saints is generally good.

At some points in Wisconsin where preaching has been done, threats have been made of personal violence to the preachers; but thus far all appointments have been filled without any serious outbreak. Respectfully,

F. M. COOPER.

Communications.

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

WAYS THAT ARE DOUBTFUL.

BY PRES. JOSEPH SMITH.

FRANKLIN D. RICHARDS, one of the apostles and associate historian of the Utah Mormon Church, has furnished Mr. George J. Hagar, editor of a work entitled, "What the World Believes, The False and the true," published in New York by Gay Brothers and Company, and copyrighted in 1888, a chapter on the history and doctrines of the church of which he is a member and an officer.

On page 600 of that work Mr. Richards gives the following:

"On the 12th of July, 1843, about one year before his death, Joseph Smith received a revelation from God on the eternity of the Marriage covenant, including plurality of wives, wherein the Lord explained the principle and doctrine of men of God having more wives than one; also imposing it upon the church, and commanding its observance, under strict and righteous regulations. In consequence of the prevailing prejudice and opposition to this doctrine, it was not considered prudent to make it public at the time, more especially as it was not applicable to persons not members of the church. Consequently it was not made public until about eight years after Joseph Smith's death, when it was publicly read to the church in special conference at Salt Lake City, and was accepted by the conference August 29th, 1852. It is well understood among Latter Day Saints that Joseph Smith and many other prominent members of the church married, or had sealed to them, several wives. Joseph Smith's first wife was Emma Hale, who was married to him January 18th, 1827. Of the names or number of his other wives, as also the dates of their marriage to him, we are not informed. After the publication of this doctrine the custom of having several wives prevailed to an increased extent in the church. These several wives have always been considered as honorable and their children as legitimate in the sight of God and of the accepted members of the church, as any other wives and children, and have been treated as such."

On pages 601–2 Mr. Richards puts on record the declaration of the doctrines of the church written by Joseph Smith in 1842. It is the same as given by George Q. Cannon in his "Life of Joseph Smith," and the same as published by Joseph Smith himself in *Times and Seasons*, the official paper of the church from 1840 to 1844.

Of plural marriage in Utah, Mr. Richards states on page 603:

"The establishment of the plural marriage system among the Mormons has been a work of years. It was no sudden social revolution, but has been a steady growth. The 'Revelation on Celestial Marriage' was made known at first to but a few and to them in secret." . . .

"The tragic death of the prophet and patriarch and the exodus from Nauvoo, with the subsequent toilsome march across the wilderness to the vales in the Rocky Mountains somewhat retarded the increase of plural marriage, but at the same time spread a knowledge as to the doctrine and the relations existing under it, because everybody became acquainted with his neighbor's affairs." . . .

"In 1852 the revelation was made public both to the Saints and to the world. The example of men and women, recognized as good citizens and worthy and leading members of the church, who lived in harmony and advocated the system, aided the exposition of the doctrine by the preaching of the elders in establishing the practice among the general community. Only those considered worthy were permitted to engage in it, the ceremony of sealing in each case, whether of a first wife or a plural wife, being exactly the same and solemnized in the name of the Deity for time and all eternity, thus laying hold upon the world to come, it came to be viewed as a mark of distinction and a sacred privilege to be practically connected with what was called the 'Eternal Order of Patriarchal Marriage,' in which were the 'blessings of Abraham, Isaac and Jacob.' The term polygamy is not considered by the Mormons as properly applied to their marriage system. They call it celestial marriage, because it is an eternal contract under divine regulation; and think that 'Plural Marriage' is more appropriate to them than 'Polygamy.'"

"Each wife usually has her own home. Often it is her own property, held in her own right; for the laws of Utah are very liberal as to the property rights of women, married or single. If circumstances render this impossible, or inexpedient, she lives in her own apartments, with the control of her own children and affairs. Nowhere is the home principle cherished more than among the Mormons; for the family is considered as the present and future heaven. And as 'the woman is the glory of the man,' so the children are the glory of the mother and the basis of her kingdom with her 'love' in the world to come. Thoughtful young women, looking to eternity as well as time, believing that their happiness forever is involved in the choice of a husband, in many instances prefer to trust their destiny to an honorable, God-fearing, industrious man who has proven his integrity in the family relation, both to his wife and his children, rather than chance the risks of an untried and possibly unstable youth who may turn out a blank in that which some call the lottery of wedlock.

"The support of plural families is a puzzle to inquirers familiar with the struggles in monogamic society to support an ordinary family and keep up appearances. In the valleys of Utah there are opportunities for accumulating means other than by daily toil which enterprising men are not slow to take advantage of, and these are the class, as a rule, that enter into polygamy. . . The wives, too, learn to be economical and thrifty, and are mutually helpful, assisting each other in times of sickness and willing to share with each other in the comforts as well as toils of family life. These women are not butterflies of fashion, but working bees in the family hive. The increase, not the suppression of progeny, is their desire and ambition. Their pleasures are simple and are not the chief object of exertion and existence." . . .

"Of course there are cases of unhappiness and discord in polygamous relations. The people are human beings with like passions and feelings to others. Both men and women, in polygamy as in monogamy, sometimes act foolishly or wickedly or both. The very opportunities that polygamy affords for the exercise of patience, forbearance, charity, self-control, and regard for the wishes of others, are openings for indulgence in their opposites. But experience has demonstrated that those virtues are absolutely necessary to the very existence of plural families, to say nothing of peace and content, which are the groundwork of happiness." . . .

"As there is no rule or obligation that compels a plural wife to remain in relations which she desires to sever, fairness and a proper deportment are rendered necessary on the part of the husband, in order to retain her allegiance and her affections. When all its aspects are viewed impartially, there will be more general surprise that men will assume the multiplied responsibilities of Mormon polygamy, than that women can accept their position in the system."

"The large majority of the people of Utah are monogamous in practice. The female population is less than the male. 'Celestial Marriage,' as the plural system is called, is only for persons of elevated character, recommended by the local and endorsed by the general church authorities.

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While all, with but a very few exceptions, believe in the rightfulness of plural marriage under given circumstances, all do not consider it obligatory upon them or that they are suited to its conditions and responsibilities. . . . The polygamists are all disfranchised. No one can vote or hold office who is a polygamist or who will not take an oath to obey the laws. The voters, then, are monogamists, present and prospective. They have framed a State Constitution embodying provisions already in existence under the laws of the United States. . . . The monogamous Mormons do not refer to matters of faith in the Constitution they have framed, for these are outside of politics. But they intend in good faith to carry out the provisions they have made under the State in deference to the pronounced decision of the vast majority of the nation, not as a religious but as a political measure. The polygamists have no voice in the matter, for they have no votes. The people who have broken no law claim the rights of citizens under the law, and they deny the justice of depriving them of political rights because of the alleged misdemeanor of others over whom they have no control."

Whether Mr. Apostle Franklin D. Richards was selected by his co-laborers to furnish this chapter of history for the work named, or not, we are not informed; but as he is one of the leading officers of the church, and an associate in the office of the Historian, it is fair to presume, that so far as the church to which he belongs, and which he represents in his article, is concerned, he writes authoritatively. With this thought we review the chapter, in regard to the one subject, "plural or celestial marriage."

Mr. Richards gives the day and date on which Joseph Smith is said to have "received a revelation from God" on the marriage relation, and gives the date as July 12th, 1843. He further states that it was "imposed" upon the church, and its "observance commanded under strict and righteous regulations."

Notwithstanding this, it was "about eight years after Joseph Smith's death," that this important revelation by which such a radical and pronounced change in regard to the sacred institution of marriage in the church was made public. This "about eight years," was from June 27th, 1844, to August 29th, 1852, eight years and two months; and nine years, one month and seventeen days from the stated date of its reception, according to Mr. Richards. But Mr. Richards states that because of the "prevailing prejudice and opposition" to the doctrine it was deemed "prudent not to make it public."

It would appear from the above statement of Mr. Richards that the time for the giving of this revelation was a very inopportune one; that the Lord had not chosen wisely the period of time and the condition of men's minds in which to "impose" this change in their practices. If it was not prudent in those to whom the commandment came to make it public, what shall be said of the prudence of the one who gave the command at the inopportune and unfortunate period at which these men say that it was given? Besides this, it is not a little singular that the determination of the time should have been left as it appears by Mr. Richards' statement it was, to the caprice or judgment of President B. Young, instead of having been made the subject of command in the revelation itself. For, if Mr. Richards is correct in stating that it was imposed upon the church, by command requiring its observance, and there is no specific time given for its promulgation as an edict from God in the document itself, then it must be in force from the date it was given and should have been made public then. This was not the case, however, for Mr. Richards states that it was "made known to but a few, and to them in secret." This secrecy was maintained, it appears, until the exodus from Nauvoo, when "everybody knew everybody else's affairs"! of course then it leaked out. And it was not until this "leaking out" of knowledge concerning other people's affairs had involved all the leading men in the church, who submitted to the rule of Pres. B. Young, in complicity with the practice of this thing brought in "privily," that it became prudent to make it public.

Mr. Richards correctly states that the document called a revelation was read at a conference held August 29th, 1852, at Salt Lake City; but the minutes of that conference, as published in the Salt Lake *Deseret News*, current volume, and republished in the *Millennial Star*, fail to to show any acceptance by vote, or anything that indicates that consideration and examination of the document was had, or even offered to the conference, or that any submission to the conference for acceptance or rejection of it was had. It was read at a special conference, called for a different purpose as stated by Pres. B. Young himself, as the minutes show, and not a man was allowed to say a word except the set sermon preached by Elder Orson Pratt, on the occasion. The reason why it was not reserved to be read at the annual, or semi-annual session of conference, or why it was not formally presented for examination, and comparison with the word of God already accepted by the church, does not appear of record. Neither was it at the time it was received by Joseph Smith, as stated by Mr. Richards, or at any subsequent time, officially presented to either of the three leading quorums of the church whose decision might be had in regard to its acceptability, that we have ever been informed of. No report from either quorum accompanied the document when presented by B. Young to that special conference, nor was any such report read. There was no previous notice given of the presentation of the dogma, no call made for the official gathering of the quorums that they might act as they did when the Doctrine and Covenants was presented to be declared the law of the church, as was done in August, 1835. Hence we can but conclude that Mr. Richards either purposely, or ignorantly, misstates when he says that the revelation was accepted by the conference, August 29th, 1852.

Mr. Richards states that "it is well understood among Latter Day Saints that Joseph Smith and *many* other prominent members of the church married, or had sealed to them, several wives. It would be curious to now discover how many were "the few" to whom this grave departure from the "righteous law" of 1831 was revealed "in secret;" and how many were the "many" prominent men who married several wives. This uncertain number, so variously stated to be "but few" in one line, and "many," in another; to be so secretly known that but "few" knew of it, and yet so widely known that it was "well understood," is very puzzling to him that is searching for the straight of it. Especially is this bewildering when the reader further reads Mr. Richards' statement that Joseph Smith's first wife was Emma Hale, the date of whose marriage to the prophet is known and given, January 18th, 1827; but that of "the names, or number of his other wives, as also the dates of their marriage to him, we are not informed." It is well for men to sometimes state the truth, and it is to be hoped that Mr. Richards has done so in the foregoing just quoted. What hidden meaning, or subtle difference of intent Mr. Richard's may hold as expressed in the words, "or had sealed to them," following the word "married," does not appear; but whatever it may be, as the laws of Illinois declared the having more than one wife at the same time to be bigamy, punishable by fine or imprisonment, or both, it can not safely be held to be a ceremony of marriage such as made Joseph Smith and Emma Hale husband and wife, without making Joseph Smith to have been at the time a breaker of the law of the state where he lived and died.

Mr. Richards states that the observance of the command enjoining plural marriage was to be "under strict and righteous regulations."

What these regulations are does not appear from the document, nor is there in it a commandment to the church commanding its adoption and observance as a rule for the government of the church. It was made known to but "a few," and even as late as 1852, "only those considered worthy were permitted to engage in it." And yet the "practice" was established "among the general community." Mr. Richards does not state by whom the worthiness to take several wives in plural marriage was determined, during the period in which the doctrine was growing upon the community; nor is there anything in the document, called a revelation, that defines the characteristics of the candidates to this peculiar distinction. We believe, however, from the evidence of those who were in membership with the Utah church at that time and since, who have refused credence to that dogma, that this prerogative was exercised by President B. Young; and that he alone decided as to the fitness or unfitness of the one who desired to avail himself of this peculiar doctrine. We believe, and from the same evidence, that in many instances individuals were commanded by President Young and President Kimball to involve themselves in the meshes of the system, when not only the lawful wife objected, but their own inclinations and judgment were against the entanglement. Subsequently to the death of President Young, the matter of worthiness is said to have been made dependent upon the recommend of the Bishop of the ward

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where the man lived, subject to the endorsement of the President of the church, thus virtually making the local bishop the judge of the qualifications of the candidate for celestial marriage, checked only by the veto power invested in the President. The document claimed as the basis for the system is silent in regard to how this worthiness is to be determined; and we can only conclude that if a man could stand in with the bishop, favoritism would succeed where worth were wanting; and Mr. Richards' admission that "there are cases of unhappiness and discord in polygamous relations," admits that some unworthy ones have been permitted to engage in its practice. One man, whose acquaintance with plural marriage extended over many years, publicly stated that when he "took polygamy into his household, he took hell in with it." Another, extensively acquainted in the territory of Utah, stated in the presence of his wife and the writer hereof, that he had visited the families of many from the north to the south of Utah, and being a member of the church in good standing, there was no attempt to conceal the real conditions from him, and that in "no single instance in which the second wife had been taken, was there happiness in the household afterwards." Mr. Richards admits in so many words that "patience, forbearance, charity, self-control and regard for the wishes of others," are "absolutely necessary to the *very existence* of plural families, to say nothing of peace and content, which are the groundwork of happiness."

One of the most astounding features of this many sided presentation of Mr. Richards' is the following:

"As there is *no rule or obligation* that compels a plural wife to remain in relations she desires to sever, fairness and a proper deportment are rendered necessary on the part of the husband, in order to retain her allegiance and her affections."

Compare this with Mr. Richards' statement that "the ceremony of sealing in each case, whether of a first wife, or a plural wife, being exactly the same and solemnized in the name of Deity for *time* and *all eternity*, thus laying hold upon the world to come," and we have one of the strangest contradictions possible to conceive of. Mr. Richards is attempting to give a satisfactory showing of plural marriage existing among the Mormons as a religious tenet and practice, as contradistinguished from the one-wife rule obtaining elsewhere, and in doing so starts out with the statement that it was instituted by divine commandment, to be observed under "strict and righteous regulations;" that it was a celestial contract and reached beyond time into eternity; that it was held to be a matter of great distinction and a "sacred privilege" to be united in relations in the "Eternal Order of Patriarchal Marriage," and insists that it should be called "Celestial Marriage, because it is an eternal contract under divine regulations;" that the ceremony of marriage with the first wife and with the plural wife or wives is the same, exactly the same, and yet there is no rule or obligation which requires or compels a plural wife to remain in such relations should she desire to sever them.

If the ceremony by which marriage is solemnized between a man and a first or only wife, under this celestial order, is the same as that by which the same man is made the husband of a plural wife or wives, then the rule and obligation upon the wife to remain in the marital relation with the man whom she thus marries are the same as those which bind the plural wife or wives—neither better nor worse. If Mr. Richards' statement is correct, (and we have reason from the statements of others of the same church as himself to believe that the matter of obligation under the plural wife system is so understood by them), then the perpetuity of this "eternal contract of marriage" is terminable upon the will, whim, caprice, wish, or desire of the wife or wives married or sealed under its rule. Surely, then, there is nothing more binding upon the husband than upon the wife or wives; for if there is no rule or obligation upon the wife, there can be none upon the husband. Can there possibly be among monogamists a marriage system whose rule or obligation is looser and less binding than this plural marriage system as stated by Mr. Richards?

There is in the document called a revelation, and which Mr. Richards gives as the divine sanction for plural marriage, no provision for divorce, and no rule for disannulling the contract once made under it; hence the statement made that there is "no rule or obligation" enforcing its observance must have been made because of some subsequent teaching not warranted by the document itself, teaching which not only violates the article itself, but ignores and vitiates it as well as practically dishonoring the command, "Thou shall love thy wife with all thy heart and cleave unto her and none else," and this further enactment of the Lord: "Whosoever shall put away his wife and marry another committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." —Mark 10: 11, 12.

Mr. Richards states that "Celestial Marriage is only for persons of *elevated character*, recommended by the local and endorsed by the general church authorities." Elsewhere he states:

"In the valleys of Utah there are opportunities for accumulating means other than by daily toil which enterprising men are not slow to take advantage of, and these are the class, as a rule, that enter into polygamy."

What these opportunities are to accumulate wealth in other ways than by daily toil which the valleys of Utah offer to men of enterprise, different from and superior to the valleys of other states and territories of the United States, Mr. Richards does not state; but from what he does state the men of daily toil, the workers by hand, are as a class precluded from the privileges of this celestial law; but the men of enterprise and wealth, who gather their means in other ways than by daily toil, make up the class of polygamists. The inference which Mr. Richards intends to be drawn from this is, that polygamists support their wives. What does he mean then, when he states:

"The wives, too, learn to be economical and thrifty, and are mutually helpful, assisting each other in times of sickness and willing to share with each other in the comforts as well as trials of family life. These women are not butterflies of fashion, but *working bees* in the *family hive*."

The idea of support from a husband conveyed in the statement concerning men of enterprise and wealth being the ones suffered to enter into polygamy, thus accounting for the sustenance and maintenance of plural families, and the one of self-dependence and self-support which is imposed upon women by plural marriage, are incompatible one with the other. But the history of the system in Utah illustrates sadly that the latter has been and is far too frequently the case.

Mr. Richards states that

"Thoughtful young women, looking to eternity as well as time, believing that their happines forever is involved in the choice of a husband, in many instances prefer to trust their destiny to an honorable, God-fearing, industrious man who has proved his integrity in the family relation, both to his wife and his children, rather than chance the risks of an untried and possibly unstable youth who may turn out a blank in that which some call the lottery of wedlock."

If Mr. Richards had stated that this condition of belief on the part of these "thoughtful young women" had been the result of long continued and persistent teaching upon the part of the old men and leaders of the church, who claimed that these young and untried men "could not save" the women whom they marry, not having sufficient "priesthood," he would have partially accounted for the morbid condition of mind under which a young woman could prefer plural marriage with a man already married, to a first marriage with one of a suitable age. And when we take into consideration the statement that women in plural marriage are under "no rule or obligation to remain" in such relation, how can the statement be accepted that such a young woman's "happiness forever" is involved in her "choice of a husband?" The practical result in Utah of such unions as Mr. Richards suggests, has been to leave young women, plural wives, unprovided for at the death of the plural husband, plural widows, frequently with children to care for, under conditions worse than widowhood indeed.

"The large majority of the people of Utah are monogamous in practice. The female population is less than the male."

So states Mr. Richards. This is the statement of the situation in a nutshell. How Mr. Richards should have blundered into such a statemement, in view of the history of the advocacy and defense of plural marriage by the elders of his church during the last thirty-five years, and the possible facts in the case, is very curious. But God having instituted wedlock and given the pattern in Eden, has so ordained the laws governing the existence of mankind that each man and woman has by creation and birth an equal and indisputable right to a companion. The female population of Utah being less than that of the male, absolutely forbids and makes impossible the carrying out of a command

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to observe a law of plural marriage, if any such command had ever been given. If it is a privilege to a few men, that privilege is exercised at the expense of some other man's right, constructively, and defeats the idea of its being a reward of merit; as worthiness may possibly attach to the many while few receive the reward. The equal numbers of the men and women of Utah is God's standing protest and argument against the plural marriage system! If plural marriage is a command to the church, it is to all; and all should feel it to be obligatory upon them; but its impossibility is an argument against the claim for its divinity.

The claim is stated by Mr. Richards that

"The monogamous Mormons do not refer to matters of faith in the Constitution they have framed, for these are outside of politics. But they intend in good faith to carry out the provisions they have made under the state in deference to the pronounced decision of the vast majority of the nation, not as a religious but a political measure. The polygamists have no voice in the matter for they have no votes. The people who have broken no law claim the rights of citizens under the law, and they deny the justice of depriving them of political rights because of the alleged misdemeanor of others *over whom they have no control.*"

In the closing sentence of the foregoing statement lies the mischief of the whole plural wife system. The monogamous portion, made so not because of belief in its rightfulness, but from necessity and impossibility to be otherwise, are not in "control," religiously; and were not politically until polygamists were disfranchised, if they are now. The polygamous element is the controlling one; and Mr. Richards hurts his cause when he states,—

"While *all*, with but very few exceptions, believe in the rightfulness of plural marriages under given circumstances, all do not consider it obligatory upon them, or that they are suited to its conditions and responsibilities."

The belief of the majority in the system presented by Mr. Richards thus being publicly stated, the "control" admitted to be in the minority who have been disfranchised, not because of "alleged misdemeanor" under the law, but for actual infraction of its provisions, what guarantee has the people of the nation, or the government, of the professed good faith of those who framed that State Constitution and are asking admission to statehood under it? If this monogamous majority can not now control that polygamous minority, "over whom they have no control," what is there apparent in the system that is assuring to the ordinary looker on, and to the Government, that when statehood should be conferred this same monogamous majority would any more control the disturbing plural marriage minority than it does now? When *all* believe it, and would practice it were it possible for them to do so, what restraint would this believing multitude exercise upon those of the minority who would disregard those provisions framed against their practice, as a political measure, because of the "pronounced decision of the vast majority of the Nation"?

We do no violence to the people when we presume from Mr. Richards' statement that, did the "given circumstances" make it possible for *all* the men to practice plural marriage, they would do it. Hence we may be pardoned for a degree of incredulity in not accepting the plea, that these who refrain should not be deprived of any right or privilege as citizens by reason of misdemeanors committed by those who not only believe, but having the courage of their convictions or inclinations, practice it to the infraction of laws against it. The very fact stated by Mr. Richards that the majority has no control over the minority, is a confession that it would not have were the conditions changed by statehood, for the idea of the majority ruling is thus denied. If this great majority, monogamous in its practice, had in the past controlled in Utah, or would now assert the right of the majority to control the minority, and stop further infractions of the pronounced opinion of the American sentiment crystalized into National law, then we and all who may be directly or remotely interested in the matter, either religiously or politically, could accept Mr. Richards' statement that the monogamous Mormons intend in good faith to carry out the provisions named. Or if the polygamous minority, those who have so far held the control, and who have disregarded and are now disregarding the law which reflects the "pronounced decision of the vast majority of the nation," will fall into line with the monogamous majority and avow their willingness and intention to carry out such provisions enacted by the majority, then we and all others would feel much more readiness to accept Mr. Richards' statement and plea. But while the minority refuses to give such assurance, and the majority alleges that they can not control, it leaves their declaration of good faith and intention to be received doubtfully.

The minority believing in and practicing plural marriage are aided, abetted and sustained in their opinion and deeds by the opinions and sustaining concurrence in "belief" of the believing majority who do not practice though they do believe, notwithstanding the open profession of abandonment made by the majority. The argument by the pluralist is, "These brethren of ours are not in the practice of this doctrine; they make no sacrifices, and abandon no wives in making the concessions they do. They believe as sincerely as we do, and would practice as we do if they could; hence they make a virtue of the necessity. We can not endorse their profession in good faith. They have no control over us now, and would not have if they succeed in having their constitution accepted and Utah made a state. Believing as they do with us in the matter, we would be quite safe if they should come into the exercise of state powers; for they could easily defeat the provisions of the constitution by neglecting to pass statutory enactments by which those provisions could be enforced. And if such statutory enactments were passed, our brethren could not conscientiously enforce them against us and bring violators of those statutes to punishment, because it is a matter of religious conscience and their belief is like ours; so in either case we have nothing to fear."

Would there be anything faulty in such reasoning from the premises offered by Mr. Richards in the chapter we have been examining? If so, where is it?

In the declaration of the faith of the church as given by Mr. Richards, from the pen of Joseph Smith in 1842 and 1844, there is no provision for plural marriage. The position and declaration of the church on the marriage relation is given in the Church Articles and Covenants, and is,

"Thou shalt love thy wife with all thy heart, and shall cleave unto *her and none else;*"

And

"We declare that we believe, that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again."

In apparent palliation of the complete antagonism and radical and opposing differences between the system of marriage and the belief of the church in regard to the domestic relation, existing during the lifetime and at the death of Joseph Smith, and the system and belief obtaining in Utah, and of which Mr. Richards is writing, he states:

"The establishment of the Plural Marriage system among the Mormons has been the work of years. It was no sudden social revolution, but has been a steady growth."

Just so. The document alleged to be a revelation from God announces a philosophy which is totally at variance with the facts of creation, the spiritual precepts and teaching of Christ and the New Testament Scriptures, the American idea and institution of the home and family relation, the positive declaration of God in the Book of Mormon, and the direct commandment of God to the Church itself, which commandment was in force at the establishment of the Church in 1830 and unrepealed at the death of Joseph Smith and since. Plural marriage was a doctrine "brought in privily," in "secret." Men of minds congenial to its tendencies found it convenient; they accepted it readily, or by its blandishments broke down and discarded the teaching already obtaining as the rule of faith and practice, and blundered headlong and blindly into it. When once enmeshed in its practice, policy dictated to them that others must be entrapped also. So, like a cancer on the social sytem, it spread wherever its roots found congenial soil, until the secrecy of its introduction could no longer be kept; then with a flourish of prophecy on President B. Young's part, and an elaborate eulogy upon the philosophy delivered by Elder Orson Pratt, the "social revolution" was completed so far as Utah Mormons were concerned. What the harvest of such sowing shall be remains to time and time's events to determine.

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ELDER CAFFALL'S REJOINDER.

BRO. W. W. BLAIR:—May it please you: Nothing since my identification with and essaying to live the laws God has given to govern the church which it has pleased him to establish in the latter days, which —as I believe—is to prepare a people for Christ's second coming, has appeared more compatible with the genius and Spirit of God's saving method than Saints reasoning with each other, with a view to a greater proficiency in the Master's cause.

And I am not aware of being prompted by impure motives in penning thoughts on the sheep and goat question. Nevertheless, my doing so appeared, as it would seem, distasteful to you; and so, as if to evince a zeal, a care for, and correspondingly strive to guard the church against (what from your standpoint may be) pernicious doctrine, and its promulgation proving prejudical to the cause, you essay (as I think) to prejudice your readers against the sentiments which my poor effusions breathed, by raising the cry of "the tradition of the elders," and in effect say, "Look at and receive my pure ebullitions as food plucked from the tree of knowledge."

Accusations and loud claims beget expectations, and so it was when I read your reply in *Herald* of August 10th, and saw your efforts (as visible as I see the pencil that moves between my fingers while reducing thoughts to paper) to impress your readers with the belief that Elder Caffall and other elders were wallowing in the mire of tradition.

I looked first for the definition of tradition, followed by scriptural proof, backed up with fair reasoning and good logic, as proof of my traditional career; but I reach the end of said reply but to meet with a disappointment, which forcibly reminded me of one mortal seeing a fellow-mortal encased in the earth, from which predicament he could not extricate himself, and tauntingly telling him he was in the hole, yet showing no sympathy nor help.

I fail to see your purpose in such a procedure; and it would ill become me—in view of the profundity of your knowledge, and claim to a towering gospel rectitude—to offer suggestions; but I may think. And I think, with sober thinkers, that your efforts to berate an opponent will add nothing to your gigantic efforts to gain a coveted prominence in the discussion, or detract from mine. And I am encouraged to know that there are to be found those among us who dare do their own thinking. You will hardly claim, I think, that such a procedure is evincive of the dignity of an honorable journalist; or indulge the thought of its being compatible with the genius of Christ's religion.

Did the *Herald's* circulation stop within the limits of those before whom I go in and out and co-operate with, your indirect accusation would have given me no concern, for I have had to stagger under the effects of suspicion before; but perhaps thousands read the *Herald* whom I shall never see, and who know not my manner of procedure; hence the apology, if an apology is needed for this defense. But I think an attack makes a defense permissible.

I have nothing but the highest regard and profound respect for brother, sister or friend who will remind me of a fault I may evince, however it might touch my morbid sensitiveness, of which I have a full share, as I expect to reach perfection, if reached at all, by a correction of faults as fast as made conscious of them; not that I would indulge in wrong because of the privilege to recant, or be always sinning and always repenting, but rather strive to climb higher in Christ's likeness. Having launched my frail bark on the tempestuous sea of time that perchance I may reach the haven of rest, I find a frequent pause necessary to more thoroughly examine the God-given chart, and ascertain my spiritual whereabouts, and be made sensible of my slow advance toward Christ's righteousness. But, sir, I am not made sensible (though your accusation has induced me to make a more rigid self-examination) of the remotest wish to play the hypocrite under a righteous garb to decoy struggling, honest Latter Day Saints or seekers after truth into the meshes of tradition.

I think I thirst for a gospel zeal, an even tenor, a gospel rectitude in its fullest and grandest sense. Nor do I believe that sensationalism, wild excitement, impulsiveness, exaggeration, etc., have the least affinity with such a rectitude; yet I believe efforts to substitute these proclivities in lieu of such a rectitude possible; and many being infatuated thereby, probable; and correspondingly labor to dim the dazzling light of the above rectitude. Development in and out of the church tends to confirm the validity of the instruction of the Palmyra Seer—not only as to the fact of the existence of false spirits, but how, or what measures to adopt to escape their pernicious influences.

In your production of proof as to my traditional career (which I hope you won't delay) I shall hope for grace to recant and make reparation for evil done. I also hope you will please inform me if contributors to the *Herald* are expected to duplicate the Associate Editor's views, or be brought under his lash for daring to advance an adverse thought; so that in the future I may not exceed the limits. Please produce this proof and explanation in language adapted to my limited capacity, that I may gain understanding. Furthermore: I have thought a law-imposed procedure should precede accusation or charges, consisting of labor, etc., to be reflected in Matt. 18; D. & C. 42:22; 64:2, latter part of the paragraph. Please inform me if in this I am mistaken. Pardon this lengthy prelude and the making of self so prominent.

I was willing to let the question of the sheep and the goats drop, not wishing to aid in a protracted discussion that might be distasteful to the readers of the *Herald*, feeling a personal indifference whether my views were accepted or no, but for the above attack.

I have not, nor do I now believe that Matthew's sheep and Christ's saints who confess him before men, and die triumphant in the faith, or these my (Christ's) brethren, are identical. Your editorial of August 31st represents you as strongly endorsing a method of comparison which some wise man advocates; and, as I view it, you very flippantly refer to "isolated, disconnected facts," "jumping at conclusions," "digging deep," etc., and he who reads can not fail to see where you intend such blows to fall.

The Bible, and the Doctrine and Covenants teach that rewards and punishments are as diversified as the stars, as proof of God's munificence. But not exactly so with the Book of Mormon, an history of God's principal plants, who wandered in the wilderness and went over the sea, to whom the oracles of God were committed; hence the promises were to the faithful, and the threatenings of said book to the wicked who turned from the light that was always held up to them, in the radiance of which they might have walked, but would not. Hence a method of comparison leading to conlusions based upon comparing the teachings of the latter book with the former books may be a matter for serious thought, on the subject of punishments and rewards in the coming time of reckoning by the Just Judge.

Furthermore, I believe Christ's teachings are authoritative and complete in themselves, therefore imperative; whether found in one or all of the three books. And I have never learned to quote from Christ's representatives to test the validity of Christ's teachings, but the reverse of this.

But your claim that Matthew's sheep and Christ's saints are identical, necessitates you to say, in effect, that the sheep did more good works than the Judge will credit them with, and that the goats will not go into everlasting fire prepared for the devil and his angels for merely failing to perform or exhibit such benevolence. Then you go in quest of teaching to show what good works saints must perform, and what demoralizing deeds the sons of perdition must be guilty of, and reach the conclusion that the sheep are the saints, the goats those sinning against the Holy Ghost. This I gather from your editorial of August 31st with, as I suppose, some similar developments in the near future. And this I suppose you think an effective method to save the church from the damning effects of elders' traditions.

But I meet with what appears to me a sort of a snag. In Reply of July 13th you say that the term "righteous" can only be applied to Christ's actual followers; yet in your reply of August 10th you avow your belief that all, saint and sinner, will be rewarded according to their works, "and those giving a cup of cold water to a disciple of Christ will receive a reward." Now if Christ gives a reward it must be for a righteous act, hence the recipient of such a reward must be righteous in a sense; and as with those receiving a reward for a cup of water, so with those receiving a reward for receiving a righteous man in the name of a righteous man etc.; hence your claim as to the application of the term

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"righteous," is faulty. You also say that the parable (Matt. 25th) divides the nations into but two classes; yet that will not preclude the goats from resting under various degrees of condemnation etc., thus making more classes than one of the goats; yet in your editorial of August 31st you claim that the goats are the same as Paul and Jacob refers to as sinning against the Holy Ghost, making them one class. And here appears to be another snag, making your logic defective, or so I think, since God decrees bestowing rewards for righteous deeds, making the fact of degrees of glory as palpable as the shining of the sun; therefore other glories than the celestial. It is fair to presume that the other glories are also prepared in the divine mind from the foundation of the world; hence, your claim that Matthew's sheep are Christ's saints because he invites them to inherit a kingdom prepared from the foundation of the world, I think not well taken. And as to the term "ye blessed of my Father," why, Sir, "every good gift and every perfect gift cometh down from the Father of lights," etc.—James 1:17. And if the sun and the rain are good and perfect gifts, then all partaking thereof are blessed of the Father, therefore the righteous, the saints, the redeemed; where then are the sinners or unrighteous?

Moreover, in the reply of August 10th you claim that Christ never promised the Saints any other kingdom than the kingdom of God, the kingdom of heaven prepared from the foundation of the world, etc, which I think damaging to your claim for Matthew's sheep; for the king says nothing to them about the kingdom of God or the kingdom of heaven, hence in the light of the above logic they can not be the saints. And the fact of Christ only recognizing them as the blessed of the Father to inherit the kingdom prepared for them etc., because of benevolent acts to these my brethren, is supportive of the thought of their being a different class to the saints, the climax of proof being found in the following facts:

1st, Christ says he is the Good Shepherd and knows his sheep and is known of his—John 10: 14. John 7: 17 promises a knowledge of the doctrine to those doing the Fathers will.—8:12. Those following Christ are to have the light of life.—17:3. Christ declares this is eternal life "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

2d, The knowledge of Christ and God, received by or through the doctrine in the mortal life becomes so much more intensified in the blazing light of eternity, that those meeting Christ will "see him as he is," (John 3:2) saying, "This is our God; we have waited for him, and he will save us" etc.—Isaiah 25: 9. Now they see through a glass darkly, but then—in the perfect day—face to face; see as seen, know as known.—1 Cor. 13:12. Christ knows his saints, his saints know him.

3d, All that offend and do iniquity are to be gathered out.—Matt. 13:41. The foolish virgins not being ready will not enter, the wise being ready will enter.—Matt. 25:9, 10. Hence those being ready are as a bride adorned for her husband.

4th, In the face of these, and many other similar scriptural facts, the sheep being non-anticipatory of glory, and evincing a profound ignorance of Christ, serves as proof that they never confessed Christ before men, hence were not Christ's brethren, but did minister to the wants of his brethren.

Other items in your replies and editorials invite attention, but with a passing notice of but one more, I will close: You affirm that the judgment reflected in Matthew is final, which appears to me a bold stroke. I read of times of refreshing coming from the presence of the Lord to blot out the sins of certain characters,—Acts 3:19; of prisoners being visited after many days,—Isa. 24:22; of Assur, Elam, Meshech, Edom—her kings and princes, the princes of the north, all of them, and all of the Zidonians, which are all gone down with the slain; with a thus saith the Lord; that Pharaoh shall see them and be comforted over all his multitude and all his, or my, slain.—Ezekiel 32:22–31. Of saints judging the world—1 Cor. 6:2; and I wonder whether these stupendous, God-foretold events are to be developed before, at, or after the judgment reflected by Matthew? And I am quite frank to say, I don't know.

But does not the word say, "And before him shall be gathered all nations"? Yes, but that is but a revealment of the fact that all nations will come before him; with not an inference as to how, when or where, or in what order all nations will be brought before him. And whether the "all nations" refers to all nations that ever have been, or the all nations of a particular dispensation, I could not decide. But I believe, as there is to be an order observed in the resurrection of the just—Christ the first fruits, etc., 1 Cor. 15:23—there will be an order in the judgment of nations. And God's judgment being eternal, should suggest a caution in deciding as to the finality of God's work of redemption. For who can know the heights, the fathomless depths, the breadths and lengths of God's munificence and mighty power to save?

The fact of the twelve apostles being with Christ, as the Inspired Translation declares, would favor the thought that the judgment which Matthew mentions was the judgment of or for the nations who lived in the dispensation of those apostles. But the declaration of Joseph Smith, namely, that all God's judgments are not given to man—D. & C., page 117—is quite compatible with the promise of "here a little," etc., and the great inducements of living to and being governed by the written word, thus preparing for what God may yet reveal, is seen in the fact of Christ the mighty one, beginning and finishing his work in the advocacy of that which was written; and his reproof to the apostles for being slow to believe what the prophets had written.

Human folly is never more conspicious than when essaying to enter into and explain in detail what God has but revealed in generalities, but man will soar and delve. Christ's declaration never shone with greater brilliancy and significance than now, "I go to prepare a place for you."—John 14:3. In gospel bonds,

JAMES CAFFALL.

Conference Minutes.

WESTERN WISCONSIN.

The above conference convened at Willow Creek, Richland county, Wisconsin, June 8th, at 10 a. m., A. L. Whiteaker, president, W. A. McDowell, clerk. No branch reports. Reports: Cyrus Newkirk, High Priest; Elders, A. L. Whiteaker, C. W. Lange, W. S. Pender, F. Hackett, (baptized 9), W. A. McDowell, and J. Grandt, priest. In memory of David Wildermuth, resolved that we tender our heart-felt sorrow and condolence to our dear, beloved, aged sister Wildermuth and family for their great loss and bereavment sustained in the death of a husbaud and father, our beloved and respected veteran of the gospel, brother and Elder David Wildermuth. Moved that we receive the Evergreen branch into this district. Resolved that the money used to defray Bro. Hackett's expenses as delegate to the general conference be refunded to the church by the district. The above was amended to read that we amend by appointing Bro. McDowell as clerk of the district to inform Bro. Blakeslee why the district used the money to pay expenses of delegate to general conference, and wait for further instructions by the Bishop. Moved that we accept Bro. A. L. Whiteaker's resignation as president and tender to him a vote of thanks for efficient labor in the past, appointing Bro. F. Hackett to succeed him for the next quarter. Moved that Bro. W. A. McDowell be sustained as clerk and C. W. Lange as Bishop's Agent for this district, with all of the spiritual authorities of the church. Funeral sermon of our deceased Bro. David Wildermuth by Bro. C. W. Lange. Adjourned to meet at North Freedom, Wisconsin, October 6th, at 10 a. m.

Miscellaneous.

NORTH MICHIGAN.

To those desiring to attend the Northern Michigan district conference at Juniata, October 12th ond 13th. We are situated on the old Port Huron and Northwestern R. R., now known as the F. & P. M., and are six miles east of Vassar. Trains will leave Port Huron at 9 a. m. and 5:45 p. m. Our new church is only a few steps from the depot, and will be finished in time for conference. We hope to see a goodly number of the traveling ministry present, and trust God will meet with us, that it may be a time of refreshing and spiritual strength to the Saints, and that the great work may roll on.

R. HARTNELL, *Branch Priest.*

CONFERENCE NOTICES.

According to the motion of the North Michigan conference, held in June, it was agreed to meet at Juniata, October 12th and 13th. There will be preaching on the evening of the 11th. We look for a large gathering, as we expect to have reduced rates of fare on the F. & P. M. R. R. Let the branch officers make out full reports of their branches, and let all officials report their labors. Come, elders and brethren of other districts, who can. Send all communications and reports to J. J. Cornish, Juniata, Michigan.

J. J. CORNISH.

Fremont district conference will be held near Thurman, in the Plum Hollow branch, in their new church, commencing Saturday, October 26th, at ten a. m. On Sunday the 27th the church will be dedicated. We shall hold meetings during the following week, and maybe for two weeks, and shall have some able elders to preach the word. We hope the Saints, and officers of

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the branches especially, will make an effort to attend. Come all and let us have a good time.

HENRY KEMP, *Pres. of Dist.*

TICKETS TO RE-UNION.

The Illinois Central Railroad Company offer the following to those wishing to travel over their lines in attending the Annual Reunion, at Garner's Grove, near Mondamin and Missouri Valley, Iowa, beginning October 4th:

CHICAGO, Sept. 18th, 1889.

For delegates in attendance at the above meeting this company will make a rate of one fare and a third from points on our line in Illinois, Iowa, and Wisconsin. That is, delegates who pay full fare to Onawa or Sioux City, will be returned on certificate at one-third the first-class unlimited rate, upon the following conditions, viz:

1. Each person must purchase a first-class single trip ticket for going passage, for which regular fare must be paid, and upon request the Ticket Agent will issue a certificate certifying as to the form, number, route and destination of ticket purchased.

2. If through tickets can not be procured at starting point, passengers must purchase to the most convenient point where such tickets can be procured, and re-purchase through to destination via this line, requesting certificate from the Ticket Agent at the point at which such ticket is purchased.

3. Tickets for the return journey will be sold by Ticket Agents at one-third the single trip, first-class unlimited fare, only to those holding certificates duly signed and stamped by the Ticket Agent at point from which ticket for going passage was sold; such certificates to be countersigned by the Secretary or clerk of the Association, certifying that the holder has been in regular attendance at the meeting.

4. It is imperative that a certificate be procured, as it will indicate that full fare has been paid for going journey and that the purchaser is therefore entitled to the reduced rate agreed upon for the return journey via the route over which the ticket was issued for the going journey.

5. Tickets for the return journey will be furnished only provided certificates have been procured not more than three (3) days before the meeting assembles, and presented to agent at return starting point within three (3) days after the adjournment of the meeting.

6. Tickets issued on certificate for return journey will be limited by Agent for continuous trip, no stop-over privilege being allowed.

7. Certificates are non-transferable, and the signature affixed at the starting point will be compared by the Agent at return starting point with the signature to receipt for special return ticket delivered, which will enable the Ticket Agent to detect any attempt at transfer of certificate.

'VERY IMPORTANT.

8. You should be particular to notify every person entitled to this reduced rate that the following rule will not be deviated from under any circumstances:

No refund of fare will be made on any account whatever because of failure to procure certificates before starting on the going journey.

You will observe from this rule that it is absolutely necessary for each passenger before starting to obtain a certificate from the Ticket Agent at the point at which the going ticket is purchased, otherwise said passenger will be unable to obtain the special rate for the return journey, and will be obliged to pay full tariff rates in both directions.

NOTICE.

The St. Louis branch of the Reorganized Church of Jesus Christ of Latter Day Saints will observe the first anniversary of the opening of the new chapel, No. 251 Elliot Avenue, on Sunday, October 6th, in conjunction with the St. Louis district conference. Brethren and sisters of the branch and district, come in the Spirit of the Master and let us have a good time, long to be remembered. Elder J. W. Gillen will preach the aniversary sermon at 10: 45 a. m. Sunday School will convene at 11: 30 a. m. Sacrament and testimony meeting at 2: 30 p. m., and preaching again at 7:30 p. m. A collection will be taken at each service to assist in paying the debt upon the house.

2t BY ORDER OF COMMITTEE.

MARRIED.

DAVIES—WOOLMAN.—At the Saints' Church, in St. Louis, Missouri, September 19th, 1889, Elder Isaac M. Smith officiating, brother Ivor Davies and sister Lillie Woolman, both of St. Louis. After the ceremony quite a company of invited guests repaired to Bro. Noah Cooke's, where supper was served and all had an enjoyable time. All wish the couple a happy voyage through life.

DIED.

MYERS.—At Independence, Missouri, September, 21st, 1889, in his 76th year, Bro. Bartley Myers. He was born in Sussex county, New Jersey, in 1814; was baptized into the Reorganization in 1866 by Elder J. Wadsworth, at Newton, Iowa, and was ordained an Elder at the same place by Elder I. N. White. He moved from thence to Independence several years ago, and died at the residence of his son-in-law, Bro. F. W. Barbee. Bro. Myers was an exemplary Saint, always at his post in the house of God, faithful in testimony, steadfast in the faith, and was beloved of all. His death resulted from heart failure. He was active until the day before his death; and suddenly, though quietly, passed away in peace to join the ranks of the redeemed ones beyond the river. Funeral services were conducted at the Saints' Chapel on the 22nd by Joseph Luff, and a large concourse of sympathizing friends followed the remains to the cemetery. Sr. Myers is left a widow after fifty-two years of happy companionship. One son in Iowa, and one daughter at Independence, besides many other relatives are among the mourners left.

POWELL.—David W. Powell died at Cleveland, Lucas Co., Iowa, Wednesday, Sept. 4th, 1889, about noon. He was killed in mine No. 2 about that hour, while walking out of the mine and returning home from work by the falling of a large piece of slate in the mine passage-way, killing him instantly. Bro. Powell was an earnest, faithful, and consistent member of the church, being active and zealous in the discharge of his duties, and on the night before his death bore a faithful testimony to the work, and expressed a great desire to continue to the end in the service of the Master; and under the power of the Spirit admonished the young to diligence and faithfulness. At that meeting he seemed to enjoy a great degree of the Holy Spirit which continued with him till death, as some of the brethren testify who were in conversation with him some twenty minutes before the accident. Hence we have the blessed assurance that our beloved brother has gone down to his grave in the possession of that Spirit which Paul said would quicken our mortal bodies, and bring us forth in the resurrection of the just. He was born January 7th, 1863, at Danville, Vermillion Co., Illinois. He leaves a wife and two children and a large circle of friends and relatives to mourn their loss. He was followed to his last resting place by the largest funeral cortege ever witnessed in this place, evincing their great respect for our departed brother. Funeral Sunday Sept. 8th, in charge of Elder John Watkins, prayer at the grave and sermon at the Saints chapel by Elder John Shippy to a large audience.

AIRD.—[The following from *The Wasatch Wave* of July 6th, 1889, will be of interest to those who knew Bro. William Aird, of Heber City, Utah:] "At his residence in this city, at four o'clock p. m., July 4th, of failure of the heart, William Aird, aged 68 years 4 months and 1 day. Deceased was born in Kilmarnock, Scotland, on March 3d, 1821, and emigrated to Utah in 1853. He was one of the first settlers in Heber, having come here in 1861, and was a respected citizen."

ADDRESSES.

G. A. Blakeslee, presiding Bishop, Galien, Michigan.
Mrs. T. J. Andrews, 231 Castro st., San Francisco, Cal.
J. H. Peters, Coleman, Midland Co., Michigan.

NOTICE.

EMPLOYMENT is wanted by an earnest, energetic young brother in the church. He is capable of doing any kind of BOOK KEEPING, and would like a situation in some wholesale business or manufacturing establishment. Reference can be given. Enquire of

14Sep4t J. J. CORNISH, Reed City, Mich.

"The Jews In and Out of Jerusalem."

THE PATRIOT

For September 19, will contain the above article, written for it by special contract, by Rev. Dr. F. de Sola Mendes, of New York City, a leading American Jew, and editor of "American Hebrew." It will also contain "Journalism of Decatur county," "Scientific Investigation," and "After-requisites to College-building in Lamoni," all prepared especially for its columns. Price 5 cts in money or stamps.

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THE SAINTS' HERALD.

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

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 12, 1889.

A TANGLED WEB;

BY WHOM IS IT WOVEN?

IN a work of some five hundred pages, entitled "Life of Joseph the Prophet," and of which George Q. Cannon, a member of the First Presidency of the Church in Utah, known as the Mormon Church, is the author, printed and issued from the *Juvenile Instructor* office, Salt Lake City, Utah, 1888, is a chapter purporting to be a relation of the introduction of the dogma of plurality of wives into the doctrines and tenets of the church, This chapter opens thus:

"Every woman has the right to virtuous wifehood and maternity. This was the omnipotent design in her creation. Yet how shall it be fulfilled under modern systems? Clearly the Creator can make known."

"'When they are out of the world, they neither marry nor are given in marriage,' saith the revelation; therefore the ties of conjugal relation must be made here, and to endure beyond the gates of death they must be fixed by an eternal covenent with the divine sanction." . . .

"The decree of the Lord making known to the prophet the eternity and plurality of marriage, was a part of this sublime plan. It came to him little by little, as he was enabled to bear the dazzling light of celestial glory; and when eventually the full view of the holy order was permitted to him, he saw the principles of eternal progression, the laws by which the universe is filled with shining and inhabited spheres to make the infinite glory of our God. The exaltation of these visions was all that mortal could bear; and the prophet felt that the dull, selfish world would refuse to understand the purity and promise, would refuse to undergo the earthly trials to secure the heavenly blessing, and would seek the death of such humble disciples of the Savior as should embrace this principle of eternal life."

"Even after that portion of the revelation now recorded in the *Doctrine and Covenants* was made known to him, Joseph did not write it for a time; although he obeyed its commands and taught it to Hyrum and other faithful men, who, in prayer and humility before God, accepted and fulfilled its requirements."

"The revelation therefore remained the *unwritten* law of God, established in the hearts and obeyed in the lives of some of His faithful servants, until the 12th day of July, 1843, when it was recorded, that it might remain a comfort and guide to the people after Joseph and Hyrum should pass away. On that day, under the Prophet's dictation, and in the presence of Hyrum, the revelation was written by William Clayton. A copy of it was taken the next day by Joseph C. Kingsbury for Bishop Newel K. Whitney."

"On the 12th day of August, 1843, the revelation was read before the High Council and Presidency of the Stake at Nauvoo. There were present Hyrum Smith, who presented the principle; William Marks, Charles C. Rich and Austin Cowles, the Stake Presidency; and Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Allred, Henry G. Sherwood and Samuel Smith, the High Council."

"After reading the revelation, Hyrum promised his brethren that they who accepted it should be blessed and sustained in the Church by the Spirit of God and the confidence of the Saints, and they who rejected it should fall away in their faith and power; and it was even so."

"To promulgate this commandment and to obey it was probably the Prophet's greatest earthly trial. Emma did not at first accept it; but later she became convinced of its truth and gave good women to her husband to wife as Sarah of old administered to Abraham."

"Some of the Prophet's brethren caused him great sorrow by teaching impurity of life under the guise of this holy principle; but their wickedness was uncovered and the church was purged of their presence."

"The teaching of the revelation has been a test of personal holiness. The men who have seen in this commandment a holy and exalted duty and who obeyed in meekness and purity, have lived by their faith and have come off triumphant; while those who have sought to minister to evil passions have sunk and been cast out."

"There is not one word in the revelation, nor was there one word in the Prophet's teaching other than purity and self-sacrifice."

In support of his last statement Mr. Cannon writes thus: "The Lord said:" And after this very brief introduction he quotes from the, so-called, revelation, at the 12th paragraph, leaving the eleven preceding ones out. He quotes to the 25th paragraph; when, inserting stars, he quotes paragraph 61, which is connected to the 62 by a semicolon; and then skips the 62, 63, 64 and 65, and closes his chapter with paragraph 66, which reads:

66. "And now as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter."

The chapter covers four pages of the book, which is printed in coarse type, similar in size to that used in E. W. Tullidge's History of Joseph the Prophet.

By the manner in which Mr. Cannon has introduced his account and the way he has quoted from the alleged revelation, he leaves the impression upon the reader's mind that he has quoted the salient portions of that document; and that there is nothing in it as a whole that is objectionable.

The fact is, however, that more than full one-half of the document is left out, and in the portion left out occur some of those things which are in themselves objectionable, and which taken with the rest which he puts into his book, make the entire document to be decidedly and wholly obnoxious.

There are sixty-six paragraphs in the revelation as it appears in the edition of Doctrine and Covenants published in Utah, out of which Mr. Cannon quotes but fourteen, leaving all that portion in which a plurality of wives is taught, and the justification of Abraham, David and Solomon, for having many wives and concubines is attempted, entirely out. It is as clever a piece of author's juggling as we have seen in a good while. In that portion published in Mr. Cannon's history, it appears that only two wives, or the espousal of two virgins to one man, is provided for; whereas, the paragraph succeeding the one in which this provision occurs and which is left out makes provision for an additional ten virgins; or restricts to ten, as it may be read. Mr. Cannon in his zeal to place the revelation, so-called, before the reader in a light favorable to its reception as a harmless affair, leaves out the "conditions" upon which it is said to be given; these are as follows:

7. "The conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from

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the dead; for all contracts that are not made unto this end, have an end when men are dead."

The foregoing contains the spirit and essence of the glamour thrown over the entire business of celestial marriage; and contradicts specifically any hopes raised in the hearts of believers, by the promises made by the Savior in the New Testament Scriptures, the Book of Mormon and the revelations given to the church, to be fulfilled after death and the resurrection, as a reward for obedience to the gospel, authorized by Jesus Christ in each of the three dispensations, the one in Jesus' time, the one on this continent in Book Mormon times and the one in our own day. This clause has been one of those which have been productive of evil, because it has caused men and women to disregard those marriage vows and family obligations into which they entered before they became members of the church in Utah, by reason of which disregard much confusion in families has resulted, and many innocent hearts have been broken. It has also caused "the way of truth" to be evil spoken of.

From the closing paragraph given by Mr. Cannon it appears that the revelation, long as it is, was not finished—was, in fact, but a portion; and as such unfinished production there was no authority for its presentation to the church. And though he states that it was presented to the High Council, and the Presidency of the Stake at Nauvoo, Mr. Cannon does not state why this was done; nor does he state whether the council received it; but simply that Hyrum Smith "promised the brethren that those who received it should be blessed and sustained in the church by the Spirit of God and the confidence of the Saints, and they who rejected it should fall away in their faith and power; and it was even so."

Mr. Cannon states this presentation to this council, as if this were the regular order to be observed; but does it evidently, not from the records of that council, but from a statement made by Elder Thomas Grover, of Farmington, Utah, to A. M. Musser, of Salt Lake City. Elder Grover gives the names of those constituting the council, when it is stated that the revelation was read, and these names do not agree with the names given in Doctrine and Covenants as being members of that council, nor with the list as published in the *Times and Seasons* in the early part of 1844.

The character of the promise made by Hyrum Smith, as that promise is stated by Mr. Grover, from whose statement it is evident Mr. Cannon gives his information, may be gathered from the words given by Mr. Grover: "Now you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned." Mr. Grover states: "We saw this prediction verified in less than one week." Mr. Cannon says: "And it was even so." Salvation to the one class and damnation to the other was meted out in "less than one week." Mr. Grover states it and Mr. Cannon affirms it. Neither furnishes the proof as to who obeyed the revelation, or who rejected it. The High Council as composed in 1841 were Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson, Aaron Johnson, David Fulmer, Alpheus Cutler, William Huntington. The names of those composing this council August 12th, 1843, as stated by Mr. Cannon are. Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fulmer, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Allred, Henry G. Sherwood and Samuel Smith; being the same names as given by Mr. Grover. Neither list agrees with the names given in *Times and Seasons*, 1844.

The last list published before Joseph Smith's death is as follows: "William Marks, Charles C. Rich, presidents. Councillors, Samuel Bent, L. D. Wilson, David Fulmer, Thomas Grover, Newel Knight, Leonard Sobey, James Allred, Alpheus Cutler, George W. Harris, Aaron Johnson, W. Huntington, Sen., H. G. Sherwood."—*T. & S.*, March 1st, p. 459, (vol. 5).

The difference between the lists of names of those composing this council, is, of course, subject to correction from competent records, if such records have been kept. But when men undertake to set aside long continued customs and doctrines long established, by oral testimony of what transpired, their alleged facts should agree with what is written, to be of value.

In the only paragraph quoted by Mr. Cannon from the so-called revelation, in the chapter under review, in which anything like a plurality of wives is mentioned, or hinted at, we take the following:

"If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery, for they are given unto him."

In the foregoing there is no commandment. It is simply and purely a supposititious condition of things based upon an "if." And "if" Mr. Cannon quotes this paragraph as being the extent of the command or permission for plural marriage, then it is restricted to the two virgins who had not vowed to another man. "If" it is permissive only then no penalty can attach for not marrying plurally, and hence there is no command to the church enforcing or imposing it upon the church.

The language of the command of God to the church in 1831, was, "Thou shalt love thy wife with all thy heart and cleave unto her and none else." There is no "if" in this command. "For this cause shall a man leave his father and mother, and cleave to his wife." No "if" in this statement. "What man among you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" There is in this no command to any one requiring him to have an hundred sheep, no command to lose one, and none to search for it after it is lost.

In Leviticus, twentieth chapter, there are a number of enactments, all beginning with an if, yet not one of the things so prefaced is either commanded or permissible.

In the seventh paragraph, to which we have already referred as among those left out by Mr. Cannon, there is a curiously restrictive one which makes no provision for any one to succeed Joseph Smith in the exercise of those powers of sealing, by which plural marriages were to be consummated; and this revelation, so-called, makes him the one and only one appointed in these last days. It is

"And I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred."

Hence, with this qualifying clause in the midst of the paragraph, and no provision in any other part of the document providing for the appointment of a successor to Joseph Smith in what is claimed as the plural marriage part of this law; together with the fact that the document is stated to be in an unfinished condition, as is obvious from the closing paragraph of it, there is great reason to doubt whether there was any authority to carry the vague and loosely worded provisions of this, so-called law, into effect after the death of Joseph Smith. It is only fair to presume that so great a change in the rules and practices of the church, as this alleged revelation and law was calculated to make, should not be left to any doubt, or ambiguity respecting its perpetuity, or those upon whom the burden of its enforcement, or the carrying of its provisions into effect should rest. There is, however, in the document itself no rule, or provision following the one appointing Joseph Smith, by which one to succeed him can, or may be chosen or appointed. Hence at Joseph Smith's death the right to administer in the things said to be revealed, lapsed, so far as has yet been promulgated.

"Mr. Cannon states that some of the Prophet's brethren caused him great sorrow by teaching impurity of life under the guise of this holy principle."

This vague and sweeping charge is certainly peculiar under the circumstances. It is claimed that even after a portion of this matter was revealed, it was not written, but remained an *unwritten law* for some. This some is an uncertain number, but Mr. Cannon states that they were God's faithful servants," ("Hyrum and other faithful men"), who "fulfilled its requirements." It would be much more satisfactory, and more convincing if Mr. Cannon, or some other would tell us who this other "some of the prophet's brethren" who taught "impurity of life," were, and what the nature of this impure teaching was, specifically. To first state that it was revealed to "but few" and they "faithful men;" and then that "some," a comparative number, out of the few faithful men taught "impurity of life" out of what

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was revealed to them, is confusing, either throwing discredit upon the prophet's sagacity and wisdom in the selection of his and the Lord's confidants, or to charge upon the few "faithful men" that they were unfaithful, unclean in mind, and treacherous to the prophet and the Lord. Who were they? How did they teach? And how does it happen that no one of those men so said to have been unfaithful, and to have caused the prophet great sorrow, did not give the so-called revelation to the light of day in palliation of their teaching? If Mr. Cannon states truly that "the church was purged of their presence," why did not some one of them give the church and the general public the benefit of the revelation, as it is almost morally certain they would have done had they known of its existence?

Mr. Cannon intimates that the revelation was recorded July 12th, 1843, and leaves the implication that it was recorded in the Doctrine and Covenants. It is "of record," however, that the Doctrine and Covenants continued to be published with the marriage law of 1831, sections 42 and 49, and the public declaration of the church affirming the one wife rule, adopted in 1835, section 109, in that book until the fall of the year, 1876. Pres. John Taylor, in charge of the printing office in Nauvoo in 1846, published an edition of the Doctrine and Covenants; Apostle Orson Pratt issued editions of the book in 1853 and 1854, known as the Liverpool, England, edition; Apostle Albert Carrington, issued an edition in 1869, at Islington, near London, all in the English language; in all of which the law of 1831: "Thou shalt love thy wife with all thy heart and cleave unto her and none else;" "wherefore it is lawful that he [man] should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made;" and "we declare that we believe that one man should have one wife; and one woman but one husband; except in case of death when either is at liberty to marry again," as stated by the church in 1835, were included and published to the church and the world as the rule of the church on the subject under consideration. Besides this, editions of the same work containing precisely the same revelations and rules of law were published by the church in the French, Italian, German, Danish and Swedish languages; all after the death of Joseph Smith, June 27th, 1844.

Mr. Cannon does not state in his relation of the matter when the dogma was promulgated; but leaves it to be inferred that it followed immediately upon its reception, when he should know that no sort of a revelation or document embodying it was presented to the church until August 29th, 1852. Mrs. Helen Mar Whitney and apostle Franklin D. Richards agree in stating this, as we have shown in the two articles preceding this. Mrs. Whitney, indeed, is frank enough to state, in apparent answer to "Joseph Smith, of Lamoni," that President Young was not likely to publish the revelation until it was in his possession, which she declares was some time in 1847; possibly, about the time when it became expedient to them to reorganize the church with a First Presidency at its head, which President Young and others set about doing in that year.

"Every woman has the right to virtuous wifehood and maternity. This was the Omnipotent design in her creation. Yet how shall it be fulfilled under modern systems? Clearly the Creator can make known."

So writes Mr. Cannon. Accepting the correctness of the closing sentence of the above let us examine the premise, under the light of what is written as the revealed word of God.

Is there any greater right to wifehood and maternity conferred upon woman by creation, than is conferred upon man to husbandhood and paternity by the same act of creation? Whatever of right was conferred upon woman, as woman by her creation, a co-ordinate and associate right was also conferred upon man as man; husbandhood and fatherhood to the man, wifehood and motherhood to the woman. If anything is to be argued from the creation in regard to the one, the same argument will hold in regard to the other. Further than this: God did at Creation make known how the "Omnipotent design" in the creation of woman to "virtuous wifehood and maternity" could be fulfilled." He did this by furnishing her with one husband, and endowed her with such emotions of love, devotion, singleness and purity of purpose and wifely regard that her "desire was unto her husband." The rule over her appointed unto her husband, was not hurtful to her, nor irksome in its bondage. It was supplemented and enhanced in value and force by such endowments to man that he should "leave father and mother and cleave unto his wife." Each was the complement to the other. They were counterparts in everything calculated to make them "one flesh." Neither was, nor could be complete without the other. Whatever of grace, beauty, loveliness was granted to her, was met and blended with deference, strength, grandeur, in him. One was to bless and adorn, the other to bless and sustain.

Mr. Cannon's question: How shall this "Omnipotent design" "be fulfilled under modern systems," referring to the monogamous institution, as he evidently does, implies the lack of wisdom upon the part of the Creator, in the creation, and throws discredit upon the same being for permitting the perpetuation of a system calculated to frustrate an all powerful design. Besides this, Mr. Cannon's question, as it is framed, states by implication that the Creator can make known how that design "can be fulfilled," even under the system he deplores. He asks, How can it be done "under modern systems," and then adds, "Clearly the Creator can make known" how it can be done under those same systems, as a matter of course. If he did not mean this, Mr. Cannon is unfortunate in both question and answer.

Again; Mr. Cannon conveys the inference that in order that "wifehood and maternity" shall be secured to every woman, there must be such a system that a woman must be bound in conjugal bonds beyond the grave. He writes of it thus:

"'When they are out of the world, they neither marry nor are given in marriage,' saith the revelation; therefore the ties of conjugal relation must be made here, and to endure beyond the gates of death they must be fixed by an eternal covenant with the divine sanction."

It so happens that the predicate of Mr. Cannon's statement and argument is the right of woman to be a wife and mother. But it seems from the foregoing that he desires to convey the idea that in order that this right may be realized to her (every woman), she must be married in time for eternity that in eternity she may be blessed with wifehood and maternity.

Unfortunately for this argument the object for the creation of man, Adam and Eve, as stated by the history, was the peopling of the earth with man. To this the previous preparation of the Earth from its evolution from chaos to the planting of the Garden bears witness, and when the earth was so prepared and there was not yet a man to till the Earth, the Creator made the two with which the race began, put them on the Earth and commanded them, "Multiply and replenish the Earth and subdue it."

In this creation and this command there is not a word about the peopling of any spot beyond this earth. It is of this world, including its occupancy by man and all that was connected with it, of which the history treats. It is this to which the Savior, Jesus Christ referred when he said:

"The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20: 34–36, inclusive.

Elder Cannon had no need to go so far as the document in dispute to have found that "out of this world they neither marry nor are given in marriage." Jesus stated it as given above while here in person, and at a time when the subject of marriage was before him by direct question, when, if ever, he should have put it beyond ambiguity or cavil.

That the creation of man was for the earth is seen in the command to replenish and subdue it, to which was added: "and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." But that there should be no necessity for any Latter Day Saint who believes in revelation to misunderstand Deity in the creation, the Lord made a clear and direct statement to the Church in 1831,* * * "For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man accord-

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ing to his creation before the world was made."

No possible casuistry can distort the meaning and intention of the foregoing. It is a plain declaration that God, in pursuit of the object had in view at the spiritual creation of man, while yet the earth was "without form and void," pre-arranged the conditions of his sojourn upon the earth that was to be, and designed his companionship in marriage in number, kind and character, in harmony with the design and law of his creation. The "omnipotent design," was known to the Creator then as it has ever been since; and with the possession of that *all power*, governed and controlled by *all wisdom*, that Creator fashioned the world of which Jesus spake, and put the created image of himself upon it to suit himself, his plans and designs; and when done said of it, "It was very good."

For these reasons it is proper to believe that God's measures to carry out his designs at creation were adequate to the accomplishment of those designs; and, though man may have corrupted his ways, and modern systems may in some sense be perversions of the normal laws of man's being, the design and the rule for carrying it out have not been changed by Deity himself; nor is any man justified in an attempt to do business for the next world upon rules and enactments of God intended to apply only in this.

The wifehood and motherhood stated by Mr. Cannon to be the right of woman by her creation was designed to be a virtuous condition. This we most fully believe. It is for this reason that we believe that the companionship formed for her in Eden, and for which she was created is the true type and expression of the will and design of the Creator in establishing the marriage relation.

In keeping with this example, when man in the wickedness of his heart corrupted his ways, the ways God had appointed for him, and "took wives of all which they chose." God chose a man "perfect in his generations," one living with the companion of his youth the wife of his covenant, through whom to re-establish the rule and the example of marriage given at the beginning. Of this design Malachi wrote of the creatlon: "And did not he make *one?* Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed."—Mal. 2:15. It was within the limit of the power of the Omnipotent Designer, had his wisdom so decided, to have made more than one, when in the "likeness" of God "created he them." The statement of Malachi emphasizes this when he says that the object of this carefulness was, "That he might seek a godly seed." In perfect agreement with this sentiment of seeking a godly seed is the word of the Lord to Jacob, as stated in the second chapter of Book of Jacob, "For I, the Lord God, delighteth in the chastity of women." The chaste, virtuous woman, was pleasing in the sight of the Lord at that time, and to secure these attributes, or rather that these attributes should be commended and fostered among the Lord's people at that time, the commandment was given: "There shall not any man among you have save it be one wife." More than the one would be subversive of his design and tend to injure and destroy the attribute of modest, virtuous chastity which made woman lovely in the eyes of her Creator.

If it was God's design to "raise up a righteous branch from the fruit of the loins of Joseph," when he led Lehi and his family out of Jerusalem, and his design in saving Noah to preserve the children of a man "perfect in his generation," and he chose to do so by following the type established in Eden; one husband one wife, and not more, nor many; it is not surprising that Christ the law-giver to the Church should have said: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio, and there I will give unto you my law." That law he did give, and it is a repetition by command of the system founded in the morn of creation, one companion only in righteous wedlock, for either man or woman. According to this rule, and this only, can the right of woman to virtuous wifehood and motherhood be secured to her.

In the days before the flood the departure from the ways of companionship instituted for man by the Creator, is assigned as one of the reasons for the kindling of God's indignation against him. The "sons of God" "took them wives of all which they chose." It is held by the elders of the church which Mr. Cannon is representing that these "sons of God," were men holding the priesthood. In the destruction which overtook and overwhelmed the wicked of earth, these sons of God, men bearing the priestly authority, if Mr. Cannon and others are correct, the giants, and the men born of these improper unions, mighty men, men who became men of renown, all perished; and Noah the husband of one wife, the one whose companion was chosen as the new Eve to be the mother of all living, was saved by the extraordinary power and design of God to emphasize the reiteration of his divine enactment and save the crowning joy and glory of his handiwork from pollution and degradation; for whatever is contrary to divine ordination is destructive of good and must pollute and degrade.

How plain and unmistakable are the words of Jacob, who was inspired of God as much so as Peter on Pentecost's day, when he said:

"I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands."

How like this the indictment of Malachi against Judah and Israel:

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem." . . . "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out."

It is not easy to mistake the meaning of Malachi. For when the people asked why it was that God no longer regarded their offering, nor received it with good will at their hands; the Prophet answered:

"Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant."

David ruled in Hebron over Judah, and in Jerusalem over Judah and Israel. He was succeeded in his rule by Solomon his son. Of these men and their departure from the righteous enactment of God in establishing the marriage relation, the covenant of wedlock, devised and decreed upon in Heaven, established by rite and ceremony in Eden; re-enacted in the saving of Noah and his wife; re-confirmed in Lehi and his family, in their removal from Jerusalem; the Lord affirmed:

"David and Solomon truly had many wives and concubines, which thing was abominable before me." The word of the Lord in Malachi and the word of the Lord in Jacob are in agreement.

For the departure of man from the ways of the Lord, and the corrupting of his way before the Lord, in the days of Noah, the Lord punished man by destruction by the flood. And the punishment visited upon them who departed out of the way as stated by Malachi was: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." The penalty for transgressing the law given to Lehi's people as uttered by Jacob was: "The men of my people . . . shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction." That which was charged against them was the same as the sin of Solomon and David. Precisely like this is the utterance of the Lord to the church in these last days. The Lord said that the whole church was under condemnation; that it had been brought there by vanity and unbelief: "And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kidgdom pollute my holy land? Verily, I say unto you, nay."

Departure from the law has brought condemnation upon Israel, and the children and people of God always; and it is proper to believe that it will continue to do so. Hence, the rule of law divine which is being broken and denied by Mr. Cannon and his people, must sooner or later be honored by God in visiting the penalty decreed upon transgressors, in vindication of the Creator and Giver of the law.

It is curious that Mr. Cannon, as do all

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his associates, lays great stress upon and attaches great importance to the plural marriage system in behalf of woman's right to virtuous wifehood and maternity; and in all the argument puts man out of the consideration. Now it so happens that, as the numbers of men and women born into the world are and have been nearly equal, the men rather in excess, it follows in the logic of facts that God has provided for "every woman her counterpart." "But," these pluralists say, "it is not every man who is fit to be a husband and father; hence the necessity for this command that righteous men may be privileged to take a number of women to wife, that no woman may be defrauded of her right." It appears that the "Sons of God" were not to be trusted as these righteous men to exercise this right in the days of Noah. The men, husbands and fathers, of the people of God in Lehi's days, were unfit to be trusted with it. The men of Judah, according to Malachi, were guilty of an abomination in Judah and Jerusalem in exercising it, and hence not to be entrusted with it. David and Solomon were no better than others, and God denounced them for exercising that privilege. And from Mr. Franklin D. Richards' statement that the people of Utah are human, subject to the same passions and infirmities as are other people, we are impressed with the conviction that the men of the Mormon Church, though holding the priesthood and calling themselves "the sons of God," are no better than were their predecessors who claimed and exercised the privilege to take wives of all which they chose. When they do as David and Solomon and the "sons of God" in Noah's day did, they sin as those men did and commit an abomination in Utah as did the men of Judah in Israel and Jerusalem. The men of every generation have been equal to the wickedness of their time, and have had partners in their crimes. The woman has been the subject of man's rule. Her rights have in the ages past been secondary to the will and wishes of the man. She has submitted to the conditions imposed upon her by man. In her condition as man's helpmate, or rather a "help meet for him," she is his peer, his equal. In polygamic countries and nations she has lessened in value; her condition is and has been that of a chattel in the possession of a lord—a master. The plural wife can not, and does not hold the relation of wife to her husband contemplated in the command, "Thou shalt love thy wife with all thy heart and cleave unto her and none else." She can not possibly feel toward him the sentiment that an only wife does towards a loyal and honorable husband. This is the history of polygamy the world over, and Utah can not be an exception to the rule. The very provision of the so-called revelation which Mr. Cannon quotes, by which he claims plural marriage is commanded, uses the expression suggestive of what we have stated above.

"If any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth to him and to no one else."

The possessory idea couched in the foregoing quotation from Mr. Cannon's work is something quite different from the companionship contemplated in Adam's expression: "This is now bone of my bones, and flesh of my flesh." It is infinitely below the Savior's reiteration of the Father's endorsement of Adam and Eve's espousal: "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh."

It is no more possible that a union such as is clearly within the intent and meaning of the Savior's words quoted above, can be formed between one man and several women, than it is that such a union can be formed between one woman and several men. Every departure from the rule is a departure from the principle in design and execution in creation, and in violation of the normal law of man's being and existence. Every man who reasons himself into the disregard of this rule, does so in violation of the law of his higher and better life; and every woman who suffers herself to be reasoned out of her instinctive repulsion to the condition of a secondary or plural wife, does so to the self-crucifixion of better and nobler self. Every man who through the persuasion of his selfish and fleshly nature violates the rule of companionship designed of God, does so to the degradation of himself and the pollution of woman. He loosens and finally throws off the influence of that principle implanted in man by creation under the power of which he leaves father and mother and cleaves to his wife. A woman consenting to enter into marriage relations in violation of the rule given of God in her creation, does so at the expense of a final smothering out of the sentiment by virtue of which her desire is unto her husband, and makes possible what Mr. Franklin D. Richards states is the case in the polygamous system of Utah," there is no rule or obligation that compels a plural wife to remain in relations which she desires to sever."

In juxtaposition with the idea that every man is not fit to be a husband and a father, it must be patent to Mr. Cannon and to every other man who will think for a moment rationally, that every woman is not fit to be a wife and mother. The frequent and persistent departures of man from the laws of his being established by his Creator, have resulted in injury to the race, both men and women suffering alike. Those causes which have vitiated men to such a degree that they are unfitted physically, mentally and morally to be husbands and fathers, have operated alike upon womankind, and unfitted women for the roles of wife and mother, physically, mentally and morally. The vitiating, demoralizing influences have wrought their ruin alike upon both sexes. In every stage of man's departure from right ways he has been accompanied by woman; either upon her own free will, or at man's lordly behest, and selfish coercion. If woman has remonstrated, and hesitated, man has urged his right of dominion, and has dragged his victim in helpless shackles into his own degradation. Woman has yielded to these influences, and Jezebels, Herodias and her daughters, Cleopatras, the mothers of Neros, the Catherines of Russia and De Medici have been made possible among the descendants of Eve. Step by step has woman kept pace in the world's strife with man. As man has risen in virtue, morality, power, beauty of development, woman has risen with him. As man has sunk, losing ground in all that marked his progress, woman has sunk with him. The average woman is the mate of the average man in every condition of human society. In the equality of creation the race has been perpetuated, in numbers, in corresponding characteristics, in mutual fitness or unfitness, in development, in progress; and in due preparation for the life to come, and in the promise and hope of its realization, "The man is not without the woman, nor the woman without the man, in the Lord."

IT DOES NOT PAY.

FROM AN AUTHOR WHO HAS TO LIVE.

Editor Post:—Have received yours of recent date asking for an essay or something in the line of a contribution. I would be glad to spend most of my time in writing for the press if I could make my bread and butter at it, but I must work with my hands when I can and keep that great big howling wolf from the door. This is the fix I am in now, in my old age, exactly. I am so unfortunate with tenants for several years past and more than half this year that if I don't reserve a little garden spot for my own tillage and raise my own vegetables I would have none to eat; so I work with hoe and spade as much as I can, which supplies me with a good portion of food for self and family; and then it is only when the spirit moves me that I can write, so that between poverty and a dearth of ideas much can hardly be expected of me any more; yet, health permitting, I promise to send you something occasionally. I am so disappointed about my Mormon book venture that I am almost ready to give up writing any more. I spent much money on it in procuring facts and verifying statements, and devoted lots of precious time in writing it up—and now, to have it lie on my hands for years 'a rejected manuscript' to say the least, disappoints me not a little, especially as I hoped to make it pay. I know there is something in it, and some one will find it out some day after I am dead and gone. I do not think the *Midland Monthly* will gain much by publishing biographies of Mormon elders, or praising believers in the silly Mormon delusion."

The above from a recent issue of the Burlington, Iowa, *Post* is interesting as showing the lack of appreciation upon the part of the public, of an anti-Mormon writer. It also serves to show that it "don't pay" to any longer trump up stories against the Latter Day Saints. The writer bemoans his disappointment at his poor success in the unseemly work of "hunting up something" against the "Mormon delusion" in the pitiful wail, "especially as I hoped to make it pay."

E. D. Howe, who published the first work written against the Saints, and

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which formed the basis of almost every later work of the kind, also found that it did not pay, as have many others. The disappointment of this writer seems to arise from the lack of revenue derived from his work; and by this we presume that he wrote, not to do good and prevent deceptive practices upon the people, but for the money there might be in it. Such deeds should excite only our pity. It would doubtless be the wiser part for the writer of the above to stick closely to his garden work. If our faith is delusive its character will be made manifest; if divine, "truth will prevail." "In God we trust."

WE clip the following from the St. Joseph, Missouri, *News*, of the 30th ult.:

"To-morrow Elder Mark Forscutt, of the Church of the Latter Day Saints, leaves for Nebraska City, where he will spend two weeks. Elder W. W. Blair filled Mr. Forscutt's pulpit yesterday."

Bro. Forscutt will also attend the Reunion.

UTAH COMMISSION REPORT.

BELOW will be found the major and most important part of the report of the government's Utah Commission. The points contained in it are too numerous for our especial mention. It is evident, however, that as Congress will likely act upon its recommendations, even more stringent and effectual laws will probably be passed with a view to the speedy and complete extinction of the barbarous relic—polygamy:

Washington, D. C., Sept. 27th—The annual report of the Utah Commission has been received by Secretary Noble. Touching the question of polygamy the report says:

"Polygamy is not at the present time openly practiced except perhaps in a few remote and out-of-the-way places, but the non-Mormon element insists that plural marriages are solemnized clandestinely and practiced secretly in the larger centers and throughout the territory. This may or may not be true. The commission neither affirms nor denies in the absence of positive evidence. Doubtless many members of the Mormon Church never have practiced and never intend to practice polygamy, and perhaps many of them do not believe in the practice, but from the standpoint of their faith and creed, they accept it as a revelation from God through Joseph Smith, ratified and approved by their president, Brigham Young, and that whoever desires to do so should have the right to comply with this ordinance of the church."

All laws forbidding the practice of polygamy, the report continues, the Mormons pronounce unconstitutional. There are grounds for belief, it is stated, that polygamy is still taught by the church as a saving ordinance, and that those who practice it are assured of a higher exaltation in heaven than those who content themselves with one wife. Extracts are given from Mormon papers showing that they still openly advocate polygamy. That the teachings and practice of polygamy have not been discontinued, as it is claimed by some, is proven, the report says, by the fact that since September 1st, 1888, there have been in the territory of Utah 357 convictions for bigamy, adultery, fornication, and unlawful cohabitation, and two for bigamy. Those who are convicted of polygamy regard themselves, and are so regarded by their friends, as martyrs, and think it no disgrace to be sent to the penitentiary. The courts are commended for their vigilance and also for the mercy with which its mandates are tempered.

The commission in view of the present condition of the territory as regards polygamy, does not think that Utah should be admitted as a state. "Should it be," the commission says, "it would not be long before the gentile element with its advanced civilization, its trade, and its traffic would be driven from the territory and the Mormon theocracy be made supreme."

The commission make a number of recommendations, among them, that jurisdiction of all polygamous and sexual offenses without regard to the place committed within the territory be conferred on district courts; that the term of imprisonment for unlawful cohabitation be extended to at least two years for the first and three years for the second offense; that it be made a penal offense for any woman to enter into the marriage relation with any man knowing him to have a wife living undivorced, coupled, however, with the provision that in cases where a polygamous wife is called as a witness against the husband her testimony could not be used in any future prosecution against her, and a like provision as to the husband; that no person who refuses to take an oath that he or she is not cohabiting with more than one husband or wife in the marriage relation, as the case may be, shall be excluded from making a location and settlement upon the public lands; that the laws with reference to immigration of Chinese and the importation of contract labor, paupers and criminals, be so amended as to prevent the immigration of persons claiming that their religion justifies the crime of polygamy; that the constitution should be amended so as to further prohibit polygamy.

The commission believes that the limitation on prosecutions for polygamy and bigamy should be extended, and sentence to hard labor should be added; that their confinement may not be spent in idleness and glorification of their supposed martyrdom The commission has no doubt that punishment of the women for voluntarily entering into the polygamous relation would do much to lessen her zeal for the peculiar institution, and thus tend to remove one of the strongest bulwarks—*Chicago Times.*

THE following from another paper—clipped and sent us unmarked—shows that the Brighamite authorities have not acted in good faith in their pretensions of having ceased celebrating polygamous marriages:

"STORY OF A MORMON WIFE.

"SALT LAKE CITY, September 28 – Hans Jefferson was brought before United States Commissioner Hills at Provo, Thursday, charged with polygamy, and held in $5,000 bonds, and the second wife in $1,000. The latter related under oath how she was converted to Mormonism in Virginia, and came to Utah last November, and gave the details of her marriage to Jefferson in the Mormon temple at Manti five months ago. She told how she subsequently came to Salt Lake City, where she went through the endowment house where all polygamous marriages and other secret rites of the church are solemnized. She could not tell who performed the ceremony, as whoever it was stayed behind a curtain. No marriage license was procured as the Tucker-Edmonds law provides. The case is important, owing to the fact that for several years past it has been next to impossible to secure conviction in one of these cases. Had not the plural wife testified her husband would have escaped the five years' penalty which now stares him in the face."

EXTRACTS FROM LETTERS.

Sr. N. I. Fuller thus writes from Phoenix, Yazoo county, Mississippi, September 18th:

"The *Herald* is all the comfort we have here. I was in hopes that some of our elders would come here and preach this year, but they have not come as yet. My faith in the latter day work is strong, though I acknowledge my weakness. Pray for me that I may be made strong and faithful."

EDITORIAL ITEMS.

UTAH papers contain startlingly long lists of indictments for violation of the anti-polygamy law. The government officials are determined to carry out its provisions, and truly "the way of the transgressor is hard."

Pres. W. W. Blair left home on Friday, September 27th, for St. Joseph, Missouri; expecting to hold services there on Sunday, and afterwards to conduct a series of meetings, during part of the following week, at Council Bluffs or Omaha; going thence, on Friday, October 4th, to the Annual Reunion at Missouri Valley.

Among many papers sent us we acknowledge the receipt of the Hav Springs, Nebraska, *Northwest News*, of September 20th, and the Osceola, Missouri, *Advance*, of September 26th. The latter contains a lengthy article from Bro. I. N. White who has had and is having a controversy upon the respective claims of the Christian and Latter Day Saint churches, with a Mr. Park. The editor of the *Advance* has kindly granted ample space in its columns.

Bro. John Johnston of Lone Rock, Missouri, wrote September 27th that he lately baptized one near Bethany, that state.

Ex-Postmaster-General Thomas L. James has prepared an explanation of needed postal reforms, which will appear in the October *Forum*. Mr. James declares that the railway mail service is twenty years behind the times and ought to be very greatly improved; that small offices near to one another ought to be consolidated under one management, so as to save expense; and that ocean postage ought greatly to be cheapened. Senator Cullom, of Illinois, will have an article in the same number on "Protection and the Farmer," to show that the farmers are benefited by a protective system more than any other class. Mr. Edward Wakefield, a member of the Australian Parliament, who has been elected and defeated many times under the Australian ballot system, will contribute to this number an explanation of the practical workings and of some defects of the system which has been so much discussed in this country. Prof. William T. Harris, United States Commissioner of Education, writes a critical examination of Edward Bellamy's "Looking Backward."

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O Beauty, old yet ever new!
Eternal Voice and Inward Word! . . ,
Shine on us with the light which glowed
Upon the trance-bound shepherds' way,
Who saw the Darkness overflowed
And drowned with tides of everlasting Day."

THE following extract is from a private letter which we think too good to withhold from the readers of the Column.

"But I have something to say that will please you better if the rehearsing goes to your heart as the reading did to mine. Last Thursday was the day set apart for special prayer in behalf of sending the gospel to Israel or the Jews. I had thought much about it all the week while busy with my work. Was sorry I could not meet with some of the Saints, but intended to keep the hour alone all the same. But when the day came all remembrance of its sacred obligations escaped my memory. I was making a print dress and in rather a hurry to get it done for Sunday. There seemed to be no end of chores to be done that day to hinder me, but I struggled on, working at it all I conld. At four o'clock I started off to the station for friends who were expected that day, and as they could not get back till after night, now, thought I, I will have two hours and a half before night, and if I am real smart I will get this skirt done. I had just sat down to work when I thought of the Prayer Union. My head fairly swam for a few minutes; then there came a reaction, and I felt as much out of spirits for a while as my memory was out of time. I was vexed and annoyed at myself because I had forgotten it, that day of all days when I wished to be punctual at the hour, and now they had all dismissed and gone home, and could I expect the Lord to meet with me at that late hour? I feared he would not. Then my eyes fell on my dress. If I took a whole hour the dress would not be finished. Then there came the struggle. It was past the time and I might as well let it pass to-day, but I recalled the words of the Spirit to our sister, "Can ye not watch with me one hour?" Yes, I said, I will go and give an hour, though it is not the hour, and I do not expect the Spirit to be with me. By this time I felt ready to cry with disappointment. I went to my room and offered a short prayer of pleading forgiveness for careless negligence, then took the Bible (Inspired Translation) to read a little, and opened at the book of Esther where she went in to the king and he held out the scepter to her. I applied that to myself and felt that the Great King had held the scepter out to me and I might draw more near. I thanked God in my heart and opened the Bible again and read the fifty-fifth chapter of Isaiah as I had never read it before. Dear sister, how I wish I could tell you how vividly it came home to me. It was as though the Spirit was talking to me personally and I read through sobs and blinding tears, first the invitation, then the gentle reproof for grudging my time. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Then the loving kindness—oh so great and the precious promises. And as I read they took shape and confirmed the testimony given before. This chapter was read after praying that the time might speedily come when some one would be raised up and sent to the Jews, and as I read the fifth verse—"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee,"—it took the form of the Jewish Nation to which I should yet be known. The eleventh verse, and fore part of the twelfth, —"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands,"—confirmed the former testimony. The "mountains and hills" was where the scattered ones were that should clap their hands for joy at the sound of the gospel of salvation, and the trees of the fields were the sturdy ones of that place who had stood the storms of persecution, had bent and bowed themselves beneath it moaning and groaning because their Messiah came not; but would now break forth into singing his praise because he was comforting Israel. Yes, I spent the hour and felt that it was the most profitable one I had spent for many a day."

After we read and folded this letter, we found our thoughts wandering and repeating again the verse from Isaiah, "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." We recalled the hundred and one times when we had experienced this same nervous anxiety to complete a certain piece of work, making all the energies of mind and body bend to its accomplishment and we wondered if perchance it was with our sister as it had many times been with us? Was she failing as we had failed to "hearken diligently unto Me." Was the garment unfinished because she was spending her "labor for that which satisfieth not?" We do not believe it was—indeed we can almost say we know it was not—but what of those other garments worn by thousands of the Saints?

"Wherefore," says the Lord, "do ye spend money for that which is not bread? and your labor for that which satisfieth not?" The tempter stood by us and so real and vivid was his presence felt that we drew back as to avoid his touch. There was such a horrible grin of satisfaction upon his face and the words fairly hissed from his mouth:

"Better spend your energies in some other direction, for as long as the world stands professors of religion will spend the Lord's money in my wares—my shops will be crowded and I shall garner a rich harvest of souls, because this money was not spent for bread. Ha! ha! have you the least idea that you can have any influence? Not one in a hundred will give a second thought to this and those who do think of it to-day, will come back to me to-morrow with double money in their purses and barter for my goods."

We hear you say, "This was not a reality? Satan was not truly before you?" Was ever any one tempted to cease to do that which they knew to be right, because they could see no fruits of their labors, and the adversary not have a part and lot in the tempting? Did you ever bow your head like a bulrush and exclaim, "It is folly for me to try to keep God's commandments when none others seem to regard them," and the adversary not near you?

The charge which we bring against the Saints to-day is, "We are spending God's money for that which is not bread and our labor for that which satisfieth not." Tithing is not paid and there is nothing for free-will offering because so much is demanded for personal expenses. Neither is this the worst feature of the case, because so much time is demanded in the trimming and making of garments to adorn the body which, in a few years at the most, will be food for the worms and return to the dust, there is no time to feed the soul, that it may grow in grace and in the knowledge of the truth, but it will go to judgment dwarfed and feeble, naked and unadorned, because we could not spare the time to feed or clothe it. "Let all your garments be plain," is the wisdom of God, and can we point to any manifestation of that wisdom, which it is not the business of Satan to lead us to disregard?

And yet despite this boast of the adversary, are there not some among the sisters—yes, among the young sisters—who will stop and reflect? Said one young Saint to me in conversation lately, "I discovered the evil effects of trimming and ornamenting my garments in this way: When I commenced to do this and gave much time and thought to my clothing, I found that I became indifferent to the work, careless in helping it, and my mind more absorbed in trifling things. It took much time to make my clothing and more to wash and iron it, and at last I began to see how utterly selfish it was to spend my time in this way. When the Spirit of God was with me, I lost all taste for such things, and I now find that if I expect to *grow*, I must cultivate, not *grieve* the Spirit. I want to be neat and tastily dressed, but I am far happier when my garments are plain and I have time to study the word of God and pray."

Will not some of you, young Saints, stop and ask yourselves the question, "How much have I grown in grace and in the knowledge of God since I came into the church? Is my life a living witness of the gospel of Christ? Do I strive constantly to remember, "That to obey is better than sacrifice, to hearken than the fat of rams?" Dear sisters, believe us, there is no preacher so powerful, so effectual as *example*. Without example all our doctrines and our precepts fall to the ground. The words of our lips are "as sounding brass or a tinkling cymbal."

Do not consider the great numbers who are against you, but remember that it is a grand thing to be upon the Lord's side, and it is ignoble to be a traitor at any time, but more especially in the day of battle, when the hosts of the enemy are overwhelming.

Have any of us grown vain through the light and truth brought by the gospel? Do we love to boast of this glorious latter day work? If so, let us remember that we are called *to be doers* of

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the word, for it is the doers, not the hearers, who shall be blessed. There is so much to do in this world, and every Saint is called upon to be a laborer with God in bringing men to a knowledge of the truth. Time is needed, money is demanded—there are so few Saints and the few have so little money all told—can we then spend it in the devil's wares?

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Bro. W. T. Shakespear of Lorimore, Iowa, requests the prayers of the Prayer Union in behalf of his little child that she may be restored to health, if it is God's will.

HOME COLUMN MISSIONARY FUND.

Sep. 26, Amount received to date		$1,986 32
Sr. Eliza Echron, O	1 25	
Bro. H. A. Rudd, Neb.	5 00	
Sr. Lovina J. Rudd, Neb.	50	
Mother and daughter, Mo.	2 00	
Sr. J. Gault, Nev.	4 75	
Sr. Mary Hiatt, Iowa	1 00	
Bro. G. W. Harlow and family, Cal.	5 00	
Sr. Emma Batty, Iowa	1 00	
Sr. Sar. C. Stewart, Mich.	25	
Sr. E. Cornish, Ont.	50	
Sisters' Prayer League Greenville, Iowa	3 60	
		$24 85
Oct. 3, Amount to date		$2,011 17

☞ Send all moneys to D. Dancer, Lamoni, Iowa.

OREGON CITY, Cal., Sept. 20th.

Dear Sisters:—I have thought for some time to write, but have had little time, as I have to write so much to my children who are all from home but one. I try to keep them in remembrance of their eternal welfare as much as possible. The *Herald* and *Autumn Leaves* are always welcom to me, as they are my greatest comfort in life and show the pure way for the life to come. The letters in the "Home Column" from our sisters, and also the letters from our elders abroad are strengthening to any true Saint. My faith is as strong as ever and I hope it will continue unto the end. I am not without my trials like others, but I always think mine are not so hard as many others. I have hope that my family will see more clearly if they are spared long enough. The name Mormon is in the way, as they hear so much outside. My health has been very good since I was administered to by Brother Haws. Do not forget me in your prayers. I attend to the prayer hour as near as I can, and I wish there were some sisters near me to unite with me. I would like to give some little help too for the spread of the gospel, but will have to wait. I am much pleased to hear the good news from every side of the good work of God rolling on and I hope it will continue until the end.

Your sister in the gospel,

JANET STRANG.

ROLFE, Iowa, Sept. 8th:

Dear Saints:—I am a new member, trying to bear my cross and follow Jesus, which I sometimes find hard to do, as I am the only Saint within nine miles, and the people here think that a "Mormon" is worse than an outlaw. I try to bear all the jeers and taunts patiently, knowing that I will receive my reward.

While at Bro. Reed's in April I heard a Latter Day Saint speak, was converted to the faith, baptized and confirmed May 29th, by Elder D. M. Rudd. I do not belong to any branch yet, but hope to soon.

Some of my young friends have asked to let them know when there would be preaching here by the Saints, as they would like to hear them preach. I have engaged a schoolhouse in which to hold meetings whenever any one is ready to occupy.

While in the M. E. Sabbath School here one Sabbath I was asked to act as superintendent, the superintendent being absent, which I did. All gave good attention, and good order prevailed. I now act as treasurer and teacher of the infant class in the same Sabbath School. Some have hopes of converting me to the M. E. faith, but I fear their hopes are vain.

I receive the *Herald* and *Autumn Leaves* through the kindness of Elder Rudd, which I fully appreciate. My people will scarcely look at them, so you see I have them all to myself. I would ask an interest in the prayers of the Saints that I may be numbered among them in the life eternal. Your sister in Christ,

NELLIE COOPER.

Dear Sister Nellie:—Let your light shine and do not let your faith waver, for greater is He who is for you than all who are against you. It has happened before this that those who were seeking to make converts, have themselves been converted. We hope the gospel may be preached there soon.—ED.

Correspondence.

ROGERS Ark., Sept, 24th.

Bro. W. W. Blair:—My health is much better. I preached Sunday; had good congregation and good liberty. The prospects are fair for me to get the South Methodist Church here, to hold meetings in. I am glad indeed that the good Lord has heard the many prayers offered in my behalf. Although I am weak yet, I hope I may get my strength soon. The thought of leaving my mission was very painful to me. Yours,

I. N. ROBERTS.

BOSTON, Mass., Sept. 27th.

Editors of Herald:—Things are moving with us fairly to good. The conference held in Providence, R. I. on last Saturday, Sunday and Monday was well attended. The weather was pleasant, and in the main a good interest and a saintly spirit prevailed. One was baptized by Bro. Bond on Monday, at the close of the conference; a lady of mature years and of hopeful promise. An occasional click of dissent was exhibited, clearly indicating that saints are mortal, and that bias and sides, fancies and preferences, likes and dislikes exert a wonderful control over both mind and conscience, as well with the Christian as Infidel. On the whole, the conference was a success, and the signs are hopeful for the future. The Spirit was sensibly present at times, and a marked devotional feeling was manifested by many of the brethren. Brn. M. H. Bond, Thomas Whiting and John Smith of the general ministry were present actively. Brn. F. M. Sheehy, U. W. Greene and J. C. Foss are in Maine, and report encouragingly. Bro. A. H. Parsons is in Nova Scotia who also reports success.

The causes of past dissensions that have moved the peace of the Saints and clogged the way of progress are being pushed to a *finale*. A lawful solution will be a relief; but even this may not dry up all the streams of disquiet. Prejudgment of mind, bias, "I have said so," "I have put my foot down and shan't take it up," "I have got my opinion," have quite as much to do with people sometimes in forming final conclusions and actions as decisions of courts or judges. Most everyone has an individual standard of judgment, and of course that which is, or appears to be, in conflict therewith must be wrong. So goes the world over. The law is too slow, or in the way; the judge is bribed, and the lawyers all rascals. This makes it possible for "white caps," "bald knobbers," "anarchists" and "moonshiners." I have long since settled down to the notion that the decision of the law, justly and wisely administered, should command the respect of Saints as well as men of the world; whatever may be the appearance of things from individual standpoints of view. Without this there can be no successful organization. I have just been reading in the Book of Chronicles that the love of idols and a misguided judgment and forsaking of the law was the curse of old Israel; and modern Israel, with their example before them to admonish, ought to hasten to the support of judgment and law, in Church or State; whatever their prejudgment and decision.

The conference held at Brooklyn, as already reported by Bro. Squires, was a satisfactory one. There is much to do there, but how fast it can be done is the great question. The Saints sacrifice for the work and are trying to sustain it with the odds against them. They are gaining, and if faithful will succeed.

At the close of the Sunday evening meeting two Christadelphian gentlemen—ministers, as I suppose—stepped up and challenged me squarely for a debate. Well, if my hair is turning a little gray I thought I could not take that, so accepted. The following was agreed to:

1. Resolved, That man is wholly of the earth earthy, and that consciousness thereof wholly and utterly ceases from the death of the body until the resurrection. Christadelphian affirms.

2. That the signs spoken of in Mark 16th chapter and 17th and 18th verses are promised to the believer wherever the gospel is preached and believed and obeyed. L. D S. affirms.

3. That the kingdom of God spoken of in Mark first chapter and fifteenth verse, was to be set up before the second coming of the Savior. L. D. S. affirms.

4. That the Book of Mormon is divinely inspired, and is entitled to the respect and belief of all Christian people. L. D. S. affirms.

The Saints of Boston are doing well. They have done well also in securing a church building. If they shall be able to hold on to it they will be greatly encouraged. It is one of the most valuable buildings belonging to the church either east or west, and is in a desirable part of the city. Those who can would do a christian act to aid the little band here in completing payment on it. They are doing valiantly, but a very little help even would be encouraging; a little like water in time of thirst. For years they have been paying from fifteen to twenty dollars per month for a hall, and then could only have it on Sundays. The church is theirs on all days. May the Lord bless their efforts.

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I am to be at Providence, R. I., next Sabbath; after which, no preventing providence, I will meet with the Saints in conference at Jonesport, Maine.

Hopefully and in the faith,

WM. H. KELLEY.

PRAIRIE CITY, I. T., Sept. 27th.

Dear Herald:—Three weeks ago I first came to this place. The Baptist minister who "demolished Mormonism" for two days after my arrival, would not stand fire when I replied. I spoke twice Sunday, and on Monday night it was so stormy that only ten were out, and as further appointments were announced, I rode horseback most of the next day, notifying the Indians and others that at night I would present the origin of the Indian race. The house was crowded; also next night; and on the following night a Church of Christ preacher was imported from Missouri to demolish me. After "spatting" until near midnight, he said he had no more time then, but if I would come back on the twenty-first he would attend to me.

As most of the people were going to Baxter Springs, Kansas, I went there next day and preached there two days at the Soldier's Reunion. Ten thousand were estimated as present; many admitted that we had the truth. I think much good was done, as the "word" will scatter far from such gatherings.

By special request, I went from there to Neutral, seven miles north, where a Seventh Day tent had been for near three months. Intense excitement prevailed, twenty-five having joined them. Quakers, Campbellites and others had been invited and had spoken against them in their tent, but they rejected "Mormons." I spoke twice in a large school-house only a few rods from their tent on Sunday, when they complained that it was unchristianlike for me to preach while they were there; that they would remove their tent that week, so I said I would wait until they got through, and left appointments for the next week.

I then went home after a month's absence, opened up a new place that week at Crestline, twelve miles south of my home, where the Adventists were to move their tent to, preached there over Sunday, amid much interest; some admitting the truth. I then came back to Neutral, preached there to crowded houses until Saturday last, many admitting that we had Bible truth and had proved the first day Sabbath. But oh, the terrible name "Jo Smith," in the restoration!

I came here Saturday and began debate with the Camptellite. Our understanding was that I was to affirm for three sessions that our faith and doctrine was in harmony with the Scriptures, and he to do the same in regard to his church; and he said we could fix up the writings when we returned. He had them written out: "We, the Reorganized Church of Jesus Christ of Latter Day Saints affirm that we are identical with the New Testament church, in teaching and practice," and no debate unless I signed that. I did so, and then his quibbling began on the name, and the claim that the ancient saints practiced swallowing poison, etc., to make believers; but oh, what a failure! One night was all he could stay on his affirmative he said; he had all important business abroad; but his brethren prevailed on him to stay. The second night as I said the primitive church with its blessings had ceased to exist because of apostasy, he was going to force me in the affirmative to show when, where, and to whom the gospel was restored, or else he would quit. The moderators said he was in the lead. He then appealed to the audience if he was not justified in quitting because of my not doing as he said. I then said, "I'll do anything you say rather than have you quit," and then told how, when, where, and through whom the gospel was restored. The last night he came heavily charged with "Jo Smith," etc, but the moderators, a Catholic the speaker, told him to read the proposition; then told him to follow it; I proposing to affirm all I had said beginning next night. He urged many objections, sat and studied quite a while before he went on, and oh, what a failure. Said he would debate no more here, but if I would come to Newton county, Missouri, he would debate any question I might propose, as he had a hundred and fifty brethren there—there are about thirty of them here. I agreed to do so and made propositions, but he insisted that they must be just as the others, so he could quibble. We signed them and November 13th, at the Redding school-house, seven miles south-west of Neosho, Missouri, is the place. If any *Herald* readers live near that place, please let me know.

Nearly half here are admitting the truth. Bro. I. N. White's friends — Sullivan and wife—are here. They heard him twice and are near the kingdom. I continue here over Sunday on the restoration, then go back to Neutral, twenty-five miles north, to preach a week.

D. S. CRAWLEY.

LAKE CRYSTAL, Minn., Sept. 28th.

Bro. Blair:—We arrived in our field in May and have labored to the best of our ability to advance the truth since that time. We found some noble Saints who have done well by showing to the world that they love their Redeemer and are trying to obey his teachings. We feel thankful for the kind treatment received from them. They are few in number and badly scattered, which makes it hard for some to assemble for prayer and testimony meetings.

We were sorry to see some that had started in the way of life turn back to the "weak and beggarly things of the world;" but such must be expected, for our Savior said in his parable that the bad were cast away," &c.

We were attacked by an elder of the Seventh Day Adventist order, who made some very bigoted and self-conceited boasts, such as, "I will knock the face off of Mormonism," &c. The result was, we met in a joint discussion of fourteen sessions, but dropped one session at the earnest request of our opponent. I am satisfied with the result. The Saints feel strengthened and confirmed more than ever in the restoration of the gospel. The debate was held at Eunice, Becker county, Minnesota.

We have labored in Becker and Otter Tail counties this summer, and have just arrived here, in this part of our field, to-day. I had the privilege of leading Sr. Lizzie Nunn, daughter of Br. Wm. Nunn, into the waters of baptism last Friday evening. She bids fair to make one of the firm ones of Zion.

Your brother,

WARREN E. PEAK.

FULTON, Iowa, Sept. 27th.

Dear Editors:—I have just returned from Massilon, Cedar county, about thirty miles from here, where I had taken Elder John S. Roth. When we got there, through some delay in the mail, there was no appointment, so Bro. Roth and I took team and went from house to house and told them to come in the evening to hear the word of truth. W. went about three and one-half miles one side of town and then turned and went on the other side about three miles to tell people to come. We went out on the highways and hedges and told them to come in. I thought how good we ought to treat the traveling ministry; how many disappointments they meet with, and sacrifice the comforts of home and loved ones for the sake of the gospel.

There are only two Saints there, Bro. and Sr. Hardy, two noble Saints. About Massilon there seems to be a good class of people, mostly Methodists, and they turn out well to hear; the school-house being full at every service. Bro. Roth had good liberty to present the word, and if only one would make the start to obey, there would be several to follow.

When Bro. Roth was with us at Fulton he baptized three noble souls, one of them was a Free Methodist. Satan is now raging, and the elders have been promised a coat of tar and feathers.

Rev. John Said, an Adventist, came to New Castle, where we reside, and lectured against Joseph Smith, as a false prophet. He did not make one point clear. He used Beadle's and Hithcock's histories, and he used the oft repeated hazel-witching and money-digging theme. He said he was going to act like a gentleman, but he acted all but that, for after he was through I asked for fifteen minutes time to show forth the other side, but was met with "No, sir." He then said that he would meet any of us in debate, so when Bro. Roth was here he went to see the Rev. Said, but he had no time to debate, and refused before about twenty-five men; so we are also opposed like at other places, for this sect is everywhere spoken against.

We have a noble branch of thirty-six members and also some young men who have been called to the ministry, who bid fair to be useful. We rejoice, keep up meetings both prayer and preaching every Sunday, and hope that the seed sown will bring forth fruit in God's own time. May Zion prosper. Your brother,

JOHN HEIDE.

MORRIS, Ill., Sept 29th.

Bro. W. W. Blair:— Since 1866 I have been looking for the right church, that is, I have been investigating the principles, faiths and doctrines of the various churches and have not found any doctrine as true and firm as that advocated by the Reorganized Church of Jesus Christ. On the 26th of May last I was baptized by Bro. F. M. Cooper. My experience in the months since past is something wonderful, and the revelations brought before me are positive proof that the faith indorsed by me and multitudes of others is the only sure ingress to the kingdom of heaven.

Many of my neighbors call me a fanatic—a religious crank, and other like unpleasant names, yet I have excellent opportunity for good work in Morris and vicinity, and I shall hold tenaciously to anything proving a help to our church.

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I have occasional talks with those in search of truth, and have every reason to believe that it is only a matter of a short time until they will enter the fold. Asking the prayers of all Saints to aid me, I am your brother in bonds,

LEWIS LEIST.

CRAWFORD, Neb., Sept. 22d.

Bro. D. Dancer:—I desire to see the church publications all sustained and prosperous. I think *Autumn Leaves* fills a long felt want in the church and it could hardly be dispensed with in our household. The *Herald* and *Hope* are also necessities to the life of the Saints and the rising generation. I think the church publications should be kept constantly before the young to encourage them to read them, as they will surely read something.

Please find money enclosed for *Herald* and *Hope* and *Autumn Leaves* for one year.

Yours for truth,

H. A. RUDD.

ST. THOMAS, Ontario.

Editor Herald:—The Lord has been so good to me as to spare my life and give me a good degree of health of late, and I am feeling better than I have for a long time. And as He has enabled me to earn a little I thought I would send an offering to his cause. I am still firm in the faith, although I have a great many trials and temptations to endure.

Yours in the gospel,

E. CORNISH.

Communications.

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

RELIGION IN THEORY AND NOT IN FACT IS NO RELIGION.

CHRONIC grumblers and fault-finders have a demoralizing influence, so far as their operations extend; but we should not be indifferent to the real dangers that obstruct the wheels of spiritual progress, and which paralyze the efforts for good of those who work according to the law and spirit of the gospel. One member of the church by unwise word or act can do more injury to the cause than twenty (and perhaps it would not be an exaggeration to say fifty) wise members can do good. It is much easier to destroy, than to build. A city that was years in building may be destroyed in a few hours by the criminal act of one man.

People may be on the verge of accepting the gospel, but through the folly of one or more members of the church may have their faith destroyed, as to its divine claims; and judging by the rule, "Ye shall know them by their fruits," they turn away from the religion which they were almost persuaded to accept. Somebody is responsible for these unhappy results. "Let your light so shine before men," etc., is the master-wheel that propels the entire machinery of the gospel, and other methods adverse to this ought to fail because they are wrong.

To be converted to the gospel through false motives or an unimproper understanding of its obligations is virtually no conversion, as it can not benefit the subject, and generally ends in making trouble for the church. If people in past ages could "hold the truth in unrighteousness," they can do so in this age. The proper motive is as essential as the proper thought, but both are necessary in the constitution of the proper act. Truth accepted by a bad motive and error accepted through an honest motive are both wrong; but the former is more reprehensible than the latter; the first represents deception and hypocrisy; the last is honesty imposed upon.

The religion that presents the highest possibilities in moral and spiritual attainment, that administers the greatest power for good in the elevation of our race, carries with it the eternal interests of the whole human race, and its faithful devotees occupy the highest grounds in spiritual life, while its never-ending possibilities invite them heavenward. But the purest form of religious faith can only benefit us by practically applying to our lives the lessons it teaches and attaining the blessings it confers. Disregard these facts and our profession is but a sham, while lost opportunities will, in the end, mock the barrenness of our characters and the failure of our lives. "It is not the quantity of food that we eat that gives us strength, it is the amount we digest." The mind may likewise be filled with rich treasures of knowledge derived from the gospel's inspired teachings; but if this knowledge is not utilized in our life-work, if it does not permeate and control our actions and motives, all of our knowledge will be of no avail. We do not wish to apologize for willful wrong-doing, as the Lord has demanded of us to cease to do evil and to practice a righteous life; but it is perhaps true when we say that many errors and wrongs are committed through a mistaken judgment on the part of those committing them, who had no intention of injuring themselves or others at the time.

A lack of knowledge and wisdom to apply it, is where "the little foxes" are propagated that injure the vine and destroy its growth and productiveness. The many and varied forms of evil to be found in the church will not be fully eliminated while it is in its primary state; but if they are not regulated and controlled, they become controlling factors, and the unerring testimony of the past points out the inevitable result—collapse and death.

Truth perverted and employed to conserve the selfish interest of the individual generates faction, strife and a host of evils; besides it begets children "after its own kind," whose hideous deformity is apparent in the light of God's truth.

"Knowledge is power," but the knowledge how to live in our adopted relationship to God and to our kindred creatures, is the information the gospel gives; but they who think that their acceptance of the first principles of the gospel gives them the requisite knowledge to entitle them to salvation without subsequent earnest effort and growth deceive themselves. Regenerated life begins with our obedience to the first principles of the gospel, but regenerated life is relative and its demands can only be supplied by "growth in grace and the knowledge of the truth," until we pass from the primary and intermediate stages of growth to the perfected life of heaven.

Conversion to Christ is but the beginning of growth and not the ending. It is but the commencement of a legitimate warfare for the mastery over sin, but the crown is not given to the victor until the war is over. Present knowledge utilized by the necessities of the present is but a safe conduct to coming responsibilities and duties. Our spiritual and moral power is to be measured by our ability to overcome the evils that menace our relationship to the divine standard that we have accepted. There is no need to court temptation, the evil is within us; external things can but excite and develop it. Results hinge upon the question, will our knowledge of the right, our love for the truth, coupled with our devotion to duty and to God, give us the mastery over the evils we encounter in life.

The divine law not only assumes to govern the mental and moral in organic man, but it dictates the government of his physical organization in its relation to moral life through the medium of his mind. It is evident that man's physical organization is subordinate to the operation of the mind, making the latter responsible for the adoption of thoughts and the construction of motives, whether good or evil. Voluntary action is the result of volition, hence no action of this kind can precede the dictation of the mind; the physical man is but the slave or servant of the mind, and external manifestations but an index pointing to his mental and moral condition. In the light of these facts it is safe to say that all actions which are evil are the result of previous mental infractions upon the divine law—a rupture of vital principles essential in maintaining a true condition of moral and spiritual life. The motive may be good, but the method wrong if so, the object aimed at will be defeated until the method ordained in the law of God is adopted. This proposition gives a solid and essential basis to truth, making it alone the conservator of man's highest interest, as well as the criterion by which all his acts are either justified or condemned.

We call attention to some of the practical evils which people are likely to stagger upon, even in the church; and which have a deleterious influence upon the advancement of the kingdom of Christ: Slander, inuendo, "tell it all" and more too; and advertising faults, supposed or real, but invariably some one else's, are parts of the nefarious work of the gifted linguistic gossiper, whose unsavory reputation is a foul blot npon the fair name of the Church of Christ. These poor unfortunates, with an abnormal capacity for unwholesome things, generally make trouble for themselves as well as for others; and the sad comment upon their judgment is their failure to foresee the unhappy results certain to follow their bad methods. It

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seems that in the constitution of truth, God has so arranged it that its violators bring retribution upon themselves, sooner or later; and none are safe except those whose external and internal life are in harmony with the divine law. An improper use of articulate speech is one of the great evils of the world, and it is to be regretted that this evil invades the church like a pestilence, and despoils the peace and beauty of Zion's children; creating division, mistrust, and the many evils which produce spiritual deterioration and death. While it is said "kind words can never die," we will not forget that harsh sentences have remarkable longevity; and that they live too long for the peace and well-being of those who utter them, as also those against whom they are hurled.

Tattlers are a menace to the peace of the church, and are as a deadly virus in the life-blood of the body spiritual; and nothing but a wise and cautious enforcement of the divine law can forestall or defeat their evil work. But tattling is but an evidence of moral disease within, where the very fountain of life and thought is corrupted, and which develops a condition of things as antagonistic to the Spirit and genius of Christ, as is the deadly malaria to the healthful air, exempt from its poisonous properties.

If we love the work of God, the manifestations of this love is to harmonize our lives with the will of God; to lead us triumphantly over every foe within and without that opposes our unity with Christ. Divine charity will never lead us to say one word or to do an act, intentionally, that does not accord with the law of God as well as the best interests of all concerned in the great work of human redemption. F. M. COOPER.

LETTER FROM FATHER JOHN LANDERS.

EDITORS HERALD:—If you judge this piece worthy a place in the *Herald*, give it an insertion. My text is found in Ephesians 1: 10, "that in the dispensation of the fulness of times he [Christ] might gather together in one all things in Christ, both which are in heaven and, which are on earth, even in him."

The Lord's mode or manner of instructing men is often by means of figures, similitudes and likenesses. "Six days shalt thou labor." The seventh is the fulness of days and the termination of the week, and a day of rest, when we change our garments put on our best and meet with the Saints to worship God.

In the Book of Abraham, as translated by the Seer, it says that it takes a thousand years of our time to make one day in God's time; and in the second chapter of Genesis, second verse, "on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work." The former periods of time being a thousand years, of course the Sabbath was of equal duration, and when the earth has labored under sin, wickedness and death for six thousand years, a glorious rest of a thousand years must come, when pain and death will cease to be, and perfect pleasure, peace and joy reign supreme throughout all the earth.

Israel was commanded to keep the seventh year as a Sabbath year, and at the end of forty-nine years there was a jubilee, or year of release, when land property except in a walled city returned to its original owner. Israel was a figurative people, their bondage in Egypt answering to the bondage of man to sin and Satan; their deliverance from bondage to the conversion of men from wickedness to righteousness, and their passing through the Red Sea, to baptism for the remission of sins, as says the apostle, "they were all baptized to Moses in the cloud and in the sea."

How hopeless was their condition before they entered the passage through the sea, the Egyptian host behind them, and an impassable mountain on either hand and the sea before them, which opened to them a passage at the command of the servant of God! How great was their joy when they reached a place of safety to see their enemies dead on the shore, each with a slaughter weapon in his hand, with which Israel armed themselves for future conflicts, which they might expect to meet with on their way to the promised land.

It might be supposed that they never would have forgotten such a wonderful deliverance; and modern Israel is in no way different from ancient Israel. O, that we might or would learn wisdom by the things which we have suffered! Bless the Lord, O my soul; I know the Lord will have a people with whom he will perform every work that he has said he would when the time comes to perform that work, and notwithstanding all the apostasies in the wilderness, the Lord raised up a people with whom he fulfilled his word and made himself a name never to be forgotten.

When Israel crossed the Jordan the city of Jerico was the first in their way. The Lord commanded Joshua to select seven priests, and each one was to have a ram's horn on which to blow to make a sound. They were to go around the city, the priests that carried the ark were to go next to them and the armed troops were to follow; they were to go around the city once each day. The priests blew with the ram's horns continually while they were going round. They went once around each day for six days and on the seventh they went seven times around, and at the end of the seventh round the priests with the ram's horns blew a loud blast, and the people shouted, and the wall fell down, even all of it, and the city was taken.

It might be instructive to describe particulars, but it would require too much space; so suffice it to say that the seven days' work at the taking of the city foreshadowed the seven times that God would renew a covenant from Heaven to man to prepare them to enjoy that rest that remains for the people of God, and we should praise the Lord with all our might that to us is assigned the seventh day's work which supersedes all the balance in magnitude, for the Lord has begun to perform his act, his strange act; and bring to pass his work, his strange work.

What we need to prepare us for the work is faith in God. Faith in God arms us with the power of God. If any people ever had cause to have faith we are that people, for what wonderful things has he done for us and wrought in us! We are to-day what we are through his mercy and goodness. O, let us love and serve Him with all our hearts, and also love one another. JOHN LANDERS.

LAMONI, Iowa, August 30th, 1889.

To be continued.

THE "HOPE."

Editor's Herald:—Because this is a subject in which the whole church, but especially the ministry, are interested, I ask space for it in the *Herald*, if convenient. M. W.

Editor Hope:—I am not privileged to be a constant reader of your valuable Sabbath school paper, for, being almost a constant traveler, I strike points it does not reach; but I chanced to see a copy for September 21st, therefore read your editorial and thought announcement and description of new dress encouraging to the patrons. But as I read, was forcibly reminded of the stern and trying fact, namely, "never a joy without a sorrow, or a sunshine without a cloud." For, believe me, I had flattered myself of a steady growth, and the gladsome news, soon saluting our ears, of an enlargement of *Zion's Hope*, columns. *Five hundred less subscribers!* What a clipping of the garment! What palpable proof of a backward step! Let us hope that such a staggering blow may cause the friends of so valuable a paper to pause, think, and then redouble their diligence.

Zion's Hope languishing, retrograding, subscribers growing less; its influence and usefulness as a consequent, measurably lessened! How distressing the thought! Rally, yes by all means; let there be a grand, sensible, aud substantial rally, culminating in adding at least a thousand subscribers to its list. It will never do to even think of withholding the requisite sustenance, now that in years the *Hope* has reached its manhood. Rather let it be increased, that the vigor and strength of its manhood may be visible.

It is possible that these suggestions may, to some, savor too strongly of a wild enthusiasm. If so, let me say, I hate such enthusiasm, knowing that it bodes no good; yet I believe a gospel imposed enthusiasm, or ambition, is as essential in the divine life for the strength and continued growth of God's work as the heat and moisture afforded by the sun, dew and rain are indispensable for the growth of flowers, vegetables, grain and fruit. Policy and ignorance delight to revel in unseemly enthusiasm and wild excitements, exaggerations, etc., while gospel moderation begets a true conception of possibilities, and in the exhibition of a godly persistency, a heaven approved zeal, labors for the consummation of that thus conceived.

This moderation leads to the contemplation, and correspondingly labors to effect the results of gospel unity. It knows no

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south, north, east or west, cultured or ignorant, yet recognizes and appreciates with no lack of discrimination between labor produced by five talents and that produced by one. It never essays to heap undue applause on the former, or forgets with what readiness the Master, recognized the seemingly insignificant act of the humble, trembling widow casting in her mite. How inspiring is the study of a gospel moderation! How astounding its practical results!

To estimate the results which the printed word may accomplish, would be difficult. A young woman became somewhat excited in the beginning of our church's missionary work in Utah, in 1863, by finding a bit of torn paper in a wood box with the word, "Reorganization" thereon, and she ceased not her efforts until she knew its import.

The appearance and choice reading matter of the *Hope*, as a product of, or coming from the Latter Day Saints, (who are in many places represented as being the most ignorant of the ignorant), must to the sober thinker appear significant, to say the least; and how effective it must be in securing a requisite prestige.

How many have failed to learn of the Latter Day Saints through a dropping off of the five hundred subscribers, and how many would learn of their existence if a thousand subscribers should be added, are among the mysteries; but certain it is that to bring into requisition every facility to advertise the great latter day work is but our reasonable service. We thus evince a readiness to bear our portion of the burden lest we be forgotten in the time of rewards.

Teachers and Sunday School scholars should not lose sight of the fact that our Publishing House is not endowed with an occasional contribution of ten or twenty thousand dollars, as are some of the popular orthodox book concerns; nor have they the advantage of a large advertising patronage or such an extensive circulation. It was but last spring that I read of a ten-year-old college, conducted under the auspices of one of the most influential orthodox societies, needing an endowment of a hundred and fifty thousand dollars, and I learned of fifty thousand being received as a starter. These facts render the necessity of a united effort apparent to even the casual observer.

There is nothing written or said encouraging to those at ease in Zion. The Master who is represented as having gone into a far country, has not yet returned; but as surely as he is represented as going, so surely he will return, to know and make public, as upon the house-top, what use or abuse has been made of the five, two and one talents. The *Herald*, *Hope* and *Autumn Leaves* are three—yet one—in adding strength and vitality to the latter day work; and to let either trail in the dust would prove injurious to the cause. The church can not afford to do this, yet the efforts to sustain may be arduous, though not impracticable; and why should we expect to accomplish anything great or good without the taxing of our whole strength and ability to their utmost capacity? The bearing or carrying of ponderous or crushing burdens, is well calculated to beget in the soul thirsting for righteousness, a heaven approved humility, and a seeking to God for, with a consciousness of a reception of strength superior to its own; thus leading toward an ultimate which Paul evinced in the declaration, "I can do all things through Christ strengthening me."

Much, very much, depends upon a proper utilization of time, opportunities and earthly substance; let us see to it. In the long ago the fact stands prominent in the history of the latter day work, that when about thirty thousand in number the Latter Day Saints in the united kingdom of Great Britain (who had suffered under king-craft and were beginning to smart under the galling yoke of priestcraft, yet sincere in their profession, though mostly the sons of toil) doubled—and I think quadrupled—the subscription of the *Millennial Star*. Why then should it be thought a task too hard for the members of the Reorganized Church, whose circumstances are far more favorable in a pecuniary point of view than theirs were, to add a thousand subscribers, thus keeping *Zion's Hope* alive, or extending its usefulness? Now is the time to bring into requisition every facility for the extension of the latter day work. Your announcement of the *Hope's* age startled me, and I wondered what I had done in all these years!

JAMES CAFFALL.

While thanking Bro. Caffall for his interest in the *Hope*, we can not refrain from expressing our pleasure in knowing that one of the ministry at least, has an eye upon this little gospel messenger, and as we deem the chance an opportune one we are going to beg for space in the *Herald* not only for his article, but for a few words with the ministry of the church in reference to one or two points upon which Bro. Caffall has not touched. If what we have to say should seem plain talk, we beg our brethren to remember that Paul gave liberty to "*entreat* an elder." This is all we aim to do.

Brethren, we entreat you to enter into the sanctuary of your own souls and when you have barred the entrance, shutting out all intruders, ask of yourself the question, "What have I done in the years which are past, towards feeding the lambs of the flock? Do I know from a careful examination thereof the kind of spiritual food they are receiving? How many sermons in all the course of my ministry have I addressed to them? Have I ever tried to put myself in the child's place, that I might know how much of the spiritual food I am dealing out from time to time he is able to digest (or understand)? When the little ones have come to years of accountability and have presented themselves for baptism, have I felt in reporting the same, that because it was only a lamb, I was entitled to less credit than had it been a sheep? If so thinking, has it ever occurred to you that Christ demanded first the feeding of the lambs? Demanded it as a test of love to him? Have I always made it a matter of duty when traveling from branch to branch, to be present at and encourage the workers in the Sunday School? Do I know what is taught there, and have I helped to furnish the food which reaches them through the medium of *Zion's Hope?* (Ah, brethren, if you have to plead guilty at the bar of your conscience in reference to the other questions asked, as we surely know you will have to in reference to this last one, may God help you and enable you to reform).

As we look at it, there has been a great mistake made by the entire church, (of course there are exceptions, but we speak now of the rule). All will concede the point that the wisdom of God is greater than the wisdom of man, and every Bible student is, or should be, aware what line of policy God has marked out in this respect: "I know Abraham that he will command his children and his household after him and they shall keep the way of the Lord." "If you love me, feed my lambs." . . .

Shall we tell them what the gospel is not, and never tell them what it is? Christ "spake as one having authority." . . . "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

Are the children of the household of faith equipped and prepared to defend that faith? Are the children adopted into the household trained to do the same. A few years ago there was a skeleton (or some believed it to be such) in the church and those who so regarded it, walked carefully by it, shaking their heads and saying, "I tell you it won't bear uncovering; just lift the corner of the sheet and see how the bones will rattle. It is putrid and there is a bad odor all about it." Tempted by curiosity or moved by the Spirit so to do, band after band of young and middle-aged Saints formed for the purpose of unveiling this skeleton and bringing it to the light. But lo, as they took off the wrappings, instead of corruption and decay, health and vigor were revealed; instead of death, life and vigor stood embodied before them, and to-day from one end of the church to the other, in the broad light of day, men and women, young and old open this book (the skeleton) and wonder anew at its purity, strength and beauty, and give to the Doctrine and Covenants the same honor given to the Bible and Book of Mormon. Why were they brought up in ignorance of its contents? There is responsibility somewhere, and the fact that God overruled the neglect, will not make individual responsibility less.

It is a self-evident fact that as a church we are not doing our duty by the *Hope*. No Sunday School can afford to do with one *Hope* less, because the lessons are not in it. The membership of the church is increasing, why should not the circulation of our papers increase also?

WORM SPECIFIC.—It is claimed that both the milk and meat of the cocoanut are good for worms, and a specific for tape-worm.

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THE "SEALED BOOK."—No. XVII.

BY ELDER R. M. ELVIN.

LAKE MICHIGAN REGION.

MR. WM. H. BALLOU, in giving the above description, uses these words: "When we reach Chicago we find that the intellectual features of the Lake region have been exhausted, and also the scenery. Chicago proper has no institution of any prominence whatever. It has no scenery, except such as is artificial and has been made in her parks. I have seen artificial effects in scenery produced by the mound-builders in the same region which bore such a striking resemblance to the effects produced in the parks by the landscape gardeners that I ceased to feel informed as to the extent of the civilization and learning of the former. Future races, excavating on the site of Chicago, will place the inhabitants of that city in the same category with the mound-builders of the Mississippi valley, if these effects are taken as types of progress. This is no reflection upon the artistic beauty of artificial Chicago scenery. It is simply a statement of fact. The mound-builders excelled in artistic effects of artificial scenery, and whether from design or accident, the landscape gardeners have reproduced and extended the designs which charecterized the ancient and wonderful mound-builders."—Leslie's Monthly, May, 1889, p. 620.

Mr. David S. Banks, who went from New York to Yucatan in the especial interest of certain departments of scientific knowledge lets light shine upon several topics that are strong proofs of the correctness of the Book of Mormon. It will be remembered that Stephens in 1842 gave the number of ruined cities at forty-two, while this man gives an increased or corrected list in 1888, as follows: "There are between sixty and seventy ruined cities in Yucatan, as far as they have been discovered."—Leslie's Monthly, May, 1889, p. 547.

COLOSSAL SERPENTS.

The same author in his description of the Casa de los Monjas, tells us: "The facades of this immense quadrangle are ornamented with the richest and most intricate carving known in the art of the buildings of Uxmal. That portion forming the western boundary, at the left as one enters the court, is the most wonderful of all; for its entire length of one hundred and seventy-three feet is covered by two colossal serpents, whose intertwined bodies inclose a puzzling quantity of sculptured hieroglyphs, showing a wonderful variety of symbols, a wealth of illustration and method of expression. It will be seen from this facade that the language of the Mayas must have been profound and subtle, wide in its range, and eloquent and graphic in its force and expression."—Ibid, p. 549.

HISTORICAL ENIGMA.

Scientists do not agree upon the antiquity of the ancient ruins, and they never will agree if they seek to establish that there was but one civilization. Do not let it slip from memory that the Book of Mormon accounts for three conditions or ranks of civilization; namely the Jaredite which was superceeded by the Nephite, the latter displaced by the Aboriginal or Lamanite supremacy. This is paralleled by some scientists by the Ake age or civilization, and this was followed by the Uxmal civilization, and it in turn gave place to the Indian rule. So that science and the Book of Mormon give us the same couclusions.

Mr. Banks says: "In all the centuries there has been considerable speculation as to the antiquity of ruins and mounds found in such great profusion in Central America. Many surmises have been made as to the actual truth. But who can judge? who has sufficient *data* to establish any reasonable hypothesis which can be substantiated by positive evidence? The claim, on one side of antiquity, on the other of a comparatively recent origin, in regard to these ruins, need not perplex us; but in one particular why should not both be right? Certainly I claim from careful, scientific investigations that these ruins show distinct signs of different ages. For instance, we see one structute with every line visible, and denoting a modern age, but deserted for centuries; while others, with the worn, round edges of their stones, teach to the accustomed geological observer that antiquity is a potent factor in the result. All of this I derive from my observations at Ake. In other words, I think Uxmal comparatively new, while Ake belongs to the ages lost in antiquity. Literal facts, in future publications I shall adduce to prove my theory in this particular, reserving to myself the hope to congratulate any scholar whom science may raise up to determine the antiquity of the great ruins of Ake, and thus the honor of solving the relative antiquity of the general ruins of Yucatan."—Ibid, p. 551.

Thus, kind reader, you perceive that practically scientific investigation and the Book of Mormon harmonize in relation to the several changes of the ancient civilization.

PHANTOM CITIES.

No astonishment should obtain that many believe there are yet to be made rich and marvelous discoveries in mystic ancient America. Mr. Banks adduces the following evidence and deduction thereon: "That which excites the keenest interest of the true explorer in Yucatan are what nearly all reliable authorities concede to be both wonders and mysteries—and those are the Phantom Cities, lying in sections of country still remaining a *terra incognito*. The territory south-west of Yucatan —that portion of Guatemala lying west of the British colony of Balize, south of Campeche and east of Chiapas and Tabasco—is an almost unexplored region. Over this region the aborigines, yet strangers to the white man, wander with all the freedom of independent nomads who have not yet come under the aegis of the Spanish conquest. Somewhere in this wild, untraveled land are situated the mysterious cities which, I may add, exist on the authority of those great travelers, John L. Stephens, Arthur Morelet, E. G. Squire, Don Pedro Velasquez, of Guatemala; Desire Charnay, who went to Yucatan as the representative of Mr. Pierre Lorillard, and has published, in a splendidly illustrated *edition de luxe*, 'Les Anciennes Villes du Nouveau Monde.' I beg also to add my own testimony to the statements and opinions of these authors; for my travels in the peninsula, a close study of its topography, the movement of the tribes, conversations with and a cross-examination of the natives, and the knowledge that no traveler who has ever ventured into this inhabited wilderness has ever returned—all convince me, independently of other considerations, that mighty cities, yet unseen by the eye of any stranger, still flourish in that isolated interior. And why should not this be so? It is only a little over three centuries since Cortes and Pizarro first made their inroads in the countries of the Montezumas and of the Incas, and all of the aboriginal civilization has been brought to the knowledge of mankind It is strange, too, that the territory specified has so long defied the investigation of dauntless and well-equipped explorers; yet not, when it is considered that 'the mysterious smoke' of the Everglades of Florida has never been reached by white man or negro. Although almost countless attempts, at great risk, have been made, through the swamps and jungles, to reach the spot whence rises this perpetual phenomenon, all have been failures, and none have solved the problem.

"But what is actually known of these aboriginal cities of Central America, which are still supposed to retain in their inhabitants the last of the continual descendants of the ancient settlers, keeping up the rites and ancient customs of their progenitors, and furnishing in their, doubtless, well-preserved history, tradition and folk-lore a complete knowledge of the ancient arts and manufactures, a key to the complete architecture that has been the amazement of exporers and archæologists? As to the absolute certainty of their existence, in one form or another, there remains only the faintest shadow of doubt. What we do know is this: Stephens was the first of explorers to bring the city to the notice of the modern world. The *cura* of Quiche, an Indian village of Guatemala, informed him he had seen the Phantom City from the summit of the higher peaks of the mountains of that State. But the difficulties of attempting to go into the interior appalled even a somewhat reckless and curious traveler like Stephens, who wisely enough reasoned that the certainty of death was entirely too plain to justify the undertaking. It is not clear why, with such important results in view, Stephens did not secure an armed escort and proceed to invade the interior on a mission of science. However, he says, in speaking of this subject: 'In fact, I conceive it to be not impossible that within this secluded region may exist at this day, unknown to white men, a living aboriginal city, occupied by relics of the ancient race who still worship in the temples of their fathers.' Later than Stephens, a Frenchman, Arthur Morelet, entered this country by

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the Usumasinta River, and traveled on the frontier of the area where the Phantom City is thought to be, and such records as he has left indicate that he was a strong believer in its reality. Mr. E. G. Squier, an eminent authority on Central America, speaking of this territory, thus alludes to the subject: 'Within its depths, far off on some unknown tributary of the Usumasinta, the popular tradition of Guatemala and Chiapas places that great aboriginal city, with its white walls shining like silver in the sun, which the *cura* of Quiche affirmed he had seen with his own eyes from the tops of Quezaltenango.' I wish to add my testimony to that of these distinguished travelers, from what in one respect might seem a trivial detail in observation. For instance, I noticed in Ake, where by far the most ancient ruins of Central America may be found, that the cement, as seen in protected places—that is to say, imbedded beyond the surface in depressed architectural recesses, where it had escaped the action of the elements—was very white, and would glisten in the sun in similar manner to that described by the *cura* of Quiche. The query naturally occurred to me, could not the later *facades* of the ancient cities, too, have been covered with this shiny cement? And is this not proof of the existence of such a city in the wilds of Yucatan—one like Ake?' And then came Don Pedro Velasquez, of Guatemala—it is thirty years since—who, according to his own account, penetrated to the very heart of the Phantom City, saw it in all of its magnificence of architecture and statuary, became possessed of all its secrets and mysteries, and then, in an endeavor to escape, one of the Americans (two accompanied him from Baltimore) was sacrificed on the High Altar of the Sun, and the other was wounded, and subsequently died in the wilderness of Guatemala, after a fierce fight with the Indians. Finally, let me add that to solve the existence of this Phantom City and its living population is to-day the most important problem that confronts the ambitious explorer, in the whole range of such effort on American soil. For a traveler to reach there, to return with an accurate account of its people, its life, its physical characteristics, its order of civilization and system of government, would be a feat unparalleled since the early Spanish conquerors first carried the glories of the Montezumas to the wondering peoples of the Old World. It is a more difficult enterprise, however, than that of the Arctic traveler, or the African explorer, and he who has the temerity to try it must first acquire a thorough knowledge of Yucatan."—Ibid, p. 551–2.

When we consider the character of both country and people, it is not strange that the opinion has obtained of magnificent cities not yet found or seen by white men, and especially so when it is clear that the exploration of the American continent is but in its infancy.

NEPHITE LAWS.

The laws of government, God and family are the three safeguards to happiness here, with a rainbow of promise for a happy condition hereafter. Whoever has read the Book of Mormon carefully has discovered that all laws adopted by the Nephites had in view to sustain their government, protect their religion and to administer comfort to the people: "Behold, it came to pass that the son of Nephihah was appointed to fill the judgment seat, in the stead of his father; yea, he was appointed chief judge, and governor over the people, with an oath, and sacred ordinance to judge righteously, and to keep the peace, and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God; yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime. Now behold, his name was Pahoran."—Alma 22:8.

A man who will execute the law with justness and equity to all, seldom gives perfect satisfaction, and so it was in the above case; some restless spirits desired a change: "Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge, Pahoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered. But behold, Pahoran would not alter, nor suffer the law to be altered; therefore he did not hearken to those who had sent in their voices with their petitions, concerning the altering of the law."—Ibid 23: 1.

During the past fourteen centuries these laws have been almost lost sight of among the Mayas and other tribes who succeeded the Nephite civilization, but here is a shadow or reflex, as discovered and reported by Mr. Banks: "Communism was universal among the Mayas of Central and South America when they dwelt in unity and security. Indeed they offer a solemn example of a most perfect condition of human society, as built on primitive foundation, and well worth the study of the reckless theorists and wild-brained charlatans of the present day. It was ordained that one-third of the land should be dedicated to the Sun—that is, to support the temples and priesthood. One-third was for running the Government and public improvements, maintaining the army, and keeping the public granaries full in case of emergency. The remaining third of the land was divided among the people in equal shares; and no one was allowed to increase his property even a farthing. A *topo* of land was granted to every male child; half a *topo* to every female child, one *topo* being considered enough for man and wife. Marriage was compulsory at a fixed age. At the death of any individual, child or adult, the property reverted to the State. Capital, trusts and monopolies did not exist, and it may be added, there was no scope for the eloquence of Father McGlynn, the finely spun cure-all of Henry George, or such picturesque corporations as the Anti poverty Society. The Mayas never knew want. Agriculture was under strict regulations, as were the public works. The first land cultivated belonged to the Church; then such ground as belonged to the aged, infirm and widows and orphans, and others that were helpless. No one could till his own land until the land of those unable to work it was attended to. This was a paramount duty, and its disregard was punished by death on the gallows. The Government land was cultivated last, the individual owner taking the precedence. Such was the system that embraced millions of people, and they lived in peace, happiness and prosperity—a study for every class of students of socialism and political economy—and they remained undisturbed in their serenity until the ruthless incursion of the Spanish conqueror, flourishing the sword of the bandit, while devoutly invoking the Cross of Christianity. Truly those were dramatic days in the history of the rich and wonderful South American tropics! Charity and equity were the universal rule, and this I noted to be the religious practice throughout the peninsula to-day. Let me give an example: A land-holder has a *cenote* on his property. This must furnish the water-supply for the immediate neighborhood, so that the native who is dependent upon him for his water contracts to take it, paying him for a week's supply by one day's labor on his (the proprietor's) land; and curiously enough, this always occurs on Monday—our American wash-day. No money passes; the contract is in kind."—Leslie's Monthly, May, 1889, p. 554–5.

The strange but common sense customs of the Mayas serve as a torch to trace our steps back through the dark days until we discover the halo of civilization obtaining when the Nephites were in the zenith of their glory and kept the law of God. The object of this article, as the reader is aware, is the presentation of evidence, with barely sufficient comment to make that evidence intelligible.

I will now present it under the following divisions: (1) Time when aboriginal civilization of America was made known to the world by scientific investigations. (2) Age, location, derivation and nature of aboriginal civilization. (3) Aboriginal migrations. (4) Aboriginal warfare. (5) Aboriginal religion. (6) Miscellaneous arguments. (7) Objections answered. (8) Bible arguments.

(To be continued.)

Conference Minutes.

LITTLE SIOUX.

Met pursuant to adjournment September 7th, at Persia, Iowa, J. C. Crabb chosen president, A. M. Fyrando secretary. Branch reports: Little Sioux 231, 16 baptized, 5 removed; Woodbine 48, 17 baptized; Magnolia 170, 7 baptized, 1 death; Unionburg 35, 1 baptized; Spring Creek 91, 2 baptized, 1 received; Logan 54, loss 2; Willow Valley, Sioux City and Union Center not reported; making net gain, so far as reported 36. Sabbath Schools reported: Unionburg, Magnolia, Spring Creek and Logan; Woodbine not officially reported because of sickness of secretary, but all reported as stronger and interest increased. Ministerial reports. High Priests: J. C. Crabb, C. Derry, (baptized 15). Seventies: J. F. Mintun, J. F. McDowell, (baptized 23). El-

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ders: J. Seddon, D. Chambers, (baptized 2); P. C. Kemish, W. Chambers, C. Downs, F. Hansen, A. M. Fyrando, T. Thomas, (baptized 1), E. R. Lamphere, H. Garner, L. Ellison. Priests: P. Pelton, J. C. Johnson, J. Chapman. Spiritual reports of branches, all good. Bishop's agent reported: Amount received $232.35, due agent last report, $5. 44, amount expended $190 87, balance on hand, $36 04, total $232 35. Committee on auditing reported it correct. On motion Joseph Seddon was requested to labor in Little Sioux district as much as consistent with his other labors and as assistant president of Galland's Grove district. By motion J. C. Crabb was sustained as president of district. By motion A. M. Fyrando was sustained district secretary, and general conference appointees were sustained. Prayer service at 10 a. m.; preaching at 11 a. m. by J. C. Crabb; at 2:30 p. m. by C. Derry. After service one was baptized. Evening service at 8 p. m., preaching by J. C. Crabb. Adjourned to Magnolia, December 7th and 8th. The Saints entertained the many visitors, and a pleasant and profitable time was had.

NOVA SCOTIA AND NEW BRUNSWICK.

Conference of the Nova Scotia and New Brunswick district, called by Elder A. H. Parsons, convened at South Rawdon, Hants county, Nova Scotia, September 14th, at two p. m, A. H. Parsons chosen to preside. South Rawdon and Cornwallis branch reports read and approved, showing a net gain of 12 by baptism since last report. Elders present reported: J. C. Burgess, H. J. Davison; Priests: R. Newcomb, J. Dimock; Teacher: A. Wood. Bishop's Agent, J. Dimock, reported: On hand last report $40, received since, $91 10, total $131.10. Paid out $114. on hand $17.10. Referred to committee and found correct. Elder H. J. Davison was chosen district president, sister Elmira Wood, clerk, for one year. Bro. Parsons read a letter from Bro. Kelley. whereupon it was moved that we recommend Bro. Davison to the appointment of missionary for Nova Scotia. A. H. Parsons was chosen delegate to represent this district in the General Conference of 1890, at Lamoni, Iowa. One business, four preaching, and two prayer meetings were held during conference. Preaching by Elders A. H. Parsons and H. J. Davison. A good spirit was manifested all through the session, and there was a full attendance. Adjourned to call of president.

NAUVOO AND STRING PRAIRIE.

Conference met with the Rock Creek branch, September 14th; A. H. Smith chosen to preside, G. P. Lambert, clerk. Branch reports: Rock Creek 46, 1 baptized, 2 received; Keokuk 41, 1 removed, 1 died; Farmington 47, 1 died; Montrose 89. J. H. Lambert, Bishop's agent, reported. On hand last report $40 92, received since $99 50, paid out $50 00, balance $54 42. Audited and found correct. Ministerial reports: W. W. Blair, A. H. Smith, T. Revel, J. McKiernan, R. Lambert, D. D. Babcock, H. T. Pitt, S. J. Salisbury, W. T. and J. H. Lambert, Priest A. A. Hall, Teachers B. B. Herrick, H. Kestner, Deacons S. Seigfreid and F. B. Salisbury. The action of the district clerk in changing the time of the conference was approved. J. H. Lambert was elected president and G. P. Lambert clerk for six months. Preaching during conference by W. W. Blair and A. H. Smith. Adjourned to Keokuk, Iowa, November 30th, at 10: 30 a.m.

CENTRAL MISSOURI.

Cenference met with the Wakenda branch in the Saints chapel, August 31st, Bro. R. L. Ware presiding, M. A. Trotter secretary. Wakenda 23. Elders reported: E. W. Cato, R. L. Ware, W. L. Booker and M. A. Trotter, also Deacon, H. L. Curtis present. The Bishop's agent reported: Balance last report $1 75, received since $2 35, paid out $3 00, balance $1 10. E. W. Cato agent. The present officers of the district were sustained for the next quarter, also the spiritual authorities of the church. Conference adjourned to meet with the Wakenda branch, November 30th, at 10 a. m.

Miscellaneous.

CONFERENCE NOTICES.

Conference of the Eastern Iowa district will meet with the Fulton branch, in Jackson county, Iowa, November 29th, at 7 p. m. All trains will be met at Maquoketa on the 29th. Those who can not get there on the forenoon train will please drop Bro. John Heide, at Fulton, a card to meet them on the evening train. Come all who can, and with the intention of serving God, and we will have a time of rejoicing. Presidents of branches, be sure to send in your reports in time to John W. Sutton, Fulton, Jackson county, Iowa, if you can not be present yourself.

J. S. ROTH, *Dist. Pres.*

The semi-annual conference of the Southern Michigan and Northern Indiana district will be held in the Coldwater branch, at their new Church, on the 2d and 3d days of November next. As the new meeting-house will be dedicated at this conference it is expected that brethren Briggs and Griffiths—one or both—will be present. HIRAM RATHBUN, *Dist. Pres.*

The conference of the London district, Canada mission, will convene at St. Thomas City, October 19th and 20th, when missionaries E. L. Kelley and J. H. Lake, and several of the eldership are expected to be present. Those coming by train from a distance will enquire for Wm. Strange, president of St. Thomas branch.

JOHN SHIELDS, *Dist. Sec.*

Conference of the North Nebraska district will convene at Fremont, Nebraska, beginning October 25th, at 7: 30 p. m. A full attendance is desired. Please have all reports on hand in time. W. M. RUMEL, *Dist. Pres.*

BORN.

TURPEN.—At Lamoni, Iowa, June 30th, 1889, to Bro. M. M. and Sr. Mary E. Turpen, a son; blessed September 29th, 1889, by Elders Robt. M. Elvin and M. M. Turpen, and named David.

BALLAU.—At Lamoni, Iowa, December 30th, 1885, to Bro. Archibald and Sr. Hannah Ballau, a daughter; blessed September 29th, 1889, by Elders Robt. M Elvin and M. M. Turpen, and named Minnie Blanch.

BALLAU.—At Lamoni, Iowa, December 9th, 1886, to Bro. Archibald and Sr. Hannah Ballau, a daughter; blessed September 29th, 1889, by Elders M. M. Turpen and Robt. M. Elvin, and named Dora Myrtle.

DIED.

YARRINGTON.—At Lamoni, Iowa, October 1st, 1889, of cholera-infantum, Laura Alta, infant daughter of Bro. C J. and Sr. Clara Yarrington. This little bud sojourned on earth thirty-seven days, and will now bloom in heaven, for of such is the kingdom. Elder Robt. M. Elvin had charge of the service at the residence, October 2d. The remains were taken to Davis City for interment.

JONES.—At Carbon, Wyoming, June 12th, 1889. Elder John D. Jones. He was born January 8th, 1812, in north Wales, being over 73 years of age at his death. It is believed that he died from the effects of a fall from a ladder, while painting his house a short time before his death. Another true, honest and upright brother, father and husband passed away with a good prospect of a glorious future. Many relatives and friends mourn his departure. Bro. Jones joined the church at Canton, Illinois, August, 1865, being baptized and confirmed by Elder J. Jeremiah.

GREAT ST. LOUIS FAIR PROGRAMME.

The 29th Great St. Louis Fair opens Oct. 7th and continues 6 days. $70 000 is offered in cash premiums, to be distributed among the exhibitors of Horses, Cattle, Sheep Swine and Poultry; Machinery, Mechanical and Industrial Displays, Works of Art, Textile Fabrics, Produce, Fruits and Vegetables, Geological and Chemical Specimens.

LOSS OF LIFE IN WAR.

According to a computation just issued by an eminent statistician, the cost in human life of the wars of the last thirty-four years has been 2,253,000 souls. The Crimean war cost 750,000 men; the Italian war (1859) 45 000; the Danish war (1864) 3,000; the American civil war—the northern states 280,000, the southern states 520,000; the Austro-Prussian war 45 000; the Franco-German war—France 155 000. Germany 60,000; the Turco-Russian war 250.000; the South African wars 30,000; the Afghan war 25 000; the Mexican and Cochin-Chinese expeditions 65,000, and the Bulgaro-Servian insurrection 25 000. This list does not include mortality from sickness.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 19, 1889.

VIRCHOW ON DARWIN.

HE SAYS THAT THE PROOF OF HIS THEORY IS STILL LACKING.

SOME sensation has been caused at the recent Anthropological congress in Vienna by the speech of the great Berlin biologist, Prof. Virchow. About a year ago Virchow, on a similar occasion, made a severe attack on the Darwinian position, and this year he is similarly outspoken. We make the following extracts from his long address to the congress:

"Twenty years ago, when we met at Innspruck, it was precisely the moment when the Darwinian theory had made its first victorious mark throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed to connect man with the apes; the proto-man, the pro-anthropos, is not yet discovered. For anthropological science the pro-anthropos is not even a subject of discussion. The anthropologist may, perhaps, see him in a dream, but as soon as he awakes he can not say that he has made any approach toward him. At that time in Innspruck the prospect was, apparently, that the course of the descent from ape to man would be reconstructed all at once; but now we can not even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous districts of the Malay peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Eskimo, Bashkirs, Polynesians and Lapps. Nay, we know more of many of these races than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi-Simian. Even when in certain ones phenomena appear which are characteristic of the apes—e. g., the peculiar ape-like projections of the skull in certain races—still we can not on that account alone say that these men are ape-like. As regards the lake dwellings, I have been able to submit to comparative examination nearly every single skull that has been found. The result has been that we have certainly met with opposite characteristics among various races; but of all these there is not one that lies outside of the boundaries of our present population. It can thus be positively demonstrated that in the the course of five thousand years no change of type worthy of mention has taken place. If you ask me whether the first man was white or black I can only say I don't know."

Prof. Virchow summed up the question as to what anthropological science during the last forty years has gained, and whether, as many contend, it has gone foreward or backward. "Twenty years ago the leaders of our science asserted that they knew many things which, as a matter of fact, they did not know. Nowadays we know what we know. I can only reckon up our accounts in so far as to say that we have made no debts: that is, we have made no loan from hypotheses; we are in no danger of seeing that which we know overturned in the course of the next moment. We have leveled the ground so that the coming generation may make abundant use of the material at their disposition. As an attainable objective of the next twenty years, we must look to the anthropology of the European nationalities.—*London Tablet.*

The above which has been going the rounds of the leading journals is of interest in many respects. It serves to show that those regarded as eminent in the domain of scientific lore at times adopt theories and reach conclusions which they are afterwards compelled to abandon, and which prove to be absolutely absurd; thus showing that all physical sciences, at least in the imperfect degree known by man, are not exact nor perfect.

About ten or fifteen years ago when the Darwinian theory of the descent (or ascent) of the human species was creating considerable interest, if not alarm and consternation, in some theological circles, the same eminent anthropologist—Professor Virchow—considerably eased and quieted many staggering and weak-kneed theologians by declaring in effect: that the vast difference in degree of brain power possessed by the least civilized and lowest intellectual type of any of the various tribes of man and that of the most intelligent of the mere animal, such as the gorilla, etc., was so great that it presented a gap or chasm which the adherents of the Darwinian theory could not span nor bridge; and that "every new discovery in this branch of science removes us farther from such a conclusion." He also stated, in effect, the great physiological and intellectual truth that, man in every age in which we find him shows the same power or capacity for intellectual development as at present. We may state in this connection, as it in some sense bears a relation to the subject, that the Negro has at times maintained a front rank, and occasionally led the Caucasian, in some lines of studies at Yale or Harvard College. The same would probably be true of any of the other races under like favorable conditions.

It is comforting and confirming to note that in general the discoveries and conclusions of the ablest and most recent scientists are such as to emphasize the grandeur and the truth of Paul's wonderful and inspired declaration to the learned Athenians, "God . . . hath made of one blood all nations of men."

We believe that scientific discovery, rightly interpreted, will gradually but surely confirm many of the details of sacred narrative, and that God will use science as a handmaid to religion to sustain and confirm his wonderful word, past and present. Its value should not be underestimated, for to its researches are we indebted for great and wonderful improvements in almost every phase of our civilization—intellectually, physically and economically. In her proper domain she commands our respect and admiration, as in her sphere, she reveals and gives us expositions of the wonderful works of the Creator. But when her devotees attempt to reach beyond and independent of the realm of revealed truth and ignore the Creator, their folly will be made manifest and their steps will, in time, be always retraced, however reluctantly; and this by the irresistible force and power of truth. This is also true of many theologians. "Every plant which my heavenly Father hath not planted shall be rooted up," is a statement of deep and broad signification, and one that is inconsiderately read and but imperfectly comprehended. It also has local as well as general significance.

In conclusion we may appropriately, we think, mention the apt reply of an English Journalist to some members of the Royal Society of Great Britain, who in the presentation of a treatise or thesis on some occult, scientific subject claimed that man had existed upon the earth from the ages of very remote antiquity, expressing the probability of some hundreds of thousands of years as approximating nearer the truth than the time mentioned in holy writ. The substance of the journalist's criticism was, in effect: It is passing strange that if such an industrious and restless creature as man has had a residence upon our earth for upwards of half a million or so of years, that it is only in

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the past few thousand years that he has given any account of himself, or left reliable traces of his doings.

We have heard of such a thing as "hitting the nail on the head." The phrase is a homely one, but is terse and significant, and is applicable in the instance just mentioned.

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" '7. Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig tree leaves together, and made themselves breeches.'

"That picturesque attire is changed in King James' version, which appeared nine years later, to 'aprons'—the present accepted version. King James' fifty-four translators only made alterations of the Tyndale and Coverdale text, and of the 'Bishops' Bible,' when it was found to be 'necessary.' The new revised version, however, makes a good many changes. It cost poor Tyndale his life—he was burned at the stake, near Brussels, in 1536—for daring to make a translation into English.

This quaint old Bible includes those Old Testament books that have since been relegated to the nebulous limbo of 'the Apocrypha,' and includes them without any mark of separation from those that are now accepted. There are the books of Baruch, of Susannah, of Jesus the son of Sirach, the book of Maccabees, Esdras, Tubit, Bel and the Dragon, etc., all figuring as a part of the divinely inspired word. If we can believe the various holy 'councils' on those subjects, more or less of these apocryphal books are not so inspired.

"Mr. Johnson's old Bible contains also the quaint psalmody of Sternhold and Hopkins—the psalms of David 'done into' English verse.

"The quaint character of the mechanical work alone of this old Bible makes it an interesting study to any one especially who knows much about printing. Unfortunately, the quaint old title page is missing, its place being supplied by a pen and ink copy."—*Hartford Times.*

"Fortunately," the Herald Office library contains a copy of the "famous Breeches Bible" with the title page preserved in full, which,—with the exception that the old style letters are used in some places as f for s, v for u and vice versa, and i for j—, words of the title page, surrounded by a homely border containing the English coat of arms, are as follows: "The holy Scriptures contained in the Old and New Testament. Translated according to the Ebrew and Greeke, and conferred with the best Translations in divers Languages. With most profitable Annotations upon all the hard places, and other things of great importance. Imprinted at London by Robert Barker Printer to the King's most Excellent Majestie. 1610."

Apropos of the above, how would some of the criticisms on the "poor literary style of the Book of Mormon" be received by religious people generally if directed against the "breeches" and other early editions of the Bible? Won't the rule work both ways? We have heard it remarked that it is a poor rule that won't. How about the claim of some religionists that every word contained in the Scriptures was specially indited in the original? and also to those who translated it? The truth is those learned bodies of men who have revised and retranslated the Bible have left the stamp of their learning upon much that was originally written by inspired men in the vernacular of their own tongues or the "familiar speech of their day." Yet with all this labor bestowed upon it, the American Bible Society (we have been told) declares it has found thousands of grammatical, typographical and other errors in King James' translation of the Bible. There are points for the elders in what this article suggests, and in this connection we commend (to those who have the HERALD volume for 1884) a re-reading of Bro. Blair's able article entitled, "Braden on Punctuation, etc.," which will be found on page 672 of the volume referred to.

CHURCH AND STATE. A QUESTION.

IT appears to us that a portion of the citizens of Independence, Missouri, are unnecessarily agitated over the appointment of Mr. Thomas James to the postmastership of that city. Had this appointment been made by reason of any effort of the church to which Mr. James belongs; or were the church officers known at Washington and in political circles to be active politicians seeking any sort of control in politics, either county, state, or nation, there would be some shadow of reason for thinking that the appointment of Mr. James might be a dangerous precedent—from their stand of argument.

Political quarrels on political grounds, and for partisan politics' sake are bad enough; but when to the bitterness of party strife is added the prejudice born of religious differences and intolerance, it is pitiable. We know nothing of Col. A. W. Jones, other than that he has been engaged in local politics. What influence he may have at Washington, or in the Republican party, or how that influence has been obtained we know nothing of; nor does it seem that Mr. James' preferment is on anything else than political reasons of which Col. Jones and others have been the judges.

The following is from the Deseret *News*, of September 20th, 1889, for which we thank that journal; and while doing so call its attention to the fact that Utah Latter Day Saints are not the only people suffering persecution and proscription; and that the "Josephites," or Reorganized Church of Jesus Christ of Latter Day Saints has its share.

A "CHURCH AND STATE" QUESTION.

We learned from the press dispatches, several days ago, that President Harrison had appointed Mr. Thomas James as postmaster at Independence, Jackson county, Missouri. There is nothing very remarkable in the mere appointment of a postmaster nor in the name of the appointee. But it appears that he is a member of the sect commonly called "Josephites," or, as they claim to be, Latter Day Saints. This has raised a rumpus in Independence, and the noise thereof has gone forth, reaching New York City and the papers published there, with reverberations in Washington and rumblings in the White House.

A dispatch to the New York *World* gives particulars of the fray. From this it appears that the "Josephites" have 320 voting members in Independence, of whom 312 are Republicans. With this influence, backed by Col. A. W. Jones, now a prominent Republican, but formerly a Confederate Soldier, Mr. James succeeded in obtaining the place over the other applicant, Mr. T. C. Bullene, son of the former incumbent. This has aroused the old prejudice against the "Mormons," and the Independence *Sentinel*, the only daily in the town, has come out openly in opposition. It says that "whether the people should permit themselves to be so prejudiced is not the question at issue. They are prejudiced and always will be, and under the circumstances Mr. James should never have been appointed."

The disgruntled Republicans of Independence have appealed to the Democrats to help them, a remonstrance has been circulated for signature, and a special protest has been prepared for the ladies to sign, as follows:

"We resident ladies of Independence, Missouri, feeling a deep interest in the Post-office, and believing we ought to be heard, do most earnestly protest against the appointment of Thomas James as Postmaster."

This, it is expected, will work well at Washington, as the ladies are supposed to be particularly interested when the "Mormon" question is agitated. But as the body to which Mr. James belongs has always repudiated the polygamous features of the "Mormon" faith, we fail to see the relevance of this particular movement. It is admitted that, "Not one word has been heard against his character, honesty or business integrity during the whole fight, the only objection being to his church membership."

That this should not figure in an appointment of this kind, must be clear to every fair-minded American citizen. No religious test for office should be permitted in this free Republic. The Constitution forbids it, and the very genius of our institutions is opposed to it. The *World* dispatch says:

"The old residents of Independence are beginning to recount their experience with the old Mormons under Joseph Smith, whom they drove out of Independence years and years ago. They are beginning to discuss the propositon as to whether the Mormons really do intend to return to Independence, as they declared when forced to leave it and establish their temple."

"The old residents of Independence" ought to understand, for it has been dinned into their ears

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by the "Josephites" often enough, that there is no connection between that body and the church which now has its headquarters in Utah. Also that the sect which has gathered a number of its members to Independence, has no right or title in, or possession of, the grounds which originally belonged to the church and were dedicated for the site of a Temple. The residence of a few hundreds of the sect, then, in the city of Independence, has no special significance in relation to the re-occupation of those grounds and the rebuilding of the Temple by the Church of Jesus Christ of Latter Day Saints.

It will be interesting to see what course President Harrison will pursue in regard to this appointment. If he removes Mr. James, it will be solely on religious grounds, for the "Mormon" question, as it has been agitated in Congress and before the country, is totally disconnected with this issue, except that the body to which Mr. James belongs assumes the title of "Latter Day Saints," and its members are commonly known as "Josephite Mormons." It is a clear case of religious prejudice. We shall see how much, in national politics and the Federal administration the church succeeds in controlling the state.

PRES. JOSEPH SMITH thus writes of his labors in the salt land:

RICHMOND, Utah, Sept. 28th, 1889.

Bro. W. W. Blair:—We have been to Logan, but there is not much to tell. We were permitted the use of the meeting room in the basement of the Tabernacle, quite a large and comfortable room. The upper room, or main room, the auditorium, was in a transition state. The method of lighting it was being changed, or improved; and they were putting in electric lights, as I understand. Some part of the apparatus had not yet been received, so there was no lights for it. The use of the room was cheerfully granted us, so far as we could judge. We were told that Apostle Moses Thatcher said, when asked about letting us have the room, "Yes, by all means." Mr. Martineau, chairman of the Tabernacle committee, very cheerfully gave his consent, and I think helped us to its use.

The audiences were large, quite as large as the room would hold, many standing, the first and second evening. On the third, a lecture in the Fourth Ward, on the Book of Mormon, by Elder Edward Stephenson, previously announced, perhaps took some; but the house was comfortably full, and excellent attention was paid. In fact, the attention was good throughout; and we were courteously treated. Elder Stewart, a member of the High Council, as I was told, and several others took seats on the stand the first evening, including Elder Steves, of the M. E. Church, Bishops Smith, Lewis and others. Mr. Stewart stood by us each evening, courteously and kindly. On the second evening I discussed the marriage question, affirming our position respecting its institution, and giving reasons for not accepting plurality. I tried to avoid the use of any language that could justly be taken as abusive, or calculated to stir up anger—I think no offense was taken.

Apostle Moses Thatcher, at my general request for some of the brethren to fill the seats on the stand came and sat with us. I was pleased to meet him and make his acquaintance. He spoke of the room above not being lighted, regretting it, as he feared all might not get in who wished. Towards the close of my discourse he interrupted me several times, by remarks; but thinking better of it, when I told him I had no objection, he apologized and let me finish. He told me, however, in correction of my statement that the revelation on plural marriage had never received the vote of the people sustaining, or accepting it as a tenet of the faith, that he was himself present when some nine thousand assembled at General Conference, had accepted it by vote. I asked him when it was. He did not remember exactly, but admitted, when I asked him, that it was some time after 1876. He also stated, in an interruption, when I was reading the notice of April, 1844, about Hiram Brown, that they "did not believe in polygamy, and never did." Of course I accepted both statements, especially the first, and thanked him for it. The second I held to be but a change of name for the same thing, the having more than one wife at the same time; which was the thing under discussion, whatever name it might be called by. I was sorry that he interrupted me, as it was unexpected by me from him. I thought that a man of his standing and of his known ability would hardly do that; especially as he knew that the house, the people, and all the opportunity to reply, or to disprove anything I had stated were his at any time. However, I found no fault then and do not now. All passed pleasantly, so far as I know. At the opening of the service a note was handed me from a Mr. Cox, wishing me to answer several questions. I did not read the note, supposing an answer in writing would do. At the close he arose and asked me to answer the questions, which of course I declined, and promising to answer him personally, I sent him a reply by mail next morning.

We distributed a number of tracts, "One Wife or Many," and dismissed the people. There seemed to be a good spirit present.

Yours in bonds,

JOSEPH SMITH.

ELDER JAMES WHITEHEAD, (formerly private secretary to Joseph Smith the martyr), accompanied by his three granddaughters, has lately removed from Alton, Illinois, to Lamoni, where he intends to permanently reside in future. We gladly welcome Bro. Whitehead and family in our midst. They are evidently given up reluctantly by the citizens of Alton, if we may judge from the following clipping from the Alton *Sentinel-Democrat* of the 2d inst:

"Mr. James Whitehead, of Union street, leaves this evening upon a trip to Lamoni, Decatur county, Iowa. He will be absent about a year and is accompanied by his grand-daughters, Misses Jennie, Mamie and Annie Allen. Mr. Whitehead has been a resident of Alton forty-two years and has the best wishes of a host of friends for a pleasant trip."

Bro. Whitehead has for many years held positions of trust among his fellow-citizens, among them being those of Justice of the Peace, Alderman, and City Auditor. They seemingly prefer to regard his removal as a "trip," and evidently regret his departure.

LEADING Chicago clergymen are busily engaged in discussing the subjects of the personality and non-personality of the devil; some arguing that he is a personal entity, while others affirm that the terms "Satan" and "devil" simply comprehend an existent principle of evil, which as an impersonal influence actuates men in wrong-doing. How much benefit their various congregations are deriving from such disquisitions is not stated, but it is interesting to note the intricate methods of Scripture interpretation peculiar to the age. We may well appreciate the simplicity of the truth restored. Modern theology is badly mixed. Degrees of light are appearing in many directions among the various religious bodies, however, and we are thankful that the days of severe religious persecution and intolerance are apparently numbered or passed away. With them must also depart all that is false and in the merest infinitesimal degree erroneous or foreign to the truth. Only that which can not be shaken will stand. It is the destiny of every principle and every person, in this peculiar age, not founded upon, grounded in and actuated by the truth to be removed; and "the remaining of [only] those things which can not be shaken."

EDITORIAL ITEMS.

WE hereby thank Bro. J. W. Wight for three issues of the Wallsend and Plattsburg, New South Wales, *Sun* of August 17th, 21st and 24th, two of which contain lengthy and interesting communications from Bro. Wight on subjects of general interest in connection with the latter day work, such as "eternal punishment," etc. The editor of the *Sun* publishes a number of lengthy summaries of Bro. Wight's discourses, in the leading columns of that paper. Bro. Wight has been defending the work from attacks made by a Rev. Mr. Higgs of the Congregationalist Church, and has done nobly, winning from his audiences rounds of applause. Such opportunities will result in great good to the cause in new fields and we are glad they are being afforded to our brethren in Australia. Opposition and opportunities of this kind awaken general interest and inquiry concerning the word, and the appearance of either or both are almost always indications of a favorable character. The prophetic declaration of the angel to Joseph Smith was that the work would "increase the more opposed." So may it be in Australia.

Bro. F. A. Atkinson of Bank Post-office, Maryland, wrote under date of September 29th, in good and earnest spirit, of his appreciation of the great work of the Lord. He is situated alone in faith and far from any of the branches of the church, and would like some of the elders to labor there. Bro. J. A. Stewart of Philadelphia, preaches about seventeen miles from Bank Post-office at times. He concludes: "When we are parted and scattered abroad, let us pray for each other and trust in the Lord."

We thank Bro. H. C. Smith for a San

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Bernardino, California, paper; also Bro. J. D. Howells for newspapers published in England, all duly marked. Some others have been sent us but by whom we now forget. We appreciate all, however. It would assist us in economizing our time if all sending us publications would plainly mark the articles which they desire us to notice.

Bro. D. I. Jones of Sheridan, Nevada, writes that Bro. Thomas Daley has lately recommenced his labors in Nevada. He hopes for the same success that followed the previous labors of Bro. Daley.

THE CONFESSION OF FAITH AND THE PRAYER-BOOK.

We clip the following from the Newark, New Jersey, *News* of October 2d and 5th, sent us by Bro. A. W. Brown, presumably of that city. The first is part of the reported proceedings of the Newark Presbytery on the consideration of the overture of the Nassau Presbytery. The second is from a telegraphic account of the Episcopal Convention held in New York City. We publish both without comment.

"THE CONFESSION OF FAITH.

"Then the much-debated Nassau overture relative to the confession of faith came up for consideration from a new source. The general assembly at its last meeting in New York decided to send it to each Presbytery in the Union for consideration. Dr. Hollifield, the champion of the confession of faith as it is, said that while he was opposed to any change which would interfere with the established doctrine he would consent to a modification to meet a reasonable objection. He said further that he was in favor of submitting the matter to a committee appointed by the general assembly, and he made a motion to the latter effect.

"Rev. Mr. Henderson offered a substitute motion that a committee of four ministers and four laymen be appointed a committee to revise the whole confession, the committee to report to the meeting of the Presbytery next February. Other substitutes were offered and at times the discussion was very warm.

"REFERRED TO A COMMITTEE.

"It was finally determined to submit the matter of devising a way to dispose of the overture to a committee, the latter to report later on. That concluded the discussion for the time being."

"At eleven o'clock the disscusion of the twelfth change in the prayer-book was taken up where it was stopped on Thursday last. Rev. J. J. Vance of Arkansas, said in regard to the Nicene Creed: 'It is not the creed of the church; it was first forced upon the church by civic power. It is the Roman Creed, and it is obligatory on us just as much as the creed of the infallibility of the Pope.' 'Not only is it true that it is not the Catholic Creed, but the Church of England and the Church of America do not call it the Nicene Creed.'

"'No such yoke as this should be put on any church in this free country. Is the reformation complete? Are we to follow the Church of England? Are we in this land of religious liberty to follow the mother church? We stand where no church has stood since the time of Constantine. We must draw the church into close union, and I appeal to you as freedmen, as liberty-loving Saxons. No other church ever had the opportunities we have, and we must do nothing which may detract from success.'"

EXTRACTS FROM LETTERS.

The following from Bro. W. W. Blair is the latest from the Reunion at Missouri Valley, Iowa. It is dated Tuesday, October 8th:

"About one thousand are now tenting on the grounds, and more coming daily. Weather cool, but bright; meetings large, interesting and spiritual. Ten baptisms yesterday. The Omaha and Council Bluffs Chautauqua Assembly Company have offered us their Amphitheater, seating near ten thousand, and their grounds—one hundred and forty-four acres—two miles east of Council Bluffs, free for 1890, any time after July."

Bro. Robert Fuller, of Cleveland, Ohio, recently wrote us as follows:

"I had the privilege of attending the late conference at Kirtland and was greatly encouraged thereby. I rejoice in the progress of the work and pray that it may go on to a glorious consummation."

Bro. J. J. Cornish recently wrote from Reed City, Michigan, as follows:

"Six more baptized lately near Sherman City. The work is onward."

Bro. Wm. Newton wrote in a late letter from Kansas City, Kansas:

"I have received good news from Bro. Edward Tucker from the Broadclist branch, Devonshire, England, stating that he has baptized six since the branch has been organized, and he thinks there are many more that will soon come and that a good work can be done there."

Bro. M. H. Bond wrote from Brockton, Massachusetts, the 4th inst., as follows:

"Bro. Kelley has gone to Maine. Things are moving fairly well. God's hand is moving—behind the clouds and vail, betimes—but moving just the same. Severely tried but hopeful we stand for the best and permanent interests of our great work."

The Chariton, Iowa, *Herald*, of October 3d, has this to say of Pres. Joseph Smith's masterly and unanswerable article entitled "Ways that are Doubtful," which we recently published; a copy of which was sent to many leading journals throughout the country that they might properly comprehend the main features of the religious situation in Utah:

"In a lengthy article in the *Saints' Herald*, published at Lamoni, Iowa, Joseph Smith, Jr., completely refutes the claims of the Salt Lake polygamists, as set forth by Franklin D. Richards in 'What the World Believes,' by Geo. J. Hagar, that Joseph Smith, Sen., was the author or founder of polygamy or the so-called Celestial Marriage covenant."

Bishop F. D. Huntingdon, of Syracuse, New York, lives according to the common sense requirement of plain living and high thinking. He does not occupy the town residence provided for him by his diocese, preferring an unpretentious house in the suburbs, where he is in close contact with nature and suffers none of the distractions of city residence. With tastes that have been formed by a life of this sort, he writes in the October *Forum* an analysis of the frivolity of fashionable society, and makes an argument to show that the force and time spent by social requirements might greatly advance the work of the world.

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

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Our sweet illusions only die
Fulfilling love's sure prophecy;
And every wish for better things
An undreamed beauty nearer brings."

LITERATURE FOR THE BOYS AND GIRLS.

The *Christian at Work* calls attention to this subject by saying:

A lady was asked recently to what benevolence she would devote $50,000, if it was at her disposal. Her reply was: "I would use it in an effort to develop a taste for the better class of literature among our boys and girls."

We believe her answer struck at one of the main roots of the immorality of the day. The minds of boys and girls are becoming poisoned beyond belief. They become so familiar, through reading, with every form of folly and vice, and so feed their imagination upon what is low and vile, that their moral sensibilities become blunted, and they are no longer shocked when they come in contact with the reality.

Pope wrote of vice:

"Familiar with her face,
We first endure, then pity, then embrace."

But the "endurance" and the "pity" are now too often experienced through the medium of the dime novel and the sensational stories, within the precincts of the home, and the young reader is ready to "embrace" at first meeting.

The question comes, how are we to meet this evil? We believe that the solution of the problem lies with the Christian workers of our land, and they will solve it only when they make as great an effort to put that which elevates into the hands of the youth, as is now being made by the emissaries of evil to circulate that which degrades.

Parents must awaken to the fact that it is no less a duty to supply their children with pure and happy literature than to furnish shoes for their feet and bread for their mouths. They must learn that unless their boys find plenty of attractive reading on the parlor table, he will be likely to exchange his dime for a thrilling story of the Jesse James type, which he reads on the sly and then slyly exchanges with a neighbor boy for an equally pernicious tale.

The indifference of the masses in regard to this evil is truly alarming. A great cry is raised over drinking and gambling, while comparatively little is said of the influence exerted by vile literature, which, it may be no exaggeration to say, bears somewhat the same relation to the saloons and gambling dens that the preparatory school does to the college. Well meaning parents in Christian homes, while careful to ask where their children go and what they do, quite forget to ask what they read; and we hear twenty ministers denounce from the pulpit the liquor traffic, where one raises his voice against this more subtle and therefore more dangerous evil.

Anthony Comstock is doing a noble work in trying to put down vile literature; perhaps no man in the land is more unselfish in his labors.

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But we ask, what is being done to put something of worth in the place of that which he throws out? Unless something wholesome and attractive is substituted, his work will have little of permanent value.

It is not simply by attacking the impure, but by setting forth the worth and beauty of the pure as well, that moral reforms are to be effected. Surely, if vile literature is one of the strongest forces of evil, pure literature may be made one of the most potent for good.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Sarah A. Neal, Michigan Bar, Sacramento county, California, requests your prayers, that her husband may soon be led to obey the truth.

Sr. Nisewanger of Holden, Missouri, requests your prayers that her eyes may be healed if it is God's will.

Sister Atwell, of Cabool, Missouri, asks your faith and prayers in behalf of her son, Harry, who is very sick.

Bro. Jos. Simmons, Canton, Illinois, requests your faith and prayers in his behalf; he is aged, infirm, and a great sufferer.

A sister in California writes: "I am very much afflicted with shaking palsy and rheumatism, and desire the prayers of the 'Union,' that if it is God's will my health may be restored.

MEMORY TEXTS FOR NOVEMBER.

First Thursday, Proverbs 3: 9, 10; Matthew 9: 14.

Second Thursday, Hebrews 3: 13, 14.

Third Thursday, Psalms 43: 4.

Fourth Thursday, Doctrine and Covenants, 106: 2.

HOME COLUMN MISSIONARY FUND.

Oct. 3, Amount received to date		$2,011 17
Sr. S. Waltenbaugh, Iowa	1 00	
Sr. M. E. Williamson, Mo.	25	
Sr. J. M. Leland, Ill.	3 00	
Sr. Jennie Leland, Ill	1 00	
Sr. R. Kilgore, Ill	1 00	
A Sister, Iowa	50	
Sr. Clara Craig, Kan.	1 00	
Sr. J. Harris, Mont.	1 00	
		$8 75
Oct. 10, Amount to date		$2 019 92

☞Send all moneys to D. Dancer, Lamoni, Iowa.

FULTON, Iowa, Sept. 20th.

Sirter Frances:—As I have not seen a letter from the Fulton branch for some time, I thought I would write again. I have wondered whether Saints in every part are persecuted as we are in the Fulton branch.

About six weeks since one Rev. J. Said of the Advent faith came into our midst for the purpose of annihilating Mormonism, as he called it, and if ever there was a cess-pool of corruption, vituperation and false statements emptied, it was done that day. He called the Saints many hard names and affirmed that Joseph Smith was a polygamist, an impostor and false prophet, and defied any man to meet him in debate upon the subject. Some of the Saints asked for just five minutes to speak, but he would not suffer one to say a word, but his talk only confirmed the Saints and made them stronger in the faith.

The brethren wrote immediately for Elder Roth to come and meet him. Brother Roth came as soon as possible and has been with us a week talking, visiting, admonishing and encouraging the Saints, and on Sunday at 2: 30 he delivered one of those soul-stirring sermons from Matt. 20: 23, on the authority, which made us all rejoice that we had ever enlisted in this glorious latter day work. After the sermon three more offered themselves for baptism; the one a married man and the son of the old gentleman who was going to cain Elder Roth when he was here before, the next a lady who has been a faithful member of the Methodist Church for a number of years and well respected by all who know her, the other a young gentleman whose character is worthy of emulation.

The Spirit of the Lord was truly with us at the water and at confirmation, so no wonder that Satan rages and the people imagine vain things. Elder Roth "bearded the lion in his den" a few days ago, and visited the Rev. Said, in order to make arrangements for the proposed debate. The following are the propositions which Elder Roth proposed to affirm in an eighteen nights' discussion of two hours each:

1. That Joseph Smith was a prophet of God.

2. That the Book of Mormon is a true record, and of divine origin.

3. That the Reorganized Church of Jesus Christ is the Church of God, and agrees with the teaching in the New Testament in doctrine and organization.

The would-be "Mormon eater" retreated with very little ceremony and declared in the presence of twenty-five or thirty men that he would have nothing to do with it, so of course Elder Roth could do no more than leave him to the amusement and indignation of many who stood by. Some remarked that the Rev. had met the wrong man this time. The work is onward in the Eastern Iowa district, and still more are investigating in this vicinity. We are sorry that Elder Roth can not remain with us continually, but other parts of the field require his labor, and therefore he leaves here to-morrow in company with Bro. J. Heide for Massillon. May God bless him wherever he goes in convincing souls of the truth and leading them to obey this glorious gospel. My prayer is ever for the welfare of Zion.

OLLIE SUTTON.

NORTH FORSTER, Aus., July 14th.

Dear Sister Frances:—My heart is overwhelmed with joy when I read in your valuable columns of the blessings of God to the Saints, for they contain spiritual food for our souls. I feel through the Spirit, that I am, as it were, conversing with the sisters.

I would not nor can not do without those dear *Heralds.* I do not know how any of the Saints can go on without taking them. I would feel lost if I ever was without the means to get them. It is three years next month since my husband and myself took upon us the name of Christ by covenanting with him in the waters of baptism, and I thank our Heavenly Father we have never once had cause to regret it, and I pray God for strength that we may ever be faithful to the end.

We have just parted with brother and sister Wight; they left us for Newcastle, and we feel sad, for they are both God-fearing and desirous to do the will of God. If we are sad at parting with those we love, how rejoiced we are when we meet them. Then why do we not live lives of true Saints that we may so perfect ourselves while here in the flesh that we may all meet in our Father's kingdom where there shall be no more parting.

Oh, dear Saints, may we pray to our Father who seeth in secret that in our daily walk and conversation he will aid us in all our endeavors to keep his laws and commandments, and may we do all we can to assist those who go to proclaim the true gospel of Christ. As we were brought out from utter darkness into the true light of God, may our thoughts be of other poor souls that know not God, that they may be able to hear and obey the commands as we have done we ought to be as, it were, perfect Saints from all the good teachings and examples shewn us from all the elders we have had here. Besides brother and sister Burton's good teachings we have had also much explained to us of God's word from brother and sister Smith, who have left us on their mission of love for the Islands. We pray for them, and may our prayers ascend to our Father in heaven that he may still assist them by the power of his Holy Spirit to be patient in all the trials they may have to contend with. Bro. Smith does explain the Scriptures in a way that shows he has the Spirit abiding in him. We were often made to rejoice in his most eloquent discourses and in preaching the descending of Christ the Spirit was resting upon him in mighty power we can indeed say the Spirit was blessing us. I can testify that the faith he was blessed with when administering to sister Wright and sister Taylor's little girls, and his prayers in their behalf, together with that of our prayer-meeting has, with the blessings of God, restored them.

Does it not show us the work of God? And as there was prophesying in days of old, so is it the same now. It makes me feel sad when we see the worldly ways of our fellow creatures, that they will not heed the true word of God. It calls to mind those words, "Oh, ye of little faith, turn from your former evil ways, repent and be baptized for the remission of your sins and obey God's commands to be saved in the kingdom of heaven.

The sister's prayer meetings are a grand thing and the means of doing much good. If memory serves me right the sisters here were the first to commence them, and we do feel to rejoice that we are being so led by the Spirit to continue it. We feel a longing for the time for us to meet. Our day is Monday afternoon. We feel God is with us, and as long as we meet with that purpose of heart to serve God he will not fail to help us in his great work. Before I received so much knowledge of the gospel of Christ I have often murmured at God's doing that I was not spared one of my dear little babes; but now I can fully realize and see it in the meaning that I should do. Our Father has taken them out of this wicked world; they were too precious to be left here to be contaminated, and that as I did love them while here that I should obey him in his commands and prepare myself to be found worthy of being received in his heavenly mansion and meet my dear ones again never to part. There may be other sisters placed as I am, and can know a mother's feelings on this matter. We often think we should have no sufferings of any kind, (the second of Timothy, second chaptes and twelfth verre). If we suffer we shall also reign with him. Our Savior did not suffer for us that we might never suffer. He did not die for us that we might never die. Those whom he loves have often to walk in a path of very great sufferings and know that those sufferings must terminate in death, and yet in Christ suffering becomes a blessing, and to die is gain. Not

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those whose lives are most free from pain are the happiest in God's sight, but those who suffer with him that they may be glorified together with him. Glorified not only in a future state of bliss, but even now in their perfect acceptance of God's will. Let patience have her work; it can not be wrought without the endurance of pain nor tested without suffering. The apostle says to the Philippian disciples that something had been given to them besides the grace to believe on Christ. They had received a privilege, an honor in the behalf of Christ. God had called them to a duty. Alas! it was one from which nature might be ready to recoil, it was given to them to suffer for his sake. Most of us think we would gladly work for Christ. Let us ask ourselves would we suffer for him? suffer not only as the early Christians did when men persecuted them and cast out their names as evil, but suffer for Christ and with Christ in any way in which he may appoint, suffer with patience, taking up and accepting whatever trials he sends, looking on them not as evils to be got rid of by any means, but as his own appointed path for us to walk in, a path in which we may find Christ walking with us, and enriching us with precious communion with himself. Suffering thus accepted becomes an invaluable discipline to the soul, and the sight of one enduring it in such a spirit becomes to other men a most striking witness of the power of God's grace to give strength and comfort in the time of trial?

If the waters of the Sea of Galilee had not been raised by the storm the disciples would never have known the Master's power to still them, nor would they have learned his tender care for their safety, had they not been exceedingly tossed by the tempest while with him in the ship. May God bless and be with all who will try to investigate and love the truth, is my prayer. Your sister in Christ,

EMMA COLVIN.

SAN BERNARDINO, Cal., Sept. 9th.

Dear Sisters of the Home Column:—I have been thinking for a long time that I must do something to show my appreciation of all you have done for me. I have been helped and comforted very much by your advice and testimonies; besides this I know that I must make the best use of the little ability I have, or I will be in danger of loosing that little. I want to give you some of my experience, and if it should assist even one, I will be very thankful.

I had just commenced to raise my family when I heard the gospel and accepted it. I did it with full purpose of heart and with a firm determination to serve God the rest of my days. I was greatly blessed, and have been through all these years. I have ever found our kind Father ready to answer and bless in every time of need. I have had many testimonies of my acceptance with him, and joy and consolation at all times, if humble and faithful. After all of this I was not satisfied. I thought I ought to receive some wonderful demonstration of God's love and power to give me a knowledge whether the work was of God or not, and because I did not get it I grieved and prayed long and anxiously, and by this means allowed myself to be robbed of much joy and peace. Nearly twenty years went by in this way, till a few months ago I was reading one of our splendid *Autumn Leaves* and came to a little piece of poetry written by Bro. Charles Derry, entitled, "He Leadeth Me." While reading it my soul cried out almost in anguish, "Why can't I know he leadeth me?" The question was no sooner asked than it was answered by the Spirit and just as plainly, "You do know, but the adversary hinders you from confessing it." Immediately all fear and doubt vanished and I rejoiced exceedingly, and have rejoiced ever since; and I feel to thank God to-day for his manifold blessings in the past and present. I hope and pray that they may continue, not only with me, but with you all, until all trials, fears and doubts will be changed into perfect day.

Your sister in the one hope,

M. A. MATTHEWS.

TEMPLE, Mo., Sept. 30th.

Dear Sister Frances:—I have just been reading Sister Emma's letter, and my heart was filled with overflowing love toward God, while the tears were made to flow, and I felt to thank God for his goodness to us, his children. When she mentioned Bro. Wight, now of Australia, it called to mind the many times of rejoicing we had together, especially when he led my dear children into the waters of baptism. Marriage has separated me from one of the three, but I feel every day to thank God that she is trying to live the life of a Saint. We have had some good meetings in this part, held by Bro. E. Curtis, which the Holy Spirit attended all through and many have gone to investigating. Bro. Curtis is the right man in the right place. How much easier we can perform our household duties when sustained by the Spirit. I can not express my feelings only by praising his holy name. Many times I have to lay aside my work aud go on my bended knees and pour out my soul in thanks to God. What a comfort it is to read the sisters' letters in the Home Column. They always give me renewed courage. In regard to our children I do not feel capable of giving advice, but I know yours has been of great benefit to me. I had not the comfort of the Home Column while raising most of my family. I have erred many times and can only make amends by doing better in the future with those I have left, but it causes me much remorse. I will close.

Your sister in bonds of love,

NANCY JORDAN.

CABOOL, Mo., Sept. 29th.

Dear Sisters of the Home Column:—It is with great interest that I read the letters in the Home Column, and I often wonder if I could write anything that would interest the sisters. We are another family off to one side where we have no preaching only through the *Herald*. My prayer is that the Lord will bless the many good sermons that are read therein. We feel that the time is near at hand here for the organization of a branch. Bro. Sparling and family, from Kansas City, have settled twelve miles south of us, in Douglas county, near sister Tucker's, and on the same day another family of Saints, Bro. Barrett's, came from Colorado. Four of the family belong to the church and they have settled in the same neighorhood with Bro. Sparling. The first is a teacher and the latter a priest. My husband is an elder, and therefore I think we have a good prospect. They will have a rough place to work, yet I think by perseverance a few of the rough stones can be polished.

We have lived here seven years, and some have been made to see the gospel truth, and while we all hung together we had good meetings and great blessings. Some have moved away, some have gone to that rest that has no end, while we are left, and I often study and wonder if we are doing the Lord's will in sitting idle? And yet we are not altogether idle, but are we working with wisdom? I have lent the Voice of Warning to several, distributed and sold altogether twenty-four. Probably the day will come that we will begin to see the fruits.

Remember the few Saints in this land in your prayers that we may receive God's blessing.

Your sister,

M. A. ATWELL.

Correspondence.

STEELVILLE, Missouri.

Bro. W. W. Blair:—Since I wrote to you I engaged in a discussion with Prof. Ashley, subject, "The state and condition of departed spirits." The Savior made proclamation to "preach the gospel to every creature."—Mark 16:15. "Christ also preached unto the spirits in prison, which were sometimes disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was preparing."—1 Peter 3:19 20. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh."—2 Peter 4:6.

Isaiah 42:7 says: "To open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Also 51:14: "The captive exile hasteneth that he may be loosed and that he should not die in the pit, nor that his bread should fail;" and 24:21, 22: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited."

If these quotations be true we can see why David in his Psalms (46:10) says: "For thou will not leave my soul in hell."

David knew that he was a murderer, that he would have to endure the pangs of the pit until justice was meted out, or in other words, answered and accounted for the murder which he had committed. David also says that Christ was there at one time, that God did place his soul there. From this one can readily see why the Savior said in John 5:25, 28: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this, for the hour is coming, in which all that are in their graves shall hear the voice of God."

Both the words of the Savior and consistency say that if in Noah's day and in Isaiah's time they were put in the pit until they answered for the deeds done in the body and were redeemed, that it will be the case with this generation."

1 Corinthians 15:29: "Else what shall they do which are baptized for the dead if the dead rise not at all?" Why baptize for the dead? And stand in jeopardy every hour? No one, I suppose, will deny the fact that Christ is the adversary

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referred to in Matthew 5:25, 26: "Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary [Christ] deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into the prison; verily, I say unto thee, thou shalt not come out thence till thou hast paid the uttermost farthing." "For if God spared not the angels that sinned, but cast them down to hell, and delivered them in chains of darkness to be reserved unto judgment; if, as some say, those angels are already judged, why then a judgment? And if judgment is rendered when the breath leaves the body, why another judgment?

It seems plain to me. Revelations 20:5, 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years." This causes a flaw in the doctrine, that when the breath leaves the body that it goes to the Father who gave it. I can only give you my quotations from the Scripture without comment. The debate was conducted in a Christian and gentlemanly way. We had a C. P. Preacher for moderator, and a Missionary Baptist for assistant. Would say that several saw that the Scriptures were on our side, among them the C. P. preacher who also freely gave his views. There were two Baptist preachers who let loose with shot and shell at the C. P. preacher. He told them that the truth was the greatest aim of his life, and that he believed my position would hold water. A Baptist preacher by the name of Atchison has challenged me to debate the same subject, which I accepted.

I am alone here excepting the presence of God's Spirit. I feel more determined to live for the Master. Pray for me, that I may be instrumental in doing good.

Your brother in the love of Jesus,

W. G. MAXEY.

LEOPOLD BRANCH, Victoria, Australia, August 31st.

Dear Herald:—It is over two years since I was baptized by Bro. J. F. Burton, and I rejoice that I was led to obey the truth. I pray that the Lord may give me His Spirit day by day, and help me to live humble and faithful before him at all times. We are very thankful that we are living in the last days, and that the gospel is preached now the same as it was in the days of Christ and his apostles. I know this is the true church, because the signs do follow them that believe. I have heard persons speaking in prophecy and unknown tongues, and the prophecies have been fulfilled.

It always makes my heart rejoice when I read *Herald*, *Hope* and *Autumn Leaves*, to see the letters from all parts of the world. It strengthens us in the faith, and gives us a stronger desire to press forward and win the crown of everlasting life which is prepared for all those who obey the gospel. What a glorious time it will be when all the Saints shall gather home to Zion, to live and reign with Christ a thousand years upon the earth! My earnest desire and prayer is that I may prove faithful unto the end; that I may be enabled by God's help to do something to help on this glrious work in these the latter days. For we know the harvest truly is great and the laborers are few.

Although we are only young in the work, and many times feel our weakness in trying to speak for the Master, but if we only do our best the Lord will bless us and give us sufficient strength to do what we desire. The more we do for Christ in this life, greater will our reward be in the life to come. We have trials and temptations to pass through while we are upon this earth, but when Christ shall come there will be no more trials, but peace and joy with the Saints of God.

Elder C. A. Butterworth is staying with us at present; he is a splendid preacher. He has baptized three whilst staying here. Others are convinced of the truih of the work, and we hope they will soon come into the church. Elder J. W. Wight will be in Victoria for the September conference. He has been up in New South Wales for about six months; we will all be glad to see him back again. Our branch is still increasing. We have twenty-seven members, one elder, one priest and one teacher. I pray that we may all stand firm unto the end and be in the celestial kingdom.

Your sister,

EMMA CRAIG.

SUBLETTE, Ills, October 5th.

Brother Blair: — Can not yourself or some other elder come this way and preach a little for us this fall or winter? The gospel in its true light is a strange theory in this part of the country and I have to go all the way to Plano to hear a sermon, a distance of forty miles.

Elder F. M. Cooper was here and stayed one week with us two years ago last fall, and made our home very pleasant for us while here. I got a school-house for him to preach in two nights, but both the weather and the prejudice were so bad that he had but very small congregations.

I went to Plano last fall where I was happy to meet with Elder Foss when he held his two weeks' meeting there, and was well instructed in the truth. It is quite a pleasure for me to go down to Plano, for I do know that their treatment of me has been that of Christian people, and my prayer to him that holdeth all of our destinies in His hands is that he may guide both them and us with all of his people in the way of life.

I must close, for I am so blind that I can scarcely see to write my name.

Yours in Christian bonds,

SAMUEL BROWN.

WEBB CITY, Mo., October 3d.

Bro. Blair:—Permit me to speak a few words through the *Herald* to the Saints upon the very important practice of preaching a great long sermon when they attend prayer meeting. If I understand the intent or purpose of prayer and testimony meetings it is to pray, sing and speak one to another, confessing our faults; and if we have the blessing of God's Spirit, to speak in tongues or prophesy, that is in order; but for two or three persons to take up the time in making long speeches needlessly deprives the rest of their just rights, and is a breach of courtesy. Each one is entitled to a share of the time, and let each be brief, making short prayers and praying for just what is needed, and saying just what is necessary in as few words as possible; then all can have the privilege of praying or giving a testimony if they wish. I hope no one will take offense at this; let us all learn what our duty is and do it to the best of our ability, with an eye single to the glory of God and a due consideration for the rights of others.

Yours with love,

A. J. HEADLEE.

CANEY, Kans., Oct. 3d.

Dear Herald:—I thank God that I have embraced the privilege offered. After arguing with Brn. Johnson and Clark, I was convinced that I was wrong, hence was baptized and confirmed by Bro. Clark, our elder. I feel a great desire to go on in the good work of God and the upbuilding of his church upon earth. Have already been the means whereby another man, now a brother, has given his heart to God. There are nine of us who have put on Christ after the order of Latter Day Saints.

A. SMITH.

IRONTON, Ohio, Oct. 2d.

Brethren:—Just a line to say the work is progressing slowly but surely here. We now number six Saints, and continue to have preaching services on Sundays. I have been called upon to administer to one man sick of a fever, who has since recovered; also to a dear sister who was sick and who has since been baptized into the one faith on the 22d of September, which was Sunday, and was witnessed by several hundreds of people. I took the opportunity to address them and with good liberty. Others will soon obey and we hope for a branch to be established in the near future. I have been called upon to bless two children, also a woman who has been a cripple from birth and has never walked in her life. Patience and a better walk will win. May it please the Master to help us redeem the time.

Your brother,

ELDER W. A WIBBERLY.

LANSING, Mich., Oct 1st.

Bro. W. W. Blair:——The Grove Meeting at Dimondale was well attended; very good interest manifested; preaching most excellent by Brn. C. Scott and T. Horton; exhorting by Hiram Rathbun; two were baptized. We hear of the work in the district under the labors of Brn. Columbus and Leonard Scott as prospering. We are praying, hoping and trusting in Him who doeth all things well.

Your brother,

HIRAM RATHBUN.

SONORA, Iowa, Oct. 1st.

Editors Herald:—I have just returned from eastern Iowa, and I am glad that the work is in good condition there. I baptized three more noble souls in the Fulton branch, and now there are thirty-six members there, and the beauty of it is that there is not a drone among them, but every one is at his post and ready to do his part. It makes me rejoice when I look back so short a time when Bro. Maitland preached the first Latter Day Saint sermon there, and when there was only one Saint there; and now so noble a band of Saints, but her life was worthy of emulating, and had much to do in getting a start there. May all the Saints so live as not to pull down, but rather build up the work.

There are other good openings which I hope will soon yield an ingathering of souls. I intend to start to the Reunion in a few days and afterwards will visit the Davenport and Clinton

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branches, also the Buffalo Saints. I would say to all the Saints who have written me to come, have patience; I will be around as soon as I possibly can. My whole desire is for the furtherance of God's cause. In bonds,

J. S. ROTH.

DIXFIELD CENTRE, Maine, Oct. 4th.

Bro. Dancer:—With Bro. F. M. Sheehy I am in this place and have been speaking for some days; interest is good. Last night he began a debate with a Free Baptist, subject, "the laying on of hands is essential to be observed by all believers in Christ." Two weeks later they discuss the question, "The Free Baptist church is in harmony with the New Testament in organization and doctrines," affirmed by the Rev. Mr. Roys of the Free Baptist church. Then Bro. Sheehy is to affirm the same of our church. God is blessing us by His Spirit and its manifestations to us are encouraging as to results. I have baptized two since the Reunion and learn of others who are ready when an elder can reach them. Praise God for the restoration of his truth. May it ever roll on till the honest in heart in every land shall rejoice in its power. So may it be!

Yours,

U. W. GREENE.

CHELSEA, Neb., Sept. 30th.

Bro. D. Dancer:—I am young in the cause, (only three years old), but the *Herald* gives me great joy. I love to see Zion build up.

I am in favor of the College building at Lamoni—I think it is the right place. I think Sr. Walker shows the right spirit in regard to the College. It looks to me as if it would be of great benefit to the children of Zion and the world also. I will give some to help it along, but not very much, because we have some tithing to pay next January. I would say to all, be strong in the good cause of Zion.

It fills my soul with joy when I hear of the building of Jerusalem. I find that we Saints must keep the celestial law if we expect to inherit the celestial kingdom. I am trying to keep the law which all Saints must if they expect to receive the kingdom. I am glad of the truth which is springing out of the earth, which testifies of the Book of Mormon.

W. B. WESTON.

RIVER FALLS, Wis., October 6th.

Dear Herald:—I will drop a few lines to you this pleasant Sabbath evening. I often think what a grand thing it must be to go to church every Sabbath and hear the gospel preached in its fulness. We are all alone here and never see an elder nor hear a sermon preached, yet I pray without ceasing to the Lord for strength, and I receive a reasonable blessing, I suppose.

I have just finished reading the Voice of Warning, and then I wonder how people can be so ignorant and so blind. Yet when I offer it to them they will not read it. I think the people here are the most stubborn and bitter against the cause of Christ. I am trying to contend earnestly for that faith that was once delivered to the Saints.

Pray for me, dear brethren and sisters, that I may prove faithful in the latter day faith.

In gospel bonds,

E. H. RANDALL.

CHICAGO, Ill., Oct. 1st.

Bro. Blair:—Bro. E. C. Briggs has been here. He got here on the 20th and was going to leave the next day, but I wanted him to stay over Sunday and preach, and he consented. I went with him to see some of my friends, and when he told them of the doctrine they were very much pleased. He preached in the hall on Sunday, and on Tuesday evening I took him to the Union Mission. They call themselves Free-Will Baptists, and I asked the pastor, Dr. Walker, if he would let Bro. Briggs speak a few words on the doctrine of Christ, and he consented. He spoke three-quarters of an hour, but he got in words and doctrine enough for double the time. He left the next day, and that night I went to the Mission to hear them talk, and they testified that they had heard a man of God and that he spake by the Spirit of God. One lady said she would never get tired of hearing such a man talk, for he spoke by the Spirit. The pastor told me he endorsed every word Bro. Briggs said.

Why can we not have such a man in Chicago to preach? Your brother,

SIMEON TOWNSEND.

Communications.

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

BAPTISM IS IMMERSION.—No. 1.

BY ELDER R. C. EVANS.

ALL who believe the Bible to be a record of divine authenticity, agree that water baptism is a sacrament—an ordinance of divine appointment. John said, "He that sent me to baptize with water."—John 1: 33. It is written concerning John, "There was a man sent from God whose name was John."—John 1: 6. From the above we learn that God sent John to baptize with water.

It is evident that God sent Christ to baptize, for he said, when speaking to the apostles, "As my Father hath sent me, even so send I you."—John 20: 21. How did Christ send them? Read his great commission to them: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19. And when praying to his Father he said: "As thou hast sent me into the world, even so have I sent them into the world."—John 17: 18. Thus we discover that John, Jesus, and the apostles, were sent to baptize with water.

In verification of my assertion that the Christian mode of baptism is immersion, I submit the following, trusting that those who read may come to a proper understanding with reference to the mode of baptism—the "one baptism."—Eph. 4: 5. John the forerunner of Christ baptized those who believed the gospel "in the river Jordan."—Mark 1: 5. John baptized where there was "much water."—John 3: 23. He would not require "much water" unless he baptized by immersion.

The baptism of Jesus surely was performed by immersion: "And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16. God was well pleased with Christ's baptism, (Matt. 3: 17), for Jesus said, "I do always those things which please Him."—John 8: 29.

Paul says, "Therefore we are buried with him (Christ), by baptism into death; . . . for if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."—Rom. 6: 4, 5. We can not be buried with Christ by baptism unless he, Christ, was buried by baptism.

It is said by many that this does not refer to immersion. I therefore submit the following from the pens of some of the greatest theological scholars. Wesley in his notes on the New Testament says: "We are buried with Him, [alluding to the ancient manner of baptizing by immersion] that as Christ was raised from the dead by the glory of the Father, so we also by the same power should rise again."

Mr. Wesley frankly declares that immersion was the primitive mode of baptism. I refer you next to his "Journal" of February 21st, 1736: "Mary Welch, aged eleven, was baptized according to the custom of the first church, and the rule in the church of England, by immersion."

In his translation and notes of the New Testament, which he tells us in the preface was the last work of his life, in his comments upon Colossians 2: 12 he says: "The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling and pouring of water in Hebrews 10: 22."

Let it be noted that Mr. Wesley declares that the apostle in Romans and Colossians, manifestly alluded to the action of immersion in baptism. Then did Mr. Wesley understand him to say in these two passages, "Know ye not that so many of us [the apostles and brethren at Rome] as have been immersed [Stuart] into Jesus Christ, have been immersed into his death? Therefore, we have been buried with him by immersion into death."

But Mr. Wesley is not alone in this admission: Dr. Adam Clark in his comments on Romans 6: 4 says: "We are buried," etc. "It is probable that the apostle here alludes to the mode of administering baptism by immersion," (then of course that mode was practiced in the apostles' time, and was the mode by which they, with Christ, were baptized), "the whole body being put under the water, which seemed to say the man is drowned, as dead; and as he came up out of the water, he seemed to have a resurrection to life—the man is risen again, he is alive; and he was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on a new or fresh garment. I say it is probable that the apostle alludes to this mode of immersion, but it is not absolutely certain that he did so, as some do imagine; for in the next verse, our being incorporated into Christ by baptism is also denoted by our being planted, or rather grafted, together

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in the likeness of his death; and Noah's ark, floating upon the water and sprinkled by the rain from heaven, is a figure, (1 Peter 3: 20, 21), but none of these give us the same idea of the outward form as burying."

On Colossians 2:12 he says: "'Buried,' etc., alluding to the immersion in the case of adults, when the person appeared to be buried under the water, as Christ was buried in the heart of the earth, his rising again the third day, and then emerging from the water, was an emblem of the resurrection of the body, and then a total change of life."

Mark it well, that Mr. Clark declares that adults, that is all adults, of course were immersed in the days of Paul. The Scriptures nowhere intimate that any but believing adults were baptized; and therefore, we must conclude, that none but adults were baptized, and consequently, on Mr. Clark's hypothesis, that all who were baptized in those days were immersed.

Mr. Benson in his comments on Romans 6: 4 says: "'We are buried,' etc, alluding to the ancient manner of baptizing by immersion."

His comment on Colossians 2: 12 is, "'Buried in baptism,' etc. The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling and pouring of water in Hebrews 10: 22."

How strikingly similar to Mr. Wesley's comment on the same passage! That was a rare idea to drag in sprinkling and pouring because they were forced to confess, without equivocation, that the passages manifestly alluded to immersion as the absolute baptism. The reader can easily satisfy himself that Hebrews 10: 22 refers to the ceremonial washings, which were immersions. See Leviticus 15: 5, 8, 10, 11, 16, 17, 21, 22, 27; 16: 26–28; 17: 15, 16.

During the Wilkes-Ditzler debate at Louisville, Kentucky, the following question was put to Dr. Kleeberge, the Jewish Rabbi of that city: "Were the Jewish ablutions immersions?" He replied: "Before eating and prayer, and after rising in the morning, they washed; when they become unclean they must immerse."—Louisville Debate, p. 652.

Rabbi Maimonides, perhaps the most distinguished Jewish teacher who has lived since the apostolic age, states: "Whenever in the law of Moses, washing the flesh or clothes is mentioned, it means nothing else than the dipping of the whole body in the bath, for if any one dip himself all over except the tip of his finger, he is still in his uncleanness."—Maimonides, Helch, Mikva 1 c., sect. 2.

Dipping among the Jews was a national custom.—Lightfoot's work, vol. 1, p. 585. In the days of R. Joshua Ben-Levi, the Jewish Rabbi, some endeavored to abolish this dipping for the sake of the women of Galilee, because by reason of the cold, etc. R. Joshua Ben-Levi said unto them, "Do you go about to take away that which hedges in Israel from transgression?"—Heiros Beracoth, vol. 6, p. 3. So much for sprinkling and pouring being taught in Hebrews 10: 22.

Mr. Burkett's comment on Romans 6: 4. He says: "We are buried, etc. The apostle alludes, no doubt, to the ancient manner of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water; which rite had also a mystical signification, representing the burial of our old man, sin, in us, and our resurrection to newness of life. The metaphors, burying and rising again, do simply intimate this much, Burial implies a continuing unto death, this is mortification, a continued act, a daily dying unto sin, and rising again supposes the person nevermore to be under the power of death."

Lange's commentary on Romans 6: 4 (Schaff's edition) says: "To be buried is a stronger expression than to die, for the burial confirms the death and raises it beyond doubt; it withdraws from our sight—annihilates it, as it were." He adds, "Buried in death; an oxymoron, according to which burial precedes and death follows, as is illustrated in the bath of baptism." In a note Schaff says, "all commentators of note (except Stuart and Hodge) expressly admit, or take it for granted, that in this verse, especially in *sunetapheemen* and *eegerthee*, the ancient prevailing mode of baptism by immersion and emmersion is implied as giving additional force to the idea of the going down of the old and rising up of the new man."

Dr. Schaff then quotes Bloomfield: "There is a plain allusion to the ancient mode of baptism by immersion." Barnes: "It is altogether probable that the apostle had allusion to the custom of baptizing by immersion."

Conybeare and Howson: "This passage can not be understood unless it be borne in mind that the primative baptism was by immersion."

Webster and Wilkinson: "Doubtless there is an allusion to immersion as the usual mode of baptism introduced to show that baptism symbolized our spiritual resurrection."

Turretine says: "For as in baptism, when performed in the *primitive manner*, by immersion and emmersion, descending into the water, and again going out of it, of which descent and ascent we have an example in the eunuch—Acts 8: 38, 39—yea, and what is more, as by this rite, when persons are immersed in water they are overwhelmed, and, as it were, *buried*, and in a manner buried with Christ; and again they emerge, seem to be raised out of the grave, and are said to be risen again with Christ."—Frey on Bap. p. 126.

Whitby says: "It being so expressly declared here (Rom. 6:4 and Col. 2: 12) that we are buried with Christ in baptism by being buried under water; and the argument to oblige us to a conformity to his death being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted as of old, in cases of the *clinici*, or in present danger of death."—Com. on New Test., Rom. 6:4.

Doddridge in his Family Expositor, on Rom. 6: 4, says: "Buried with him in baptism. It seems to me the part of candor to confess that here is an allusion to the manner of baptizing by immersion."

Vossius says: "That the apostles immersed when they baptized there is no doubt, and that the ancient church followed their example is very clearly evinced by innumerable testimonies of the Fathers."—Pengilly, p. 75.

Beza, John Calvin's friend and associate, says: "Christ commanded us to be baptized, by which word it is certain immersion is signified."—Pengilly, p. 72.

Bishop Smith, of the Protestant Episcopal Church of Kentucky, says: "We have only to go back six or eight hundred years, and immersion was the only mode, except in case of the few baptized on their beds when death was near; and with regard to such cases, it disqualified its receipient for holy orders in case he recovered. Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, that is, lying in bed; if any one practice of the early church is clearly established, it is immersion.—Bliss' Letters on Baptism, p. 24.

McKnight, a distinguished moderator of the Presbyterian General Assembly of Scotland, says: "In baptism, the baptized person is buried under water, as one put to death with Christ, and on account of sin, in order that they may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils." Commenting on Rom. 6: 4, he says: "Christ submitted to be baptized, that is to be buried under water by John, and to be raised out of it again, as an emblem of his further death and resurrection; in like manner the baptism of believers is emblematical of their own death, burial, and resurrection."

George Whitfield says: "It is certain that in the words of our text (Rom. 6: 4) there is an allusion to the manner of baptizing, which was by immersion."

Archbishop Tillotson, of the Church of England, says: "Anciently those who were baptized were immersed and buried in the water, to represent their death to sin, and then raised up out of the water to signify their entrance upon a new life; and to these customs the apostle alludes in Romans 6:4."

The *Edinburg Review* says: "We have rarely met, for example, a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion in the expression, 'buried with him in baptism;' this point ought to be

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frankly admitted, and, indeed, can not be denied with any show of reason."

Turtullian, who lived and wrote A. D. 200; that is about one hundred years after the Apostle John is thought to have been called to try the realities of another world, says, quoting Romans 6:3: "Know ye not that so many of us as were immersed into Christ Jesus, were immersed into his death."—Tertullian on the resurrection of the body, Ch. 47. A few lines further on he adds: "For by an image we die in baptism, but we truly rise in the flesh, as did also Christ." Again he says, speaking of the Savior's command: "And last of all, commanding that they should immerse into the Father, and the Son, and the Holy Ghost."—Tertullian against Praxeas, Ch. 26.

Referring to trine immersion, he says: "Then we are three times immersed, answering somewhat more than the Lord prescribed in the gospel."—Tertullian on the Soldier's Crown, Ch. 3.

In telling what Christian baptism is, he says: "As of baptism itself, there is a bodily act, that we are immersed in water; a spiritual effect, that we are freed from sin."—Tertullian on Baptism, Ch. 7.

Reader, please remember that this man was born about the middle of the second century, (A. D. 150), and that he wrote within one hundred years after the apostles. Even "clinical baptism," by affusion, had not begun then, hence he says nothing about it.

Ambrose, Bishop of Milan, born about A. D. 346, says: "Thou wast asked, dost thou believe in God, the Father Almighty? Thou saidst, 'I believe,' and thou didst sink down, that is, wast buried."—Ambrose on Sacrament, Book 2, Ch. 7.

The same writer, Book 3, Ch. 1, Sec. 1, says: "Yesterday we discoursed respecting the font, whose appearance is, as it were, a form of sepulcher, into which, believing in the Father, and the Son, and the Holy Spirit, we are received and submerged, and rise, that is, are restored to life."

Eugene Stock, in his lessons on the Acts of the Apostles, (Church of England Sunday School institutes), says: "There can be no doubt that the ideal and perfect mode of baptism is by immersion, the going down into and under the water, and the coming forth to a new life; and this is the mode not only allowed but enjoined in the Rubric."

"Trine immersion continued to be practiced in the west as well as in the east, till the end of the sixth century, when it was decreed by the fourth council of Toledo, that the primitive baptism by a single immersion should be restored."—Fuller on Baptism, p. 97, from Tertullian about 200, A. D.

William Smith, in his Dictionary of the Bible, says: "Baptism properly and literally means immersion."—P. 73.

Vitringa says: "The act of baptizing is the immersion of a believer in water; this expresses the force of the word. Thus also it was performed by Christ and the apostles."—Aphor, Theol. Sanct. Aphoris., 884.

Salmasius: "Baptism is immersion, and was administered in former times, according to the force and meaning of the word."—De Cesarie Virorum, P. 669.

Bretschneider: "An entire immersion belongs to the nature of baptism; this is the meaning of the word."—Theology Leipsic, 1830, Vol. 2, P. 681.

H. A. W. Meyer, said to be the greatest of all New Testament commentators, on Romans 6:4: "The recipient—thus has Paul figuratively represented the process—is conscious, (*a*) in the baptism generally; now am I entering into fellowship with the death of Christ; (*b*) in the immersion in particular; now am I becoming buried with Christ; (*c*) and then, in the emergence; now I rise to the new life with Christ."

Dear Reader, as others have canvassed the ground as to Christ's and John's baptism being one and the same, we will not attempt to ask your future indulgence upon this part of the subject only for a moment.

John Calvin says: "The ministry of John was precisely the same as that which was afterwards committed to the apostles, for their baptism was not different, though it was administered by different hands; but the sameness of their doctrine shows their baptism to have been the same. Both baptized unto repentance, both to remission of sins, both baptized in the name of Christ, from whom repentance and remission of sins proceeded. John said of Christ, "behold the Lamb that taketh away the sin of the world," thus acknowledging and declaring him to be the sacrifice, acceptable to the Father, the procurer of righteousness, and the author of salvation. What could the apostles add to this confession? Wherefore let no one be disturbed by the attempts of the ancient writers to distinguish and separate one baptism from the other."—Calvin's Institutes, 11, Lib. 4., Cap. 15.

To the above the Rev. Charles A. Jenkins in his celebrated work entitled "Baptist Doctrine," says: "We entirely concur in the opinion of Calvin about John's baptism,"—p. 81.

Calvin: "From the words" (John 3: 23) "it may be inferred that baptism was administered by John and Christ by plunging the whole body under water."—Pedo. Exam., vol. 1, p. 194.

From the above statements made by some of the most learned theologians of the centuries of the past and present, we ought to admit that John, Jesus and the apostles taught and practiced baptism by immersion.

But some may yet claim that the word "baptize" does not mean immersion. If so, let me again request them to go with me to the proper authorities, and search the lexicons, in order to find the meaning of the word which our Savior used in his great commission to the apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and the Son, and of the Holy Ghost."—Matt. 28: 19.

Now from this commission one minister claims the right to baptize by sprinkling the water on the candidate; another pours the water upon him; a third immerses the person in water, and the question naturally arises, Which is correct? for Paul when writing to the Saints at Ephesus, says that there is but "one Lord, one faith, one baptism."—Eph. 4: 5.

We are further informed that there ought not to be divisions among us, that we should all speak the same thing. We all should be one, that we should follow Christ, that we should do all things according to the pattern, that we should seek for the old path, and walk therein, and that we should not follow the traditions of men, who make the commandments of God of none effect. As men were to change the ordinance, and not endure sound doctrine, and turn away the people's ears from the truth. Let us, then, dear reader, arise to a sense of our danger and see if we have been deceived with reference to the mode of baptism.

(To be continued.)

TRACT DISTRIBUTION, PRAYER MEETINGS, CHOIRS, ETC.

NOTHING requisite to hasten on the great latter day work, though attended with trouble, sacrifice of time and money, should be left undone; but the admonition to do all things decently and in order should never be overlooked. Distributing the printed word is indeed an important (and so far as it can be done) an imperative work; but if in this work a zeal be exhibited not according to knowledge, it must militate against instead of helping the cause.

A duly organized branch is a body corporate, or invested with power to regulate its own affairs; and the officials thereof are measurably responsible for the spiritual condition of the branches over which they preside. Therefore if members of a branch assume the responsibility of distributing tracts, and their procedure in the work is such as to bring reproach on the cause, the officers should move as the law directs, kindly yet firmly, to remedy or stop the evil; for consistency or equity can not be evinced in allowing one member to do that which is gratifying to him or her self which may annoy the body, especially when that engaged in is at variance with the genius and spirit of the work, and bringing a reproach on the cause. Paul advised "diligence in business, fervency in spirit, serving the Lord," which means a gospel modesty, a non-intrusiveness, a godly zeal, a heavenly discretion, etc., and a moments reflection would serve to show that a zeal leading to an intrusion—for instance, on a business man in business hours—to leave tracts, or in an abrupt way demand the return of a tract left while he is in a whirl about or with his legitimate business, and his attention be thereby illegitimately demanded, would be a zeal not according to knowledge, therefore producing evil, giving cause to speak reproachfully of the church. And brethren and sisters acting with such indiscretion should be officially remonstrated with, and

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if persisting after due patience and labor, bring a charge for disorderly conduct.

Unless invited, Latter Day Saints should refrain from advocating their religion in business houses. Tracts should be left at private residences with permission respectfully sought; and if, under the auspices of branches, a system of tract distribution could be inaugurated, it would be laudable and productive of good.

The right to exercise one's self in prayer or social meetings does not warrant the violation of the rules of order and propriety. Every member may or should pray or speak and sing, thus contributing to the interest of the meeting; but none should think of making lengthy, inflammatory speeches, arraigning or berating any religious sect or individual because of their belief, or in an unbecoming way talk of sectarians or sectarianism, or essay to startle strangers by some strange narration of Joseph Smith, etc. Rather strive to show confidence in God and Christ, with a godly sorrow for human folly, evincing a desire to become more Christ-like in words and deeds, never thinking of reproving or correcting any one, for that belongs to the presiding officer. And lovers of order, sobriety, etc., should sustain the presiding officer in his endeavor to frown down all that leads to a violation of good order, or that interferes with the solemnty of prayer meetings.

Wherever practicable, singing choirs should be formed; and those having talent or ability to sing with good time and in harmony should be in their place in the house of worship as punctually as those who are expected to preach, to do that which they can do. Nothing is more inspiring in worship than good singing and music when available. Those having proficiency or ability for singing, yet not so extensive as desired, should readily and cheerfully use what talent they have and legitimately strive to improve. That which a brother or sister can do, that he or she should do, cheerfully and willingly, lest they be condemned for hiding their talent; and if results are not as gratifying as hoped for, still press on in duty's path. It is the only course to pursue to insure justification.

It is too often the case where a number of Saints are found in a branch having but a partial knowledge of the rudiments of music, that more indifference is evinced in striving to have fair singing than in places where a profound ignorance of music exists. This ought not to be, and need not be. Every member of a branch should feel as if the success of the branch depended on him or her, by diligently doing that for which they are best adapted, never failing to evince a gospel rectitude. Branches that have members with undeveloped musical talent that could not pay for tuition might devise measures to aid them. Members that can should be willing to help themselves in this direction and cheerfully give the branch the benefit of their labors. Music teachers who can should give their labors gratuitously. Those who have to depend on such labor for a livelihood should be as moderate in their charges as possible, thus co-operating in the great work. Exorbitant charges because of superiority of talent or because it can be had is evincive of what might be called business tact or shrewdness, if not covetousness.

In bonds,

JAMES CAFFALL.

THE UNRIGHTEOUS MAMMON.

I HAVE thought a good deal about the law of tithing. I do not know as I have had any business to think or study on that question, since it is not my "charge to keep" any farther than to learn enough of that law to enable me to do my duty concerning it; but thoughts sometimes choose their own channel and refuse to be diverted therefrom until they have followed it to its broad outlet—like the little rivelet which runs clear and distinct till it reaches the ocean and then becomes lost in the great tumult of waters, so when our thoughts lead us to view in a limited degree, the deep things of God and the vastness of the plan of salvation and redemption, the finite mind is lost in wonder, and our hearts are filled with admiration of Him who wrought out that plan so broad, so generous, and so just!

The thought has not been whether I shall pay my tithing and how much I must pay, but what the law embraces, its origin and its purpose.

In the silent hours of the night this subject has been opened to my view in a very clear and comprehensive manner, embracing certain portions of scripture—parables spoken by the Lord—which hitherto had been obscure and mysterious, but when viewed in this connection seem very clear. It is called the temporal law, and yet we find it in connection with, and a part of the gospel; then it is Christ's law, and all of of Christ's laws, though temporal with us, pertain to spiritual things.

So with the law of tithing, though temporal, I believe it will govern largely in the spiritual life hereafter; and since it is a part of the great "whole and perfect law" whereby mankind is to be saved and exalted, it is not strange that Jesus should teach it to his disciples in parables, as well as the spiritual part of the law or gospel. The parable of the unjust steward in the sixteenth of Luke, seems to me to bear directly on this subject, as I shall show further on.

It is written "the earth is the Lord's and the fullness thereof." Man has nothing of his own in this world, we are simply renters on Christ's property; stewards over what they receive in this life and are notified that they must give an account of their stewardship after the lease has expired. Strict accounts are kept and all must meet them. Our Lord is lenient, kind, and forbearing; but he is a business man as well, and all would do well to learn to keep their books well balanced!

But to return: Though we possess nothing of our own in this present world, there is a time coming when some at least—those who are faithful over their Lord's goods—will have something of their own, even an everlasting inheritance, habitation or possession. And how shall they obtain it? By keeping the gospel law including tithing!

Obedience to the gospel makes people "Saints," and tithing is the law by which the "Saints" obtain their inheritance according to revelation given through Joseph the Seer at Kirtland, November 27th, 1832, wherein he says in substance that "it is contrary to the will and command of the Lord that those who do not receive their inheritance by consecration, should have their names enrolled with the people of God—in the book of the law of God." And further on he says: "And all they who are not found written in the book of remembrance, shall find none inheritance in that day."

I understand by this that none will receive inheritance unless their names are found in the book of the law of God, and none will be found there except by consecration and tithing. I suppose if one sets aside a tithe of their property they consecrate it to the Lord.

Yet we are led to believe that many will be saved who will not have an inheritance, from the fact that the church has stated that "all those who believe in the first principles of the gospel, repent of their sins, are baptized for the remission of their sins, have hands laid on them for the reception of the Holy Ghost, and live just, upright and consistent lives, will be saved in the kingdom of God, notwithstanding their belief or non-belief in other questions." But as such do not receive the gospel in its fullness in this life, they will certainly fail to receive salvation in its fullness hereafter, and "have no inheritance in that day."

Now with this view of the subject, I will take the parable of Luke sixteenth home to myself. If I am just with my Lord in paying him the portion that belongs to him of what he entrusts to my care, (and he has said that portion is one-tenth of all we possess) and through my faithfulness I have obtained an inheritance on the purified earth, it will be my own, never to be taken from me. But if my brother should not pay the Lord the money he owed him, (his tithing), whether from non-belief or carelessness, he would be an unjust steward and would fail to receive an inheritance, seeing he merited none, for, "if ye have not been faithful in that which is another man's, who shall give unto you that which is your own?"—Luke 16:12.

But though my brother had not kept the law by which he might have received an inheritance, he had kept the other part of the law and was saved; he also had given liberally to me and to others, and therein he was unjust to his Lord, for the money was not his to give until he had paid his Lord what he owed him. Still his Lord commended his generosity. Perhaps through that very generosity I was enabled to pay my Lord what I owed him, and would I not regard this brother as being a friend to me? Yes, he had made friends with me and my household; and in the great hereafter when the everlasting habitation (—place wherein to live—)

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was mine, would I not have the right to receive such an one into my habitation if I desired to do so? If the Lord commended the spirit of generosity while in this world, he would not disallow the same principle in the world to come. I may not have the right, or the desire to *give* any portion of my habitation, yet might receive a friend to dwell with me.

God and Christ only have habitations to *give*, but the parable does not convey the thought that any habitation shall be *given* to those who make to themselves friends with the mammon of unrighteousness, but that such might be received into another's habitation. When the steward says he is "resolved what to do," his words do not indicate that he was thinking of the "rich man" whom he calls his lord, but of more than one—"that *they* may receive me into *their* houses," evidently those whom he called to him and made friends with by giving them of his lord's money.

It appears that this steward understood the law by which the habitation was obtained. If not in his life he did when the Lord sent for him—when he was stricken down with sickness and knew that ere long he must appear before his Lord and give an account of his stewardship. It was too late then to keep the law of tithing, but while he is yet steward over what he has, he endeavors to redeem the past as far as he can, or prepare for the future as best he can with what time he has left. So he wills portions to one and another whom he feels sure will have houses into which they may receive him when his probation of stewardship is ended, and he has failed to obtain what he might have obtained, had he been faithful and just to his Lord.

SISTER EMMA.

EPHESIANS 1: 10.

THE Apostle Paul says in Ephesians 1: 10: "Having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

He says again in Colossians 1: 25 that a dispensation of God was committed to him. Verse twenty-three says, "which was preached to every creature which is under heaven; whereof I, Paul, am made a minister." We find in Mark 16: 15–18, that Jesus told his apostles to go into all the world and preach the gospel to every creature. Again in Romans 10: 18, Paul says their sound went into all the earth, and their words unto the end of the world.

Seeing that a dispensation of God was established by Jesus and his apostles, which some suppose was to gather together in one all things in Christ, both which are in heaven and on earth, even in him, which I believe is a very erroneous idea. This we find by reading Luke 21: 24; Matt. 24th chapter; Mark 13th chapter; Luke 13: 35; Matt. 23: 38, 39; Romans 11: 25–27; Matt. 11: 12; Matt. 21: 43; Acts 1: 6–8; 3: 19–21; 20: 29, 30. So it is easy to see that it was a dispensation of scattering and that the Jews, their house being left to them desolate, and they have been wandering among the nations ever since, until recently they are beginning to return to the holy land and build the ruined places and plant that which was desolate, in fulfillment of Ezekiel 36: 36–38, which the Lord said would take place soon after He set his standard in the earth; that he would gather them from the four corners of the earth, even as Paul says, in the fulness of times.

The angel was to bring the everlasting gospel. (Rev. 14: 6, 7). We find in Jeremiah 16: 14, 16, that God was to call fishers and hunters to hunt and fish them from every mountain and hill.

We learn that those fishers and hunters were to be dispised, hated, looked upon as the filth of the world and the offscouring of all things unto this day. (1 Cor. 1: 25, 29; 4: 13).

Yet they are the men who are called and are going forth preaching the gospel in fulfillment of Revelations 14: 6, 7; Matt. 24: 14, which was to be preached in the hour of God's judgments, just before the downfall of Spiritual Babylon; telling the people to flee the wrath to come, and then the kingdom of heaven is set up on the earth never more to be thrown down; and as Joseph Smith says the weak and simple will carry the fullness of the gospel unto the end of the world, and before kings and rulers. And the martyr says again, "Wherever the sound will go it will cause the ears of men to tingle, and wherever it is proclaimed the pure in heart will rejoice while those who draw near to him with their mouth will seek its overthrow and the destruction of those by whose hands it is carried; yet their message is divine, they being called of God to preach the gospel as no man has a right to preach without being called; (Heb. 5: 4); teaching those grand principles of heaven as found in Hebrews 6: 1–3; 1 Timothy 4: 14; Acts 8: 14–17: 9: 17; 19: 1–6; 13: 1–3; Mark 16: 15–18; John 3: 5; Titus 3: 5; Matt. 28: 19, 20; 3: 13–17.

The same kind of organization that existed in primitive times: 1 Cor. 12; 3: 10, 11, 14; 1: 22–29, 40; Ephesians 1: 22, 23; 2: 18–22; 4: 11–14. Making the same promise that Jesus did, "If any man will do his will he shall know of the doctrine," etc.—John 7: 16, 17; 8: 31, 32. Telling the world that God has sent his angel with the everlasting gospel and that the hour of his judgment has come; to worship Him, etc., and that he used Joseph Smith as an instrument in His hands to organize His church and kingdom in fulfillment of Zechariah 2: 1–13; Isa. 11: 4–9; 40: 1–10; 29: 9–24; 2: 1–15; 28: 21, 22; Dan. 2: 44. Telling them the time has come for us to begin to gather together in one; that God has sent his angel with the gospel.

Telling them the time is near for the Jews to gather back to build Jerusalem; that their land will shortly be turned into a fruitful field, which indeed it has turned into and the Jews are building their city and their villages as the former day and latter day prophets said they would do, just prior to the second coming of Christ, who will come in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, (2 Thess. 1: 6–10), when he will sweep all wickedness from the earth, and when the wolf will dwell with the lamb; when everything is peace and "nothing will hurt nor destroy in my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

That is when all things are gathered together in our Lord; when Satan will be bound a thousand years, when nothing is to molest the Saints of God, but all will be peace and joy; when they shall beat their swords into plowshares and their spears into prooning hooks; when they shall sit every man under his vine and under his fig tree, (Micah 4: 1–8), and Jesus Christ will sit as a purifier and a refiner, that he may refine the earth, and his Saints serve him day and night in his temple.

Thus as Paul says, God will "gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." "Fear God and give glory to him for the power of his judgment is come." F. S.

MEDITATION.

SHALL we sin that grace may abound? God forbid. What is sin? Sin is the transgression of the law? Yes, but what law? The decalogue. Which of the law has been repealed or disannulled?

"Where sin abounded there did grace much more abound." Shall we sin then? God forbid. He that breaks one commandment is guilty of all; that is he can not be saved by the law because he has broken the law. If he is saved at all it must be by grace through faith.

Is it not now a sin to break one of the least of the ten as well as one of the greatest? And which is the least?

It is not the fourth if we may judge by the penalty. And yet for all that the popular voice of the religious world has made a new law against the law of God, making void the law of God, at least so far as the Sabbath is concerned. If we should still live by every word that cometh out of the word of the Lord, as Christ said that man should so live, then the seventh day is not the first day nor the second. And nowhere in God's law is a commandment to be found that man should hallow the first day, in place of God's holy day which he set apart for a day of rest and named it Sabbath, a weekly Sabbath, numbered the seventh day; and said "Remember the Sabbath day."

He said not a Sabbath day but "the Sabbath day."

But if we are no longer under the law of the decalogue or ten commandments, as some seem to teach, then how do we now know what sin is?

Paul "had not known sin but by the law." How else shall we know what is sin?

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Therefore we do not make void the law of God through faith; "nay, we establish the law."

What is it to establish? Is it not to confirm, or to fix in full force? Therefore we are not at liberty to break any one command in the decalogue. If any one of them is now in full force, so is each and every one. If one is done away, so is everyone; and whoso violates one of them sins against God.

The first commandment in the gospel is to repent, believe, and be baptized in water for the remission of sins, that the heavenly gift of the Holy Ghost may be given through the laying on of the hands of the God-sent men who only can preach the word of God, for faith cometh not by reading but by hearing the word of God proclaimed by a God-sent preacher. And the law still remains for a schoolmaster to all who as yet have not come to Christ for salvation.

So I understand it, and so I believe. Therefore if I am saved it will be by grace through faith, and not the deeds of the law.

J. S. COMSTOCK.

Selections.

THE RACES OF MANKIND.

M. DE QUATREFAGES, the leading French ethnologist, in presenting the second part of his "Introduction to the Study of the Human Races" to the Academy of Human Sciences, has given, says the London *Times*, an interesting summary of his general conclusions with regard to the origin and distribution of mankind.

Neglecting the minor differences he estimates that there are no fewer than seventy-two distinct races in the human species. All these descend or branch off from three fundamental types—the black, the yellow, and the white—which had their origin at the great central mass of northern Asia, which is thus the cradle of mankind. Representatives of these different types and the races which sprang from them are still to be found there.

The whites, according to M. de Quatrefages, appear to have originated on the west of the central mass, the yellows on the north, and the blacks on the south. The whites extended westward and northward, giving birth to three secondary types—the Finnish, the Semitic, and the Aryan—if we except the Allophyles, which form a separate group. Their area of distribution is continuous, as is that of the yellows, because of the extensive land surface of the Eurasian continent. The yellows spread eastward and crossed into America. The whites and yellows checked or blended with each other, producing many varieties of man. The black or negro type, which originated on the south of the central mass, was forced by the nature of the continent, and probably by the attacks of the whites and yellows to go south into Africa and east into the Indian archipelago, or Melanesia. The proto-Semites arrested their distribution in the north of Africa, and the mixture of the two races gave rise to the negroid populations. In the center and south of Africa the blacks continued in their ethnic purity until the infiltration of other races from Europe and the north of Africa in modern times. Those who remained in their original home became blended with the whites and the yellows, giving rise to the Dravidian populations which pass by shades into the three fundamental types.

As for the Allophyles, represented by the race of Cro-Magnon, they occupied parts of Europe and north Africa, from which they extended to the Canaries. The three fundamental types also found themselves in Oceanica—the Allophylian whites occupying Polynesia, the blacks Melanesia, the yellows Malaysia. The latter were, according to M. de Quatrefages, the latest to come into the maritime world.

The peopling of America dates from the quarternary period and is due to migrations of different types—Allophylic white and yellow blending with the local quaternary races, which also belonged to the yellow type. Europe since the tertiary ages, has received only Allophylian whites, Finns, and Aryans. The number of races now existing in a pure state is exceedingly restricted, if indeed there is a single one that can be accepted as such. Perhaps some little groups protected by their isolation, such as the Mincopies, may show an identity of characteristics attesting their ethnic homogeneity.

"CASA GRANDE."

SECRETARY NOBLE has transmitted to the Director of the Geological Survey a report by Special Agent Morrison on the condition of the Casa Grande (Great House) ruins in Pinal county, Arizona, with instructions that the necessary steps be immediately taken to repair and protect the ruins, under the authority granted in the act of March 2d, 1889, appropriating $2.000 for that purpose. Special Agent Morrison says: The front of the main building measures sixty feet and the width forty-three feet. The height of the first story is thirteen feet, second, nine feet, and the third and fourth, eight feet. The greater part of the upper story has disappeared. The walls are between four and five feet thick, and the material of which they are constructed is an almost indestructible concrete, made of fine gravel, sand and cement, closely resembling granolithe now used in Washington. The walls, both inside and outside, are plastered with cement, which yet clings to them with wonderful tenacity, that on the inside being as smooth and glossy as the best hard-finished interiors of the present day. The lower story is nearly filled up with crumbling debris and the drifiting sand of the plain. The holes in which the ceiling timbers were placed are plainly visible, but every particle of wood has been carried away by relic hunters, and the disintegration of the walls has been so rapid of late years that if measures are not immediately taken to strengthed them the entire mass will soon fall into a shapeless ruin. The report further says: For miles aronnd the mysterious Casa Grande many great mounds, now hardly distinguishable from the desert sands, bear indisputable evidence of having been at some far remote period the abode of busy industries. Mr. Morrison says he is convinced Casa Grande was not used either for religious or warlike purposes. The superiority of the architecture, it having outlived all other structures by which it was surrounded, the numerous small apartments into which it was divided and the elegance of the interior finish, all point to the conclusion that it was the palace of a King or Chief who governed the primitive Americans who inhabited these vast domains ages before Aztec or Toltec. The most ancient of traditions of the Pimas and Papagos, who yet live here where their fathers have lived for centuries, allude to them as "The Ruins." The earliest historic record we have of Casa Grande was given by the famous Spanish cavalier and explorer, Cabeza de Baca, who discovered it during his journey across the continent about 1537. A few years later the famous explorer Don Francisco de Coronado, Governor of New Galicia, who led an expedition into New Mexico, states that the Pima Indians then (350 years ago) had no knowledge of the origin or history of the town which they believed had existed. It had always been "The Ruins" to them and their ancestors. Father Kino and Monge, who vtsited there in 1694 also gave an account of other "Ruins" in that vicinity. Father Pedro Faut, in 1777, found them in much the same condition. He describes the main building as an oblong square, facing the cardinal points of the compass. The exterior walls extended from north to south 420 feet and from east to west 260 feet. "We thus see," says Morrison, "what hevoc the storms of 110 years have made and the necessity for immediate action to save this remnant from complete destruction. The ruins are regarded as one of the most interesting remains of a prehistoric age to be found on this continent."—*San Diego, Cal., Union, Sept. 24, 1889.*

Conference Minutes.

SOUTHERN INDIANA.

Conference of the above district convened at the Union branch, September 7th, M. R. Scott in the chair. On motion J. W. Gillen acted as president, V. D. Baggerly assistant secretary, C. S. Barmore chorister. Branch reports:—Hope branch 28, 2 received, 1 teacher and one deacon. Olive Branch 15. New Trenton 23, 2 baptized. Union 27, 2 baptized. Byrnvtlle 12. West Fork 29, 1 died. Reports: Elders M. R. Scott, baptized 2, V. D. Baggerly, baptized 7, L. F. Daniel, baptized 1, J. W. Gillen, J. Chapplelow, G. Jenkins. Priests: S. C. Gruve, J. H. Burton. Teachers: W. Marshal, J. Porter, E. Flint. Deacons: J. H. Fewel, P. Jolley. Report of Elders' courts: We your court of elders called by last conference to adjust matters of difference in the Olive branch report that we visited there and found no charges, and that the party had not been labored with according to law. V. D. Baggerly and L. F. Daniel, court. The report was read, accepted, and the court released. We your court of elders called by last conference to adjust matters of difference in the Byrnville branch re-

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port that we went and found no changes preferred and the party had not been labored with according to law. J. M. Scott, D. Scott, court. Report read and accepted and court released. A vote tendering thanks to M. R. Scott for his services as president was rendered. The general authorities were sustained. A vote tendering thanks to the Union branch for their kindness to the Saints and friends was taken. V. D. Baggerly and G. Jenkins were sustained as president and secretary. Adjourned to the Hope branch, near Derby, Perry county, December 7th, at 10 a. m. The following reports came in after adjournment: Eden 25. Elders: J. M. Scott, J. G. Scott. Bishop's Agent: On hand last report $2 07. Received from G. A. Blakeslee since last report $70 00. Received since last report as district tithing $2.25. By freewill offering $7 62. Total receipts $79 87. Expenditures $52.62. Due church $29 32.

NORTH-WEST KANSAS.

Conference convened with the Twin Creek branch, September 13th, President G. W. Shute in the chair, C. R. Duncan secretary pro. tem. Elder's reported: G. W. Shute, G. W. Beebe, A. Kent, M. Smith. Priest: C. R Duncan, J. Jennison. Teacher, S. C. Andes. Branches: Goshen 51, 12 baptized, 3 removed. Blue Rapids 60, 7 baptized, 3 received, 9 removed. Elmira 29 Star Creek 17, 1 baptized. Twin Creek 29. 4 baptized, 1 died. Bishop's agent, G. W. Shute, reported on hand last report $7 04. Received $92.00, total $99 04, paid out $99 04. Audited and found correct. G. W. Shute was sustained president, H. P. Curtis, secretary. Conference adjourned to Goshen branch, December 14th.

POTTAWATTAMIE.

Conference convened at Council Bluffs, June 29th, H. N. Hansen presiding, F. Peterson, sec'y. *pro. tem.* Elder's reported: R. M. McKinzie, J. Carlile, F. Peterson, C. A. Beebe, A. Hall, S. Butler, J. F. Drebis, H Palmer, H. N. Hansen, (baptized 1), H. O. Smith, J. P. Carlile, D. K. Dodson. Priests: J. Evans (baptized 2) T. Scott, and C. Casstesen, teacher. Bishop's Agent's report: Received since last report $138 12, paid out $97, balance $41.12. Preaching by H. O Smith and J. P Carlile. Adjourned to Wheeler's Grove branch, Saturday, October 26th.

NORTH-EAST MISSOURI.

Convened at Bevier, Missouri, August 31st., Elder J. Taylor president, J. T. Williams clerk. Branches; Salt River 19; 9 scattered. Renick 34; 3 baptized, 2 received, 2 removed, 1 died. Hannibal 22; 9 scattered. Bevier, report rejected on account of no signature of president nor clerk. Elder's reports: W. Vincent, J. Taylor, C. Perry, J. T. Williams, E. Rowland, R. R. Jones, M. M. Turpen. Priests: M. Surridge, F. Mussell, N. M. Ridings. Bishop's agent, J. T. Richards', report was read and approved without examination. At the request of Bro. Richards the president postponed auditing the report until next conference. Bro. Perry was authorized to continue his mission at Salt River branch. A good time was spent Sunday, the Spirit of God being present in much power. This was one of the best conferences held at Bevier. President J. Taylor was sustained; also vice-president R. R. Jones, district clerk, J. T. Williams, and Bishop's agent J. T. Richards. Adjourned to Bevier, December the 7th. Preaching by J. Taylor and M. M. Turpen.

SPRING RIVER.

The above conference convened at Webb Ctiy, Missouri, August 9th Reports of branches: Columbus 49, Angola 52, Webb City 59 Pleasant View report sent back for correction. Elders' reports: J. Richards, W. E. Westervelt, J. M. Richards, W. France, R. Davis, E. E. Bradley, C. Severene, W. S. Taylor, E W. Depew, — Cheeney, A. Hart, S Maloney (baptized 2), E. A. Davis, O. P. Sutherland (baptized 2), W. F. Clark, A. H. Herke, D. S. Crawley. Priests: W. F. Johnston, — Havey, L. F. Devore, C. Randall (baptized 4), William Bath, J. M. Puckett. Teachers: J. McKnight, — Llewellyn, — Martin, — Smith, — Davis and G. W. Hobart. Deacons: C. Bird, H. Smart, — Davis, D. J. Bradford. Motion to sustain brethren J. Smith, Blair and Blakeslee, carried. Motion that we sustain D. S. Crawley as conference appointee and president of district, carried. By vote of Webb City branch G. W. Hobart was recommended to conference for ordination to the office of an elder. By vote of conference G. W. Hobart was ordained to the office of an elder. A pleasant and profitable time was had. Motion, that we sustain G. W. Hobart as district clerk, carried. Adjourned to Pleasant View branch, November 8th, 1889

NORTHERN NEBRASKA.

Conference was held in Waterloo, Nebraska, June 28th. Committee on credentials was appointed. The rules were suspended and Bro. Stubbert was given voice and vote in the session. Statistical reports of Omaha, Union, Platte Valley and Columbus branches read and approved Elders reporting were J. Caffall, W. Rumel, G. W. Galley and W. Rumel, and W Ballanger. Bishop's agent's report: On hand at last report $29 58, total receipts $305 71, total amount $335 29, total expense $119 50, on hand at date $215 79 Petition from Union branch presented and read. Committee on credentials reported, report accepted. E. Boulsen reported spiritual condition of Valley branch as fair. Upon motion the district president, secretary and Bishop's agent were sustained. Bro. J. Huff reported spiritual condition of Union branch fair; I. Sylvester reported Omaha branch improving. It was resolved that the next conference convene ot Fremont the last Friday in October. Bro. J. Caffall was requsted to preach Sabbath morning and evening Upon motion a petition from the Union branch was read. Upon motion the petitioners prayer was granted and the district secretary authorized to send a copy of the petition to the president of each branch in the district and they be requested to take collections for the same. Preaching by W. Rumel; Sunday preaching by J. Caffall. Collection for the benefit of the ministry $8 95 Four were baptized by Bro. J. Caffall on Sabbath afternoon. Conference adjourned.

Miscellaneous.

MARRIED.

FULKS—SKINNER.—On September 29th, 1889 by Elder Stephen Maloney, and at his residence, Mr. James A. Fulks and Sr. Lilly F. Skinner, of Vinita, Indian Territory. May love and peace attend them.

DIED.

HUTCHINGS.—At the residence of his family, in San Miguel canyon, Monterey county, California, September 21st, 1889, Bro. Lyman Smith Hutchings. He was born at Orange, Cuyahoga county, Ohio, July 3rd, 1828, was baptized and confirmed by Elder H. H. Morgan, October 18th, 1864, at Watsonville, Santa Cruz county, California, and ordained an Elder April 10th, 1865, by Elder George Adams. His disease was cancer of the stomach, from which after lingering some six weeks he died, leaving a wife and eleven children to mourn his death. The wife and part of the family belong to the church His remains were interred in the Odd Fellows' cemetery, near Watsonville, California. A large concourse of friends came to pay their last tribute of respect to the departed. Funeral services by Elder J. M. Range.

KELLEY.—At Indian River, Maine, March 9th, 1881, of consumption, Samuel P. Kelley, aged 75 years, 5 months and 14 days. Bro. Kelley was baptized by Mr. G. J. Adams and with his wife went to Jaffa and the Holy Land. On their return home they listened to the claims of the Reorganization and were convinced of its truth. His son Aaron had been baptized by Elder J. C. Foss. He was one day alone in the timber when he bowed and asked God to reveal to him if he would, as to whether he was in the straight and narrow way that led to the tree of life. Before he raised to his feet he spoke in four different languages and was commanded to go and warn his father and he would be the means of saving him. He did as he was commanded and led the old gentleman into the water before he passed away from earth to paradise. Funeral sermon by Elder S. O. Foss.

KELLEY.—At Indian River, Maine, June 27th, 1889 Belinda N. Kelley, aged 79 years, 3 months and 12 days. She was once a member of G. J. Adams' church and followed him to the Holy Land. She was baptized by Elder J. C. Foss October 6th, 1881. Prayer by A. W. Kelley.

BENNER.—At Indian River Maine, September 6th, 1889, Mattie B. Benner, aged 11 months. Funeral sermon by Elder Aaron W. Kelley.

THOMAS.—On September 21st, 1889, of congestive chills, at Pleasant View branch of the Spring River district, Letty Perlie, daughter of John and Emma Thomas, aged 9 years, 6 months and 9 days. Brother, sister, weep not for Perlie but weep for yourselves and those around you, for no one can get where Perlie is unless they become as pure as she was.

CONFERENCE NOTICES.

A conference of the Pottawattamie district will convene at Wheeler's Grove, Iowa, on Saturday, October 26th, at 10: 30, a. m.

H. N. HANSEN, *Dist. Pres.*

The Texas Central district conference will meet at the Texas Central branch on Friday evening, November 1st. We request every branch to send their reports by delegates or otherwise, also every officer in the district please make your reports to conference. Everybody come that can.

E. W. NUNLEY, *Dist. Pres.*

We are going to have our district conference of Nevada at Carson City, October 26th and 27th, at two p. m. It is hoped that the district will be represented and that the branches will all bring a report. I would like to see all the Saints come and bring the Spirit with them.

D. I. JONES, *Dist. Pres.*

PROGRESS OF INVENTIONS SINCE 1845.

In the year 1845 the present owners of the *Scientific American* newspaper commenced its publication, and soon after established a bureau for the procuring of patents for inventions at home and in foreign countries. During the year 1845 there were only 502 patents issued from the United States Patent Office, and the total issue from the establishment of the Patent Office up to the end of that year numbered only 4 347.

Up to the first of July this year there have been granted 406 413 Showing that since the commencement of the publication of the *Scientific American* there have been issued from the United States Patent Office 402,166 patents, and about one third more applications have been made than have be granted, showing the ingenuity of our people to be phenomenal, and much greater than even the enormous number of patents issued indicates. Probably a good many of our readers have had business transacted through the office of the *Scientific American*, in New York or Washington, and are familiar with Munn & Company's mode of doing business, but those who have not will be interested in knowing something about this, the oldest patent soliciting firm in this country, probably in the world.

Persons visiting the office of the *Scientific American*, 361 Broadway, New York, for the first time, will be surprised on entering the main office, to find such an extensive and elegantly equipped establishment, with its walnut counters, desks, and chairs to correspond, and its enormous safes, and such a large number of draughtsmen, specification writers, and clerks, all busy as bees, reminding one of a large banking or insurance office, with its hundred employees.

In conversation with one of the firm, who had

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commenced the business of soliciting patents in connection with the publication of the *Scientific American*, more than forty years ago, I learned that his firm had made application for patents for upward of one hundred thousand inventors in the United States, and several thousands in different foreign countries, and had filled as many cases in the Patent Office in a single month as there were patents issued during the entire first year of their business career. This gentleman had seen the Patent Office grow from a sapling to a sturdy oak, and he modestly hinted that many thought the *Scientific American*, with its large circulation, had performed no mean share in stimulating inventions and advancing the interests of the Patent Office. But it is not alone the patent soliciting that occupies the attention of the one hundred persons employed by Munn & Company, but a large number are engaged on the four publications issued weekly and monthly from their office, 361 Broadway, New York, viz: The *Scientific American*, the *Scientific American* Supplement, the Export Edition of the *Scientific American*, and the Architects and Builders' Edition of the *Scientific American*. The first two publications are issued every week, and the latter two the first of every month.

FASHIONABLE SOCIETY.

Bishop F. D. Huntington, in the October *Forum*, describes fashionable society "as a something too formal for an institution, too irregular for an organization, too vital for a machine, too heartless for a fraternity, too lawless for a school, too decent for a masquerade, with too much lying for a bureau, and too many passions for a pageant. There are the competitions, matches, risks, calculations of a perilous game, the interchanges of an imponderable, immaterial commerce, musical voices from inharmonious breasts, spiteful courtesies, magnificent meanness. There are songs of peace, flying arrows of malice and revenge, bonds and fragments of friendships, charming veils over hidden horrors, laughter rippling over dark depths of silent agony. One has only to reflect a moment how considerable a section of the lives of many men and more women these activities occupy, what capacities they include, what forces they engage, the interplay between life and life, the issues and destiny of character, the august responsibility, to comprehend that 'society,' even in this limited sense, is a study for the wisest minds."

A WAR OF THE FUTURE.

When war comes in Europe, as it must come some time, it will be seen that a new era has begun in the art of destruction. The Belgian historian, Emile de Laveleye, sums up in an article in the *Forum* for October the terrible factors of the next conflict. The civil war in the United States was but child's play in comparison. With Russia and France on one side and Germany, Austria, and Italy on the other, seven million of men can be instantly put in the field, with ten millions in reserve. The facilities for concentration and the improved arms are such that more men may easily be killed in one day than have ever before been killed in a whole war. The continuous preparations for war, even when there is no thought of its immediate occurrence are far greater and more expensive than ever before. France has surrounded her frontiers and her capital with a continuous line of forts and entrenchments. Germany has made Metz, Strasburg, Mayence, and Cologne gigantic fortresses, which seem absolutely impregnable. Italy has fortified her Alpine passes, her sea-ports, and even the Eternal City itself. Belgium is spending forty millions of francs in the construction of redoubts with cupolas of steel, to close the passage by the Maas valley. The war budgets are everywhere increasing in enormous proportions. "And it is under this continual menace of the most frightful shock of armies that our planet will ever have looked upon," writes M. de Laveleye, "that we live. And the most extraordinary thing is, that we get used to it. We go about our business, our pleasures; we rush in crowds from all parts to the Paris exposition, while each one says: 'It may be for to-morrow!'"

ANCIENT EGYPTIAN FLORA.

The National Museum of Egyptian Antiquities at Bulak contains a very interesting collection of plants which have been found in the catacombs and sepulchral monuments of the country, says the *Revue Scientifique*. Dr. Schweinfurth was the first to study this ancient flora, which contains no example of a plant that does not grow to-day in the Nile valley. Nor does the most minute examination show the least difference between the vegetation which flourished fifty centuries ago and that of the present time. In some cases the color of the flowers can be clearly distinguished, as for instance, the purple larkspur, the red poppy, the reddish-brown saffron, and the blue lotus. The leaves of the watermelon contain grains of chlorophyll perfectly visible in the microscope. All these were found in great numbers in the burial places of the fifteenth dynasty, 3,000 years B C., and in one tomb of the same time some ears of barley. In later monuments were discovered mustard, flax, cucumbers, lentils, pine cones, juniper berries, dates, hollyhocks, chrysanthemums, figs, olives, onions, and grapes. Around the necks and upon the breasts of the mummies of 1100 B C, were garlands of celery-leaves and blue lotus-flowers. In regard to the various specimens of grain discovered, it may be added that no attempt to make them grow has ever succeeded, the plants having been subjected to great heat at the time of the embalming and burial, which, while it preserved them, destroyed their germinating power. The cases in which mummy-wheat is said to have been raised are due simply to the fraudulent mixture of modern with the ancient grains.—*Sel.*

EDUCATION IN ANCIENT EGYPT.

Boys intended for the government service entered the school at a very early age. The course of instruction was very simple. The first care of the teacher was to initiate the young scribe into the mysteries of the art of writing. After he had mastered the first difficulties he was given older texts to copy. These texts were moral treatises, older poems, fairy tales, religious and mythical writings, and letters. It is to this fact that we owe the preservation of the greater part of the literary remains of ancient Egypt. When one of these school-boys died the copies he had written, that could be of no earthly use to any one else, were buried with him. From these old books that he copied he learned to form his own style; he learned the grammar and syntax of his beautiful language; he became acquainted with its vast stock of moral precepts, religious and mythical traditions, and with the unnumbered poems and tales that undoubtedly abounded, and of which the merest fragments have come down to us. Two classes of writings were preferred for this purpose, moral precepts and letters. It was considered a high and difficult art, and the pupils needed very special preparation in it—*Popular Science Monthly.*

WORTH REMEMBERING.

That the tongue is not steel, yet it cuts. That cheerfulness is the weather of the heart. That sleep is the best stimulent, a nervine safe for all to take. That it is better to be able to say "no" than to be able to read Latin. That cold air is not necessarily impure. That a cheerful face is nearly as good for an invalid as healthy weather. That advice is like castor oil, easy enough to give but hard enoug to take. That it is not enough to keep the poor in mind; give them something to keep you in mind. That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them. That hasty words often rankle in the the wound which injury gives, and that soft words assuage it; forgiving cures, and forgetting takes away the hurt.—*Selected.*

A royal order has been issued by the German government sanctioning the creation in Jerusalem of an evangelical establishment with corporate rights. The object of the new body is to preserve existing evangelical institutions and to add to the number.

Aerial Navigation—Aerial navigation has reached this surprising stage of progress: At the late Parisian "congress" on the use of balloons and carrier pigeons in time of war it was resolved that "aeronauts in time of war should be treated as belligerents if they were soldiers, but as spies if they were really spies." M. Janssens of the Academy of Sciences expressed his belief that in the next century the problem of aerial navigation would be solved.

An English lady declares that a mustard-plaster on the elbow will cure neuralgia in the face, and that one on the back of the neck will cure neuralgia in the head; and the reason given for this is that the mustard is said to touch the nerves directly it begins to bite; while, if put on a part where no nerve exists, it is of no use. The writer states that she has cured hundreds by this simple remedy.

The Pope's income amounts to £480,000 yearly, exclusive of special gifts like those of his jubilee year. Peters pence provides two-thirds of the amount, the remainder being the interest of vsrious investments. As the papal expenses rarely exceed £320,000 his holiness retains a good annual surplus.

An address has been issued by a body of ministers and elders of the Scottish Free church, representing its conservative element, setting forth in strong terms the dangers which threaten the Free church in the line of departure from the faith as it is contained in the confession of faith.

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THE SAINTS' HERALD.

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

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THE SAINTS' HERALD:
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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Oct. 26, 1889.

THE LATE REUNION.

THE minutues for our Annual Reunion for 1889 will appear in their place in due time, and we therefore need to say only that the session was the best, in many respects, ever held in the church. The weather, with the exception of the first two nights of the session—Friday and Saturday—was all that could be desired. During the ten days the Saints were together unity and fraternal good will prevailed, not a jar of discord occurred, but all seemed happy and fully imbued with earnest, godly desires, seeking to promote the best interests of all concerned. The attendance was good from first to last, and on both Sundays many could not get within proper hearing of the speaker's stand. The last Sunday Mr. Garrison, Sheriff of the county, who was present, estimated the assembly at much over 5,000 souls. He was with us two days, and doubtless his presence did much to tone down the "hoodlum" element frequently found at such gatherings. We found him a genial gentleman and an efficent officer.

The sermons were varied in the range of topics discussed, and were timely and edifying. The 9 a. m. prayer and testimony meetings were largely attended and were very ac ive and spiritual.

The gifts and graces of the Holy Spirit were abundant and full of good counsel and cheering promise. One person—a sister Turner, of Deloit, Iowa—sang a song of Zion in "another tongue" consisting of near ten verses, and then sang the interpretation. The language was plain, chaste, expressive, and in every way adapted to the beautiful and important sentiments conveyed. Through the gift of prophecy the Lord assured the Saints that he owned and approved the Reorganized Church in its work and bade them press forward faithfully and patiently to higher and greater victories in His cause, admonishing them that great and essential developments were at hand requiring greater wisdom, zeal and skillful effort.

The song service was good throughout, and the "Saints Harmony" proved very valuable in aiding the singers to "sing with the Spirit, and . . . with the understanding also."

The next Annual Reunion, as will be seen by the minutes, will be held at Logan, the county seat of Harrison county, Iowa, if the committee on arrangements are properly sustained and aided by the citizens of that place. If not, they are authorized to locate elsewhere. There were fifty-five baptisms during the session, others converted to believe, and many others "almost persuaded."

"TALK NOT OF JUDGMENT."

WHATEVER may be said of men and their motives for speech or action, it must be that the Lord has motive and reason for what he may say or do. Christ said: "For every idle word that men shall speak, they shall give account in the day of judgment." He who would give such a rule of law, would in no way violate such rule.

We hear of some Latter Day Saints who are constantly predicting punishment and devastation upon some of the lands where Saints once lived, and whence they were once driven. The Lord said to the people thus driven away from their homes: "Talk not judgment, neither boast of faith, nor of mighty works." He who gave this advisory commandment knew the people by whom the land was and would be peopled; and that for any religious society to talk and prophesy judgment and destruction against those whom they might account as their enemies and among whom they were living could have but one result, that of angering and exasperating the people. He knew also that for any people to be constantly boasting of their faith and mighty works was vain and foolish, and could not fail to bring shame and contempt upon those so boasting. Boasting of goodness, or of being better than ones neighbors is a snare into which unwary people may easily slip, and from which arise self-righteousness, self gratulation and final headiness which precedes defeat and humiliation. If a man, a family, or a society possesses a right spirit, and is good, it is better for their neighbors to recognize and know and tell of it than for them to do it themselves in any sense, but to boast of it is very foolish indeed.

The Lord, foreseeing what the conditions would be under which the dispersion of the people from Missouri and Illinois would occur, gave the Saints excellent advice, and it is as good now as it has ever been. Let the affairs of the past rest with God. Good sense and common judgment can not hold the people now occupying the regions whence the Saints were driven responsible for the acts of their predecessors, and for the Saints to be constantly recurring to those awful things in a spirit of bitterness and denunciation, is not calculated to commend them or their faith to those among whom they live. It is calculated, however, to irritate, annoy and sow ill feeling, and to bring grave discredit both on the faith and the people. It is better far to take the command as meaning what the Lord intended to say, and live in accordance with it.

We hear that some few ill-advised of the flock have stated that they have had certain manifestations in which devastation upon Independence and Kansas City has been depicted. If such persons have had any such manifestations they have been intended and given for the production of mischief to the Saints; and it would be much better for those claiming to have had them to have consulted the officers of the church who are presiding in those regions, and who are the responsible men to the public for the well meaning and good behavior of the Saints under their charge. These presiding officers are doing all they can to make the people whom they represent to be and appear to be the peaceable exponents of a faithful christian principle, "Peace on earth, good will to men," and will be compelled to deny the correctness of such denunciatory manifestations. Many such have been foolishly uttered in the past, and have signally failed. The spirit by which they were uttered has been shown to have been a wicked and mischievous one, and why should any Saint allow himself to be fooled by it now.

We heard a good brother once prophesy in the name of the Lord that "Nauvoo and vicinity would be visited and the fair scene be utterly wasted and destroyed in *four years*." We suggested to him to make his prophecy in that way, that if it failed his faith in God would not fail also. He said: "My faith in God is not going to fail, neither is my prophecy." Five times four years have passed since that prophecy was uttered; Nauvoo stands yet beautiful for situation, and the brother sleeps with the dead. In our opinion, these "manifestations" are of the same character as the brother's prophecy in regard to Nauvoo; similar in import to Elder S. Rigdon's inflammatory Fourth of July speech, many years ago, that made trouble for the Saints; and we disapprove of them and their utterance first, last and all the time; they can do no good and they will do harm. The "wisdom that is from above is first

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pure, then peaceable and easy to be entreated."

If the Saints want to live in the land in peace and happiness let them make themselves to be good citizens, neighbors and friends to the people among whom they dwell, showing their faith in redeeming grace by their works, not words only. But if they want to invite persecution and trouble for themselves and their brethren, let them talk of judgment, boast of their faith and goodness and mighty works, utter vindictive wrath and devastation on the people and the land, and they will soon have trouble enough. We advise that the Saints be good and do good, and let the Lord attend to his affairs in his own way, and in his own time. He has told us what to do, now let us do it.

EDITORIAL ITEMS.

THE Senior Editor has had the opportunity to see and examine the Saints' Harmony, and is much pleased with it. The music is good and the arrangement excellent. Its size is an objection to many, but how could we have what we want and have a book any smaller. The same complaint was made against the Harp, but we had to make the book large or leave out many hymns that Saints wanted in; and as it was, some complaint has been made that some excellent pieces were omitted. To have music suitable must necessarily make the Harmony large. We are not disappointed in its size, if its quality is up to standard, as we think it is. We are pleased with it.

The *Avant Courier* of Bozeman, Montana, of the 3d inst., contains quite a full account of the "Josephite" conference, held at Reese Creek the previous Saturday and Sunday. It is a good, lengthy account, and in it our people are correctly represented, for which we thank the *Courier*. It also publishes local notice of the meetings held by Br. J. C. Clapp of whom it says, "He is a big man and a big preacher." Bro. Clapp wrote us the 7th inst. from Willow Creek, Montana: "I preached three times yesterday to full houses and am to continue on through the week at nights."

Bro. William A. Doty wrote October 6th, from Tiff City, Missouri, giving an account of the late discussion between Bro. D. S. Crawley and Elder Lee of the Christian church. As a full account of the matter has already been published we omit this one. Bro. Doty thinks our cause was victorious.

The North Attleboro, Mass., *Chronicle*, of October 3d reaches us, containing good notices of services held by Bro. John Smith of New Bedford.

We are indebted to Hon. A. R. Anderson, M. C. from the eighth Iowa district, for public documents: "Department of Agriculture Report 1887 and '88;" also "Message and Documents 1887, '88."

The Church Librarian acknowledges the receipt of a copy of the third European edition of the Doctrine and Covenants, published by S. W. Richards, 1852. It is presented by Sr. M. J. Borland of Omaha, Nebraska.

Brn. W. W. Blair and G. A. Blakeslee arrived from the Reunion camp grounds, the former on the 15th, the latter on the 16th, both looking hale and hearty and in good spirits. Bro. Blair elsewhere gives an account of the very successful and encouraging sessions held and the immediate results which attended and followed.

EXTRACTS FROM LETTERS.

Bro. E. E. Wheeler wrote from Breed's Station, Illinois, October 9th:

"Have been holding forth here since last Friday night, and will stay over another Sunday. Prospects are good. The Baptists have offered me the use of their chapel one mile north of here and I have accepted it. Canton Saints are greatly encouraged. Opportunities for work are opening up and we hope good will be done. Have been blessed with a great degree of the Spirit in presenting the word."

QUESTIONS AND ANSWERS.

Ques.—If one is persuaded by friends to be baptized, without giving the matter a thought and not realizing the responsibility of the act, and afterwards gives his name to another church for membership, and then in after years should be ordained to the office of an elder, and the thought of being baptized again still hangs around him, also of being a sinner and a backslider from the faith, should such a one be rebaptized and his office be restored to him?

Ans.—We think that any one in the condition named above should certainly be re-baptized if convinced of the truth and desirous to obey it. No one should remain in such condition of uncertainty when good cause exists for believing that rebaptism is necessary, for "whatsoever is not of faith is sin," and we do not believe a man can act freely as a member, much less as a minister, while in that condition. The church has ruled that in cases like the above the act of rebaptism places the one so baptized among the laity. Such an one should not be reordained without authentic evidence of his calling to the ministry. The thought of possible loss of office should deter no one from being rebaptized, if convinced of the necessity of it. If the Lord wants men to act in the priesthood He will see to it in proper time, otherwise no one should desire to accept responsibility; nor should over-anxiety exist in that regard. It would be well if these things were more perfectly apprehended. Men should be willing to act in the line of duty when properly made manifest, clearly and plainly; but no one should accept and act in the absence of such evidence. Responsibilities of this kind are too sacred to be trifled with; thoughtful and prudent men will not lightly assume them. We would discourage no one; but simply indicate the line of duty as lying in the golden mean between over anxiety and undue hesitation. "Be *sure* you are right and then go ahead," is applicable in all such instances.

"LONGING TO GO BACK."

BRO. RALPH G. SMITH, of Pittsburg, Pennsylvania, sends us the *Dispatch* of Wednesday, October 9th, published in that city, from which we extract the following article and the editor's comments which follow it. The article is self-explanatory, and with the editorial is as follows:

LONGING TO GO BACK.

The question has often been raised in the past and will be raised again tn the future whether the Hebrews are ever to be recognized as a distinct people or merely as a religious sect. The fact is they are prouder of their nationality than they are of their religion. A strong movement has been in progress in Europe since 1870 looking to the re-establishment of the Hebrew nation in Palestine and the restoration of old Jerusalem as the proud capital of a representative people.

About a year ago the society was introduced in New York, and within the past two months a branch has been started in Pittsburg under the general name of "Lovers of Zion." The object of the society is the colonization of Palestine by American Hebrews. The Pittsburg branch was organized by Rabbi Brachio Meyerovitz, of the Wylie Avenue Synagogue, and already two or three Hebrews have been sent back to the Holy Land from this section through its influence. About one thousand eight hundred colonists have gone from the country at large.

THE SOCIETY'S OBJECT.

In the constitution of the association the objects are stated to be these: To improve the conditions of the Hebrews in Palestine; to assist the Hebraic colonists of Palestine; to establish new colonies in that country; to instruct the people in agriculture and other industries; to propagate the idea of a settlement of Hebrews in the Land of Israel, and to diffuse the knowledge of the Hebrew language. While there is an element of charity in the objects as stated, the ultimate idea is to restore the nation.

The President of the local association is R. Raphael, and H. Malachowsky is the Secretary. In an interview yesterday J. G. Scheinman, one of the members, said: "The branch in Pittsburg numbers between four hundred and five hundred members. Some of the members of the Gusky firm and many other prominent Hebrews belong to it. The membership, however, consists largely of the middle and lower classes, and at present the society aims to induce the poorer and oppressed Hebrews to return to the Holy Land, where they are settled on land which the association owns.

A SMALL SUM CHARGED.

"They are charged the small sum of twenty-five cents per month on account until the land is paid for. We reason that as much money can be made in Palestine in agricultural pursuits as in peddling in America, for example, and in addition, the poor Hebrew escapes that scorn and intolerance which we are sadly forced to admit is so prevalent even in this enlightened age. There are about 300 Hebraic families in Pittsburg, and we hope to see the day when they will be back in Palestine living happily as part of a powerful nation, as did our ancestors once in the past.

"Even the richer class of Hebrews are anxious to return, and many of them are willing to forego wealth to aid in re-establishing the government. We are working by personal solicitation and slowly educating our people up to the idea. Rabbi Meyerovitz has his whole heart and soul in the work, and by his preaching he has already done much good.

PROPHECY IGNORED.

"In spite of prophecy, we believe the Hebrew

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nation will be restored. The land is purchased from the Turkish government at nominal figures.

"It is still rich in fertility and easily cultivated. It yields Eastern products in abundance, which are exported into Europe"

For years the prominent and wealthy Hebrews of Europe, the Rothschilds, the Hirschs, the Montagues and even Moses Montefiore, have directed their attention to the colonization of Palestine. Baron Hirsch not long since contributed 60,000 000 francs for this purpose. These men firmly believe the time will come when the Hebrews will once more occupy their Ghettoes and synagogues, not as captives, but a free and independent people.

BEAUTIFUL PREDICTION.

The members of the society hope to live to see the day when the words of the prophet shall be fulfilled:

Behold, days are coming, saith the Eternal, when the plowman shall come close up to the harvester, and the one treading grapes to him that scattereth the seed, when mountains shall drop sweet new wine, and all the hills shall melt away therewith. And I will return with the captivity of my people Israel and they shall build the wasted cities and dwell therein, and they shall plant vineyards and drink their wine; and they shall lay out gardens and eat their fruit. And I will plant them upon their own soil, and they should not be uprooted any more out of the soil I have given them, hath said the Eternal thy God.

During the recent Hebrew festivals Rabbi Meyerovitz referred to the movement now in force among American Hebrews. He made a strenuous appeal to the modern community to assist in maintaining the principles that constitute the Israelitish nationality. He spoke of the movement to colonize poor Hebrews in Palestine as by no means the least of the levers to be used.

Rabbi H. Scheinman ably officiated in the service and acted as cantor during the festival, and also delivered sermons several times.

Of the foregoing the *Dispatch* says:

THE HEBREW IDEAL.

The intelligence is given in our local columns that a branch of the Hebrew Society for colonization of Palestine has been organized in Pittsburg. This shows that even the modern and Americanized Hebrews are still faithful to the traditional dream of their race for the restoration of the ancient kingdom, and its rehabilitation, with all the glories of modern invention and commerce added to it.

There can hardly be any doubt that the wealth and influence of the merchants and financiers of Hebrew blood, scattered throughout the world, would crown a united effort for the restoration of Jerusalem with a brilliant success. The race whose members check European wars or permit them to go on, by tightening or loosening the purse strings, would find it easy to furnish the funds and command the protection of the powers for a project so full of romance and combining so much of the traditions of antiquity with the triumphs of the Nineteenth century commerce. There is an irresistible attraction in the thought of reversing the work of ancient conquerors and restoring the distinction [desolation? ED.] of Titus by the power of modern wealth and trade, that would enlist the sympathies of civilization without regard to creed or race.

We do not think it likely that Jerusalem would ever offer such attractions even to its restorers, as to take the majority back there for permanent residence. It might be made a religious capital, like Rome for the Catholics, or Mecca for the Moslems. But the marts of Europe and America offer too great attrections for the trading instincts of the successful Hebrews, cultivated through nineteen centuries of expatriation, for them to accept the monotonous, if honorable and romantic, retirement of life in their ancient land.

Still the object is an ideal one, and places the Hebraic hopes and purposes in their finest light. The prosecution of the work to a successful issue will command universal sympathy and admiration."

If we rightly discern the signs of the times it certainly seems apparent that the children of Abraham are being wrought upon by an influence which has clearly outlined their manifest destiny. To the thoughtful and expectant students of prophecy such items of news, read and carefully studied in connection with the prophecies of the three books, are both confirming and comforting. Such have abundant reason to lift up their heads and rejoice, if children of and walking in the footsteps of those who by faith inherit the promises.

In the midst of the rush and crash of the surging and swaying masses of modern Babylon God's purposes are being accomplished—slowly, but steadily and surely; and what was declared anciently has a present application, namely: "The light shineth in darkness; and the darkness comprehended it not." Two forces are striving for the mastery: light and truth; and darkness, evil and worldliness. The mission of the one is to deliver from sin, ignorance and imperfection, and to govern and preserve by bringing into subjection to the laws of divinity; that of the other to veil and blind the senses, that men may become "lovers of pleasure more than lovers of God," and serve the world, the flesh and the devil.

On the one hand the inestimable possibilities of moral and temporal salvation, heavenly exaltation and eternal bliss are offered to the beings whom God has created in His own image,—all these to be given on condition of obedience; on the other, loss, shame and degradation, the inevitable results which will follow a failure to appreciate, accept and live by the wonderful and applicable truths which the Almighty offers to the world in His Son, in whom is the gospel, the glad tidings of salvation from evil, from ignorance and from the imperfect conditions, standards and faulty conceptions of humanity.

Two inevitable destinies confront the entire world, and in one or the other we must individually have part. One is partly pictured in the following description of the fall of Babylon—the world and its confusions, imperfections and iniquities:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, . . . How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Rev. 18: 1–3. 7–14, 21, 24.

The other is represented, partially, in the following:

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore. which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise, our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19: 1–9.

Our course as a people is clearly out-

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lined in the statement and command, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and we will do well to study the full import and signification of this verse. If we have at any time of late been impressed to present anything to the Saints, it has been in the line of calling attention to the necessity of a strict examination of personal conduct and habits of life. The voice of the Spirit to us is to come up to a higher standard. We must do it to escape disaster and to save ourselves from bitter disappointment. Now is the day of sacrifice and of opportunity. "It is written," "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," and only by overcoming will a "people be prepared" for the Lord, and only such will He own.

Let us carefully continue the good and indispensable work of self-examination and study the commands contained in God's written standards given to regulate our thoughts and words and deeds, otherwise our hope will prove vain and we deceive ourselves. The prospects are inspiring and encouraging, and blessed and wonderful experiences await those who walk in the light and who come up high enough to receive. Only to such is the promise, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

"Watch ye therefore . . . lest coming suddenly he find you sleeping." "Blessed is that servant, whom his lord when he cometh shall find so doing."

BEWARE.

WE are requested by reputable parties at Shenandoah, Iowa, to warn the HERALD readers against a Miss Clauda Ikerman, who is said to be a deceptive, untrustworthy person. She is supposed to be about 24 years old; has dark hair, cut close; dark eyes, and weighs about 150 pounds; is heavy set, and near sighted.

By letter received from Bro. G. S. Lincoln, president of the San Francisco branch, we learn that they have sent out circular letters to the different branches asking aid for the building of a chapel in that city, at some future time.

In Italy no clergyman can be an inspector or director of a state school, a law having been recently passed to the effect that the local control of schools shall be in the hands of heads of families. The object is to cut the schools loose from clerical influence.

ADDRESSES.

Hiram Rathbun, 500 Logan street, Lansing, Michigan.
G. A. Blakeslee, presiding Bishop. Galien, Michigan.
Mrs. T J. Andrews, 231 Castro st., San Francisco, Cal.
J. H. Peters, Coleman. Midland Co., Michigan.
W. H. Kelley. Kirtland, Lake Co., Ohio.
Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph, Mo.
Isaac N. Roberts, Springdale, Arkansas.
E. C. Brand, No. 712, Q st., Atchison, Kansas.
John T. Davis, 42 Lakefield Road, Llanelly, Carmarthen shire Wales, Great Britain.
J. H. Lake, Kirtland, Lake co., Ohio.
E. C. Briggs, Shenandoah, Iowa.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"What sings the brook? What oracle
Is in the pine trees organ swell?
What may the wind's low burden be?
The meaning of the moaning sea?
The hieroglyphics of the stars?
Or clouded sunset's crimson bars?
I vainly ask, for mocks my skill
The trick of nature's cipher still."

THE CHILDREN'S BOOKS.

A very grave matter, indeed, has become the quality of the reading furnished to our young people. In families where newspapers enter freely, even the casual reader who takes them up and glances them over carelessly can not fail to get a knowledge of the world that if it does no harm does no good either. There are families, indeed, where the children are allowed certain columns of a single paper only, but such prohibition is often as dangerous as its opposite. A notion prevails in many minds that the young must have reading furnished to them where the subject has been written down to their comprehension, forgetting that all our growth comes from struggle upward, and that it is really a great deal better, after the taste for reading has been once formed, to have the book or subject just one degree advanced beyond the momet's taste or fancy. Much of the formation of taste in this matter devolves upon the mother, the aunt, the elder sister; and if they see to it that models of purity and wholesomeness are presented and observed, rather than those which are debilitating to the mental fiber, and thus noxious, a habit will be formed that in time will instinctively reject all that is not distinctly ennobling, and does not feed the better portion of the mind and nature.

Puerilities are much in vogue to-day; but their influence is vicious because it is weakening, and in so much degrading. Children can be trained to care as much for one of Parkman's histories, with all its tale of daring and doing, as for any paper-covered story of a cow-boy's adventures, as much for the "Midsummer Night's Dream," with its wit and poetry and pathos and music, as for any tawdry story in which boy and and girl love has part, as much for the sounding sentences of the Old Testament and of Ossian as for any senseless jingle; and while they will derive now as much pleasure from one as from the other, and eventually more, the better kind will give pleasure on a loftier plane, and will cause the mind to reach up instead of down.

It is high time that the heads of families looked into this subject in some measure, especially since the eager mind of childhood must be fed, and will devour watever comes in its way if nothing is furnished it with design. Such oversight is not so easy a task that it can be despised as too trival to be undertaken, for in the myriad of publications for children and those just escaping childhood, it is a serious effort to keep *au courant;* and so doubtful is the character of many of them, if not as to intention, yet as to injurious quality without intention, that in the supervision one has to become acquainted with a mass of rubbish in order to eliminate it, and finds it a work of time and thought not always pleasurable. —*Sel.*

HOME COLUMN MISSIONARY FUND.

Oct. 10, Amount received to date		$2,019 92
Sr. Moldrup, Neb.	$1 00	
Sr. Louisa J. Orton, Iowa.	1 00	
Bro. Daniel Evans and family, Mo.	5 00	
Srs. Alice and Kate Halliday, Iowa.	1 50	
Bro. Wm. Reed, Iowa.	75	
Sr. S. J. Ross, Iowa.	1 00	
Sr. Elizabeth Thomas, Ia.	1 00	
Sr. Ann Johnson, Iowa.	1 00	
Sr. E. A. Elvin, Iowa.	44	
Sr. Vida E. Elvin, Iowa.	13	
Sr. Sarah Witter, Iowa.	1 00	
Bro. D. F. Richards, Wash.	2 00	
A Sister, Lamoni, Iowa.	1 00	
		$16 82
Oct. 17, Amount to date		$2 036 74

☞Send all moneys to D. Dancer, Lamoni, Iowa.

Dear Saints:—A short time ago the little *Hope* came to us, and in addition to the change in appearance I noted the remarks of Sr. Frances regarding the enlarging of it. I have long thought it should be enlarged and would be glad to see the change; for if there is anything I really enjoy it is good attractive reading matter for children.

The *Hope*, in its present form, is small. If it were twice the size it is, there would then be space to fill with good matter both original and selected such as would make its weekly appearance a pleasure to young and old. It is good now, but there is not enough of it.

Sr. Walker says we cut off one end of the garment to sow on the other end. The books that have been recently published can do a work that the *Hope* could not, but the *Hope* can and will fill its own place and do good in another way.

When all over this land and in lands too beyond the great waters in the homes of Latter Day Saints, the children gather in the long winter evenings, how shall they spend their hours? Can parents put forth any nobler effort than to implant in the hearts of their children pure thoughts and noble aspirations? Can Latter Day Saints do a better thing than to teach their children diligently concerning the great things the Lord has done for us, is now doing and the greater things that must soon come?

Autumn Leaves is published for the youth of the church and is a necessary publication, and yet it is quite as necessary that we sustain *Zion's Hope* for another class of readers, those who as yet are not capable of understsnding such reading matter as they find in the *Autumn Leaves*; for we can neither enjoy nor be benefitted by what we can not understand.

Let us consider the needs of the children of the church, let us make of *Zion's Hope* a useful instrument, a "thing of beauty, a joy forever" for the fruits it shall yield.

The older Saints enjoy the *Herald*, the young people , *Autumn Leaves*, and the children, the little Hopes should have their paper, too. As it is, how often do I find the space occupied by letters, reports and other matter, good, of importance I admit, but intended for maturer minds. I am not complaining of the contents of the *Hope*. Be that far from me. I am lamenting the limited space which prevents our giving to the children each week a little paper, bright, interesting, instructive, one that shall be suggestive to parents and teachers in their efforts to guide the little feet "that still must run such weary length."

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Can not each one who has been a subscriber for the *Hope* again contribute his mite, if, by so doing, we may improve the paper?

And after it comes to your homes, mothers and fathers, do you ever notice its appearance, do you ever talk with your children of its contents as you do with your brethren of the contents of the other publications?

A paper may come into a home, be read, its articles talked over and the thoughts gleaned from its printed pages may teach a soul to see the beauty, the grandeur of life, lived well. But the same paper may come into a home, be tossed about, hurriedly scanned, thrown aside, and accomplish *nothing*.

Do your children read the *Hope* after you take it for them?

Do you encourage them to read it?

BESSIE BRIGHT.

DEFIANCE, Iowa, Oct. 1st.

Dear Sisters of the Home Column:—As my life is still precious in the sight of the Load I thought I would write a few lines. I am still living in the midst of my children, grandchildren and great grandchildren, patiently waiting the change. When my husband and I first embraced this latter day work we dedicated ourselves, our children and all that we had to the Lord; and I humbly claim to-day that we are the Lord's. I have outlived my husband over thirty years. Since that time our posterity has grown into a little multitude. I can not say that we are all doing right though we all belong to the church. I can look around and see scores of our posterity engaged in this latter day work helping to build up the kingdom of God on the earth. This is a great satisfaction to me and I often think while sitting in my lonely room, we "ought not to live by bread alone, but by every word that proceeds out of the mouth of God." When I think how good the Lord has been to us as a family I am lost in wonder. I am ready to say, "Thank the Lord, Oh my soul, and all that is within me." I thank the Lord that has watched over me almost ninety years.

He sought me when a stranger,
Wandering from the fold of God.

Beloved sister, our cause is good and the kingdom is ours and the hour of redemption is near. I hope that you may pray for me.

As ever your sister in Christ,

SARAH HANLEY.

September 16th.

Dear Sister Frances and Sisters of the Prayer Union, one and all:—I have long thought of writing but have not, thinking that others were better able to write. But I have a testimony to bear as well as the rest. It is now about sixteen years since I came into the Church of Latter Day Saints and I have ever since been happy that I am numbered with the people of God, but am one of the lonely ones and am persecuted because of my religion. I desire the prayers of the sisters and of the church generally, that I may be delivered from this thralldom in which I feel bound, and over which at present I have no control. I am old and a widow and lonely. A sister also desires that I should ask your prayers for her husband who is very wicked and is persecuting her for her religion, almost beyond endurance. He says she must join a popular church which she steadfastly refuses to do.

Your sister in the one faith,

CLARA CRAIG.

GROVETON, Tex., Oct. 11th.

Dear Herald:—I have often thought of writing to the "Column" but have not before made the attempt. I like to read the *Herald* very much. It is so much help to me. My husband and I are both members of the Saints' Church and we feel very lonely here, as we are all there are in this town. We pray for the day when we can live in a branch of the church I love the good works of these latter days, and love to hear and know of its going on in other parts of the country. I am the mother of four children and am just recovering from a long spell of sickness. I was sick about ten months and no one but those who have suffered as I have knows what I have been through.

I feel to praise God for his mercy to me, and thank him that he heard the prayers offered up in my behalf. I begged the Lord all through my sickness to spare me to raise my little children. My husband and I try to live so that others may see our good works and glorify our Father in heaven. Some times it seems like we will starve for spiritual food. Oh, if I could live where I could talk with some of the members of the church, I would be so happy! But, dear brothers and sisters, I hope to live so that after death we will meet and sing God's praises through all eternity, where parting will be no more. I would be glad to know where Bro. I. N. Roberts is. It was under his voice my husband was converted. I pray that God may bless him and his family wherever they may be. I hope the Saints will pray for us.

May the Lord help us all to arouse, and do our work like faithful followers of the meek and lowly Savior, is my earnest prayer.

Your sister in Christ,

S. B. TEAGARDEN.

WARREN, Ohio, Sept. 22d.

Dear Sistsr Frances:—Again I take up my pen to write a few thoughts for the Column, which is just as interesting and instructive to us as ever.

How swiftly time flies. I have been a member of the church since May 19th, 1889, and it does not seem nearly so long. You will doubtless think five months a short time, and it is, but I was convinced of the truth of the work a year ago, circumstances preventing my obeying. My sympathies are enlisted in behalf of thse "scattered ones" who so seldom have the privilege of enjoying a gospel sermon. You are not forgotten dear ones, though far removed from us! still may you ever be present in memory. Those whom we have met, and those we have not seen we will hope to meet by and by.

Truth grows dearer to me every day if possible, and as I have been given the light of the gospel to be the guiding star of my earthly pilgrimage, I trust that,

"When death comes with his sickles keen,
To reap the bearded grain at a breath
And the flowers that grow between,"

it will guide me to the farther shore of the beautiful river, the place prepared, where many mansions be, and where the dear ones that have gone before will be waiting and watching at the beautiful gate, also where the loved ones of our lifetime will be "watching," or

"Waiting till the shadows are a little longer grown,"
"We do not know,
We can not tell,
But Jesus doeth
All things well."

Our number has increased to nine, and our prayer services are more interesting than ever. So much depends upon our being faithful and willing to do our duty. I have been thinking about the sweet briar. It grew under our great-grandmother's window, and sent its delicate odor through all the rooms of that old fashioned house. How we love the sweet, spicy fragrance! "The little four leaved rose," as one of the poets called it, seems rather insignificant beside the Prairie Queen, and others, but in its perfume it excels them all. There have been those—I trust there are many still—whose characters are like the sweet briar, as it stands all unnoticed in its dark restful green, yet filling all the air about it wth sweetness. Many there are who remind us of the roses; delicate pink, deep carmine, and pure white roses, all have their counterparts in actual life. There are the deep red roses of rare mental powers robed in bright personal attractions; these shine in society, and are followed with admiration everywhere, but after they have passed there is no fragrance, for the fragrance comes only from the soul. There are the delicate flesh roses of sensitive natures, sweet, too, perhaps, as they are lovely, in whom the spirit-life is rare and beautiful as the outward petals which cover it. But more enduring than all hot-house growth is the hardy sweet briar. Braving the winter storms, it stands amid the snows, leafless it may be, but the roots are still aglow, and from the ice-bound stem will come again buds and fresh leaves sweet as before. We have known characters like this, hardy and brave amid misfortunes and coming through the winters of sorrow with a sweetness beyond expression. Our minds may not all be rich with brilliant endowments, but our characters may be strong, pure and sweet. Every Saint may be a sweet briar, quiet and unassuming, yet sending out around them the fragrance of a lovely life. The face may be plain or rugged, the outward adornings all unattractive, but if the sweetness be in the soul, it will find its way out in words and deeds, till all around shall breathe the fragrance and be blessed.

Fearing I may have trespassed upon your valuable space I will close. Your sister in Zion's cause,

ALICE M. PINKERTON.

GARDEN GROVE, Iowa, Oct. 8th.

Dear Herald:—It is with pleasure I read your pages and often find in them much consolation and comfort. And now having had another other evidence of God's love to us in healing the afflicted, I thought I would relate it for the strengthening of my brothers and sisters. Our little daughter of ten years was afflicted with sore eyes for several weeks so that we had to keep them darkened. I was impressed if she was baptized they would soon get well, and she thought the same. We had lately moved here and are the only Saints in this place, and thought it best to go to Lamoni. I took her there September the 14th, and the 15th she was baptized by brother J. R. Lambert, together with his own little daughter, Maud. There were present brethren Cochran and Moore, sister Lambert and myself. I never felt more peaceful and happy. It did not seem to me we were on the earth. I do not know how the others felt, but that heavenly feeling remained with me all day and I enjoyed myself at the meetings. More than this, God did answer our prayers, for my little daughter's eyes are well and look brighter than ever, and she is

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stronger in body. Thanks be to His holy name. We ought to take Him at His word, and when we ask, expect to receive.

My prayer is that we may pray without ceasing. Your sister in bonds,

E. RAY.

We remember seeing the little girl at meeting with her eyes closely bandaged. Sr. Lambert told us she had been baptized that morning and as we took her little hand in ours we felt sorry because of her affliction. How and why is it that so few return to give glory to God ?—ED.

Correspondence.

OGDEN, Utah, Oct. 7th.

Bro. W. W. Blair:—We occupied the Tabernacle at Richmond Friday and Saturday evenings, September 27th and 28th; and Monday evening, 30th. On Saturday evening a list of questions was handed to me for answers. I read them to the audience and told the people that I would try and answer them on the Monday night, and any which I could not answer satisfactorily to myself at least I would tell them I could not. As these questions are staple ones, I herein repeat them, with a digest of the answers, so far as it is practicable for me to remember them.

1. Do you believe in a priesthood?

2. To what extent?

3. Have you got it?

4. Where and how did you get it?

5. May it not be possible that your brother David is the man to lead the church?

6. You say God never changes. He gives a commandment, "Thou shalt not kill." After this God commands his people to kill whole nations. Please explain.

7. Can you prove that your father had no more than one wife?

To these questions there were added at the opening of the Monday night meeting two others:

"Inasmuch as you profess to be practicing all the principles of your father, what are you doing in the way of building temples and redeeming the dead? Your father taught that the church was established by him in 1830, never more to be thrown down or given to another people. Please tell us where it was from the time of his martyrdom till you assumed the leadership sixteen years after?"

To these several questions we replied substantially thus:

1. Yes.

2. To the extent that Jesus Christ conferred the priesthood on his apostles in his immediate day, and as the same was re-conferred upon Joseph Smith, Oliver Cowdery and others, at the restoration of the gospel and for the purposes of fulfilling the prophecy in Math 24; and the accomplishment of the angel's message of Revelations 14; and as the same is set forth in the section on Priesthood in Doctrine and Covenants, the Melchisedec and Aaronic.

3 Yes.

4. First by birthright; second by blessing; third by call and ordination to the Melchisedec by laying on of hands of those who held this priesthood in my father's time, and whose right to act in it had never been taken from them; after my baptism by father and confirmation during his lifetime and under his authority.

5 Yes. It is possible that my brother David is the man to lead. God might employ this means after all other efforts to recall Israel had failed. If he did no man was more ready to say amen to it than I.

6. I had not said that God never changes. I had said that the elders used to teach that God was unchangeable. But on this point I gave the following texts: Mal. 3:6; Num 23:19; Jam. 1:17; D. and C., Sec. 2, p. 1; Sec. 34, p. 1; B. of M. 2 Nephi; in which it is stated that if God changes, he ceases to be God. The killing of the Midianites, Amorites, Amalekites, is all explained in the history itself, which states why it was done, which I referred them to.

7. I did not propose to prove that father had no more than one wife. It devolved on those who said that he had to prove their statement. That I did not know whether he had or not. That I did not believe that he had, from the evidence I had so far seen. That if he had and it could so be proved, it would but prove him a transgressor against the laws of the Lord acknowledged by the church during his lifetime and at his death, as also a transgressor of the laws of the state where he lived and died. The question with me was not whether he had or not, but was, "Was it, and is it according to God's will and word?" And I had shown and would show that it was not.

8. We were not building a temple, as we knew of no commandment requiring it of us. That when God should command it we were ready. Baptism for the dead was a permissive ordinance, and ceased as a privilege when the church failed to build the temple at Nauvoo in time; as found in the Revelation of 1841.

9. That the church remained with the scattered membership in its organized branches where organization had remained unbroken; but did not attach to the quorums in their organizations.

I did the best I could under the circumstances; but how far the answers were satisfactory to the assembly, I do not know. The audiences were large each night, but the last evening the house was crowded. We were not made acquainted with any of the officers. The Bishop was lying abed, confined by a broken leg; and none others were presented to us. An old schoolmate, Charles Stoddard, was on the stand the first evening, but no others. On the last evening two young men, Mr. Lowe and Mr. Tooleson, came up and sat near us, the seats below being full.

We were very courteously treated. The Deacon in reply to Bro. Anthony's question: How much are we indebted for use of house and lights? said: "Not anything, gentlemen. All we ask is that if any of our people come your way, treat them as well as we have you." We assured him that we would use our influence to do so. The name of our questioner was Jno. E. Rouche (pronounced Rooshe).

From Richmond we drove to Hyrum, near the south end of Cache Valley, on Tuesday. At Hyrum we found an appointment in the Tabernacle, where at 7:30 we met Bishop Molen and other officers of the Ward, the choir, and a house full of people. The choir sang and Bro. Anthony led in prayer, when another hymn was sung. Bishop Molen introduced me to the congregation, and I told them some of the reasons why the Reorganization and myself had taken the stand in regard to the question of plural marriage that we had. The attention was good; and we were at the close of services introduced to several of the men of the place, the wife and daughter of Bishop Molen, Mr. James Unsworth and his wife, Mr. O. Shaw, Patriarch Lilinquist, and others.

Mr. Unsworth is brother to Bro. Mark H. Forscutt's wife. We were the guests of Mr. Lilinquist Jun., and Mrs. Elmira Benson, his mother-in-law, by whom we were well cared for.

We left Hyrum impressed with the kindness and manly treatment of Bishop Molen and his people. Of the treatment accorded to us in Cache Valley we make no complaint; but that at Hyrum was the kindliest, and, to our thinking, the manliest.

At Logan we were cared for principally by Bro. Peter Anderson; but Brn. Wikland, Nilsson, Johansen and others of the brethren stood by us like Saints should by each other. At Richmond Bro. Jons Nilsson gave us welcome, and with his wife and girl took good care of the missionaries. May blessings be and abide with them all. Brn. Nilsson, Erickson and Eckersley are pretty much alone in Richmond, but hold manfully to the faith.

Bro. Peter Anderson has succeeded in gathering in a few good souls at Logan and Richmond, and is standing well with the people in his work.

In bonds,

JOSEPH SMITH.

COLEMAN, Mich., Oct. 8th.

Bro. Blair:—So many say and write, "Why don't you write to the *Herald?* We don't hear from you of late," etc.

Well, it is not because I am idle. I have been very busy and scarcely had time, and there are lots of better writers, and more written than printed. I am am doing all the good I can; opening up new places, and assisting my brethren all I can; and we are being blessed of the Master, and encouraged amid our joy and persecutions.

A few weeks ago we commenced preaching in Reed City for the first time, and the first ever done here save a few sermons delivered a few years ago by Bro. W. H. Kelley. We had a good congregation, good order, and good attention; and I had fair liberty in presenting the gospel to the people. I put in two sermons that Sunday and Bro. Wm. Carns commenced to hold regular services every second week; but the second time he was shut out. Since then they have had a special meeting, but I have not learned the results. I think a majority are in our favor.

In my travels many have asked, "What about that debate in Tawas?" They say they have been looking through the *Herald*, but have failed to find it. Well, I received a letter from Elder Wear that he had been sick, and it would be some time yet before he would be able to do any talking in public; and if I believed what I was preaching I was to go on, and he would do the same, and we won't have any debate. I was also informed that he was forbidden to hold a discussion with the Saints. A sister writing from that place said that Elder Wear was very sick, nigh unto death, and she supposed that if I had come there and he received word of it, it would likely have killed him.

The middle of last month we had a two-days' meeting in Farwell. A good time was had and

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five more were baptized. Farwell has about twenty-three members, Brinton eighteen, and Coleman about twenty, not yet organized.

The Lord is blessing us too, with healings, and the Saints are being encouraged. One brother was baptized here in Coleman who was a cripple; was taken to the water by team and baptized and he came out of the water a whole man. He threw away his stick and walked all the way home, a distance of about three miles, and has never used a crutch or cane since.

One day when I was talking with him about the gospel in his own house I was speaking of miracles and the power of God, etc., and he said: "I believe that Joseph Smith was a prophet of God just as much as Moses or any other man that we read of in the Bible." I told him I thought he was not far from the kingdom, and I could see no reason why God would not heal him as well as others who exercised faith in Him; and that evening he was baptized and the Lord healed him of his affliction.

Some would perhaps think that the whole country around would obey if they saw that, but they did not. In fact, one of the ministers said he was healed, but the devil did it. Good members are generally made by receiving faithfully the gospel, plainly and earnestly presented to them.

The work is moving on fairly, yet not without much labor and trouble. I have baptized about fifty since the last General Conference.

Your brother,

J. J. CORNISH.

DETROIT, Michigan, Oct. 7th.

Editors Herald:—The conference which closed to-day, of the Kent and Elgin district, Canada, at Chatham, was quite an encouraging one to the Saints and certainly showed much improvement and growth over that which I was permitted to attend in the same district seven years ago. There has not only been a goodly growth in membership, but a decided advancement in understanding and manner and method of work. The missionary force have been doubtless active and earnest watchers and workers. Bro. John H. Lake presided over the conference assisted by Bro. Samuel Brown. Brn. Richard Evans and Arthur Leverton of the Seventy were present, and Bro. Wentworth Vickery of Piano, Illinois, Richard Coburn the Bishop's Agent, the aged Bro. Brown from St. Marys, together with many active, local workers whose countenances showed a keen interest in the success of the faith "once delivered to the Saints." Seven years ago there was hardly a place in Chatham at which a Latter Day Saint minister could hope to get a welcome shelter, but now their branch numbers sixty-five members and the people are stripped of much of their former prejudice and intolerance Bro. Blakeslee and I had comfortable quarters with young Napoleon Liddy, and you would never discover from the name that this genial host and warm-hearted Latter Day Saint was manufactured from the raw material of a wild Irishman. In the meetings there was much to commend, encourage and comfort.

The first ordination of a member of the colored race, to the eldership in the church, took place during the conference, under a proper call and direction. Bro. Eaton of Puce River, Canada, being the one so ordained. I noticed also that some of the brethren introduced a resolution instructing their delegate to General Conference to secure, if possible, the attendance of President Smith at their June conference. That indicates a long ride during the next few months and but little rest in the meantime; only think—from Idaho to Canada—interspersed with a full bill of fare made up of rattling good sermons, all along the journey; and yet the world tells us there are no prophets now!

Duties calling me westward prevented my stay in the Dominion. After looking after business for a few days in Kirtland, I go to Mills County, Iowa, stopping first at Council Bluffs. The work at and about Kirtland is hopeful, and Satan's hosts are shaking all around. They have not got so badly scared yet, however, as to prevent them from lying about the work of the Latter Day Saints there—the latest is through the Cleveland *Penny Press*, and it shows how low and mean some sectarian bigots can be at the same time they are professing a belief in the doctrine "Whatsoever ye would that men should do to you do ye even so to them." Surely their own professions condemn them, and will before the Judge of all. God is upon our side however and we shall press on unmoved.

In bonds, hastily and faithfully yours,

E. L. KELLEY.

GROVE HILL, Iowa, Oct. 7th.

Bro. Blair:—I left my home in Lamoni, August 29th, went to Lucas, held a series of meetings, the result of which has been stated by Bro. Morgan in the *Herald* of September 28th, after which I met Bro. C. H. Jones at Chariton while enroute for Oelwein, Fayette county, where we arrived September 17th, then went six miles west to my brother Benjamin's, where Bro. Jones preached twice in the Center school-house, and I once. Since then Bro. Jones baptized my niece, Kate Spear, at which time we had a glorious confirmation meeting in her house near the water. The Spirit's presence was sensibly felt, and we blessed two of her children. My brother, Charles S. Shippy, took us in his buggy to Mr. Fay's, who married Bro. Jones' sister, where we held two meetings with large and attentive congregations, and left several believing the gospel. Bro. Jones preached once near Grove Hill, then left here for home September 30th to attend the district conference. I am at present holding a series of meetings in a school-house one mile from my brother Charles'.

The interest in gospel research is increasing, as well as our numbers in attendance Last night the house was filled to overflow and attention good. My brother Charles and wife are believing. So are many others. I look for an ingathering in the near future. Yours in hope of victory over the evil.

JOHN SHIPPY.

BIRD'S EYE, Indiana, Oct. 11th.

Brethren Joseph and William:—I left home on the 5th for Byrnville. Held meeting on the nigh of the fifth, and on the sixth I was assisted by brother D. Scott of New Albany, and brother W. H. Kelley, of Lee Summitt.

On the nights of the eighth and ninth I spoke at Riceville, Crawford county, and to-night I am to speak at Bird's Eye, Dubois county. The interest is not as good as we would like to see, but I am inclined to think that we make our own condition and the fault must be ours. I hope for the better. Bro. Gillen did a good work in our district. May his light never grow less.

Yours, M. R. SCOTT.

Communications.

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

ANNUAL REUNION MINUTES.

THE Annual Reunion of the church for 1889 convened at Garner's Grove, Iowa, Saturday, October 5th. Upon motion Brn. W. W. Blair, C. Derry and M. H. Forscutt were chosen presidents, H. A Stebbins and J. F. McDowell were chosen secretaries. M. H. Forscutt was selected as chorister with privelege of securing an organist.

A police force was asked for, to be chosen by the committee on grounds, and names reported at afternoon meeting for confirmation. Bro. John Benson was chosen as janitor; Bro. B. Benson and W. Smith as ushers. The matter of appointing ministers was left in the hands of the presidency.

Elder Blair made some timely remarks touching upon punctuality and good order; such devolving upon each one seeking to promote spirituality and good fellowship.

Elder J. R. Lambert spoke relative to the possibility of prosperity and adversity being attendant upon the church, and as to our living in harmony with the Celestial law. "How many are striving to keep the commandments fully that shall bring unto us those blessings for which we are hoping?" "We trust all will strive to do right that we may be right."

Bishop Blakeslee spoke of the favor being shown us by men of business and agents of the various railway companies showing us courtesies, and more willingly than before. The Saints should be willing to live nearer to God, and make stronger efforts in that direction.

At two p. m. the Saints assembled for preaching service. A hymn was sung, prayer by Elder Lambert, followed by another hymn. Elder C. Derry was announced to speak; 1 Cor. 19: 20 was his text.

These instructions given were to the saints and therefore applicable unto us. The body being a tabernacle for God, it should be kept under subjection. Purity of thought suggests purity of action; we should keep our spirits pure, thus keeping our lives pure in the line of our conduct, it being an education of much time. Continual vigilance is necessary for successful subjection of fleshly passions, in order to the retention of the Spirit of God. Our covenant was solemn and profound; for we placed ourselves in the hands of God's servants for admission into the church, promising to keep God's covenant inviolate until death. We thus manifest our unreserved devotion toward God, being buried with Christ, rising to newness of life; otherwise it was a mockery before God. We arose to live a life of purity and ex-

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cellence, and to do that that would ennoble and enrich our lives. The lesson of the gospel is to be found in our lives. Lessons of holiness, purity, goodness are to be learned. If we yield to temptation and are overcome, we lose the great object which we started out to obtain. The Holy Spirit comes into us to expect to find a habitation of rest and peace, and thus the obedient person has the Great Guide to be with them. When God's peace is with us we may know we are striving to keep His word. We should ever remember that we are not our own, for we have been bought with a price, that price being the precious blood of Christ. It seems to me at times that the purchase act was greater than the creative act. Anything contrary to God's nature defiles our bodies. We should glorify God in our body and spirit, for they belong unto God. We are to use all our powers of mind and body unto God's glory; otherwise we prostitute their intended object, for which they were created.

If the ministry be endangered by neglect of duty, what shall be said of those who have means to give to aid the ministry in declaring the word and who withhold that money so as to prevent the work of propagation? Hymn 615, tune 380 was announced by J. R. Lambert; benediction by W. W. Blair.

At seven p. m. the following names were presented as policemen: W. Steward, marshall; W. M. Smith, B. Benson, J. Dickey. After singing, and prayer by Bishop Blakeslee, another hymn was sung and Bro. Leonard Scott was introduced as speaker of the evening. His text was John 17:20, 21. Modern religionists present, instead of a unity, a diversified religion of one thousand and thirty-six institutions. Religion is opposed to Christianity as modernly interpreted. That presented by Christ was pure; religion of our time is diametrically opposed to Christianity. Religion persecuted Jeremiah, Paul, Peter, etc., but there was no Christianity in it. Paul in the Baptist pulpit contradicts Paul in the Methodist pulpit. A revelation from God to the Baptist contradicts God in a revelation to the Methodist church. There is but one God, faith, hope, baptism,—a legitimate outgrowth of the *Christian* system.

Ministers called to-day are called by a majority vote, causing the rule to be democratic and not a kingdom. The rule on the part of one ascends; the other, in the kingdom, by descent. Christ said his kingdom was *not* of this world, but of yonder world; then why not let the other world rule in that kingdom? Is it in existence now? Revelation, as a governmental principle, should always obtain in the true church. It is the means by which God regulates the affairs of His church. Christianity always maintained that principle, while religion has oft been divested thereof. True Christianity enhances the spiritual interests of mankind and seeks for promotion of their eternal good, while religion has oft been found a narrow, self-assuming tyrant; not seeking the general or special *good* of any. A hymn was sung, benediction by Elder Blair.

SUNDAY, 6TH.

Saints assembled for social services, which were in charge of Brn. W. Chambers and J. McIntosh. After singing and prayer the meeting was given to the Saints and many faithful testimonies borne and prayers offered.

At 10:30 a. m. Elder Blair had charge of the services. After the usual opening services Elder J. R. Lambert spoke from 1 John 3: 1–3, and Heb. 13:8, as follows: The object of preaching the gospel is the salvation of the people. As ministers we should so simplify as to bring it within the reach of all people. Man is in a lost and fallen condition, a peculiar one, for which there is no human aid. Man abused his agency, bringing himself into a state of bondage. The kind of deliverance must be an infinite and eternal one. There is no redemption outside of Christ; no name but His by which we can be saved. Faith is first necessary.

The standard is God; we are required to believe in Him. It was not only necessary that Jesus should be born into the world, but to have One who could bring us near to God. There was nothing imperfect in the character of God ere Christ came, but the mediatorship existed in Him. Christ's subjection to trial, etc., was voluntary, and we are to trust Him for life, as all He did was for the betterment of our condition. He came as a teacher sent from God, teaching the people in a proper and authoritative manner what they should do. God will require it at the hands of all people who heed not Christ through his teachings. He spake as God gave him utterance, and the righteous teachings of God's ministers should be heeded, as they are sent of Christ, as Christ had been sent of God. The truth of God should be declared, and a knowledge of this makes men free. God has pledged himself to do right and good, and when we do so, we are co-laborers with Him; He will be with us so long as we so act.

We call your attention to the principles of the doctrine of Christ. There is such a great adaptation in them unto all people. We are required to believe in God and Christ. It enables us to lay hold on the hope of life, and it causes us to be joyful in the Lord. Repentence is essential; repentence is necessary. We can not obtain the reward while in sin, we must depart from sin. We are required to be baptized for remission of sins, because there must be a complete separation from sin upon entering God's church. God has provided that we should have the Comforter. It is infallible in its character, and those who follow its guidings will do right and be lifted up and made grand and happy. It leads us to better know God. And every gift thereof is calculated to bring us into harmony with God. And this should be had.

The resurrection of the dead God will accomplish for all mankind. The judgment occurs then, when all shall be rewarded or punished as their works shall have been. It is necessary that we should live well here that we may live well there. A hymn was sung: benediction by Elder Derry.

At 2 p. m. Elder Derry was in charge. A hymn was sung; prayer by J. F. Mc Dowell, followed by another hymn, after which Elder M. H. Forscutt spoke to a large audience from John 11th chapter. "Consciousness after death" was the theme of the discourse. Jesus was the perpetuator of life.—Prov. 20:20 was quoted relative to the Spirit. Man lives in or out of of the body. The spirit God placed in man's body to lighten the tabernacle.—Prov. 13:9. "The lamp of the righteous rejoiceth; the lamp of the wicked shall he put out." Our spirit is enlightened by God's Spirit. There is continuous light and life for the righteous man. Man refusing to be lighted by Christ is destroyed as to spiritual light. God's promise to the righteous is that they shall shine brighter and brighter until the perfect day. See 1 Thess. 5:23. God will preserve the whole man—spirit, soul and body—until Christ comes. 2 Cor. 5:6–8, referring to mortality swallowed up of life; Phil. 2:21–24. This does not refer to the "body," the church, but to the fleshly body, most assuredly. No doctrine of unconsciousness after death to the body is herein taught by any means. 2. Peter 1:13. This apostle agrees perfectly with the apostle Paul upon this question; they each were in harmony upon the idea of consciousness after death. See Luke 20. All live unto God. He is not the God of the dead but of the living. This proves the consciousness of spirit after death to the body—seeing Abraham, Isaac and Jacob were not yet resurrected. See Mark 9:6, 7. Luke 16: 19–31:—the parable of Dives and Lazarus. Both died; and when they were dead—yet living in spirit, as attested by the language—affection and regard are manifested by them after leaving the flesh. See Revelations—. May God help us to share with them the blessing of reward. Rev. 19:10 teaches us of spirit life hereafter, a hopeful aud inspiring doctrine. A hymn was sung; benediction by J. F. McDowell.

7:30 p. m. Meeting in charge of C. Derry. Hymn, prayer by C. E. Butterworth. After singing another hymn Bro. J. S. Roth spoke upon the subject of the resurrection of the dead, Job 14:14: "If a man die, shall he live again?" 1 Cor. 15: 35: This question is an important one. See Isa. 26:9. Here we read that "the earth shall cast out her dead." Thy dead men shall live. John 20:21: This refers to the resurrection of Jesus, giving an unmistakable evidence of the truthfulness of the doctrine; also Luke 24:21; Matt. 22: 29. Character of angels; appearing unto Abraham, eating and drinking. Jesus says in the resurrection we shall be as the angels of heaven, being tangible in appearance, and form and general make up. If the angels have wings, then the Sodomites would have known the difference, but not so. They ate with Lot also; Ps. 78: 20; Heb. 13:2. We are not to be forgetful to entertain strangers, for angels appear as men. The primal elements of the physical form at death return to their respective elements—none are lost. Ezekiel

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tells us of the rssurrection, very plainly indeed, as shown to him in vision. The reorganization is perfect in all its parts. According to Paul, Christ was the first fruits of them that slept, thus assuring the resurrection of all mankind; the destruction of mortality bringing about immortality, eternal life. Closed with hymn and benediction.

MONDAY, 7TH.

Prayer service at 9 a. m. in charge of Brn. J. Pitt and C. Butterworth. Many strong and pleasing testimonies were borne, and the Holy Spirit's light was shed abroad in the hearts of the Saints.

At 11 a. m. the meating was in charge of Bro. W. W. Blair. After singing, with prayer by J. R. Lambert, Elder David Chambers spoke from Acts 16:30, "What must I do to be saved?" This query is of as much importance now as then. It may be a task to answer the question, What is it to be saved? All that we do or say should be in perfect accord with God's commands, thus to work out a line of conduct that shall meet with God's approval and that shall thus secure unto us God's promised salvation. We must have His Spirit to be with us to teach and guide us aright that we may be able to walk in the light. Without it we could not know God's will or receive His wisdom. When we talk of salvation, from what source did we receive the light upon it? All compliance with His principles develops a life of righteousness. The gosgel of Christ fills us with love and desire to do His will. We love nature and nature's products. His law discovers unto all the condition in which they stand. In obeying the gospel we become sons of God. When we speak of sons of men, it is one thing; to speak of being sons of God, is quite another—it implies so much more; that which is spiritual, and holy, and true—something grand unto which we should all aspire. The sons of men love the world and the things thereof; the sons of God love the things of God and his kingdom. A theory may be beautiful, but the practice is much more so. We should be a practical people in works of right, under God's blessing. Closed with hymn, and benediction by Elder Blair.

During the intermission nine persons were baptized by Elder J. F. McDowell.

At 2:30 p. m. the service was in charge of Bro. C. Derry. After the singing, with prayer by Bro. H. O. Smith, Elder Charles Butterworth was speaker. His text was Joshua 24:15: "Choose ye, this day, whom ye will serve." God had led Israel out of bondage by power. He made himself manifest to Israel, and placed them in a position to know His will. By God's help Israel was enabled to possess the promised land in comparative peace. Joshua was enabled to put Israel in a position whereby they might worship God acceptably; and now, ere he dies, he desires to learn of the intent of their hearts, as to their willingness to abide in the way of life. The language of our text is not only applicable unto those out of Christ, but also unto those in Christ. Our volition is called into requisition upon this matter. While we may not be surrounded by material idols, we are by a power that can be served to our hurt, and the hurt of all. The serving of self is a system of idolatry, seeking self-happiness, etc. The enemy desires that we should serve him—that the true worship of God in our hearts might be deposed. We are required to worship God in sincerity, spirit, truth, and truly, from the heart; otherwise we act the part of hypocrites. In our worship of God we must have communion with Him; especially is this true of the ministry, that their labors may be acceptable unto God. Christ held much communion, and much power was given him. The decisive choice of Joshua was, "As for me and my house, we will serve the Lord." Let us be wise to do as he did, that we may be judged aright. After a hymn and benediction confirmation services were held.

At 7:30 p. m. Elder Blair in charge, the usual song service, prayer by Elder Blair. Elder J. F. McDowell spoke from Acts 24:5, telling of the estimate the world had placed upon the ministry of God and their message then and now. Benediction by Bishop Blakeslee.

TUESDAY 8TH.

Saints met for prayer at 9 a m; Bishop Blakeslee in charge. A spiritual season was enjoyed.

At 11 Elder Derry in charge, prayer by Bro. J. S. Roth, Elder Blair was speaker of the morning. He said: "Unity means strength, division implies weakness; discord brings discontent and disappointment. We claim that the work which we represent has been predicted by ancient prophets upon the eastern and western continents, and this work is of a marvelous character. We teach that Joseph Smith in connection with others was chosen to bring about this church, and he received prophecy and wisdom from God to establish this system of religious work. The Book of Mormon lies at the very foundation of this work, and was and is one of the great means of its bringing about. It is important that the ministry should be acquainted with it more thoroughly than many are. For while we have to appear before the illiterate, we have to also appear before shrewd and learned men, and we need evidence rather than mere theory. The book teaches us that the object of its coming forth was for the purpose of presenting to us important things, to reveal the existence of God, the divinity of Jesus Christ; and claims to show the matter more fully than the Bible does, There are those who claim that Jesus was God, others that he was the only God, still others that he was man and God, and others that he was merely a good man. The Jewish people think he was a man, good, possibly, but misled by a vain ambition. The Book of Mormon does *not* claim to be a setter forth of a system of church government at all, but the fulness of the gospel, that is, such things essential for mankind to obey that salvation might be theirs. In many respects it is abridged. There are many things relative to a developing and growing church not found in it. It teaches the resurrection and doctrine of judgment; it teaches of those essential doctrines for man to obey in this life. It is an excellent and very important work." A hymn was sung; benediction by C. Derry.

2:30 p.m. Service in charge of Elder J. C. Crabb. Hymn 697 was sung, prayer by Bro. Joseph Seddon. Elder John A. McIntosh was introduced as speaker. He stated that he would not take up any particular subject, but that his sermon would be of the nature of a testimony and exhortation. He had been a member of the church for about fifty years, and although he had passed through a great many trials, he had always found that God had been faithful in fulfilling his promises. He told a few incidents of his early life, and his first religious impressions and how those impressions had been with him through his life. Some things connected with his embracing the gospel of the latter days, also of his preaching to his relatives and of their conversion, as they were all opposed to the work, but came in soon after under his administration of the word. He also told some of his experiences in the dark days of the church and of his uniting with the Reorganization, and his testimony to the utility of the "word of wisdom." He bore strong testimony of God's goodness and care for those who go without purse or scrip to preach the gospel. This was all told in "Uncle Johnny's" peculiar way; at times bringing the tears, and at other times the smiles of the congregation. Benediction by J. C. Crabb.

7:30 p. m. Services in charge of Bro. W. W. Blair, prayer by C. Butterworth. Bro. J. C. Crabb addressed the congregation from 2 Cor. 5:17, claiming that man *ought* to worship God for the reason that man is by nature a worshipful being and ought to endeavor to ascertain who or what being is worthy, or entitled to our worship. As far as the speaker was concerned he would not worship a being that had neither body, parts or passions, as is represented by some bodies of Christians. He then showed who and what God is from a scriptural standpoint, denoting that He is a Being with, not only body and parts, but capable of loving and exercising others of the passions, and therefore worthy of our love and worship; all of these attributes being in His possession in conjunction with all power, etc. Benediction by J. S. Roth.

(To be continued.)

THE "SEALED BOOK."—No. XIX.

BY ELDER R. M. ELVIN.

TIME WHEN ABORIGINAL CIVILIZATION OF AMERICA WAS MADE KNOWN TO THE WORLD BY SCIENTIFIC INVESTIGATIONS.

OPPONENTS of the Book of Mormon have persistently asserted that the civilization said by that book to have once existed upon this land had been made known to the world prior to the publication of that work, though none of them, so far as the writer knows, has ever attempted to prove

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that assertion by the introduction of competent evidence. This assertion in itself is not very important; but it becomes of manifold importance when it is seen that it practically makes some very important admissions which are as follows:

1. The Book of Mormon accurately describes aboriginal civilization as said civilization has been made known to the world by scientific explorations.

2. The fact that the Book of Mormon accurately describes this civilization, is unquestionable evidence of its divinity, unless it appears that this civilization was known to the world prior to the publication of that book.

The question which I shall first attempt to settle is whether the numerous cities, dense population and high order of civilization said by the Book of Mormon to have once existed in Central America, were known by the world to have so existed, prior to the publication of that book. The two works of Stephens and Catherwood in respect to the civilization of Central America, were first published in 1841 and 1843, respectively. Their travels in that country were begun in 1839. (See American Encyclopedia, Article Stephens). The preface of the above works contain the following:

"They describe, as the author has reason to believe, the most extensive journey ever made by a stranger in that peninsula, and contain the account of visits to forty-four ruined cities, or places in which remains or vestiges of ancient population were found. The existence of most of these ruins was entirely unknown to the residents of the capital; but few had ever been visited by white inhabitants; they were desolate and overgrown with trees."

"Stephen's account was noticed by quotations by nearly all the reviews at the time of its appearance, and has been the chief source from which all subsequent writers, including myself, have drawn their information."—Native Races, vol. 4, p. 146.

This is most excellent proof in behalf of our proposition.

Bancroft says again: "Since 1830 the veil has been lifted from the principal ruins of ancient Maya works by the researches of Zavala, Waldeck, Stephens, Catherwood, Norman, Friedericksthal, and Charney. A general account of the antiquarian writings and explorations of these gentlemen is given in the appended note:—It will be noticed that all the authors mentioned who write from actual observation, have confined their observations from one to four of the principal ruins, whose existence was known previous to their visits, excepting Messers Stephens and Catherwood. These gentlemen boldly left the beaten track, and brought to the knowledge of the world about forty ruined cities, whose very existence had been previously unknown even to the residents of the larger cities of the very state in whose territory they lie.

"The visits of these explorers was the first, and has thus far proved in most cases the last."—Ibid, pp. 144–146.

Bancroft is a good witness that the explorations have been made and published to the world since the Book of Mormon was printed in 1830. The application of the word Maya used in the above, is seen from the following: "I deem the grounds sufficient, therefore, for accepting this Central American civilization of the past as a fact, referring it not to an extinct ancient race, but to the direct ancestors of the peoples still occupying the country with the Spaniards, and applying to it the name Maya."—Native Races, vol. 2, p. 117.

The term "Central American," and the word "Maya," are used as synonymous.

Bancroft says again: "The earliest modern account of Yucatan antiquities with which I am acquainted is that written by Sr. Lorenzo de Zavala, ambassador of the Mexican Government in France, and published in Antiquites Mexicanes, tom. 1, div. 2, pp. 33–35. Sr. Zavala visited Uxmal several years before 1834.—Ibid, vol. 4, p. 144.

M. Frederic de Waldeck, a French artist, visited Uxmal in 1835, during a short tour in the peninsula, and published the result of his labors in Paris, in 1835: Mr. John L. Stephens, accompanied by Fred Catherwood, artist, at the end of an antiquarian expedition through Central America, arrived at Uxmal in 1840. The results of their incomplete work were published in Stephens' Central America, New York, 1841.

The other explorers of Maya ruins mentioned by Bancroft are of much later date, and need not be mentioned here. It will be noticed that he says that since 1830 the veil has been lifted from the Maya civilization, by the researches of Zavala, etc. Then he affirms that Zavala was the first modern explorer of these ruins, and visited Uxmal several years before 1834; thus fixing the first visit in modern times to the ruins of Yucatan, the richest of all American Antiquarian fields, between the years 1830 and 1834.

Mayer says: "I have attempted to describe to you the prominent remains that still exist farther south in the valley of Mexico, and in other portions of the Republic. Following the links of the chain still farther south, Messieurs Stephens and Catherwood have given an account of forty cities visited by them in their second tour; and they described the ruins of others, and their monuments, still more southerly in their former volumes."—Mayer's Mexico, p. 257. (His book was published in 1848, at Philadelphia, Pennsylvania.)

Of the explorations of the ruins of Central America, Baldwin says: "Palacios, who described Copan in 1576 may properly be called the first explorer."—An. Am. p. 102.

This description by Palacios was not published until 1843 in any language; and not till 1860 in English. See Native Races, vol. 4, p. 79, also American Encyclopedia, article Squier.

Baldwin in speaking of the antiquities of Central America says: "Captain Dupaix's folios, in French, with the drawings of Castenada, contain the first really important memoir on these ruins. It was prepared in 1807, detained in Mexico during the Mexican Revolution, and finally published at Paris in 1834–5."

In an inquiry into the Origin of the Antiquities of America, by John Delafield, and published at New York, London and Paris, in 1839, he says: "The antiquities of America are an immense field hardly entered; abounding in promise of reward for the most devoted investigations. Let it be thoroughly explored for the truth's sake. The scriptures have yet to gather a richer cabinet of illustrative and corroborating collections from the long buried and unknown depositories of American antiquity,"

In the work of Josiah Priest, entitled "American Antiquities," published after 1832, the author says on page 38: "It yet remains for America to awake her story from its oblivious sleep, and tell the tale of her antiquities—the traits of nations, coeval perhaps, with the eldest works of man this side of the flood."

In the Book of Mormon is accomplished the very thing anticipated or hoped for by Mr. Delafield.

Bancroft says: "Authorities on the Isthmian antiquities are not numerous. Mr. Berthol Seeman claims to have been the first to discover stone sculptures near David in 1848, and he read a paper on them before the archaeological institute of London in 1851."—Native Races, vol. 4, p. 16.

Of Costa Rican relics Bancroft says: "Drs. Wagner and Scherzer, who travelled extensively in this region in 1853–4, found in all parts of the state, but more particularly in the Turialba valley, which is in the vicinity of Cartago, traces of old plantations of bananas, cacao, and palms, indicating a more systematic tillage of the soil, and consequently a higher general type of culture among the former than are found among the modern native Costa Rican."—Ibid, p. 21.

"Across the dividing sierras, the Pacific slope, or Nicaragua proper, has yielded plentiful monuments of her former occupants, chiefly to the researches of two men, Messrs. Squier and Boyle."

"Mr. E. G. Squier resided in Nicaragua as *charge d'affaires* of the United States during the years 1849–50. On account of his position he was afforded facilities for research not enjoyed by other foreigners." "Frederick Boyle visited the country in 1865–6 with the examination of antiquities as his main object."—Ibid, pp. 28, 29.

Speaking of the ruins at Quirigua, which he says are the most important antiquities in Guatemala, Bancroft says: "Our only knowledge respecting this ancient city comes through Mr. Catherwood and Dr. Scherzer. The former traveling with Mr. Stephens visited the locality in 1840." "Dr. Carl Scherzer's visit was in 1854."—Ibid, p. 108.

It is said that Humboldt whose work was published in 1809, wrote of the civilization of Central America, but Stephens did not so understand: "The first new light thrown upon this subject as regards Mexico was by the great Humboldt, who

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visited that country at a time when, by the jealous policy of the government it was almost as much closed against strangers as China is now. No man could have better deserved such fortune. At that time the monuments of the country were not a leading object of research; but Humboldt collected from various sources information and drawings, particularly of Mitla, or the Vale of the dead; Xoxichalco, a mountain hewed down and terraced and called the Hill of Flowers; and the great pyramid or Temple of Cholula he visited himself, all of which his own eloquent account is within reach of the reader. Unfortunately, of the great cities beyond the Vale of Mexico, buried in forests, ruined, desolate, and without a name, Humboldt never heard, or, at least, he never visited them."—Incidents of travel, vol. 1, p. 98.

"The study of the great architectural works of the ancient Mexican and Peruvians led Humboldt to investigations of their languages, records, early culture and migrations."–American Encyclopedia, vol. 9, p. 45.

Some, who are totally uninformed upon the subject, affirm that Kingsborough wrote upon Central American civilization before the publication of the Book of Mormon. In answer to this it is only necessary to state, that the earliest date given for the publication of Kingsborough's work, is 1830; the American Encyclopedia gives it as 1831. See Prescott's Conquest of Mexico, vol 1, p. 128; and American Encyclopedia, article Kingsborough.

It is also said that the civilization of Central America was reported to Spain by the early Spanish explorers; that from these reports compilations were made by Spanish historians, and thus it became known to the world. To this I reply: 1. The aboriginal civilization of Central America as it is revealed in the Book of Mormon, was not discovered, and therefore could not be reported by the early Spanish explorers. Mr. Bancroft tells us that: "During the conquest of the central portions of the continent following that of Mexico, the Spaniards found an advanced culture, great cities, magnificent temples, a complicated system of religious and political institutions; but all these had been met before in the north, and consequently mere mention in general terms of these later wonders was deemed sufficient by the conquerors, who were a class of men not disposed to make minute observations, or comparisons respecting what seemed to them unimportant details. As to the Priests, their duty was clearly to destroy rather than closely investigate these institutions of the devil. And in the years following the conquest, the association between the nations and the conquerors was made less intimate than in Anahuac. These nations fought until nearly annihilated, or after defeat retired in national fragments to the inaccessible fastnesses of the cordillera, retaining for several generations, some of them permanently, their independence, and affording the Spaniards little opportunity of becoming acquainted with their aboriginal institutions."—Native Races, vol. 2, p. 114.

Of the civilized nations generally Bancroft says: "In these relics of architecture and literature, of mythology and tradition, there are clear indications of an older and higher type of culture than that brought immediately to the knowledge of the invaders; of a type that had temporarily deteriorated, perhaps through the influence of long continued and bloody conflicts, by which the more warlike, rather than the more highly cultured nations had been brought into prominence and power. But this anterior and superior civilization, resting largely as it does on vague tradition, and preserved to our knowledge in general allusions rather than in detail, may, like the native conditions since the conquest, be utilized to the best advantage here as illustrative of the later and better known, if somewhat inferior civilization of the sixteenth century, described by the conqueror, the missionary and the Spanish historian."—Ibid, p. 84.

In regard to the publication of a Maya manuscript by Kingsborough, whose work was published from 1830–8, known as the Dresden Codex, Bancroft says: "At the time of its publication, however, the existence of any but Aztec [Mexican] hieroglyphics in America was unknown."—Ibid, p. 771.

Of the early Spanish explorers, Bancroft says: "These men were soldiers, gold hunters; they did not travel leisurely; they had no time to examine the architecture of private dwellings; they risked and lost their lives for other purposes."—Ibid, p. 783.

Mayer says: "The silence of the contemporary historians in regard to the former cities of Yucatan and Guatemala, is no argument against their having been inhabited. The two best writers, Cortez and Bernal Diaz, were soldiers, not antiquarians. They came for conquest not research. And it is greatly to be regretted, that a history of Guatemala, known to have existed a few years ago in that country, in the original manuscript of Diaz, (and which was once in the possession of Mr. Whitehead of Mexico) has been utterly lost in the turmoils and confusion of that country."—Mayer's Mexico, p. 162.

"The Spaniards who first visited America and who had opportunity of beholding its various tribes while entire and unsubdued and before any change had been made in their ideas or manners by intercourse with a race of men much advanced beyond them in improvement, were far from possessing the qualities requisite for observing the striking spectacle presented to their view. Neither the age in which they lived, nor the nation to which they belonged, had made such progress in true science, as inspires enlarged or liberal sentiments. The conquerors of the new world were mostly illiterate adventurers, destitute of all the ideas which should have directed them in contemplating objects so extremely different from those with which they were acquainted. Surrounded continually with danger, or struggling with hardships, they had little leisure and less capacity for speculative inquiry."—Robertson's History of America, p. 151.

The same author says again: "The persons who penetrated at subsequent periods into the interior provinces, to which the knowledge and devastation of the first conquerors did not reach were generally of a similar character; brave and enterprising in a high degree, but so uninformed as to be little qualified either for observing or describing what they beheld. Not only the incapacity but the prejudice of the Spaniards render their accounts of the people of America extremely defective."—Ibid, p. 152.

Baldwin says: "One of the most learned writers on American antiquities, a Frenchman, speaking of discoveries in Peru, exclaims, 'America is to be again discovered! We must remove the veil in which Spanish politics has sought to bury its ancient civilization.' In this case quite as much is due to the ignorance, indifference, unscrupulous greed and religious fanaticism of the Spaniards as to Spanish politics. The gold hunting marauders who subjugated Mexico and Peru could be robbers and destroyers, but they were not qualified in any respect to become intelligent students of American antiquity."—An. Am., p. 13.

The Spanish explorers did not then, study, report, or in any way make known the aboriginal civilization of which the Book of Mormon speaks. They had neither the dispositions nor qualifications to do this; and therefore did not do it. They devoted their entire attention to sixteenth century civilization, and therefore I now turn my attention to this and say:

2. Early Spanish explorers, and therefore early Spanish historians devoted their attention to the sixteenth century civilization; and then reports upon that were imperfect, "unsatisfactory," and of "but little value."

In introducing the chapter on the history of the Maya (Central American) nations, Bancroft says: "Concerning the Aztecs and kindred peoples about the lakes of the Mexican valley, as we have seen, a large amount of information has been preserved; I have consequently been able, in treating of the northern nations, to take these nations of the valley as a nucleus, adding in their proper places such fragments of knowledge as are extant respecting tribes outside the limits of Anahuac [Mexico]. In the south, fragmentary information is all we have have."—Native Races, vol. 2, p. 631.

The same author again says: "Our knowledge of Maya [Central American] arts and manufactures, so far as it depends on the statements of the early Spanish writers is very slight, and may be expressed in few words; especially as most of these arts seem to have been very nearly identical with those of the Nahuas [Mexicans], although many of them at the time of the conquest at least, were not carried to so high a grade of perfection as in the north.

"Some branches of mechanical art have indeed left material relics which, examined

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in modern times, have extended our knowledge on the subject very far beyond what may be gleaned from sixteenth century observations."—Ibid, p. 748.

Bancroft notes the poverty of Spanish writers when he says: "The Spanish authors say little or nothing of the sculpture of either idols or architectural decorations, except that it was elaborate and often demon-like; but their observations on the subject would have had but little value, even had they been more extended, and fortunately architectural remains are sufficiently numerous and complete, at least in Yucatan, Honduras, and Chiapas, to supply information, that if not entirely satisfactory, is far more so than what we possess respecting other branches of Maya art. Brasseur de Bourborg speaks of vases exquisitely worked from alabaster and agate in Yucatan. There is some authority for this in modern discoveries, but little or none, so far as I know, in the writings of the conquerors."—Ibid, p. 751.

From the old writings Bancroft concludes: "A full resume of the principles of Maya architecture, gathered from observations of ruins made by modern travelers, will be given in another part of this work. I shall therefore, without regard to the inevitable scantiness and unsatisfactory nature of such information, confine myself in this chapter to the descriptions furnished by the old writers. The accounts given of the dwellings of the Mayas are very meager. The early voyagers on the coast of Yucatan, such as Grijalva and Cordova, saw well built houses of stone and lime, with sloping roofs thatched with straw and reeds; or in some instances with slates of stone; but this is all they tell us, and indeed they had little opportunity of close examination."—Ibid, p. 785.

Of the intrinsic value of the material relics Bancroft says: "Besides constituting the only tangible supports of the more ancient triumphs of American civilization, they are the best illustrations of comparatively modern stages of art whose products have disappeared, and by no means superfluous of Spanish chroniclers in later times, very many, or perhaps most of whose statements respecting the wonderful phenomena of the New Word culture, as I have remarked in a previous volume, without this incontrovertible proof, would find few believers among the sceptical students of the present day."—Native Races, vol. 4, p. 9.

To be continued.

BAPTISM IS IMMERSION.—No. 2.

BY ELDER R. C. EVANS.

I WILL introduce my argument by a few readings with respect to the laws governing the interpretation of words: Mr. William Blackstone says, "The words of a law are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar as their general and popular use; but when words bear either none, or a very absurd signification, if literally understood, we must a little deviate from the received sense of them."

The English Pirie says: "Law required words and phrases of the most ascertained and unequivocal sense." Words are the vehicles of thought, the signs of ideas, and the expressions of doctrine; hence the more accurately we learn the meaning of a word the better will we understand the doctrine which that word is employed to express.

Dr. Benson says: "What can be more absurd than to imagine that the doctrines or rules of practice, which relate to men's everlasting salvation, should be delivered in such ambiguous terms as to be capable of many meanings."

Now all Biblical scholars, we think, will admit that the Greek word, "*Baptizo*" occurs in Christ's commission to the apostles. Let us go to the Lexicons, Encyclopedias, and church historians, to find out the meaning of that much-controverted and profoundly important word. It is claimed by learned men that the word "Baptizo" occurs some seventy-two times in the New Testament: William Greenfield (N. Y. Lex.) defines "Baptizo (from bapto) to immerse, submerge, sink; in N. Y. to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism."

Thomas Sheldon Green (N. Y. Lex.) defines, "Baptizo properly to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, to baptize."

John Pickering gives the following meanings: "Baptizo: to dip, immerse, submerge, plunge, sink; in N. Y. to wash, perform ablution, cleanse, baptize; also to overwhelm one with anything, to be prodigal towards one."

John Groves, (classic and N. Y. Lex. defines, "Baptizo (from bapto, to dip,) dip, immerse, immerge plunge, to wash, to cleanse, to purify, to baptize, depress, humble, overwhelm."

Edward Robinson (N. Y. Lex.) defines Baptizo to dip, to sink, to immerse; to dip in a vessel, to draw water; in N. Y. to wash, to lave, to cleanse by washing, to baptize, to administer the rite of baptism: pass and mid, to be baptized, or to cause one's self to be baptized; to baptize with calamities, to overwhelm with suffering.

James Donnegan (classical Lex.) defines "Baptizo to immerse repeatedly into a liquid; to submerge—to soak thoroughly, to saturate; hence to drench with wine; met, to confound totally—to dip in a vessel and draw."

Cornelius Schrevilious, Greek-Latin and Latin-Greek Lexicon, defines Baptizo, "Baptizo, mirgo, abluo, lavo; in English to baptize, to dip, to wash, to bathe."

Henry George Liddle, Dean of Christ's Church, and Robert Scott, Master of Balliol, Oxford, two distinguished English scholars, in their lexicon defines "Baptizo; to dip repeatedly, of ships to sink them, to baptize."

Calvin, in his Institutes, says: "The word Baptizo [Baptize] signifies to immerse, and the rite of immersion was performed by the ancient church."

Luther: "Baptism is a Greek word, and may be translated immersion, and when we immerse something in water, that it may be wholy covered."—Op. 1, p. 336.

Bass, in his Lexicon for the New Testament, says: "Baptizo to dip, immerse, plunge in water; to bathe one's self; to be immersed in suffering or affliction."

Stourtza, a native Greek, in a work published in 1816, says: "Baptizo has but one signification; it signifies, literally and invariably, to plunge."

The learned Dr. Conant, when he was asked the question, "Does any respectable lexicon define Baptizo to sprinkle," replied: "My dear brother, no respectable lexicographer gives or ever has given 'sprinkle,' or 'besprinkle' as a definition of baptizo. I have all the Greek lexicons of any name." This is the testimony of one of the greatest scholars of our time. (Dr. Conant to Mr. Harding; see Harding—Wilkinson Debate, p. 42.)

Dr. Charles Anthon, Professor of languages in Columbia College, New York, in a letter to Dr. E. Parmly, March 27th, 1843, says: "The primary meaning of the word [baptizo] is to dip or immerse; and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely out of the question."—Fuller on Baptism, p. 52,

Now, reader, your Bible informs you that Christ commanded his apostles to baptize. They wrote in Greek; the Spirit told them what to write; it brought to their rememberance what the Savior told them, and when they wrote what Jesus said to them about baptism they used the word 'Baptizo.'" I have presented for your consideration just what the lexicons say on the subject. All say that Christian baptism, or the word baptize, is taken from the Greek word baptizo, and means immersion. Permit me to say that all lexicographers of any note are agreed that baptizo means immersion. The passages which refer to immersion are so numerous in the Bible, and the Fathers, church historians and enclycopedias, that it would take a large volume to recite them. This is the testimony of the first scholars of England and America.

In concluding this part of the subject permit me to say that from the foregoing statements I think the point is fairly settled; 1, that Christ was immersed. 2, that John and the apostles taught and practiced immersion. 3, that we have no authority from God, Christ, the apostles, nor the early Fathers to substitute sprinkling or pouring for immersion.

For the benefit of some who wish to know just when sprinkling and pouring were first practiced instead of immersion, we submit the following: Dr. Wall says, in speaking of the first case of affusion: "The most ancient of which is that of Novation, who [A. D. 251] while lying in bed from sickness received what they called clinic baptism. This is the most ancient case on record."

Eusebius, "The Father of Church Historians," relates how aspersion, or sprinkling water upon the individual was applied as baptism, in the case of Novatus,

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about A. D. 263. He says of him: "Who aided by the exorcists, when attacked with an obstinate disease and being supposed at the point of death, was baptized by aspersion in the bed on which he lay, if indeed it be proper to say that one like him did receive baptism. But neither when he recovered from disease did he partake of other things which the rule of the church prescribes as duty, nor was he sealed [in confirmation] by the Bishop. But as he did not obtain this, how could he obtain the Holy Spirit?"—Eccles. Hist. p. 266.

Dyonisus says: "We justly cherish an aversion to the Novation, by whom the church is split asunder, and some of the brethren have been drawn into impiety and blasphemy, and most nefarious doctrine has been introduced respecting God; and our most gracious Lord and Savior, Christ, has been calumniated as devoid of compassion: which also, beside all this, sets aside the holy baptism and overturns the faith and confession that precede it."—Euseb. Eccles. Hist., p. 276.

From the above we learn that to substitute sprinkling in place of the true mode, immersion, we "set aside the holy baptism."

Bingham in his Antiquities says: "Baptism was administered by immersion, and no mention of any other mode till the middle of the third century."

Bishop Smith, of the Protestant Episcopal Church of Kentucky says: "We have only to go back six or eight hundred years and immersion was the only mode except in the case of the few baptized on their beds when death was near; and with regard to such cases, it disqualified its recipient for holy orders in case he recovered. Immersion was not only universal six or eight hundred years ago, but was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, that is, lying in bed. If any one practice of the early church is clearly established, it is immersion."—Bliss' Letters on Bap., p. 24.

Venema: "It is without controversy, that baptism in the primitive church, was administered by immersion into water, and not by sprinkling. The essential act of baptism in the second century consisted, not in sprinkling, but in immersion in water, in the name of each person in the trinity. Concerning immersion the words and phrases that are used sufficiently testify; and that it was performed in a river, a pool, or a fountain. To the essential rite of baptism in the third century pertained immersion, and not aspersion, except in case of necessity; and it was accounted a half perfect baptism. Immersion, in the fourth century, was one of those acts that were considered as essential to baptism; nevertheless, aspersion was used in the last moments of life, on such as were called clinics—and also, where there was not a sufficient quantity of water."—Hist. Eccles. Sec. 1, p. 138, etc.

The monks of Cressy, A. D. 754, inquired:—"Is it lawful in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head, from a cup or the hands?" To which Pope Stephen, the third, replied: "Such a baptism, performed in such a case of necessity, shall be accounted valid."—Apud, Labbei Concilia, Tom. 6, p. 1650.

In speaking of the foregoing, Basnage says: "This is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion, except in case of extreme necessity. This law, therefore, did not change the mode of dipping, in public baptisms; and it was not until the legislature in a council at Ravenna, in the year 1311, declared immersion and pouring indifferent."—Monumenta, Vol. 1, in Robinson's Hist. of Bap., ch. 33.

F. Brenner, a Roman Catholic writer, published a learned work which contains a copious history of usages in respect to the baptismal rite. He says: "Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."

Add to this one of the highest Roman Catholic authorities in the world, that of Mons. Bossuet, Bishop of Meauec, who was preceptor to one of the kings of France. Bossuet says: "In fine, we read not in the scriptures that baptism was otherwise administered; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus (by immersion) administered throughout the whole church, as far as possible."—Stinnet's answer to Russen, p. 186.

Now hear what the best encyclopedias say on the matter:

Brand's: "Baptism was originally administered by immersion."

Americana: "Baptism, that is dipping, immersion, from the Greek word, baptizo."

Kitto's: "The whole person was immersed in water."

Edinburg: "Baptism; in the times of the apostles the act was very simple, the person was dipped in water."

Zell's Encyclopedia is very plain on the matter. It says: "In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name. The Greek church retained the custom, but the Western church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants,—the baptists only excepted. The introduction of this mode of baptism was owing to the great inconvenience which arose from the immersion of the whole body, in the northern climate of Europe. The custom of sprinkling thrice in the administration of the rite spread with the diffusion of the doctrine of the Trinity."

The Schaff Herzog Encyclopedia says: "In the primitive church baptism was by immersion, except in the case of the sick, (clinic baptism), who were baptized by pouring or sprinkling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used. . . . The council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion."

Enclycopedia Britannica: "The usual mode of performing the ceremony was by immersion. In the case of sick persons [clinici] the minister was allowed to baptize by pouring water upon the head, or by sprinkling. In the early church clinical baptism, as it was called, was only permitted in case of necessity; but the practice of baptism by sprinkling gradually came in in spite of the opposition of councils and hostile decrees. The Council of Ravenna, in 1311, was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister."

Now read what two of England's greatest men have to say with reference to this subject. Mr. Leigh says: "The native and proper signification of Baptizo is to dip into water, or to plunge under water."

Bishop Horne, in his "Introduction to the Sacred Scriptures," says of Mr. Leigh: "He was one of the most learned men of his time, and most succeeding lexicographers of the Old and New Testaments have been greatly indebted to his 'Critica Sacria.'"

Of modern church historians the late Dean Stanley stands in the front rank. At one time he was Chaplain to Queen Victoria. He visited Russia and the east, and his history of the Eastern church is now the standard authority on that phase of the church question. He says: "There can be no question that the original form of baptism, and the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least six centuries any other form was little known or regarded, unless in the case of dangerous illness, an exceptional and almost monstrous case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid."—History of Eastern Church, p. 117.

Reader, you see by the above that the Greek Church, the church which uses the language in which the New Testament was written, immerses to this very day; nor has it ever practiced anything else for baptism. This ought to be of great weight on this matter. We have, so far as time and opportunity and our ability will permit, searched the lexicons on this question, and all agree that baptizo means to dip. The Encyclopedias all testify to the same effect; the first and best ancient and modern church historians all agree that immersion was the only mode practiced by John, Christ, and the apostles and their immediate successors. Some of them have told us the very first case of sprinkling or affusion did not take place till two and a

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half centuries of the Christian era had passed away, and that immersion was the almost universal practice for the first 1300 years. Do you wish to follow Him who is known to the world as the "Lily of the Valley," "The One altogether lovely," "the Chief among ten thousand," "the bright and morning Star," "Jesus Christ?" If you do, go down into the watery grave with him. Do not permit unauthorized men to sprinkle water upon you and call it Christian baptism, but like the true follower of God go to where there is "much water." Do like those of other days, "Have your body washed with pure water," and not your forehead only. Like the Eunuch, get a true servant of God to go "down into the water" (Acts 8:35) and have him do like John the Baptist did with those he baptized — baptize you in the river. (Matt. 3: 16). Remember, the great God spake from the heavens, not only to send John to baptize (John 1: 6, 33) but to say that He was "well pleased" at the baptism of Jesus. (Matt. 3: 16, 17). O, may all who read these pages see the light as God has revealed it, is the silent prayer of the writer.

(To be continued.)

Selections.

We publish, by request, the following poem which will be of interest to those who are inquiring into the sentiments and work of Joseph the Seer:

A VISION

I will go, I will go, to the home of the Saints,
Where virtue is the value, and life the reward;
But before I return to my former estate
I must fulfill the mission I had from the Lord.

Wherefore, hear, O, ye heavens; and give ear, O, ye earth;
And rejoice ye inhabitants truly again;
For the Lord he is God, and his life never ends,
And besides him, there ne'er was a Savior of men.

His ways are a wonder; his wisdom is great;
The extent of his doings, there's none can unveil;
His purposes fail not; for from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his life-time is all
Of eternity *now*, and eternity *then*;
His union is power, and none stays his hand,—
The Alpha, the Omega, forever: Amen.

For thus saith the Lord, in the Spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that's to come;
My delight is to honor the Saints with repose;

That serve me in righteousness true to the end;
Eternal's their glory, and great their reward;
I'll surely reveal all my myst'ries to them,—
The great hidden myst'ries in my kingdom stor'd—

From the council in Kolob, to time on the earth.
And for ages to come unto them I will show
My pleasure and will, what my kingdom will do:
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies:

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my Spirit shall light mine elect,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal;
The sanctified pleasures when earth is renew'd;
What the eye hath not seen, nor the ear hath yet heard,
Nor the heart of the natural man ever hath view'd.

I, Joseph, the prophet, in Spirit beheld,
And the eyes of the inner man truly did see,
Eternity sketch'd in a vision from God,
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Savior of all;
The only begotten, (Messiah) his son,

Of whom I bear record, as all prophets have,
And the record I bear is the fulness,—yea even
The truth of the gospel of Jesus—*the Christ*,
With whom I convers'd in the vision of heav'n.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the gospel recorded by John,
Chapter fifth and the twenty-ninth verse, which you'll see

Which was given as follows:

"Speaking of the resurrection of the dead,—
"Concerning those who shall hear the voice of the Son of Man—
"And shall come forth:—
"They who have done good in the resurrection of the just
"And they who have done evil in the resurrection of the unjust."

I marvel'd at these resurrections, indeed!
For it came unto me by the Spirit direct:—
And while I did meditate what it all meant,
The Lord touched the eyes of my own intellect:

Hosanna forever! they open'd anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory, and holy applause.

I beheld round the throne, holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
Forever and ever, amen and amen!

And now after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea he lives!
And sits at the right hand of God, on his throne.

And I heard a great voice, bearing record from heav'n,
He's the Savior, and only begotten of God—
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad,

Whose inhabitants, too, from the first to the last,
Are sav'd by the very same Savior of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths, and the very same pow'rs,

And I saw and bear record of warfare in heav'n;
For an angel of light, in authority great,
Rebell'd against Jesus, and sought for his pow'r,
But was thrust down to woe from his God-given state.

And the heavens all wept, and the tears drop'd like dew,
That Lucifer, son of the morning, had fell!
Yea, is fallen! is fall'n, and become, Oh, alas!
The Son of Perdition; the devil of hell!

And while I was yet in the Spirit of truth,
The commandment was: Write ye the vision all out;
For Satan, old serpent, the devil's for war,—
And yet will encompass the Saints round about.

And I saw too, the suff'ring and mis'ry of those,
(Overcome by the devil, in warfare and fight,)
In hell-fire, and vengeance, the doom of the damn'd;
For the Lord said, The vision is further: so write.

For thus saith the Lord, now concerning all those
Who know of my power and partake of the same;
And suffer themselves, that they be overcome
By the power of Satan; despising my name;—

Defying my power, and denying the truth;—
They are they— of the world, or of men, most forlorn,
The Sons of Perdition, of whom, ah! I say,
'Twere better for them had they never been born!

They're vessels of wrath, and dishonor to God,
Doom'd to suffer his wrath, in the regions of woe,
Through the terrific night of eternity's round,
With the devil and all of his angels below:

Of whom it is said, no forgiveness is giv'n,
In this world, alas! nor the world that's to come;
For they have denied the good Spirit of God,
After having receiv'd it: and mis'ry's their doom.

And denying the only begotten of God,—
To crucify him to themselves, as they do,
And openly put him to shame in the flesh,
By gospel they can not repentance renew.

They are they, who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes

They are they, who must groan through the great second death,
And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of Christ,
Made partakers of grace, by the power of his word.

The myst'ry of Godliness truly is great;—
The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
Which the voice from the heavens bore record to me,

That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love;
And sanctify earth for a blessed repose.

'Tis decreed, that he'll save all the works of his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

The Savior will save all his Father did give,
Even all that he gave in the regions abroad,
Save the Sons of Perdition: They're lost; ever lost,
And can never return to the presence of God.

They are they, who must reign with the devil in hell,
In eternity now, and eternity then,
Where the worm dieth not, and the fire is not quench'd;—
And the punishment still, is eternal. Amen.

And which is the torment apostates receive,
But the end, or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be, revealed unto man.

Yet God shows by vision a glimpse of their fate,
And straightway he closes the scene that was shown:
So the width, or the depth, or the misery thereof,
Save to those that partake, is forever unknown.

And while I was pondering, the vision was closed;
And the voice said to me, Write the vision: for lo!
'Tis the end of the scene of the sufferings of those,
Who remain filthy still in their anguish and woe.

And again I bear record of heavenly things,
Where virtue's the value, above all that's pric'd—
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ,

Who receiv'd and believ'd, and repented likewise,
And then were baptiz'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the Spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the Spirit of promise, to life,
By men called of God, as was Aaron of old.

They are they, of the Church of the First Born of God,—
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as kings.

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They're priests of the order of Melchisedek,
Like Jesus. (from whom is this highest reward,)
Receiving a fulness of glory and light;
As written: They're Gods; even sons of the Lord.

So all things are theirs; yea, of life, or of death;
Yea, whether things now, or to come. all are theirs,
And they are the Savior's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth—
For when he comes down in the splendor of heav'n,
All these he'll bring with him, to reign on the earth.

These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the Spirit abound.

These are they that have come to the heavenly place;
To the numberless courses of angels above:
To the city of God; e'en the holiest of all,
And the home of the blessed, the fountain of love:

To the Church of old Enoch, and of the First Born:
And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd

These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all.

Again; I beheld the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the Church of the First Born of God,
But shone in its place, as the moon to the sun.

Behold, these are they that have died without law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Savior once preach'd,
And taught them the gospel. with powers afresh;
And then were the living baptiz'd for their dead,
That they might be judg'd as if men in the flesh.

These are they that are hon'rable men of the earth;
Who were blinded and dup'd by the cunning of men;
They receiv'd not the truth of the Savior at first;
But did, when they heard it in prison, again.

Not valiant for truth, they obtain'd not the crown,
But are of that glory that's typ'd by the moon:
They are they, that come into the presence of Christ,
But not to the fulness of God, on his throne.

Again I beheld the telestial, as third,
The lesser, or starry world, next in its place,
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that received not the gospel of Christ,
Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell, with the devil, for sins,
As hypocrites, liars, whoremongers and thieves,
And stay 'till the last resurrection begins.

'Till the Lamb shall have finish'd the work he begun;
Shall have trodden the wine press, in fury alone,
And overcome all by the pow'r of his might:
He conquers to conquer, and save all his own.

These are they that receive not a fulness of light
From Christ, in eternity's world, where they are,
The terrestrial sends them the Comforter, though;
And minist'ring angels, to happify there.

And so the telestial is minister'd to,
By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
And the great, greater, greatest, seems stars, moon, and sun.

And thus I beheld, in the vision of heav'n,
The telestial glory, dominion and bliss,
Surpassing the great understanding of men,—
Unknown, save reveal'd, in a world vain as this.

And lo, I beheld the terrestrial, too,
Which excels the telestial in glory and light,
In splendor, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion and might.

I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal, in bliss.

Where the Church of the First Born in union reside,
And they see as they're seen, and they know as they're known;
Being equal in power, dominion and might,
With a fulness of glory and grace, round his throne.

The glory celestial is one like the sun;
The glory terrestr'al is one like the moon;
The glory telestial is one like the stars,
And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,
So the telestial region, is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promis'd in this

These are they that came out for Apollos and Paul;
For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter, and John;
For Luther and Calvin, and even the Pope.

For they never received the gospel of Christ,
Nor the prophetic spirit that came from the Lord;
Nor the covenant neither, which Jacob once had;
They went their own way, and they have their reward.

By the order of God, last of all, these are they,
That will not be gather'd with Saints here below,
To be caught up to Jesus, and meet in the cloud:—
In darkness they worshipp'd; to darkness they go.

These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth;
All liars, adulterers, sorc'rers, and proud;
And suffer, as promis'd, God's wrath on the earth.

These are they that must suffer the vengeance of hell,
'Till Christ shall have trodden all enemies down,
And perfected his work, in the fulness of times;
And is crown'd on his throne with his glorious crown.

The vast multitude of the telestial world—
As the stars of the skies, or the sands of the sea;—
The voice of Jehovah echo'd far and wide,
"Ev'ry tongue shall confess, and they all bow the knee.

Ev'ry man shall be judg'd by the works of his life,
And receive a reward in the mansions prepar'd;
For his judgments are just, and his works never end,
As his prophets and servants have always declar'd"

But the great things of God, which he show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are

I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a budding in space:—
I will go, I will go with you brother, farewell.

JOSEPH SMITH.

NAUVOO, Feb. 1843.

Conference Minutes.

ST LOUIS.

Conference convened in the Saints Chapel, St. Louis, Missouri, October 5th, at 7:30 p. m., Elder J. W. Gillen presiding, J. G. Smith clerk. Branch reportst St. Louis 187, 1 removed. Boon Creek, members scattered and branch disorganized. Elders: R. Etzenhouser, J. G. Smith, J. E. Betts, I. M. Smith and W. H. Jemmett, baptized 2. Resolved that the Alma branch be notified of its dissolution under the law of limitation, it having been inactive for many months, and made no report to the district conference for over two years. Be it further resolved that the missionary in charge provide for its reconstruction. Bishop's agent's report; N. N. Cook agent: June 30th balance $7 80, received from Bishop Blakeslee $105 00, received from district $123 30, total paid out $213 30, Sept 30th balance $22 80. Audited, found correct and adopted. Preaching by Elders J. W. Gillen and I. M. Smith. Adjourned to meet at St. Louis, Saturday evening, March 29th, 1890.

WESTERN MAINE.

Conference convened with the Brooksville branch, September 28th, president of district in chair, R. Cousins clerk, *pro. tem.* Officials reported: Elder W. G. Pert. Priests: J. B. Knowlton, F. C. Gray, D. Eaton. Teacher: G. M. Carter. Deacon: J. H. Eaton. Branch reports: Green's Landing 40; 6 baptized. Brooksville 53; 3 added by baptism. Bray's Mountain and Deer Isle not reported. Bishop's agent's report: On hand last report $15.45, received since $91.25, paid out $61 87, on hand $44 83. Preaching by W. G. Pert. Adjourned to Green's Landing, February, 1890; the day left with district president to appoint.

Miscellaneous.

SOUTH-EAST OHIO AND WEST VIRGINIA REUNION.

Pursuant to previous announcement the Saints of the South Eastern Ohio and West Virginia district organized themselves into a reunion at the close of the district conference, October 1st, at Vale's Mills, Vinion county, Ohio. On motion Bro. G. T. Griffiths was called to preside and Bro. L. R. Devore was appointed secretary.

The order of the meetings was announced by the chair. A social meeting was held at 10 a m. and continued until noon, G. T. Griffiths and T. W. Williams in charge. Two prayers were offered and twenty-seven testionies were borne. The Spirit was manifested in a marked degree and all were edified and strengthened. Preaching service at 2 p m. by G. T. Griffiths, assisted by Bro. T. J. Beatty. Text, "Thou art weighed in the balance and found wanting." The speaker was greatly blessed in pointing out the duties of the members to God and man, and the effort was highly appreciated by the Saints. Evening services: Bro. T. W. Williams was called to occupy the stand, assisted by Bro. A. B. Kirkendall, subject, Divinity of Christ. The subject was ably handled and ths speaker was abundantly blessed with the Spirit.

October 2d: The Saints met at 9 a. m., service in charge of Brn. J. Moler and T. Matthews. Quite a number of prayers were offered and several testimonies were borne. Altogether a time of refreshing was had. At 10:45 Bro. Griffiths spoke from the text Isaiah 55:2, 3 He was assisted by Bro. D. L. Shinn. The speakers remarks were directed to the officials present and were both edifying and instructive. Preaching at 7 p. m. by D. L. Shinn assisted by T. Smith; subject, Faith, text from Heb. 11:28–30. The subject was ably presented and the speaker was greatly favored with the Spirit's presence.

October 3d: Met at 9 a. m. for Saints' meeting in charge of Bro. G. T. Griffiths. The hour proved profitable to the Saints. Preaching at 11 a. m. by Bro. T. Matthews assisted by Bro. T. W. Williams; text Eph. 4:1. The speaker related many stirring experiences and also counselled the Saints to faithfulness. Evening services in charge of Bro. Chas. Cooper, preaching by Bro. G. T. Griffiths, text John 17:17. Excellent liberty was enjoyed by the speaker, and the effort was well received by all.

Oct. 4th: Prayer and testimony meeting in charge of Brn. G. T. Griffiths and T. W. Williams; all present participated. At 7 p. m. Bro. T. W. Williams discoursed from the text Mark 16:19, "And these signs shall follow them that believe," being assisted by Bro. T. Matthews;

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and at 3 p. m. an informal meeting was held.

Oct. 5th: Bro. J. Moler delivered a plain and interesting discourse from the text "Who then can be saved?"

Oct. 6th: Saints met at 9: 30 for sacramental services, with Brn. G. T. Griffiths and S. J. Jeffers in charge. Preaching at 10: 30 by Bro. G. T. Griffiths assisted by L. R. Devore. The speaker took his text from Prov. 14: 12. At 2: 30 preaching by T. W. Williams assisted by J. Moler. The speaker took his text from Psalms 14: 1, "The fool hath said in his heart there is no God." Preaching in the evening by Bro. D. L. Shinn assisted by T. Matthews. The speakers throughout the day enjoyed excellent liberty, the discourses were timely and appropriate, and they were greeted with crowded houses on each occasion.

The reunion was a success in every respect, and we were favored with good weather. There was a large representation of the Saints present. Good attention and the best of order prevailed throughout the entire series of services. It was estimated that the first Sunday there were about one thousand persons on the grounds. The ordinance of baptism was administered by Bro. Thomas Matthews on Sunday afternoon. The meetings proved equal to the expectations of all, thus reaching many who otherwise would never have attended.

TWO DAYS' MEETING.

A two days' meeting will be held in Chicago, Saturday and Sunday, November the 2nd and 3rd; and at Plano, Illinois, Saturday and Sunday November 9th and 10th. Bro. A. H. Smith is expected to be with us, also others of the ministry.

F. M. COOPER,
Dist. Pres.

FIFTH QUORUM ELDERS.

Brethren:—But few of you have sent addresses as requested in a late *Herald*. Please send at once, each of you who have not, as it should appear in New Circular Letter. Drop card with your address to

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DIED.

SEVILLE.—Sister Elizabeth Seville, born in North Wales, A. D. 1812, aged 77 years, died of paralysis, September 3d, 1889. Interred at Stafford cemetery, England. Sr. Seville's loss will be felt among the Saints, and her family have lost a mother and an exemplar.

BROWN.—Harriet H. Brown, of Gladwin, Michigan, died September 2d, 1889, of typhoid fever. Sr. Brown was born June 9th, 1842, and was baptized by J. J. Cornish April 2d, 1888. She lived up to the faith of the gospel until death, and urged her husband (who was also baptized when she was) to live faithful to the cause; for she knew it was true and he must never depart from it; if he did there was nothing else to take its place. She also urged upon her husband to bring up their sons in this true faith. She heard beautiful music and singing before her death. "Death was sweet unto her." Funeral sermon by Elder J. J. Cornish.

ELVIN.—At Kearney, Nebraska, September 20th, 1889, at 8: 30 p. m., of intermittent fever, Augustus Walter, youngest son of Dr. R. C. and Sr. Martha Elvin. The deceased was born in Nebraska City, Nebraska, April 9th, 1864, and was baptized at the same place November 1st, 1875, by Elder Mark H Forscutt. Shortly after uniting with the church he had a most wonderful vision and testimony by the Holy Spirit. During the last few years he had devoted his time and energy to business to the neglect of church duties. His sojourn in mortality was 24 years, 5 months and 11 days. On January 31st, 1889, he was married to Miss Mary Harris, of Laramie, Wyoming. The funeral service was conducted at the Brunswick Hotel, Kearney, Nebraska, September 22d, by Bishop Oliver, of the Episcopal church, from Job 19: 26. A wife, father, mother, two brothers and two sisters, with many other relatives mourn this sudden departure. He is now awaiting the judgment of a just, merciful, all-wise God.

BROWN.—At his home in Washington county, Nebraska, October 8th, 1889, of kidney trouble, Bro. James Brown. He was born in Canada, February 24th, 1820, and was baptized in Washington county, Nebraska, in 1871 by Elder Geo. Hatt. He was one of God's noble sons, and his life was a living witness for the latter day work from the time of his baptism until his death. He was highly respected by the whole community where he has lived for about thirty years, and where he many times bore his testimony to the truth. He passed away surrounded by his large family consisting of a wife, three sons and six daughters, with their families. The last words he was heard to say to his weeping wife, were, "Don't fret; it is all right." He thus kept the faith, and his rest, therefore, is glorious. Funeral services from the house, conducted by Elder W. M. Rumel before a large assembly. The feeling among them was that a good man had gone.

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THE SAINTS' HERALD.

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

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 2, 1889.

IOWA'S EXPERIMENT.

DOES prohibition prohibit? How is it in Iowa? In 1882, the same year that the people voted on the liquor traffic, to be defeated by a technical error and a judge on the bench, the counties of Iowa expended for criminal prosecutions $401,431,18. In 1883 this expense ran down to $361,173,-78. In 1884 there was an increase. In 1885 and 1886 when the saloons defied the law there was also an increase, amounting in the last year to $421,024.31. But in 1887, the year after the enforcement law was passed, these expenses were reduced to $282,877.66, and in ten months of 1888 were $300,424.06.

In 1882 there were 188 convictions for assault, 18 for breaking and entering, 78 for burglary, 30 for forgery, 14 for gambling, 41 for keeping a gambling-house, 215 for larceny, 14 for murder, 1 for manslaughter, 658 for keeping a nuisance, 25 for unlawfully selling intoxicants; a total of 1282. In 1888 there were 94 convictions for assault, 13 for breaking and entering, 47 for burglary, 13 for forgery, 13 for gambling, 42 for keeping a gambling-house, 148 for larceny, 9 for murder, 6 for manslaughter, 190 for keeping a nuisance, 59 for selling intoxicating liquors; a total of 634, less than half the number of convictions occurring in 1882.

The monthly average of prisoners in the two prisons, Fort Madison and Anamosa, was in 1886, 696; in 1887, 667, and in 1888, 607. At the end of the fiscal year, September 30th, 1888, there were in both prisons 535 prisoners. Iowa has thus the smallest percentage of convicts of any other state, except Vermont. Forty-one Judges of District and Superior Courts in Iowa, were interrogated by Governor Larrabee as to the expediency of repealing the prohibitory law. Four of these favored repeal, nine declined to commit themselves, but twenty-eight replied that in their judgment the law ought to remain.

Mr. Johnson Brigham, in an article in the *Century* for October, 1889, quotes from the pamphlet in which these replies of these judges are published, as follows:

"Judge Traverse, Bloomfield: 'My experience is that, whenever saloons are closed, crime is diminished.'"

"Judge Harvey, Leon: 'It has reduced crime at least one-half, and the criminal expenses in like ratio.'"

Judge Harvey is our own good judge in Decatur county; and his statement agrees with the answer made by Judge Henry, of Mt. Ayr, Ringgold county, to our inquiry as to what effect the law was having on the work of the courts on account of criminal prosecutions. He said: "I should think fully one half. Indeed, I may say that all, or very nearly all that class of crimes arising from the sale and use of liquors has about ceased."

"Judge Lewis, Sioux City: 'The law is as well enforced as any other, and has decreased criminal expenses at least two-thirds.'"

"Judge Deemer, Red Oak: 'In many of the counties the jail is getting to be almost an unnecessary building, and in the last three counties I visited there was not an occupant.'"

"Judge Carson, Council Bluffs: 'When in the Senate I favored local option, but I am now satisfied the statute should stand.'"

"Judge Thornell, Sidey: 'I should regard its repeal as a calamity.'"

"Judge Bank, Keokuk: 'This was the first and only term in my recollection that there was no criminal business transacted in court.'"

"Judge Wilson, Creston: 'I was not in favor of the law, thinking that high license would work better. I have carefully watched its workings and am convinced that I was wrong.'"

"Judge Wakefield, Sioux City: 'As the saloons were driven out, other business came into occupy the vacant places.'"

"Judge Wilkinson, Winterset: 'Crime and criminal expenses have been lessened.'"

"Judge Johnson, Oskaloosa: 'The effect of the prohibitory law has been to reduce very materially crime and criminal expenses in this district.'"

"Judge Kavanaugh, Des Moines: 'It has decreased crime over fifty per cent. and added largely to individual happiness.'"

"Judge Granger, Waukon, (now of the Supreme Bench): 'The closing of the front door of the saloon, whereby it is destroyed as a place of resort, has canceled nine-tenths of the drunkenness. . . . Our grand juries have comparatively nothing to do. . . . Our criminal expenses since the closing of the saloons have been comparatively nominal.'"

Of the ability of the state to live without the business of the saloon, and as a reply to the statement that "prohibition has killed Iowa," Mr. Brigham says:

"The census of 1880 gave our state a population of 1,624,615. The state census of 1885 put the population at 1,753,980—an increase of 129.365. The fact that there has been a decided increase in population since the last census (in 1885) is shown by comparison of the vote of 1884 with that of 1888. The total vote of Iowa in 1884 was 377,153, while that of 1888 was 404,-130; an increase of 26,977—an estimated increase of 134,885 in four years."

"Iowa years ago won, and has never since lost, the honor of having less illiteracy in proportion to population than any other state in the Union. But note the educational progress she has made during these six years of prohibition. In 1883, there were 11,789 school-houses in Iowa; in 1884, 11,975; in 1885, 12,285; in 1886, 12,444. The value of these school-houses was, in 1883, $10,473,147; in 1886, $11,-360,472. State Superintendent Sabin's report to the last Iowa Legislature begins thus: 'It is gratifying to be able to report a most satisfactory and prosperous condition of education throughout the state. The past two years have been years of increased interest, activity and growth. . . . The number of school-houses has been increased by about 500, and their aggregate value by more than $550,000. The number of teachers is increased by about 500, while our school population is 10,000 greater than the same as reported two years ago.'"

"Another index of Iowa's increasing prosperity, is the showing made by our savings banks. The reports made to our Auditor of State show that the 'total assets and liabilities' of Iowa's Savings-Banks were, in 1883, $8,419.739 83; in 1885, $9,618,866.97; in 1887, $12,666,347.72. Auditor Lyons informs me that on June 30, 1888, the total assets, etc., of the Savings-Banks had increased to $14,625,024.-84. These figures show that since the adoption of prohibition the resources of these depositories of the poor man's surplus earnings have increased over six millions dollars, or over 73 per cent."

We have gathered the above items concerning the experiment of prohibition in Iowa from Mr. Brigham's article, in the October *Century*; and from the showing it would seem as if the good State of Iowa could stand some more killing of the same sort. The statement of one judge that on

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his last judicial visit the jails of three counties had not an occupant, is an argument not to be set aside. The statement of another that the closing of the saloon as a place of resort "cancelled nine-tenths of the drunkenness" in his district; agrees with the statement of Sir Garnet Wolesley, commandant British Arms, that "ninety per cent. of the crime in the British army was traceable directly or indirectly to the use of intoxicants," and speaks loudly in favor of continuing the experiment in Iowa.

Judge Banks' statement that his last term of court was the first and only term in his experience when the court had not had criminal business to transact, is another argument pertinent to the issue.

Somehow it does seem that prohibition *does prohibit* some things in Iowa.

THE Semi-Weekly Chicago *Inter Ocean* of October 10th makes lengthy editorial comments on Pres. Smith's article, "Ways that are doubtful;" which, as previously stated, was sent to many leading newspapers for the information of the public. It is scarcely necessary to state that the article and the comments made upon it will doubtless accomplish great good. Here is the article:

ANTI-POLYGAMOUS MORMONS.

In an elaborate, argumentative article Joseph Smith discusses the chapter on plural marriage furnished by Franklin D. Richards to a work entitled "What the World Believes, the False and the True." It is hardly necessary to state that the son of the prophet brushes away the downy bloom that makes the theory of polygamy attractive, and introduces the very broad insinuation that the alleged revelation made to the prophet was devised to suit the purposes of the church after the tragic death of the Nauvoo father of Mormonism. The work referred to sets forth in rosy colors, but in strangely contradictory terms the benefits and beauties of the system. According to the present professions of the Mormon Church, God revealed to Joseph Smith, July 12th, 1843, "the principle and doctrine of men of God having more wives than one, imposing it upon the church and commanding its observance." Nevertheless, "in consequence of the prevailing prejudice and opposition to this doctrine, it was not considered prudent to make it public at the time," and so the heavenly mandate was disregarded and not promulgated by the church until August 12th, 1852, when Joseph Smith had been dead eight years.

The son points out the singular inconsistency between the prudence of the church in concealing and the indiscretion of the Lord in making the revelation in a time when it was inadvisabie to put the doctrine into practice. Mr. Richards states, however, that a special few of the elect did take unto themselves more wives than one, though the matter was conducted with great secrecy, the fact not becoming generally known until the flight from Nauvoo made "everybody acquainted with his neighbor's affairs." Concealment of polygamous practices being no longer possible, it became necessary for the church to give sanction to the conduct of its representatives, and accordingly "the revelation was made public both to the Saints and the world."

Mr. Smith intimates the opinion that this was a clever bit of charlatanism conceived and put in force by the church with no higher authority than its own peculiar will. The matter was presented to a conference, it is true, but there is no evidence to substantiate Mr. Richards' statement that the doctrine was accepted by vote, or that the "revelation" was ever submitted to the conference for consideration and acceptance. The only man who spoke to the subject was Elder Orson Pratt, who preached a set sermon in its support. That the whole thing was a palpable fraud perpetrated by Brigham Young and those privily in complicity with him is an inference no one can escape who looks at the situation with unprejudiced vision. But aside from the origin of the institution the vital consideration is as to the character and worthiness of the institution as it exists. Though the majority of Mormons do not practice polygamy, the minority is in control, and is, whether willingly or under religious pressure, aided and abetted by the majority. Moreover the church assumes that the conditions would not be altered were Utah made a State, because the giving of State powers to the majority would not alter the religious sentiment of that body, which is friendly to the doctrine of plural marriages. They could defeat the provisions of the constitution by neglecting to pass statutory enactments by which those provisions could be euforced." This is the assumed attitude of the church. It will defend its institution by force, fraud or persuasion as long as there is one defensible position left to it, notwithstanding the fact that the testimony is overwhelming that "he who takes polygamy into his household takes hell in with it."

It is interesting to find stated in brief Mr. Smith's view of the system. It sums up the facts and morals conclusively and repulsively enough. He says:

"The document alleged to be a revelation from God announces philosophy which is totally at variance with the facts of creation, the spiritual precepts and teachings of Christ and the New Testament Scriptures, the American idea and institution of the home and family relation, the positive declaration of God in the Book of Mormon, and the direct commandment of God to the church itself, which commandment was in force at the establishment of the church in 1830 and unrepealed at the death of Joseph Smith and since. Plural marriage was a doctrine "brought in privily," in "secret." Men of minds congenial to its tendencies found it convenient; they accepted it readily, or by its blandishments broke down and discarded the teaching already obtaining as the rule of faith and practice, and blundered headlong and blindly into it. When once enmeshed in its practice, policy dictated to them that others must be entrapped also. So, like a cancer on the social system, it spread wherever its roots found congenial soil, until the secrecy of its introduction could no longer be kept; then with a flourish of prophecy on President B. Young's part, and an elaborate eulogy upon the philosophy delivered by Elder Orson Pratt, the "social revolution" was completed so far as Utah Mormons were concerned. What the harvest of such sowing shall be, remains to time and time's events to determine."

The Sandwich, Illinois, *Argus* of the 12th contains the following editorial note, followed by the above from the *Inter-Ocean:*

"We had intended to make copious extracts from the article of President Joseph Smith, but an article in the *Inter-Ocean* so fully covers the matter that we copy it entire."

We thank these manly editors for their good words; also all others who are interested in publishing to the world the simple and unvarnished truth concerning all matters of public interest. Journalists of the class who do so are wisely and properly filling their spheres as educators of the people.

EXPOSITION OF 1892.

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Chicago, more than any other city of either hemisphere, exhibits the wonderful possibilities of well-founded faith followed by corresponding works, and would constitute in her marvelous progress in a commercial and industrial way one of the best and most striking features of the entire Exposition.

It will be well in every material view that both the Old World and the New—the eastern and the western—be brought into immediate and constant contact with the best phases of our nation's masterful ambitions, and the latest and highest evidences of her unparalleled and widening progress; and for these and other reasons apparent to all, the Exposition of 1892 should be held in Chicago.

VAIN AND FOOLISH BOASTING.

A MEMBER lately sent us an account of a discussion held at a certain place between a representative of our faith and one of another religious society, in which he exultingly recites a boasting, slangy prediction which he made to a certain number of the people concerning the result.

If there is one thing that should be avoided as entirely foreign to the spirit and dignity of the work, it is a word or an act of that character. We are pained every time we hear of it, and always feel sad at the loss of prestige and the unfavorable impressions which result from such foolish and vain boasts. No one need think that he is properly representing the cause who indulges in such unwise doings, and such will learn, finally, at least, that he has only done harm to instead of assisting in establishing the church and its righteousness, which latter all should do. Only that which is of a meek and quiet spirit

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can accomplish or assist in accomplishing the Lord's work. It would be infinitely better to not attempt anything in behalf of the truth than to use carnal or mere human methods in our efforts. The Lord does not use such means, and He will not accept the use of any that are not in harmony with Him. Be careful, Saints, in all these things; be wise servants and harmless as doves.

OUR readers will be both amused and instructed with the following article, especially with its caption. If no one has authority and power to revive and teach "the Apostolic theology," has any one authority to teach any other "theology" professedly from God? Paul the Apostle said, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and John the Apostle said, "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any among you, and bring not *this doctrine*, receive him not into your house, [as a representative of Christ's doctrine.—ED.], neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." These things being true, the "Apostolic Theology" is the only safe and authorized kind to be "revived" and taught.

CAN THE APOSTOLIC THEOLOGY BE REVIVED?

Dr. George MacDonald, in the new series of his "Unspoken Sermons," breaks out passionately against the notions of vicarious punishment and imputed righteousness. He uses freely such terms as "horrid phantasm," "merest, poorest, most shameful fiction," "low invention," "spiritual charlatanry," "grotesquely deformed absurdity," "tirade of vulgar Roman legality," "a miserable, puritanical martinet of a God." We have always thought that Dr. MacDonald had not a particle of logical power: we had always believed him an humble worshiper of Jesus Christ, in Whom is no shibboleth. He imagines the doctrines so described by him to lie at the root of much the greater part of Christianity in the country: others, however, hold them to be completely dead. Some time ago the writer listened to a conversation, in which one of the speakers described the ministry under which he had been brought up. "He was always preaching to us about justification, the law, imputed righteousness, the covenants, and things you never hear about now." As we heard him, and watched him smile at the thought of the better day which had come, we were strangely reminded of a story of good Bishop Berkeley's tar-water. In his last days the philosopher discovered that tar-water was a soverign cure for every ill. He wrote a book ("Siris") explaining how it was to be made, with a long list of cures, which came speedily to a second edition, and made a mighty sensation. "A man came into an apothecary's shop the other day," says Horace Walpole in 1774. "'Do you sell tar-water?' 'Tar-water!' replied the apothecary. 'Why I sell nothing else.'" Great Britain and Ireland for a time did little but swallow the hateful draught. Its vogue, however, soon ended; (and here is our story) an old lady was living and enjoying life a dozen years ago who could tell from experience the miseries of a houseful of Irish children who were condemned to begin life daily with a cupful of tar-water! In such fashion did our companion talk of his early pangs in having administered to him in childhood copious provisions of nauseous old doctrine, now thought good enough for no one.

On reflection it seemed as if there were reason in what he said; for, when we think of it, we very seldom hear apostolic theology preached in these days. From those who have got past the Apostles it were unreasonable to expect it. But even those who do homage to their authority rarely grapple with their centre thoughts. They prefer to preach on the Gospels, and we have sermons in which fragments of Scripture text are made to swim in an ocean of nutritious comment. The easier parts of the Epistles, like the eleventh chapter of the Hebrews, are nibbled at like little bits of green herbage on smitten and barren crags, and discussions on what were once considered the grand characteristic doctrines of Christianity are looked on as archaic.

But if Christianity be what our Lord delivered to the Apostles and the Apostles delivered to the Church, this can not be right. We shall look to the Epistles rather than to the Gospels for the last word of Revelation. And we shall find that claim urged by the writers. They take the death of Christ as told in the Gospels, and left without full explanation, and make it their theme. They connect it with God and man, and the world of unknown evil powers. They do not profess to make things simple, for life is strange and complex, and an easy religion is self-condemned. But they go deep: they evade no difficulty; they grapple with the awful problem of reconciliation, and show how it is solved in the solemn Cross. Up to comparatively recent years the burden of pulpit teaching was the thought of Atonement fashioned by them, as they believed, under the teaching of the Holy Spirit. Tne profoundest natures, rejecting slighter healing, found rest in theirs. "I do prefer this book" (Luther on the Galatians), said John Bunyan, "to any, for a wounded conscience." Whence, then, the change that seems to have come over Christian minds?

Is it that the phrases are dead because they have been used as strictures for the mind, as clamps for creeds and confessions, because those who have preached them have been too indolent to find the fresh interpretation and setting every new generation demands? We believe there is much in this.

Has the real thought of the apostles been truly given by orthodox theologians? The question is a fair one, and we were never in a better position to discuss it than now, when exegesis has been so far pursued, and its results have been digested in systems of Biblical theology.

Is it because the apostles make too much of the Old Testament—that their writings resemble it in being too dim with the smoke of sacrifice? Let it be remembered that Christianity is for all nations and tribes and for all ages. Its great victories have yet to be won. It is not yet two thousand years old. Ere the end Wisdom will be justified of her children.

Is their theology false? Better understand it before saying so. If it does run contrary to shallow streams of thought, it may be in harmony with the deep eternal currents. What was the truth of truths to St. Paul can hardly strike at the root of moral life in man. It may be the very word needed for the Jerusalem that now is, and is in bondage with her children; the very message to make her more of a life-giving, supernatural force among men. Dr. MacDonald may find it easy to sneer at theologians, but somehow it is not easy to talk down to St. Paul. Though he did write the Epistle to the Romans, it is hard to deny that he had the mind of Christ. As we think of him from the hour when at Christ's call he rose and stood on his feet, to that other hour when, an old man, he was led along the Ostian Way to die, the heart swells. It is worth while, even in the midst of modern enlightenment, to understand this man's thought of Christ and his cross.

We shall endeavor from time to time to explain in the language of to-day what we conceive to be the apostolic meaning in such phrases as are quoted above. We shall ask whether the true thoughts and discoveries of men in our day—even of those who reject Christianity—do not confirm them. Expressions alter, systems of thought change, but the heart of God and the heart of man remain, and with them the essence of theology.—*British Weekly.*

CRISPI ON THE POPE'S TEMPORAL POWER.

Rome, October 15th.—A banquet was given to Prime Minister Crispi at Palermo last night. Forty-nine senators and one hundred and forty members of the chamber of deputies were present. Sig. Crispi delivered an address. He touched upon the reforms necessary in the educational system and promised measures for the relief of the poor. He declared that it was necessary to combat all persons, high or low, who were seeking to undermine the political edifice of Italy. The temporal power of the pope, although it has existed for centuries, has been only a transition period. Rome existed before it and would continue to exist without it.

The above concerning the views of the Italian Prime Minister regarding the Papacy indicates that the Italian Government does not intend to change its attitude toward the Roman Catholic Church. The fact that clerical connection with the public schools of Italy is forbidden shows clearly that the government has virtually said to the Catholic Church, "Hands off all civil affairs."

HOW TO SEND MONEY.

COMPLAINTS have reached us of late from several parties who have failed to receive acknowledgments from this office for money sent without registering their letters or securing post-office orders.

We again remind our readers that money sent otherwise than by post-office order, draft or registered letter is forwarded at the risk of the sender. The Herald Office does not hold itself responsible for money sent in an ordinary letter. Several parties have of late lost their remittances by neglecting the necessary precaution of registering their letters or securing government money-orders or drafts when remitting.

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AUTUMN LEAVES FOR NOVEMBER.

THE November number of *Autumn Leaves* reaches us and is in our opinion one of the best numbers of that growing and interesting magazine which has yet been published. It is noticeable that most of the contributions are original and their merit of a high order. This clearly indicates that there is an abundance of talent possessed by Zion's children; also that once awakened and kept at work their contributions will be to the young, the middle aged and the old (for all who are progressive and who can obtain it will have *Autumn Leaves*) "meat in due season."

We can not enumerate the table of contents, but we pronounce "Liberty and her handmaid;" "Others with the church in an early day;" "Do noble things, not dream;" "With the church in an early day," and "The Gospel of Jesus Christ," as compositions of a class that will be appreciated by all who read them. They possess and reflect light and truth, and the true disciple everywhere receives and absorbs such, for they are in harmony with the perfect intelligence and infinite charac ter of God, and confirm and strengthen those who in trying to become like Him assimilate such spiritual food.

Let those who have the facts of the past relate them, and those who have true conceptions of the present and future write them for *Autumn Leaves*. Thus the young will be spiritually fed, and grow in faith and intellectuality as they mature in physical stature and growth.

We should profit by the things of the past, live by every word of the present, and thus become fitted for the wonderful developments and glory of the future.

EARLY AMERICAN CIVILIZATIONS.

IN an address before the General Convention of the Episcopal Church by the Rt. Rev. Bishop Whipple of Minnesota, the following statement was made: "It was a singular providence that this continent laden with the bounty of God, was unoccupied by civilization for thousands of years."

It is passing strange that with all that has been published concerning the aboriginal civilizations of America that so little is known, even by many learned clergymen, of the early civilizations of America, the ruins and traces of which are so abundant, and of which so much has been written of late years. There is a time to come, and that time is not very far distant, when the knowledge of those things will be declared to all, together with the history of those civilizations which is written to the world in the Book of Mormon.

EXTRACTS FROM LETTERS.

Bro. H. R. Evans of Malad City, Idaho, wrote as follows, October 6th:

"Bro. Joseph is casting bread upon the waters. He is being heard, and what he says is having a thorough consideration. A large number of the people here are hanging on the trees like apples that are getting ripe very fast.

QUESTIONS AND ANSWERS.

Ques.—Has a sister the right to prophesy in a Sisters' Prayer Union when the Spirit moves upon her, or must she quench the Spirit?

Ans.—If the meeting is not confined exclusively to prayer, but is free for testimony, then a person may exercise the gifts if the Spirit of God moves him or her. Wisdom and order should govern, and all confusion be avoided.

EDITORIAL ITEMS.

THE Independence, Missouri, *Gazette* comes to us now enlarged and remodelled and its forty columns closely packed with advertisements, editorials, news items, miscellany, etc., etc. It bids fair to keep pace with the progress of the times, and we most heartily wish its publishers, Luff & Co., good success in their enterprise.

In the letter department will be found a note from Sr. Kate Turner and a song of Zion which she sang in the gift of tongues and then interpreted at our late Reunion. Our readers will be interested in its perusal.

Sr. Sadie McKenna, of New York City, New York, writes ordering tracts and Voice of Warning to distribute among her friends that they may learn the truths of heaven.

Bro. J. Avondet, of Omaha, Nebraska, writes renewing for the HERALD. It is a favorable indication when members of the church endeavor to keep fully posted concerning the work and its progress. "To him that hath not shall be taken away that which he seemeth to have." The necessity for growth in the truth is here emphasized.

Bro. T. A. Hougas, of Henderson, Iowa, desires us to state that the word "vindicative" should appear instead of "vindictive" in the South-Western Iowa camp meeting minutes.

Bro. I. N. White wrote from Clinton, Missouri, October 15th: "I am now in a series of meetings near Knob Noster."

While the encouraging news of members being baptized at different places is being received, Lamoni desires to also give a good account of herself. Eleven have been baptized at this place during the last twenty days, and the Saints are being blessed with the Holy Spirit and encouraged by its voice.

The Constitution of the state of Minnesota provides that it is illegal to pay any money to a teacher who occupies any of the time of the school in teaching doctrines and the creeds of any particular religious sect,—all of which is sound, sensible and thoroughly American.

Sr. Rachael Griffith, of Vincennes, Iowa, in a late letter says: "I have taken the *Herald* for many years and can not do without it. It is meat and drink to the Saints who live away from the church."

Lamoni and the surrounding country rejoices in abundant crops, good health and beautiful weather. And the Saints in "the regions round about" have great cause for their joy, for the Lord is blessing them richly, spiritually and temporally.

We have received the Los Angeles, California, *Times* of Wednesday, October 16th, which contains a good notice of the branch at Los Angeles, of its religious belief and its place of worship.

MONEY WANTED.

THE Board of Publication has found it necessary to procure a new and much larger boiler for the Herald Office, and this with other expenses which must be met without delay demand that all who are in arrears for HERALD, *Hope*, books and other publications, should remit at once therefor; also that all—especially the ministry—should seek actively to procure new subscribers for the church papers and purchasers for church books and miscellaneous publications. There should be no delay and no half-heartedness in these matters. A little time wisely devoted by all who can take it will be of great worth to the Board, enabling the office to pay its dues on maturity and aiding it in purchasing material at cheapest rates and getting the benefit of all discounts.

It should not be forgotten that the Publishing House and all its fixtures belong to the church, and that whatever success or failure there is connected therewith must and will affect the entire church. Those placed in charge are bound, for the general good, to make appeals when requisite for needed aid, and they do so now and urge all to help as best they can, and help immediately.

Send all moneys to D. Dancer, box 128, and send by Post-office Order, draft on Chicago, Express Order, or registered letter; but not by Postal Note, for such are but little if any better than bank bills or coin in an unregistered letter. Care in these matters will prevent loss and trouble. And those sending money from foreign countries should send United States currency instead of foreign, or send Post-office Orders or bank drafts.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"To seek is better than to gain,
The fond hope dies as we attain;
Life's fairest things are those which seem,
The best is that of which we dream."

WHY WE SHOULD NOT WORRY.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. Women find a sea of trouble in their housekeeping. Some one says they often put as much worry and anxiety into a loaf of bread, a pie or cake, a weekly washing and ironing, as should suffice for much weightier matters. This accounts largely for the angularity of American women. Nervousness, according to the *American Artisan*, is the bane of the American race. It is not confined to the women by any means, but extends to the men as well. Even business men are sometimes afflicted, so we have heard, and so our advice not to yield to this habit will be most kindly received by all classes of readers. What good does fretting do? It only increases with indulgence, like anger,

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or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings toward everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption or disturbance started the fretful fit. Suppose these things go wrong today, the to-morrows are coming, in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically—for the mind affects the body—and for such a trifle. Strive to cultivate a spirit of patience, both for your own good and the good of those about you. You never will regret the step, for it will not only add to your own happiness, but the example of your conduct will affect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense; and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.

That we who read the Home Column may be able fully to appreciate the importance of the advice given above, and the sweet peace and comfort which in after years will result from following it, we append below a pen picture which may cause some weary, tired mother who reads it to stop and ask herself, "Could I bear thus to have my toil and drudgery lifted from me?" Dear, weary sisters, frail and overburdened ones to whose tired feet so hard to climb and filled with thorns which pierce at every turn: let us beseech you to carry your burdens no longer. They are too heavy for you; your strength is not sufficient for them. There is One who forsook the courts of heaven, purposely to find out just how heavy they were. It was not known even to the angels, the full weight of the burdens which mortals carry; but when there was laid upon Him the heaviest of these, when the sharpest thorns had pierced His feet, then he said to us: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

There is a key in these words to the whole matter, and if we will patiently, carefully and prayerfully examine this brief sentence, "I am meek and lowly in heart," we will discover it. No true child of God, who has learned of Christ, but knows the sweet peace and comfort of submission to the Father's will. The portion may be bitter, but the hand holding the cup to our lips is the hand of a loving Father who will never fail in his infinite wisdom to measure out just the portion we need. Ah! believe me there are none of us, no matter how severe may seem the present ordeal, how hot may be the blast from the fiery furnace, who can afford to murmur at or shrink from the faithful discharge of the present duty. It is now we need the patience held in the hand of meekness that we lay not up for ourselves memories which in years to come shall gnaw at our heart-strings like the worm which dieth not.

SO TIRED.

"So tired, so tired!" she bitterly sighed,
As broom and brush she wearily plied;
Tired to death of work and worry,
Tired of all this rush and flurry;
Longing for even an hour to read,
Longing for time earth's beauty to heed,
Longing to paint that service for tea,
Or better still yon thrush on the tree;
Longing for music, rest and fame,
Longing to teach the world my name,
Longing to rise to a higher sphere
Than simply toiling and drudging here.

"So tired, so tired!" she bitterly sighed,
Yet now now broom nor brush she plied,
Not tired now of work and rush,
Plenty of time for painting thrush;
Time all written lore to read,
Time all nature's wealth to heed,
Time for music, rest and fame,
Time to teach the world her name;
Time to rise to any sphere,
No need for toil or drudging here;
A row of mounds on the hillside bare
Had removed forever the need of care.—*Sel.*

KINDNESS THAT CAME TOO LATE.

At last the tired hands were at rest, folded peacefully over the heart that had ceased to throb with joy or pain. It seemed strange that Rachel Mathews should be a guest in the darkened parlor, where her weary feet had never been wont to linger. It was not like her to lie there so still and quiet, while the cows lowed uneasily at the barn-yard gate, and the harvest hands waited for the sound of the breakfast-bell that for the first time failed to ring out its welcome summons promptly to the minute. In the kitchen everything showed the touch of her magic fingers. The table was spread ready for the morning meal, while the fuel in the stove needed but the application of a match to send flame roaring up the chimney. "Everything is now ready for the morning's work," she said, wearily, the night before, as she left the kitchen, where so much of her dreary life had been spent. Yes, everything was ready but other hands than hers would take up the work where she had laid it down, for in the silent watches of the night the angel of death paused at her threshold, and with his icy fingers stilled the beating of her heart. The morning sun arose as on other days, but in the old farm-house on the hill, its bright, effulgent rays seemed mockery, for they shone in upon a family, stricken, smitten of God and afflicted. Those were bitter tears that John Matthews let fall upon the face of his dead wife that summer morning. Ah! but it was too late to smooth out the tangles in the barren life that had opened into the full fruition of eternal day.

Twenty-five years before when Rachel Wentworth left her father's house to make a home for John Matthews, she carried with her a warm, loving heart, in which he ruled king.

What an Eden she hoped to make for this man, who, before God, had promised to love, cherish and protect her, but even before the honeymoon began to wane. the scales fell from her eyes, and to her dismay she discovered the utter selfishness of the man by whose side she was to finish her earthly pilgrimage. When her soul cried out for the sweet ministries that had come naturally during their courtship, he cooly informed her that as a married woman she must give up all such nonsense and settle down into a thrifty housewife. So, one after another of the joys she had anticipated were put aside, until her life, that promised so much in the outstart, was stripped of all she held most dear. At times her whole being rebelled against this dwarfing of her soul, but she was too true a woman to herald her wrongs before the world, so she took up her heavy cross and, without a complaint, slipped hopelessly into the dreary, tread-mill life, into which she had walked blindfolded.

When her children came she lavished upon them the love which her husband had cast from him. In her anxiety to shield them from hardships, she took upon herself the burdens their young shoulders should have borne, thus, in her mistaken devotion, laying the foundation for the selfishness that characterized their after lives. Though they dearly loved their patient, plodding mother, they did not hesitate to take from her tired hands the comforts and pleasures of life which they should have bestowed upon her, and unnatural as it may seem, there were times when they were actually ashamed of her faded dress and old-fashioned ways. They forgot that it was in their service that her hands had grown hard and her face wrinkled, neither did they call to remembrance that it was to her patient toiling and self-denial, that they owed all the advantages they had gained. How many heart-aches she might have been spared had they rewarded her according to the sacrifices she had made on their behalf; but she was at rest now, and ft mattered not how weary and foot-sore she had been during the journey just completed, it was over and she was at home, safe in her Father's house. In mercy, her worn-out body had not been racked with torturing pain, and the dreaded agony of a bitter parting from loved ones had been spared her. Yes, she was at rest. The tired expression on her face had given place to one of peaceful quiet, while the poor, drawn features seemed rounded out into youthful freshness and beauty. After years of unrest and disquietude, she had fallen into a sleep which awaited no rude waking in the morning. The sun would rise on the morrow, as it had done thousands of times before, but the thought of the monotonous rounds that must be gone before it should set disturbed not the sleeper, for with her it was everlasting morning, and all her cares and trials were ended.

The remorseful tears of her husband, and the bitter self-upbraidings of her children, fell unheeded upon her closed ear. If she could only have heard the tender, appreciative words that dropped from their lips, or felt the warm tears that were showered so plentifully upon her cold face, how they would have warmed and cheered her frozen heart; but, alas! they came too late; she had gone out of life without receiving any of its sweet, tender ministries from those who now wept bitterly over her shrouded form.

For the first time her heart did not respond to the cries of her children, nor her hand return their pressure. She was at rest, sleeping the unbroken sleep that knows no waking, but who could bring balm to the broken-hearted children who gathered so disconsolately around her bier? How all her love and sacrifice rose up before them now! How could they have given pain to one who lived and died in their service? And

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who will say that the tears shed by the husband, who had snatched all the flowers from the path over which her weary feet were forced to walk, were not genuine? In his own way he had loved her, but until this hour he had never realized how much of life's sweetness he had shut away from her, and all the flowers he could heap upon her coffin were utterly powerless to atone for the kindness he had refused while she traveled beneath his shadows. He may extol her virtues in fitting eulogies, and chisel her good deeds in imperishable marble, but no after-love can bring back the shattered life whose best affections he has slighted, or redeem the vows so heartlessly broken.

God pity the husband and children who, in addition to their crushing sorrow, are compelled to bear about with them the consciousness of having planted thorns in the pathway of the stilled heart that never throbbed but in love for them.

Oh! who is able to endure the pangs of separation, with all the heavy weight of unforgiven unkindness still pressing upon the bleeding heart!—*Sel.*

ONE DAY AT A TIME.

One day at a time! that's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time!

One day at a time! Every heart that aches,
Knowing only too well how long they can seem;
But its's never to day which the spirit breaks—
It's the darkened future, without a gleam.

One day at a time! When joy is at its height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set!

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say,
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The bound of our purpose, our noblest strife,
The one only countersign sure to win!

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time!

—*Helen Hunt Jackson*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

BEELER, Kansas, October 12th.

Dear Sister Frances:—I request the sisters of the Prayer Union to pray for my recovery from sickness. I have been sick for five months and there has been no elders near.

Your sister in Christ,

AMERICA THOMPSON.

Sister A. Gardner, of Ellis, Nebraska, also asks an interest in your prayers that if it is God's will she may be restored to health, and if not that her sufferings may be relieved.

The prayers of the Union are requested for Bro James Calkings, of Riverton, Iowa He was hurt by a runaway team and there is no hope for him but in the intervention of God.

ELEANOR.

HOME COLUMN MISSIONARY FUND.

Oct. 17, Amount received to date.....		$2,036 74
Sisters of Keokuk, Iowa.	$8 00	
Sr. J. Albertus, Iowa.....	50	
Sr. Carrie Dickinson, Kan.	25	
Sr. M. B. Nichols, Iowa..	1 00	
Sr. Lucy Barrows, Utah..	1 00	
Sr. Melissa E. Bass, Mo..	1 00	
Sr. Mary E Benedict, Ia.	1 00	
Sr. M. E. Kearney & son, Iowa.....	1 00	
Sr. S. M. Nightingale, California.....	1 00	
Sr. Lucinda Fulks, Mo...	75	
		$15 50
Oct. 24, Amount to date.....		$2052 24

☞Send all monevs to D. Dancer, Lamoni, Iowa.

MANTENO, Iowa, Oct. 14th.

Dear Sister:—Although I have not written you for so long I have not become less interested but have been waiting hoping to have something of interest to write you. But things remain about the same (or seemingly so). There is not the interest that I would like to see, but hope there will soon be an awaking to the duties and responsibilities resting on us as children of Zion, especially mothers on whom so much care and anxiety rests. It seems to me there are many who do not appreciate the Prayer Union as they should, or they would not pass it unheeded but would secure the blessings. The Aid Society is progressing though the burden falls on the few, yet we enjoy ourselves in trying to do good, realizing the prize lies at the end of the race, so we'll work and wait till Jesus comes. We have recently been told by the Spirit "that the gospel would soon go to the Jews and soon after it would go to the house of Jacob," with an exhortation to faithfulness and diligence in searching the Scriptures and preparing ourselves for the future, by doing the things required of us.

I am so thankful for the church publications. I would much rather do without some of my daily comforts than do without them. *Autumn Leaves* is splendid, supplying a long felt want. I pray it may long continue to cheer and bless. My health is quite good at present, for which I am thankful.

Your sister in the covenant of peace,

M. A. JENKINS.

ALLENDALE, Mo, 17th.

Dear Sister Frances:—I have nothing new to write about, but must tell you that my interest in this work grows stronger from day to day as I grow older in the cause and my thoughts and longings are ever for the welfare of Zion, and may God help us all to keep in its straight and narrow path.

I will say concerning our Prayer Union, some of our sisters are very faithful and prompt in attending our little meetings whilst others seem to have lost all interest or suffer other things to interfere with this duty. It is sad to tell, but nevertheless true. It grieves me to think they will become so indifferent in so short a time. If they could only realize how much we owe to our Heavenly Father and how little we are doing to cancel that debt, and how short our time God only knows. Sisters, I will say to you, If you will only come out and serve God at the appointed time or devote one hour in worship at home, you will be more than amply repaid for the time you spend. I know from experience, for I have not missed but one meeting in six months and God has blessed me, for I can truly say I have not missed the time nor do I regret the hours spent, and I never have got along better with my work and had it all so well done when fall come as it now is. I have also attended our sewing society every week. There are five in my family. Three boys, my husband, and myself, and I do my own work. I know this is God's work and all who serve him with an eye single to his glory will get this reward.

Your sister in Christ,

HELEN ACKLEY.

MEDINA, Texas, Oct. 6th.

Dear Herald:—As I feel lonely to-day, yet not alone, I will write to you, as it is the only way I can speak to you all as I desire. I have been looking at myself to see if when I am persecuted it is for righteousness sake. Dear Saints, let us try to live so that if persecuted it may be because of righteousness. When I heard of Bro. I. N. Roberts' illness it was at prayer meeting, and a prayer went up in his behalf that he might be healed. He has done a good work here and we would like to hear from him. May God bless all of the ministers and protect them and also their families. We have prayer meeting every Wednesday night and meet with twelve or fourteen Saints. Our church is not quite finished yet. Yours in the one faith,

A. E. SHEPPARD.

NEWARK, Dak. Oct. 6th.

Dear Sisters:—I rejoice in the work of the Lord in which I am engaged. I have been blessed with the Spirit of God many times. I was baptized eleven years ago and I can say that I have never regretted the step that I took, although I never have seen such troubles and persecutions in any branch as I find here in this branch, but I will try and press my way onward and fear God and not man. When I read the letter of Sister Head of Missouri in the *Herald* some time ago, I remembered that I have often met with those dear sisters in the German Stewartsville branch, and the Pleasant Grove branch. Oh, I often think if I only could step in for one hour in your prayer meetings to mingle my songs and prayers with you! I have not used tea or coffee for two years. Let us have our lamps trimmed and burning, that when Christ comes we may be prepared to meet him with joy.

Your sister in Christ,

MARY C. ODE.

October 10th.

Sister Walker:—To day while praying with the sisters of the Prayer Union I thought I would write to you and ask you to make a request of them which I very much desire they should grant me. It is that I may again be aroused to greater diligence in this work. My whole heart, I believe, was once in this work and I knew no joy but that which the Spirit of God led me into; but I can not say so now, for I no not seem to have as clear discernment between good and evil, neither as firm a desire and determination to do what is right. My trials seem to be heavier and ofttimes my way seems hedged about, but I know that if my whole heart and diligence were in the work, that these things would be a help to me and a lasting joy to know that in time of trial I could overcome, and in time of trouble trust it all to God. I know by the word of the Spirit in

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times that are past, that I shall yet serve him with my whole heart and be clothed with the Spirit of God, but I now ask the prayers of my sisters of the Union for one of their number that God will deign to bless me with wisdom, patience, humility and faith and that he may arouse me to greater diligence that I may serve him faithfully. I only have been to blame, but I desire to return with full purpose of heart, and to have an eye single to God's glory that my whole body may be full of light. I have been blessed in observing the prayer service of the Union.

Your sister,

M———.

Correspondence.

SHERIDAN, Ill., Oct. 21st.

Bro. W. W. Blair:—The good work goes on. I have been laboring in the old Mission branch since the conference on the 4th instant. Their house is too small for the congregations. Men and neighbors who have never been in their meeting-house have been constantly attending. A week ago yesterday three were baptized, and on yesterday I held forth here in the Universalist Church; only a few came out in the morning, but when the shades of night came down, Nicodemus like, they turned out to hear. I hold meeting again on Tuesday night. This is a hard place to get an opening. You are remembered in loving kindness by the Saints in the Mission branch. They would be pleased to have you visit them again. I go to Chicago the first Saturday in November to hold a two days' meeting; and on the second Saturday we hold a two days' meeting at Plano; the week following at Sandwich. Bro. F. M. Cooper, president of Northern Illinois district, assisting. And so the good work goes bravely on.

Bro. M. T. Short has gone to his field. He was here and gave us a noble sermon during the week after our conference. I never heard him do better. We are moving all along the line, and prospects were never better, spiritually. With regards to all the Saints. May God bless all who labor for Zion's welfare.

Your co-laborer,

ALEX. HALE SMITH.

PLEASANTON, Ohio, Oct. 8th.

Bro. R. S. Salyards:—The district conference which convened on the 7th ultimo, at Kirtland, Ohio, was one of the best ever held in the district. The business session passed off without a jar and the preaching was excellent, being seasoned with the Holy Spirit. The Saints' meetings were grand and greatly enjoyed by them. There were about sixty visitors from abroad in attendance, and it was surprising to note the large gathering of outsiders which assembled at every session. It reminded us of General Conference. Three were baptized.

There have been ten planted in the waters of Kirtland since April, and about twenty more in the district. Thus you see we are gaining slowly. Brn. L. W. Powell and T. W. Williams have done good work since coming to the mission. Bro. M. B. Williams of Kirtland has spent three or four weeks of his time in the district with good effect. We trust ample means will be forthcoming to continue him in the field this fall and winter.

We left Kirtland on the 13th ultimo for Conneautville, Pennsylvania, and delivered nine sermons in a new opening, we think with good results. Bro. L. W. Powell arrived there on the eve of our departure and will remain as long as the interest will demand his efforts.

On the 23d Bro. T. W. Williams and the writer left for Vales' Mills, Ohio, to attend the conference and reunion. Conference lasted three days and the reunion six. A time of rejoicing was had throughout the entire meetings. The business was dispatched with alacrity and ease, and the dispensers of the word were made to realize the promise of the Savior as ample assistance was rendered them on each occasion. People from all the neighboring counties flocked to hear the gospel preached. It was estimated that there was upwards of one thousand persons on the grounds on the conference Sunday. We are confident that good was accomplished. The Saints were cheered and comforted and went home better qualified and more determined to resist the trials and temptations of life which we are all subject to. Yours,

GOMER T. GRIFFITHS.

LAKE PORT, Mich., Oct. 16th.

Bro. Blair:—Our conference is over. It was one among the grandest we have ever had. And as we are growing in membership, naturally our gatherings of this kind are larger. The brethren in Juniata have built them a neat little church, all plastered and painted and finished off nicely. It is the only church in that place, and is nearly all paid for. The brethren have done nobly. We had with us Brn. E. C. Briggs, C. Scott and W. J. Smith. Nearly all of the officers in the district were present.

Much of the Spirit was enjoyed. Bro. E. C. Briggs gave us much wise and timely counsel, and the ministry were edified. Brn. Briggs and A. Barr (Bishop's agent) presented more fully the law of tithing. Several paid tithing, and others manifested a desire to comply with the law. The district is in a fair condition. Several are coming into the church, and as a district we feel like trying to do our part towards spreading the gospel to the dark corners of the earth.

Brethren, pray for us.

J. J. CORNISH.

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15 Broad St., DOWLAIS, Wales,
October 10th.

Dear Herald:—Please inform your many readers that take interest in us and the work of God in Wales that I am still alive and do endeavor with my dear brethren in the ministry, to advocate the good cause. It is very little that I am able to do, but when among my brethren I am very happy and pleased to do that little. On the 14th ult., accompanied by my dear wife, we went on a visit to the Cardiff branch and were received with open hearts. Next day, Sunday, at 2 p. m., met with the Saints in a sacrament meeting when I had the privilege of teaching the Saints, and of confirming a respectable young man who was baptized that morning by Elder T. Gold. We had a very good meeting. At 6:30 met again for preaching at Bro. Cope's large room, and had a good audience. I was called to lead in preaching; was followed by Elder Gold with a good gospel sermon. Tuesday and Thursday evenings following met in prayer-meetings, and they were good.

Sunday 22d, met in a Saints' meeting. A sister who had been a member for several years said, after the meeting, that she always did believe it was the work of God, but never could say that she knew it but that now she can testify she knows it.

At 6:30 preaching. I was called to lead, but again my sermon was a very short one. I was followed by Elder G. Cope with a good able sermon. These brethren—Elders Gold and Cope—are good men, able preachers, of pure character, very faithful, as the streets of Cardiff can testify, for they often preach on them.

We left them Monday with grateful feelings for the kind manner in which we were received by all the Saints, especially by sisters Cope, Gold and Light. We were pleased with our visit in every way except my own sermons. I had much more strength and liberty at Llanelly and Morriston some weeks before. I hope to be better next time.

The two missionaries sent here by April conference of 1888 have returned to America. Two able speakers, and strong reasoners. Elder E. A. Davies was released by last April conference and returned home early in the summer. Elder John T. Davies was forced to return by the ill health of his dear wife and financial circumstances. Bro. John was not only an able preacher, but greatly beloved as one in charge of the mission. If that is so, how is it that the work did not prosper here? That question is much easier to ask than to answer. Some could answer it if they were here only a day. It is an important question, and we will try to answer without prejudice or deceit. Were the missionaries at fault? To say yes would be condemning myself, and also Elder John D. Jones who was a most faithful missionary and would travel over mountains and valleys to seek the stray ones. His name is mentioned with pleasure in all the branches, especially in Cardiff. What then is the cause? The principality is very religious; the people are bound up in the chains of sectarianism, and the others not within the chains are very irreligious—hardened in sin and iniquity. This, and the evil effects of the Brighamite doctrine, are the chief causes; and to all human appearance the pure gospel of Christ has but little prospect of prospering rapidly here. What then shall we do? Shall we yield? No! no!! We can not—will not yield, What then shall we do? Believe truly that what is impossible with men is possible with God. An Almighty power can break the chains; an almighty power can change the stony heart to a tender one.

Ye Latter Day Saints in Wales, shall we humble ourselves before God, asking him to take our cause! Shall we pray without ceasing for him to manifest his Almighty power among us!

Ye Saints in America, will you join in fervent prayers that God will prosper his work in Wales! We have good local elders here, but we want one to travel through the branches. Will the First Presidency think of it? Yours,

THOMAS E. JENKINS.

LONE ROCK, Mo., Oct. 22d.

Bro. Blair:—I am still happy in this glorious gospel of our dear Lord. My desire is to abide in the doctrine and keep all the commandments that I may be worthy to enter into his kingdom. I have been made to realize of late that there is

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a great responsibility resting upon me as a member of his church—how I conduct myself—that I may not bring reproach upon it. Since my ordination to the office of a priest I realize that my service toward God is of a two-fold nature; I have done no labor since my ordination, but in the coming year I propose to do something for our Master's cause if health and circumstances permit. I desire to see the good work roll on, that the sound of the gospel may fill the whole earth as the water does the great deep; and I know I have a part and lot—or station—to fill that his cause may be advanced, for it has to go to all nations, kindred, tongues and people.

Never will I forget the good instruction Bro. Stebbins gave me, exhorting me to be faithful, for there would be a great demand made upon the young of this church to carry forth this gospel. And of late I have realized that his instructions were filled with the Spirit. That I may be useful in God's cause is my daily prayer.

I had the pleasure of leading one precious soul into the waters of baptism on the 18th ult., Albert Johnson, in fulfillment of a dream I had, and if faithful to his covenant it will be well with him.

EDWARD E. MARSHALL.

INDIANAPOLIS, Ind., October 20th.

Editors Herald:—Please give space to the following: My wife belongs to your church and I also did at one time though now I have no use for a God, Christ, or any part of that called religion, yet desire to see fair play and free speech. Nearly every denomination is represented in this city except your church, my wife, as far as I can find out, being the only member in this city. Some time ago M. R. Scott of Galena, Indiana, wrote my wife as to the prospects of getting a place to preach in. I went to work and found a hall in which he could preach, but they charge $2.50 for all day Sunday, and two dollars week-day nights, and wrote him to that effect. Now I am an invalid and the support of both rests mainly upon my wife, so that it is impossible for her to pay hall rent; yet a preacher can come and stay with us as long as he wishes without costing him a cent for board. I have had inserted in the daily paper here the following notice:

"Latter Day Saints living in Indianapolis send address or call on Susan Everett, Room 2, Ryan block. Very important."

Hoping to find some of your members in the city and thus be able to raise enough amongst all to pay hall rent. And I write this to ask any of your members living in this city to or near vicinity to correspond with Susan Everett as above, with the view of devising ways and means for a preacher of your faith to open up in this city.

One who desires free thought and speech,

ARTHUR C. EVERETT.

WOODBINE, Iowa, Oct. 17th.

Dear Herald:—How often we see in your columns letters from the lone and scattered ones, and it makes us sad to think of the hundreds of Saints who are cut off from the privilege of hearing the gospel preached. To such I would say, Be steadfast in the faith; grieve not that you are isolated, but rejoice that you have heard and accepted the glorious work. I was for a long time a wanderer in a strange land—being for eleven years deprived of all companionship with the Saints except as I would take long rides to meet them—and during all this time I heard but three sermons by the elders, although a great deal of preaching by ministers of other denominations, which to a Latter Day Saint fails to fill the measure of their wants. We know what the gospel is, and anything short of this fails to satisfy.

For twelve years I was alone in the work, so far as my relatives were coneerned, but God has at last given me my wife, as well as a brother and his wife and daughter, for companions in the fold and family of God. We little know what will be the result of faithfulness and of prayer. How true is the hymn:

"Pray in faith and pray unceasing
To the God we love and trust;
For our prayers are much availing
If we walk upright and just."

There has lately been added to the Woodbine branch (where I now belong) by baptism, as follows: On August 15th 12, on the 18th 5, and on September 15th 4, making 21 by baptism and some by letter. So the good work goes on in spite of all opposition.

May the gospel work roll on until all obstacles are met and overcome, and all who bear the name of Saint remain steadfast and be accounted worthy to meet the Son of God when he comes to reign over and with us in that glad and glorious "thousand years," is the prayer of an unworthy brother in Christ.

W. F. DONALDSON.

GUILFORD, Mo., Oct. 12th.

Bro. Blair:—It has been a long time since I last wrote to the *Herald*. I read its columns with pleasure and trust in its future progress. The Sweet Home and Platte branches are in hopes of building churches to worship in. I believe this is a proper step and will prove a great blessing to both branches. The saints in the Platt branch are rejoicing in spirit and I have never felt the spirit of love more than I have of late with them. We have felt to say, "Praise the Lord, O my soul," and all say, Amen.

Some have united with us this year, and many are afraid we are right, I believe the work has been injured in this district by some who are wise in their own conceit, and threaten all others that honorably oppose them, and who when proven quilty by the voice of the district conferenc, without hesitancy sit upon their own case and do their work over again. I believe it is time that elders learn to attend to their own business, and if we can not do this, the sooner the church calls for our licenses the better. It strikes me, that rule is still good.

Yours in bonds,

AMOS J. MOORE.

DELOIT, Iowa, Oct. 17th.

Dear Saints:—Having arrived home safely and finding all well and happy, I feel impressed to write you. We were greatly blessed while at the late Reunion. I can truly say that never have I had such spiritual enjoyment. God was with his people by the power of his Holy Spirit, and we felt that the very portals of heaven were opened unto us. We were made glad, and our hearts went out to Him in gratitude and praise that we are permitted to live in these latter days when the gospel of the Son of God is restored to earth and its gifts and blessings are enjoyed by his people. We felt that, indeed God had given us a foretaste of eternal joys to come.

But a feeling of sadness came over us when we had to part with the dear Saints, and we mentally breathed a prayer to God that he would keep his people from the evils and vanities of the world, and that we might be able to meet again.

Many requested me to write the lines sung by inspiration and I therefore send them to the *Herald* that all may have them.

Your sister in Christ,

KATE TURNER.

Rejoice, ye Saints! Lift up your heads,
For God is very near;
And by his mighty, sovereign power,
He rules his people here.

He'll bear you up in his strong arms,
Along life's ragged road,
If you will put your trust in Him,
And lean upon your God.

He'll hear your prayers and answer them
In accents soft and mild;
And by his still, small voice of love
Will own you for His child.

Be not ashamed to own the name
Of Jesus Christ, your King,
Who shed His precious blood for you,
To free salvation bring.

Ye chosen servants of your God,
Gird on your armor bright;
Go tell to all the world abroad,
Of truth's free, saving light.

The perfect law of liberty
Will joy and peace afford,
To all who will obedience yield
To Jesus Christ, your Lord.

Ye Saints of God, let love abound,
Whatever may betide;
Let unity and peace be found,
And in your hearts abide.

Oh! watch and pray; beware of pride
Lest some may go astray;
For Jesus says 'twill not abide
In realms of endless day.

Your garments must be neat and plain,
For this is God's decree,—
This is a day of sacrifice
Unto His Saints, you see;

For the glad news of Jesus' name
Must fill the earth abroad,
Till all may know him, and rejoice,
The true and living God.

The way is glorious, bright and fair,
To everlasting bliss;
And Jesus bids you enter there,
Where all is joy and peace.

He bids you walk the narrow way
To everlasting life,
And shun the evils of the world,
The vanities and strife.

He bids you rise and higher come,
And shun the evil way,
That God may glorify his name
In this the latter day.

BUCHANAN, Mich., October 21st.

Dear Herald:—I have not written anything to you for several years. I have not been as diligent in the work on account of temporal circumstances, as I otherwise would been glad to have been. I have labored some, however, and others have added to my labors; and so some have been brought into the fold.

At Pomery, Kansas, I went and preached a few sermons while stopping at Wyandotte, a few years since, and have since learned that some of the brethren there went up and labored further

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and baptized some. I went out at that time "without purse or scrip not know where I should go, and had excellent liberty, when at last I traveled around to Pomeroy and began preaching. Thus I trust it may have been proven that one planteth while another watereth, and God hath given the increase.

Afterward, while at home in Michigan, my mother's mind was turned toward the faith, and about the time that she afterward told me all her objections had passed away, I saw her in a dream standing in the front yard. There was an oval spot of light extending from left to right in the western sky about midway in the heavens, from the horizon to the zenith. From this spot of light rays shot out for the distance of about a yard, then suddenly back. Again they would proceed and suddenly fall back and so continue to flash out and draw back. Upon the centre of this spot of light appeared two words in Hebrew. The right hand word was afterwards translated into English when I looked up again the second time, From this light in the clouds descended a globe or ball of a translucent substance, like fire. It came along on the ground to where my mother was standing, and, springing up, enveloped her whole person from about the knees upward; extending three or four feet above her head, waving backward and forward as it gradually spent the force of its motion; and clung to her with a sort of suction.

"Aunt Esther" as we all call her, was there, an aged lady who first heard the faith in New York by some of the early elders. I thought she came forward, went up toward mother and soon became drawn in with the absorbing power of the body of light which had come upon them. Truly, as saith the scripture, "the wind bloweth where it listeth. . . ye can not tell whence it cometh or whither it goeth. . . . so is everyone that is born of the Spirit." I awoke.

My mother, Aunt Esther, and finally my father, are all in the church; the latter is where the wicked cease from troubling, and the weary are at rest. The remaining letters in the heavens remained in the foreign language as they were, and I hope, if the Lord will, to see them in a day appointed.

I remember that Sr. McCallum—Bro. Joseph Smith's eldest daughter—at a Geneaal Conference of the church at Plano, Illinois, a few years ago gave a testimony with the energy and power of the Spirit. She spoke among other things of existing pride, which Sr. Low, of Plano, had but just testified to having seen in vision by the appearance of a woman before the audience holding a mirror in her hand. Bro. John H. Lake of the twelve, also a few moments later spoke in tongues the most powerfully of any I had ever heard, in which he also mentioned the same thing, when the tongue was interpreted. Bro. Joseph also, in an address to the conference, stated that he had no fears for his part of the unchaste features of Utah ever cropping out again in the church; but that he saw an element of pride, and the setting of the elders one against another.

Pride is one of the strong strongholds of the enemy. If I could recall some lines on humility which I was aided to write at one time I would include them. Can you give a verse:

> "Be humble, mortal, that is best;
> Full many a wrong has been redressed
> In sweet humility's waiting hour,
> And proven well her conquering power."

I saw also in a dream, two or three years ago, a woman standing with one of the quorums, while in session in the basement of a large building fronting on four sides, having apartments one above another, from lower to higher. She held a lily-white pad or duster in her hand, with which she kept dobbing her face, quite after the feminine fashion, peering anxiously, meanwhile, into the mirror at the other end of the room. When I awoke I was passing up the stairway into the next apartment above. I had a sash around the waist passing from either side up around the opposite shoulder, crossing in front and on the back, and hanging off in two ends at my left side nearly to the feet.

This spring — sometime in May — at Three Oaks, Michigan, I dreamed of seeing the following letters in the sky: "A reward for diligence," and then a garden drill; which I interpreted as the gospel drill to sow the seed of the kingdom.

I have been at Buchanan, Michigan, a part of the summer and have enjoyed good liberty in speaking several times at this place.

God speed the work and "hasten it in its time," is the praper of G. F. WESTON.

RIVERTON, Iowa, Oct. 23d.

Bro. Dancer:—Bro. Henry Kemp baptized three more at Hamburg. Others almost persuaded. Bro. James W. Calkins got badly hurt by a runaway team; but we trust he will get well. J. C. DONALDSON.

Communications.

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

ANNUAL REUNION MINUTES.

Concluded.

WEDNESDAY, 9TH.

PRAYER service in charge of J. M. Putney and W. Chambers. A good season was enjoyed.

At 11 a. m. preaching service in charge of Leonard Scott. Elder J. R. Lambert was the speaker. Texts, 2 Cor. 4: 1–12; Matt. 5: 4, "Be ye therefore perfect, even as your Father in heaven is perfect."

The Saints will admit that holiness and purity of life are strongly taught in the Scriptures. The ministry are instructed to so teach. We should walk in full obedience to the laws of God. I read from Genesis 17th, as to Abraham walking and being perfect before God. The record informs us that, because Jesus "loved righteousness, and hated iniquity, therefore God anointed him above his fellows." For he walked in perfect obedience before his Father, and he expects that we shall do so. It is expected that we shall be like him.—See Col. 1: 28; every man to be presented perfect before God in Christ Jesus. How can we enjoy that we anticipate save we shall become God-like! We are said to be heirs of God, and joint-heirs with Christ; therefore the strict obedience required of him is required of us! The normal condition of man is such that he desires an improved condition. As we require physical sustenance so we require spiritual sustenance, that the spirit may be properly cared for. To claim holiness of life while denying the means by which such is or can only be attained, is against well known law.—See Heb. 7: 19; 9: 9, 10. James 1st. We read of a perfect law of liberty, which, if we look into and continue in we shall be blessed in our deeds, being made free from the law of sin and death, as named in Romans 8: 12. Let us measure ourselves by God's standard of law. There is relative and absolute perfection. The latter may not be attained here; the former can be, and it will lead us to the other. So let us live.

During the interim nine were baptized by Elder C. Derry.

2: 30, p. m. Service in charge of C. Derry, prayer by Bro. Bullard. Elder J. S. Roth, speaker.

He said: "My subject is from Matt. 6: 33. 'But seek ye first the kingdom of God, and its righteousness.'" Some state that God never orgapized a church or kingdom. If this be true, why did Christ command men to seek for it? The word kingdom implies territory, law, citizens, officers. We read, "He that is least in the kingdom of heaven;" "the kingdom of heaven shall be taken from you." Gal. 1: 6–8. Paul received the gospel from Christ, and see the twelfth verse— "translated us into his kingdom." Then there was an organized kingdom. Some argue that the kingdom is in our hearts. Jesus cursed the pharisees, calling them hypocrites; the kingdom would not be in *their* hearts. See Matt. 13: 31, 32: The kingdom is like a grain of mustard seed. Here is a parable of it. Men can find lodgment in it. It grows imperceptibly to the world.

Paul taught "one body," one church, one faith, Lord, baptism, Spirit and hope; see 1 Cor. 12: 28 as to organic structure. 1 Cor. 13th tells of the duration, also Ephesians 4th. How can there be a kingdom triumphant without the kingdom militant to go on to triumph?

7: 30 p. m. In charge of Bro. W. W. Blair, prayer by Bro. E. C. Brand. Elder Leonard Scott was the speaker. He said: Isaiah 29th portrays the bringing forth of the latter day work. It is denominated "The Zion of God." There has been a marked departure from christianity. The marked divisions, irreconcilable in many respects, denote this as a fact. The church was represented as a woman with twelve stars upon her head. She goes into the wilderness, and after a time is seen riding in scarlet upon a beast, showing that she severed her relationship with heaven and identified herself with the political state, and thereby became a politico-ecclesiasticism. This was predicted by Isaiah in the 24th chapter. The people came into such a condition that darkness and superstition besotted the nations, and people knew not God, but drew near Him with their lips, and their fear toward Him was taught by the precepts of men. People admit this from the statement of their creeds; fear exercised not from principle but from dread of a burning for ever and ever. If "forever" means *eternity*, then "ever" would imply another and this would necessitate an absurdity of two eternities! This state of affairs was to be in existence prior to

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Christ's coming, and the decision of the prophetic conferences of New York and Chicago was 5 to 2 that Christ's second advent was imminent, thus admitting this statement of matters to be really existent. But God was to establish a work in the latter days by revelation. This is now attested by phenomena in nature and divine inspiration a power in the church.

THURSDAY, 10TH.

9 a. m. Prayer service in charge of Brn. J. C. Crabb and J. Turner at which nine persons were confirmed by Brn. Crabb, McDowell, Turner and Seddon.

11 a. m. Preaching services in charge of Bro. J. C. Crabb; sermon by Bro. H. O. Smith; text 2 Cor. 13th chapter. Theme, Charity as involved in the gospel of Christ in its application to all men and in all conditions. During the interim three were baptized by J. F. McDowell.

2:30 p. m. Service in charge of W. W. Blair. Elder E. C. Brand was speaker, text 2 Thess. 1:7. Central thought: "Obedience to the gospel of Christ." Mark 16: 15, the universal commission. The main question to your speaker's mind is that we should be baptized. The human family is so divided as to what we should believe. Credulity is not faith. Paul wrote, "Faith is the assurance of things not seen." The word of God must be authoritatively declared ere true faith can be exercised. The ministry are to "*preach the gospel;*" it is the gospel that is to be believed, which was to be universally taught. One must believe in the principles of the gospel as portrayed by Paul in Hebrews 6: 1, 2. Any one not baptized of water and of the Spirit both is not truly baptized. "Belief in Jesus" alone won't do, for the devils believe, and that would make sheep of them. It requires a true faith accepting what God has told us to do. We must enter through the door.

7:30 p. m., service in charge of W. W. Blair. Elder M. H. Forscutt was speaker, text Zechariah 9: 11, 12. You find here mention made of Jesus. The theme was "probation after death." The possibility and probability of pardon of sin in the spirit world, or the universal prevalence of Christ's redemptory plan.

FRIDAY, 11TH.

9 a. m., prayer service in charge of J. W. Chatburn and David Chambers. At this service the three baptized yesterday were confirmed. An enjoyable season followed in prayer, testimony and the gifts.

11 a. m., service in charge of Elder C. Derry. Elder J. S. Roth spoke from Exodus 23: 21, 22, subject, visiting of angels. Gen. 18th, angels appearing to Abraham; also 19th chapter, appearing to Lot. Central thought, What is the object of angels visits? Gen. 31: 1; Ex. 3: 1; see also Luke 7: 11. Angels visit mankind to warn, instruct, reprove, enlighten, etc. Angels are intelligent beings, appearing as men, in varied manner, but always in light and divine power. They appear in dreams, visions, and openly. They always attended God's people in all ages, to maintain God's work. They appeared to prophets, patriarchs, seers, priests, apostles and the laity.

During the interim fourteen persons were baptized by J. F. McDowell.

2:30 p. m., service in charge of W. W. Blair. After singing and prayer the meeting was opened by consideration of time and place for holding next Reunion, etc. The financial report of committee on grounds was read, and upon vote was referred to an auditing committee of J. W. Chatburn, G. A. Blakeslee and J. Seddon.

A resolution governing committee on Reunion meetings was read and by vote adopted as follows: "Whereas the Annual Reunion meetings of the Reorganized Church of Jesus Christ of Latter Day Saints was instituted for the express purpose of the worship of God, hearing his word and enjoying the communion of the Holy Spirit, with the communion of Saints, that thereby we might be advanced in the divine life, and sinners be converted to God. Therefore, be it resolved by this Annual Reunion meeting, That wherever and whenever these meetings shall be held, saloons or any places or means for the sale of strong drinks of any kind, shooting galleries, swings, shows, or any places or means of worldly amusements shall not be permitted within the limits prescribed by law for meetings assembled for religious puposes; and that we hereby instruct all committees of location and arrangements to imperatively exclude all the above mentioned things, means or places; and that this resolution shall continue in force so long as these reunion meetings shall be held and wherever they shall be held.

Signed { CHARLES DERRY. / W. D. BULLARD.

Letters were read from the following named places, petitioning for the reunion next year: Missouri Valley, Omaha and Council Bluffs Chautauqua Assembly, and Logan. After petitions had been read, and a verbal statement from Bro. H. Garner heard for the grove, two informal ballots were taken on each place, after speeches had made pro. and con., which resulted in favor of Logan, and the choice was made unanimous by acclamation.

7:30 p. m. Service in charge of M. H. Forscutt. Elder C. Derry was speaker, text, Amos 3: 7, 8, theme, objections made against the Saints as a people, and answers to them. "We caim that Ged has revealed Himself again to his people. God's servants are illy spoken of now as ever in the past. Yet God's way is not as our's, and His methods are ofttimes mysterious unto us. The path of trial lies before all of God's servants. The Lord chooses His own servants, in His own way. The charges preferred against God's ministers are founded upon false premises and can not be maintained upon proper principles.

SATURDAY, 12TH.

9 a. m., meeting in charge of J. C. Crabb and J. M. Putney. A season of spiritual rejoicing was had.

11 a. m., service in charge of W. W. Blair. Bishop G. A. Blakeslee was introduced as speaker. He said: "The law called 'temporal' is as essential to salvation as is that called 'spiritual,' but nevertheless, all of God's law is spiritual. Jesus has commanded that we should lay up treasure in heaven, not on earth; for where the treasure is, there will the heart be also. God has spoken unto us through the Seer regarding this matter.—See D. & C. 64: 5. Jesus says it is a day of sacrifice and tithing of his people. He said through Malachi that the Jewish nation had robbed Him in 'tithes and offerings.' If it is now the time to preach the gospel, then it is time to pay tithing. If the gospel is to be preached means must be placed in the treasury for a work of sustenance."

During the interim seven were baptized by J. F. McDowell.

2:30 p. m., meeting in charge of M. H. Forscutt. After singing and prayer the unfinished business of yesterday was taken up. Report of auditing committee was read, which showed the following: Expenses $155.68, receipts $118.25, balance $37.43 unprovided for. The committee find a quantity of lumber used in seating etc. that can be disposed of, and recommend that the proceeds of such be used for the care of tabernacle, fixtures, etc., the balance left therefrom be paid over to new committee on final settlement between the two. J W. Chatburn, chairman. The new committee was elected by vote and is as follows: J. Turner, J. Coffman, J. Seddon, W. Davison, D. Chambers. This new committee was authorized to come to an understanding with committee of Logan citizens concerning the agreement made for offer of Reunion at that place next year, and if matters prove unsatisfactory they were empowered to confer and select another place. When the outgoing and incoming committees on Reunions make final settlement the old one is then discharged. A vote of thanks was tendered outgoing committee. A vote of thanks was also tendered Bro. Henry Garner, and to neighbors for courtesies extended.

The time of next meeting was left with new committee. It was voted that the incoming committee be requested to make report through the *Herald*, after settlement with outgoing committee. After singing, Elder Lambert was introduced as the speaker. His theme was, "The duty of Saints in living near to God in keeping his commandments. The law of tithing was imposed upon all. Invalid excuses are not acceptable unto God. The Bishop is to be held accountable for the distribution of means. The objections urged against paying the tithes would not be urged against any other law possibly."

7:30 p. m., service in charge of W. W. Blair. Bro. J. F. McDowell was introduced as speaker; lesson, John 14: 10–22, theme, the power and possibilities of faith and primitive and modern phases of Christianity.

SUNDAY, 13TH.

9 a. m., prayer service in charge of C. Derry. Many faithful testimonies were given and the Holy Spirit's presence cheered the hearts of His people.

11 a. m., service in charge of M. H. Forscutt; Elder Leonard Scott was speaker. Lesson 12th chapter of Luke. The central thought is "The intensity of interest mankind should take in seeking the

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kingdom of God." We should accept the truth at whatever cost, and not because some popular institutions endorses it as a truth, for errors have been popularized and frauds canonized! All good has been opposed and all progress sought to be impeded. The church fell, and instead of being the kingdom of God became the empire of Satan.

During the interim thirteen persons were baptized by J. F. McDowell.

2:30 p. m., service in charge of C. Derry, Elder M. H. Forscutt speaker.

At 7 p. m. Elder W. W. Blair addressed the audience, speaking chiefly to the laity and ministry upon the performance of duties, and disciplinary ruling.

Thus closed one of the most profitable and spiritually blessed meetings of Reunion held in the west. The audience was large and orderly throughout. Every one seemed in good humor and all things passed off pleasantly. The weather was delightful, all that could be desired. There were over two hundred tents on the grounds. The baptisms numbered fifty-five, the majority being adults. The Holy Spirit attended them and also the confirmations. Many children were blessed, and a number of sick benefitted through administrations. The preaching was attended by the Holy Spirit's presence and power.

J. F. McDowell, *Secretary.*

THE CHIEF THINGS OF THE GOSPEL.

What are the chief facts of the gospel? The chief primary facts of the gospel, are these five: 1, The conception of Christ by the power of the Holy Ghost. 2, His birth under the cognizance of the heavenly host. 3, His baptism under the announcement, "This is my beloved Son, in whom I am well pleased." 4, His triumph over the powers of the tempter. 5, The faithful confession which he witnessed before Pilate.

Also, the chief consequent facts of the gospel, are these five: 1, The offering which Christ made of himself for the sin of the world. 2, His resurrection from the dead, whereby he brought life and immortality to light. 3, His ascension to heaven whereby "he led captivity captive, and gave gifts unto men." 4, His intercessions in heaven for the errors of his people. 5, The promise left in the world, and made sure, that he is to return to the earth to reign one thousand years personally, with those of the first resurrection.

What are the chief ordinances of the gospel? They are these five: 1, Baptism for the remission of sins. 2, The imposition of hands for the gift of the Holy Ghost. 3, The communion of the body and blood of Christ, through the bread and wine. 4, The invocation of blessings upon persons and things. 5, The keeping of the Lord's holy day, sacred to him.

What are the chief laws of the gospel? They are these five: 1, Its missionary law. 2, Its law of naturalization. 3, Its moral, or doctrinal law. 4, Its law of disfranchisement. 5, Its financial, or tithing law.

What are the signs of the gospel? They are five, and consist in the power which its ministers may have through faith: 1, To cast out demons in the name of Christ. 2, To speak by the power of the Holy Ghost. 3, To receive no harm from poisonous serpents. 4, To receive no hurt from any deadly poison. 5, To lay hands on the sick unto their recovery.

What are the gifts of the gospel? Those oracular gifts which are given to the ministers and members of the church for the profit of all are these five: 1, The gift to teach the word of wisdom. 2, The gift to teach the word of knowledge. 3, The gift to preach the word of faith. 4, The gift to prophesy of future events. 5, The gift to interpret unknown tongues. Also those miraculous gifts which are given to the ministers and members of the church for the profit of all are these five: 1, The seeric gift, or the gift to see and reveal things of the past, present and future. 2, The gift to work manifold miracles. 3, The gift to heal in general. 4, The gift to discern spirits. 5, The gift to interpret unknown tongues.

A. J. Mapes.

BAPTISM IS IMMERSION.—No. 3.

BY ELDER R. C. EVANS.

NAAMAN WAS BAPTIZED BY IMMERSION.

It has been said by some that "Naaman the captain of the host of the king of Syria," who was sorely afflicted with that dread malady, leprosy, was sprinkled at the time he was healed. Let us look at the passage, and then learn the meaning of the words used by the prophet, also the word used by the writer that described his action at the time of his cleansing: "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. . . . Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean."—2 Kings 5:10, 14. You are aware, kind reader, that this man could have stood on the shore and had water sprinkled or poured upon him without his going in the river; but if he was to immerse, he had to "go down into the river" which the divine record says he did do—he washed himself seven times, or dipped himself seven times "down in the river."

It is said that language is a sign to convey ideas. Now how could you frame words to convey the idea of this man's immersion better than the above?

But let us hear what some of the most celebrated scholars have to say about the words used in the text. Hear the Jewish author Maimonides: "Whenever in the law of Moses washing the flesh or clothes is mentioned, it means nothing else than the dipping of the whole body in the bath, for if any one dip himself all over except the tip of his little finger, he is still in his uncleanness."—Helch Mikva, 1 c. sic. 2.

Again, he says: "Every person baptized or dipped, whether he was washed from pollution or baptized unto proselytism must dip his whole body at one dipping, and wheresoever in the law washing of the body or garments is mentioned it means nothing else."—Mikva, c. 3.

"Although the baptism practiced by John and the apostles did not, in all circumstances, resemble those Jewish washings to which I have now adverted, yet it was precisely like them in that main particular of immersion in water."—J. J. Gurney Obs. Religious Peculiarities Society of Friends, p. 61.

"The word rendered 'dipped' in the common version, is *taval* in the Hebrew, and *baptizo* in the Greek; that is, King James translators testify that the Hebrew *taval*, the equivalent of the Greek *baptizo* signifies to dip. *Taval* occurs fifteen times in the Old Testament; in the common version, it is rendered dip fourteen times, plunge once. This is the Hebrew word for baptism."—Hardy and Wilkinson debate, p. 107.

"It is an axiom in logic as well as in mathematics, that things which are equal to the same thing are equal to one another." The Hebrew word *taval* is rendered in the Greek by the word *baptizo*. When the Jews translated their scriptures into the Greek, whenever they came to this word they rendered it *baptizo;* and when our translators came to this same word, they rendered it by the English word dip. It follows therefore, since dip in English and *baptizo* in Greek, are equal to *taval* in Hebrew, they must be equal to each other. Instances, Lev. 4:6; 14:6; Num. 19:18; Ruth 2:14; 1 Sam. 14:27; 2 Kings 8:15; Josh. 3:15; Job 9:31; 2 Kings 5:14.

Robinson's Gesenius Heb. Lex., p. 364, defines "*Taval:* To dip, to dip in, to immerse, to dip or immerse one's self. Example, 2 Kings 5:14—'He went down and dipped himself seven times in Jordan."

Parkhurst, p. 255: "*Taval*, to dip, immerse, plunge. 2. To tinge or dye with a certain color, which is usually performed by dipping."

Robinson's Heb. Dict., p. 111, "*Taval:* 1. He dipped. 2. He was dipped."

Stokius' Vet. Test. vol. 1, p. 421: "*Taval*, dip, dip in, immerse, submerge."

Davidson's Heb. Lex.: "*Taval*, 1, to dip, to immerse; 2, to stain."

The learned Jewish Rabbi, Dr. L. Kleeburg, says: "*Taval*, means to immerse, to dip; it never means to sprinkle or pour."—Louisville debate, p. 652.

From the above statements we think all will believe that Naaman was immersed. And now, dear reader, after having read the above statements made by some of the greatest theologians and scholars of other days and of the present, not forgetting the positive testimony of John Wesley and other Methodist ministers of the past, what think you of the following? At the General Conference of the Methodist Church, held in the city of Toronto, Ontario, in 1886, a special committee was appointed to revise the "Discipline" of the church. The following is noticeable: "The committee also recommend that the passages from Romans 6:3, 4 and Colossians 2:12 be eliminated from the baptismal service, as they do not refer to water

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baptism, and are, therefore, misleading in the connection in which they are now used." "Carried."

Please notice in the beginning of this article John Wesley's notes on the New Testament, where he says with reference to these very passages, that they refer to the ancient manner of baptizing by immersion. Here is worse and more of it: In the "Discipline" as published with the above change made they say in section 1, "The doctrines of the Methodist Church are declared those contained in the twenty-five articles of religion; and those taught by the Rev. John Wesley, M. A., in his notes on the New Testament, and in the first fifty-two sermons of the first series discourses, published during his lifetime."

The Rev. W. A. McKay, B. A., Pastor of Chalmer's Church, Woodstock, Ontario, in his work entitled "Immersion but a Romish invention," from the forty-fourth to the forty-ninth pages, labors hard to prove that the word "into," "down into," "out of," etc., is no proof that immersion is taught, and that when the word into is used in these cases, it does not mean into, but to, and from, etc. As this article is already lengthy permit me to give you a few quotations from the book of all books, the Bible. See if you can make them convey the idea of just being "close by," "near to," "at" or "by," or "from:" Psalms 9: 17; 2 Kings 2: 1; Isaiah 14: 13; Mark 16: 19; Luke 2: 15; Eph. 4:9; Matt. 15: 17; 4: 1; 4: 12; Dan. 3: 6, 11, 21; 6: 16, 24; Jonah 1: 15; 2: 3; Acts 8: 38; Mark 1: 4, 5; John 3: 5; Rev. 22: 14, 15.

I am aware that this article is lengthy, but I wish to ask you to indulge me while I try and answer another argument in favor of sprinkling. The pet passage of those who teach that sprinkling is Christian baptism is not found (strange to say) in the New Testament, but in the Old Testament;—see Ezekiel 36:24, 25: "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." I fail to see that this gives any man the right to baptize the followers of Christ by sprinkling. The plain reading of the text and context show that God through his prophet told how Israel should be restored to their native land, and how he would cleanse them according to the ceremonial law from their filthiness and idolatry. If the reader will carefully read the law he will discover that there are twenty sprinklings under the law. There are eight sprinklings of blood, of blood and oil three; of blood and water two; of oil three; mixed water and oil four. In those sprinklings there are six only in which there is water, and the water is never unmixed; it is also mixed with blood and the ashes of a red heifer. (See Num. 19: 11–22.) We fail to find where God ever commanded unmixed water to be sprinkled on anybody. Again: The sprinkling referred to in this passage was not to be performed until scattered Israel should be brought back to dwell in "the land God gave unto their fathers." Now we think if the reader will examine the record he will discover this has all been fulfilled years ago. "Ezekiel delivered the prophecy 587 B. C. Their return to Jerusalem under Zerubbabel was 536 B. C., that is fifty-one years after Ezekiel's prophecy. That prophecy was therefore fulfilled five hundred and thirty-six years B. C. Fifty-one years after Ezekiel wrote that prophecy Zerubbabel with about fifty thousand Jews returned to Jerusalem and rebuilt the walls of the ancient city, as Ezekiel had prophesied he would do. Nine years afterwards Nehemiah went to Jerusalem and rebuilt the temple. Years passed away, the land became fruitful, villages were built, and when Christ came the temple was still standing."—Harding and Wilkinson debate, p. 87.

But still it is urged by some that Paul in in Hebrews 9: 10 refers to divers baptisms in the gospel. Here is the verse: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Now I have shown that the "divers washings" under the law refer to various bathings. The authorities I have quoted show that to bathe or to wash is *Taval* in Hebrew, *Baptizo* in Greek, and means immersion. But were we to admit that there were diverse baptisms under the law, that is that they baptized by immersion, sprinkling and pouring, that is no proof that Christian baptism is sprinkling or pouring.

In verification of this assertion please read the following: "For the priesthood being changed there is made of necessity *a change also of the law*."—Heb. 7: 12; also Rom. 10: 4. "For Christ is the end of the law to every one that believeth." In a word "the law of Moses made nothing perfect."—Hebrews 7: 19. "It could not make them perfect."—Heb. 9: 9. "It was only a shadow."—Heb. 10: 1. "God had no pleasure in it."—Heb. 10: 6. It was to be taken away when the gospel came.—Heb. 10: 9. "Ye could not be justified by the law of Moses."—Acts 13: 39. Rom. 3: 28–30: "No flesh can be saved by the deeds of the law."

It was a "law of sin and death" and "was weak."—Rom. 8: 2, 3. "Righteousness" did not come by the law of Moses.—Rom. 2: 21. It was only "a school master."—Gal. 3: 24. "Christ redeemed us from the curse of the law."—Gal. 3: 13. It was, as the above show, a curse, imperfect and weak. God had no pleasure in it; it was to be taken away; a severe school master. Christ was the end of it, and he came and redeemed us from the curse of it. "For it was *added* because of transgression."—Gal. 3: 19. "Added to what?" ask some. We reply: to the gospel, the perfect law, the means that God devised to save earth's children by.

That the gospel was preached before the law is evident from the following scriptures: Heb. 4: 2; Gal. 3: 18; 2 Pet. 2: 15; Ex. 15: 26; 16: 28; Heb. 11: 23, 37; Ex. 14: 31; 1 Cor. 10: 2; Acts 22: 3; Ps. 19: 7–11; James 1: 25; Rom. 10: 16. From the above passages the reader will discover that the gospel was preached to Abraham, preached and loved by Moses, and counted by the sweet singer of Israel as the means through which God converts the souls. Surely the weak, imperfect law of sin and death was not the one that he referred to when he said, "The law of the Lord is perfect, converting the soul." That law to him was "sweeter than honey, more to be desired than fine gold."—Ps. 19: 7–10. God through Moses plead with Israel to keep the gospel, His commandments and laws; but, as these passages show, they rebelled and then God added the law as a curse upon them because of their transgressions; yet, after all, some would gladly drag latter day Israel back to the law of sin, bondage and death.

Now as the law was changed, Christ nailed the ordinances of the law to the cross.—Col. 2: 14. Were we to admit that God in the law of Moses commanded pure water to be sprinkled on the people as a baptism, our friends who advocate sprinkling or pouring would gain nothing, for the law was changed from "the divers washings," or baptisms, to the gospel law of "one Lord, one faith, one baptism."—Eph. 4: 5. That *one baptism* we think we have proven to be *immersion*.

Another objection to immersion being the primitive mode of baptizing is the fact of three thousand being baptized on the day of Pentecost by the twelve apostles.

1st. We are not sure that three thousand were baptized that day. The scriptural statement is: "They that gladly received his word were baptized." This does not say three thousand. "And the same day there were added unto them," (that gladly received the word) "about three thousand souls." Probably the church that day was organized, or at least the branch at Jerusalem, and the scattered members that John, Jesus, the twelve apostles and two quorums of seventy had baptized, came to Jerusalem and all united with that branch.

2nd. The twelve were not alone, but by referring to Acts 1: 13–15 we are told there were one hundred and twenty assembled in the upper room at the time. Who will affirm that the remaining one hundred and eight were not members of the quorums of seventy who had authority to baptize?

But let us suppose that three thousand were baptized, that the apostles were the only ones that officiated at the baptism, we see no difficult in the way for the twelve to have baptized the three thousand. Our modern ministers have beaten the record of the apostles. As proof of this assertion I cite you to the case of baptism that took place in July, 1878, in India, at Velumpilly, two miles north of Oongole, where two thousand two hundred and twenty-two persons were immersed in one day by six administrators, only two baptizing at a time. They took six hours to do it; three hours in tho morning and three in the afternoon. The above was published in Calcutta, January 1883, and in London, England, in 1888. Baptizing at that rate, twelve administrators would have baptized 4,444 in six hours, one third of them baptizing at a time, or all of them working for the six hours, at that rate would have bap-

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tized 13.332. For the twelve apostles to baptize the three thousand they would only have had to baptized two hundred and fifty each to accomplish their work. The Rev. Dr. R. R. Williams, president of Ramapatam Seminary, baptized seven hundred persons in one day without leaving the water. Who now will say it was impossible for the twelve apostles to baptize three thousand in one day?

There has been much quibbling about the river Jordan not being deep enough to baptize in, and that in other localities, such as Gaza and elsewhere there was not enough water to immerse, etc., all of which is mere nonsense; for be it remembered that since the dispersion of the Jews, A. D. 70, "the former and latter" rains (spring and fall) have been withheld as part of the curse against Palestine; so that modern travelers judge of things as they see them now, and not as they were nineteen hundred years ago. But about the river Jordan read the following. Matt. 3:6; Mark 1:5; Psa. 104:3; 2 Kings 5:10–14; Jer. 12:5; Joshua 3:15; 4:18; 2 Kings 2:6–14. Elijah and Elisha could not wade it; it was too deep; so they both had to smite so as to divide the river in order to get over. Besides there were many pools, conduits etc., for bathing, etc. See Eccl. 2:6; Isa. 7:3; 8:6; 22:9–11; Neh. 2:13–15; 3:15; John 9:7; 5:2–7; 18:1; 2 Kings 20:20; 2 Chron. 33:30–34; John 3:23; 2 Sam. 2:13; 4:12. Above is mentioned the old pool, the new pool, the upper pool, the king's pool, etc. To show that those pools were for bathing see John 5:2–7 many sick multitudes lay in the porches, waiting to step in after the angel troubled the water, etc. See J. A. McIntosh on Baptism, p. 16.

That the above objection is made, I refer you to Dr. McKay on Baptism, pps. 33, 34.

The writer when holding a discussion in Vanessa, Ontario, in 1887, with a Rev. gentleman by the name of Sims was told by him that Spirit baptism was a true representation of water baptism, and that Spirit was "poured out" on the people; therefore water baptism was by pouring and not "immersion." Let us look at this for a moment. Turn to John 3:5: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I think here is positive proof that Spirit baptism is immersion. We have, we trust, proven to your entire satisfaction that to be "born of water" is immersion; then, if so, to "be born of the Spirit" is immersion. Notice, we die, are "buried with Christ in baptism," (Rom. 6:4), we are dead and buried. Going from the element of air into the element of water, is here called a burial. "Thou fool, that which thou sowest [or plant or bury] is not quickened, except it die."—1 Cor. 15:36. To rise again we must have life, "be quickened;" so coming from the element of water into the element of air is called by "He who spake as never man spake" a birth. By a parity of reasoning, then, as "born of water" is immersion in water, it follows that to be "born of the Spirit" is immersion in the Spirit.

That men have been immersed in the Spirit is seen by the following: The Bible represents the body as being a house in which the Spirit lives. (See Job 10:11); "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." Job 4:9: "How much less in them that dwell in houses of clay." Job 32:8–18: "There is a spirit in man," etc. Zech. 12:1: "God formeth the spirit of man within him." For further proof see Romans 7:22; 2 Cor. 4:7–16; 5:1–4; Romans 8:22–24; Eph. 3:9, etc. Now as man is dwelling in the body, "this tabernacle," if it is filled with the Holy Spirit, he is in the Spirit, or in other words, immersed in the Holy Spirit. For further proof that man may be immersed in the Spirit, read the following: "If we live in the Spirit, let us also walk in the Spirit."—Gal. 5:25. "I was in the Spirit on the Lord's day."—Rev. 1:10. "And immediately I was in the Spirit."—Rev. 4:2. Please read Acts 1:5, Jesus says: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Observe the same words are used in both water and Spirit baptism.

We have proved that the word baptize was rendered baptizo in Greek, taval in Hebrew, and that the most celebrated scholars have told us baptize, baptizo, and taval means to immerse; that John's baptism was immersion, from Acts 1:5. Then we have proof that the promised baptism of the Spirit would be immersion in Spirit as John's baptism was immersion in water. Read Luke 24:49: "And, behold, I send the promise of my Father upon you but tarry ye in the city of Jerusalem until you be endued with power from on high." The word endued is taken from the Greek word enduno, and means to immerse. But let us look at the passage where the account of the baptism of the Spirit was enjoyed by the apostles on the day of Pentecost.

Acts 2:1–4: "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there was a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost." Casaubon speaking upon this very passage says: "To baptize is to immerse; and in this sense the apostles are truly said to be baptized, for the house in which this was done 'was filled with the Holy Ghost,' so that the apostles seemed to be plunged into it as into a fish pool."—R. Fuller, p. 72.

Archbishop Tillotson on this passage says: "It [the sound from heaven] filled all the house. This is that which our Savior calls, baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as those who are buried with water, which is the proper notion of baptism."—Harding-Wilkinson debate, p. 122.

Neander, perhaps the greatest church historian says: "Baptism was performed by immersion as a sign of entire baptism into the Holy Spirit—of being entirely penetrated by the same."—History of Christian Religion, vol. 1, p. 310.

Curtlerus in his Institute Theo. says: "Baptism in the Holy Spirit is immersion into the pure waters of the Holy Spirit, for he on whom the Holy Spirit is poured out is, as it were, immersed into Him."—R. Fuller, p. 19.

To conclude this part of the subject, permit me to draw your attention to the statement of a learned Bishop who lived about three centuries after this baptism took place. He presided over the church in the very city where this baptism occurred, this Bishop Cyril says: "As he who is plunged in the water and baptized is encompassed by the water on every side, so they that are baptized by the Holy Spirit are also wholly covered."—Pengilly, p. 75.

I now call your attention to a summary of the proofs I have adduced that Christian Baptism is immersion, and that the objections urged against it are not founded in facts:

1st, God sent John and Christ to baptize by immersion.

2d, Christ commissioned the apostles to baptize by immersion.

3d, That the only mode practiced for hundreds of years after the apostles had passed away was immersion.

4th, That the first case of [Clinic] baptism by sprinkling was A. D. 251.

5th, That all the learned lexicographers define the Greek word *baptizo*, (the word that occurs in the commission) "Immersion."

6th, That the greatest encyclopedias affirm that for hundreds of years the Christian Church baptized by immersion only.

7th, That Church historians and celebrated ministers of both Roman and Protestant churches affirm that the primitive mode of baptism was immersion.

8th, That Naaman the leper was baptized by immersion.

9th, That wherever in the law dip or wash is given it means immersion.

10th, That all the sprinklings of the law were never with pure water, but always the water had blood or ashes mixed with it.

11th, That the sprinkling referred to in Ezekiel 36th has nothing to do with Christian baptism, but has been fulfilled.

12th, That the Methodist Church of Canada has forsaken not only the way of the Lord, in stating that the baptism referred to in Romans 6:3, 4, and Colossians 2:12 "had no reference to water baptism," but also the plain teaching of John Wesley, the man whom they profess to revere so much.

13th, That Dr. McKay's work on baptism is wrong where it says the word "into" does not mean "into," but "to," "from," "by," etc.

14th, That even if there were divers washings under the law they have nothing to do with Christian baptism, or "the one baptism."

15th, That the statement that the apos-

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tles could not baptize three thousand in one day is false.

16th, That the statement made concerning there not being enough water to baptize the three thousand in at Jerusalem is unfounded.

17th, That Spirit baptism is immersion.

This is the first article I have ever written for the press on any Biblical subject. I have endeavored as much as possible to be silent myself, and let others who are wiser and more competent present this great subject to you. Be assured, dear reader, that it is far from me to desire controversy, but like one of old the ambition of my heart is to be about my Father's business. My only object in presenting this article for your consideration is that you may "learn the way of the Lord more perfectly," so that when you meet the Master the smiles of his approbation may rest upon you because of your having "kept the word of God." It has been the work of years for the writer to collect the matter that is herein presented for your consideration, thinking that if it was all compiled together it would not only convince some who are still out of the "Fold" but also be useful to my brethren of the ministry.

It is because I believe with my whole heart that "water baptism is immersion" that I went forth in cold weather and was baptized, and since then have so often been found breaking the ice and going down into the watery grave to baptize my fellow men. And now may our Father bless this article to the convincing of many that baptism is immersion, is the prayer of your friend and brother.

LONDON, Ontario, August 1st, 1889.

THE ULTIMATUM.

BRO. W. W. BLAIR:—I still believe that exchange of thought and reasoning with each other honorable and necessary among Saints for mental and spiritual development. But when a departure from that honorable procedure is evinced dominancy and special effort to justify self and condemn others ensues, I think it time to halt. So after reading your criticism in *Herald* for August the 5th [10th? ED.], without resorting to efforts to censure you or justify myself, I have decided to come to the halt. I know timorous yet well intended mortals will startle at the expression of adverse thoughts. But they need not, and though I would regret to know that my proceedure had added sadness to such souls, I have no apology to offer for the advocacy of that I believe to be a part of God's divine economy.

The church organ is supposed to reflect its doctrine, and if it exhibits what I can't defend I think myself at liberty to thus state it. This I essayed to do with no ill intent. My works and ways are my own. If faulty or wrong, none others will have to suffer. So I believe, and so teach. Latter Day Saints must learn if need be by what they suffer, that they should follow none, only as they follow Christ. I don't expect to plead for special favors. God's guaranteed rights and His law-imposed prerogatives, are all I claim. Nor do I wish to be efficient in adroitness to solicit applause or ward off just censure. And here I leave the matter for all to decide as they please. In gospel bonds,

JAMES CAFFALL.

Selections.

THE GREAT HEREAFTER.

AMONG vague terms applied to the future world are the follows: "The great hereafter," the other world," "futurity," "the great somewhere else," "the after life," "the farther shore," "the spirit world," "the unseen universe," "another life," "the great beyond." It is unnecessary to inform you that "the sweet ultimately" is an American term. A famous Frenchman, when dying, said he was about to go into the "great perhaps." Similar terms are "the dim unknown," and "the unknown dark." In poetry the future world is "the happy land, far, far away," the "land o' the leal," "the world beyond the stars," "daybreak," "the mansions of light," "Jerusalem the golden," "the better land," "the realms of the blessed," "the happy isles," "beyond the waveless sea," "the fair home above," "the realms of endless day," "the celestial shore," "the harbor of rest," "the sovereign dim illimitable ground." Camoens terms it "the somber shades avernal." Anglo-Saxon poems refer to "the green woods of paradise." Mrs. Barbauld calls it "the brighter clime." Goethe speaks of joining "the ghostly nation." Shakspeare terms it "the undiscovered country from whose bourn no traveler returns." Edgar Allan Poe calls it "the distant Aiden," "the Plutonian shore," and "the Lethean peace of the skies." To the negroes of the southern states of America the future world is, both in conversation and hymns, "de oder side ob Jordan," "de shinin' strand," "de golden city," "de land ob Canaan," "Eden's blissful shore," or "Canaan's happy shore." To Bunyan heaven is "the celestial city" and "Sion the golden." To Col. Ingersoll the other world is a "shoreless sea." The Scotch call it the "eternal Sabbath." To the red Indian of North America the future is "the happy hunting grounds." Bover says: "We journey across the isthmus of now to the continent of then."

The general term applied by the ancients to the future dwelling-place of spirits was "the under world," and this term has been much employed in medieval and modern poetry. A similar term is "the nether world." According to the ancient Persians all spirits returned to Ormuzd, the vital principle of life and motion. The Karins of Burmah called heaven "the new city." Buddhism teaches that the future life will be blissful quiescence in Nirvana. The Mussulman's "Al Araf" is the region between Paradise and Hades, where those who are neither good nor bad remain. When engaged in battle the Slavonians shout "Hu-ray!" ("to Paradise!") The spirit of the good Japanese when he dies eats of the wasuregusa, or herb of forgetfulness, and all sad memories are thus dispelled and the soul is "tranced by its taste forevermore."

The Egyptians believed that immediately after death the soul descended into the lower world called Amenti, and was conducted to the "hall of truth," where it was judged in the presence of Osiris and of his forty-two assessors. The good were then conducted to Ahlu, or the "pools of peace." These were the dwelling-places of the blest. The wicked were condemned to a series of transmigrations in the bodies of animals. If after many trials sufficient purity was not attained they were condemned to complete annihilation by Shu, the Lord of Light. In the mythology of Greece and Rome the abode of the dead is named Hades, or the realm of Pluto. The proper name of this region was Erebus, which was the dwelling-place of the righteous as well as the wicked. This was in later times divided into Tartarus, where the wicked were confined, and Elysium, the abode of the blessed.—*English Rare Bits.*

COST OF SOLOMON'S TEMPLE.

ACCORDING to the calculations of Villalpandus the talents of gold, silver, and brass used in the construction of Solomon's Temple amounted to £6,876,822,500. The jewels are reckoned to have exceeded this sum, but for the sake of an estimate let their value be set down at the same amount. The vessels of gold consecrated to the use of the Temple are reckoned by Josephus at 140,000 talents, which, according to Capel's reduction, are equal to $545,296,203.

The vessels of silver are computed at 1,340,000 talents, or £489.344,000. The vestments of the priests cost 10,000; the purple of the singers, $2,000,000 The trumpets amounted to £200,000; other musical instruments to £40 000. To these expenses must be added those of other materials, the timber and stone, and of the labor being employed upon them, the labor being divided thus: There were 10,000 men engaged at Lebanon hewing timber; there were 70,000 bearers of burdens, 20,000 hewers of stone, and 3,300 overseers, all of whom were employed for seven years, and upon whom besides their wages and diet, Solomon bestowed gold and silver to the value of £6 733,977. If the daily food of each man be estimated at 4s. 6d. (English money) the sum total will be £93,877,088. The costly stone and the timber in the rough may be set down as at least equal to one-third the gold, or about £2,545 296,000. The food used by the workers, the wages of the same, and the gold, brass, and silver used during the seven years of construction, according to the above estimates, could not have amounted to less than the enormous sum of £17.442,443,268 English money, or about $77,221.965.636 in current money of the United States!

ADDRESSES.
Hiram Rathbun, 500 Logan street, Lansing, Michigan.
G. A. Blakeslee, presiding Bishop, Galien, Michigan.
Mrs. T. J. Andrews, 231 Castro st., San Francisco, Cal.

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Conference Minutes.

CENTRAL CALIFORNIA.

Conference convened with the San Benito branch, Mulberry, San Benito county, October 4th, president J. B. Carmichael in the chair, J. A. Lawn secretary. Elders reported: J. B. Carmichael, D. Brown, (baptized 1), J. F. Burton, J. F. Kingsbury, J. C. Holmes, J. H. Lawn, (baptized 7), J. Root, J. E. Holt and J. M. Range. Priests: T. J. Lawn, W. N. Dawson. Teachers: L. Alexander, A. Stuart, M. Clark. Deacons: J. Smith and A. Page. Branch reports: Jefferson 21; Long Valley 36, 1 baptized, 6 received; San Benito 3, 1 baptism, 1 ordination, 1 marriage; Lone 19, 1 baptized; Deer Creek 19, 1 baptized; Watsonville 44, 6 baptized, 1 received, 3 removed, 3 died. Bishop's Agent's report: Received since last report, $201.65; paid out, $209 40, balance, $52.87. J. B. Carmichael and D. Brown were re-elected president and assistant president respectively, and J. A. Lawn was sustained as secretary of the district. By action of the conference a Sunday School union was organized for the district and the following resolution adopted: Resolved that Bro. I. F. Kingsbury be appointed superintendent of the Sunday School union which shall consist of all Sunday School officers of the different branches in this district, and he shall also visit the different schools at his convenience and instruct them in the best methods of conducting schools, etc., and organize other schools when proper; he to report the progress of the work at the next conference. Sr. J. Smith was chosen assistant superintendent, and Sr. Ava Smith secretary of said union. Resolutions were adopted sustaining the First Presidency of the church, also the quorums of the Twelve, High Priests, Seventies and Elders. Bro. H. C. Smith sustained as missionary in charge. Two-days' meetings were appointed to be held at San Benito, October 19th and 20th, and at Watsonville, November 2d and 3d; also a reunion to be held at Tulare City. Throughout the entire session the greatest of unity prevailed. At every prayer and testimony meeting the Spirit of God was present, at times in a very marked degree. The gifts of the gospel were enjoyed, and the Saints rejoiced in the blessings of the gospel and in the goodness of God. Four were baptized during conference by J. F. Burton. Preaching by J. F. Burton and J. H. Lawn. Adjourned to Long Valley, April 11th at 10 a. m.

CENTRAL NEBRASKA.

Conference met with the Deer Creek branch at Meadow Grove, September 14th and 15th, L. Gammett in the chair. Branch reports: Deer Creek 31, with 18 scattered and 1 death. Clear Water 64 Elders reports: J. Caffall, L. Gemmet; Priest: C. N. Hutchins. Moved that Bro. Levi Gammet be sustained as president of district and J. H. Jackson clerk. Adjourned to meet with the Clear Water branch the last Saturday and Sunday in February.

Miscellaneous.

Department of the Interior, Census Office,
WASHINGTON, D. C., Oct. 1, 1889.

To the Editor of the Saints' Herald:

Dear Sir:—Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and through you to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information can not be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, LL. D., editor of "The Independent," of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent. Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

NOTICES.

I wish to remind the Saints of Colorado that I am agent for the Bishop of the church in this state, and the coffers or the store-house of the Lord is quite empty, not anything to feed those that are hungry and thirsting for the bread of life. Now is a good time for all to send in their tithes and offerings so that there may be meat in the Lord's house, and thereby prove the Lord and see if He will not pour out a blessing upon you, according to His promise in the third chapter of Malachi, and also as the wise man said in Proverbs 3:9, "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst with new wine." What a glorious promise this is to encourage all to give to the Lord!

Let all remittances be sent to me at Hutchinson by registered letter or post office money order, payable at Morrison, Jefferson county, Colorado. JAMES KEMP,
Hutchinson, Colorado.

To Whom it May Concern:

Whereas the Southern California District conference did, on October 20th, 1888, refer the Laguna branch to the missionary in charge; and whereas at a subsequent conference, viz, on October 7th, 1889, said district in conference assembled did refuse to sustain all officers in said branch except a secretary; I therefore hereby appoint Elder A. W. Thompson in charge of said branch until Thursday, December 26th, 1889, at 7:30 p. m., at which time there will be an election of branch officers at a place to be appointed by said Elder A. W. Thompson, and publicly announced by him at least thirty days prior to said election.

HEMAN C. SMITH,
Missionary in Charge.

PACIFIC SLOPE MISSION, San Bernardino, Cal., Oct. 8th.

MARRIED.

SHORT.—BAILEY.—At the residenc of the bride's father—Elder Samuel V. Bailey—at Lamoni, Iowa, Wednesday evening, October 16th, Bro. Ellis Short, of Springfield, Missouri, and Sr. Nora Bailey, of Lamoni; Elder Asa S. Cochran officiating. The happy couple departed for their home at Springfield, Missouri, the following Friday, attended by the best wishes of their many friends for their future success and happiness.

GEORGE.—HULMES.—Bro. William C. George and Sr. Miss Mary E. Hulmes, both of Pittsburg, Pa., were united in matrimony September 5th, 1889, by Elder G. T. Griffiths at the residence of Bro. Ralph G. Smith, by reason of sickness in the house of the bride's brother, G. H. Hulmes. The latter, and several of the relatives, provided a rich and bounteous repast which was appreciated by all. A large concourse of relatives and friends assembled in commemoration of the happy event, and presented the bride and groom with many costly and valuable presents. Thus two noble souls have forsaken the woes of celibacy and embarked upon the matrimonial barque. May their voyage be one of pleasure and happiness, and, as upon the auspicious eve when they became one, may union and love forever grace and adorn the sanctum called home.

DIED.

SCHMIDT.—Near Stewartsville, Missouri, September 20th, 1889, Jennie L. Schmidt, aged 3 months and 1 day. Funeral sermon by Elder W. Summerfield.

BRUSH.—At Marshalltown, Iowa, October 9th, 1889, of old age, Sr. Mary P. Brush, after an illness of only two days. She died as she had lived for the last fifty years, a devout believer in the doctrine taught by the Latter Day Saints. She was born in Kentucky, March 22d, 1816.

KIRKENDALL.—At Creola, Vinton county, Ohio, October 1st, 1889, Donna G. Kirkendall, infant daughter of Bro. Asa and Sr. Blanche Kirkendall, aged 1 year, 7 months and 22 days. Funeral services by Elder L. R. Devore, October 3d. Text: "If a man die, shall he live again?"—Job.

LEWIS.—At Aberaman, Wales, September 23d, 1889, Mary, daughter of Evan and Mary Lewis, aged 3 years and 6 months. She was a bright and cheerful little bird, cut down to bud and blossom in another sphere. Funeral services by Elder Dan Davies.

SANDAGE.—At Lone Rock, Missouri, October 14th, 1889, a son of Bro. J. P. and Sr. Harriet Sandage; born October 31st, 1888. Funeral sermon by Elder C. H. Jones, Friday, October 15th, 1889. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

LEATHER.—In New Bedford, Massachusetts, October 14th, 1889, David Leather, husband of Sr. Mary Leather, aged 59 years, 3 months and 17 days. He was formerly a member of the old organization; a kind father and husband and conscientious in all his dealings with his fellow men. Funeral October 17th, conducted by Elder John Smith.

SLINGER.—At Graves, Missouri, October 8th, 1889, of old age, Bro. Joseph Slinger, aged 70 years. He was born January 31st, 1819. He was baptized into the Reorganized Church August 15th, 1864. He leaves a wife, three sons and two daughters to mourn their loss. Services by Elders J. W. Gillen and Noah N. Cooke.

IS IT A BIBLE?

The delicate duty of deciding whether or not the Mormon Bible is authentic has devolved upon the customs department. If really a Bible, the duty to be levied upon it is but five per cent, but if not a Bible, it is a mere book, taxable at the rate of fifteen per cent. The department has levied the higher duty, thus practically determining that the work is no revelation, but the production of human intellect. Here is a ruling that will not be questioned in this community.—*Toronto Mail.*

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 36.—Whole No. 860. Lamoni, Iowa, November 9, 1889 No. 45.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
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Lamoni, Iowa, Nov. 9, 1889.

SHOULD LATTER DAY SAINTS OBEY THE LAWS OF THE LAND?

THERE is no religious people in the United States who are under greater obligation to live within the observance of the laws of the country than are the Latter Day Saints.

In the word of the Lord, given July, 1828, it is stated:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand, nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."

God chose the land of America to be the land upon which he proposed to establish his work, which was to be a "marvelous work and a wonder." To accomplish this he gave commandments unto Joseph Smith, Oliver Cowdery, Martin Harris and others, by virtue of which commands the church was organized April 6th, 1830; "it being regularly organized and established *agreeably to the laws* of our country, by the *will* and *commandments* of God," as is stated in the account of the rise of the church in section 17, Plano and Lamoni editions, section 2 and 20 of other editions.

In perfect harmony with this is the statement of section 20 (47 and 22). The Lord in this revelation said:

"For you can not enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that *I have caused* this last covenant, and this church, to be built up unto me; even as in days of old."

This establishment of the church by the everlasting covenant was by command of God in *agreement with* the law of the country where God says, "I have caused" it to be done. For this reason he who would trace the history of the church subsequent to its organization, and read of God's commands given to the church for its government and direction, would very naturally expect that such commands and revelations would be in harmony with this pre-stated design; and we shall see whether this was the case.

In a revelation given to Joseph Smith and Sidney Rigdon, February, 1831, respecting the calling of the elders of the church together for consultation and instruction, the Lord said:

"Inasmuch as they are faithful and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have any power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people."

One of the objects to be attained by the people of God, as stated in this quotation, is the *preservation* of the people in such way that they would be enabled to keep the laws of God; and the way to secure this result was in organizing "according to the laws of man,"—the laws of the states where the people should be converted.

In August of the same year, in a revelation directed to the "Elders of my church," the Lord gave the following:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light shall ye hold them forth. Behold, here is wisdom."

If that which was then spoken was "wisdom," the opposite of it would be folly. It was wisdom then in God, that the church should neither break, nor disregard the laws of the land as a body, nor direct or encourage its members to do so individually. It is not presumptive to infer from this statement that God, who had commanded the organization of the church according to the laws of the country, would himself observe the rule he gave, and would not give, as he already had not given, any command to the church to observe which would require the church or its members to break the law of the land; and this rule He would himself not disregard until He came whose right it is to reign. Of this coming the Lord had told them in February, 1831, section 41 (61):

"And I will be your ruler when I come; and behold I come quickly; and ye shall see that my law is kept."

That there was no change in this principle of observance of law is discoverable from a revelation given August, 1833, section 93 (86, 98), the second paragraph of which reads:

"And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting the principle of freedom, in maintaining rights and privileges, belongs to all mankind and is justifiable before me; therefore I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, maketh you free; therefore ye are free indeed; and the law also maketh you free; nevertheless, when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

In this commandment there is nothing which, in the remotest degree, teaches that the right to determine what is, or what is not constitutional law rests with the church as a body, or with its members as individuals. The church is justified in keeping that law that is the "constitutional law" of the land. The right to determine the character of the law, whether it is in keeping with the constitution, under which the rights of the American citizen are held, rests with those in whom the constitution itself rests that right; and it would be a strange and striking impeachment of the wisdom of Him who gave the rule and said, "Behold, here is wisdom," for any of those to whom this revelation of his will came to say that He did not know what that revelation was, and what its provisions for determining what was in accordance with itself.

The possibility that there would be a time when the church, or some in it, might rise up and assume to decide for themselves whether any given law was constitutional or otherwike, seems to have been foreshadowed in the same revelation which enjoins it upon the church to keep the laws, for it is there stated:

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat."

This was given in direct connection with the commandment and rule concerning inheritances in Zion, and of it the Lord had said: "My law shall be kept on this land."

That God, who directed the minds of

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those men whom he raised up unto the purpose of framing the constitution of the United States, upon principles which should conserve the purposes he had in view to accomplish in establishing the church including the legislative, the judiciary and the executive departments of the government provided for in that document, should have been so oblivious to any rule or law contemplated by him as necessary to the institution and perpetuation of that church to be given to it direct, by which the church should be required to come into conflict with such principles and provisions for governmental purposes, is not admissable for a single moment. Hence we conclude that the tribunal before which "the constitutional law" of the land is to be determined is not the church, neither as a body in its general assembly, nor in any of its councils; much less does such prerogative attach to any portion of the church that may have elected to adopt some dogma, or tenet, not based in the law of the Lord but contrary thereunto; but is that body of judges provided for in the constitution, which should be to all Latter Day Saints God's constitution of the United States.

In this light it is evident that the men who composed the church in 1835 held their obligation to observe the law of the land, for their opinion then was:

"We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy."

So long then, as the church exists in the United States, it must show "a regard and reverence" for the laws of that political government; and whenever the church, or any portion, or fraction of it shall show disregard for, or fail in reverence to the laws, then, by confession of the church itself, government has a right to punish such infraction by enactments providing penalties adequate to enforce observance of the laws. If Latter Day Saints observe the laws of the United States to keep them, then they can have just claim for protection under those laws and have confidence to ask for justice at the hands of the administrators of the law in the courts provided for in the constitution. They can then also have confidence to trust in God to so provide by his unseen agencies that just men shall be chosen as such administrators, to the end that innocent men may not suffer unjust penalties, nor His great work be hindered, nor His purposes prostrated. If Latter Day Saints keep within the pale of the law, then shall they be justified and preserved by the law. But if they put themselves outside the pale of the law, then shall they be found to be transgressors, subject to condemnation under the law, and not entitled to justification, nor protection, nor preservation by the law.

We believe that the law of the Lord, given for the government of the church, and the laws of the United States are corelative in the hands of God, for the accomplishment of His divine purposes to give political freedom, and right religious liberty to all men, according to the statement that "that law of the land, which is constitutional, supporting that principle of freedom in maintaining rights and privileges belongs to all mankind."

Therefore, brethren, let us be good citizens, observant of the laws of our country, under and by virtue of which we have our citizenship, and be thankful that no law given of God to the church requires us to violate those laws.

CHURCH DEDICATION, ETC.

On Sunday the 27th ult., by request of Bro. William Leeka, president of the Plum Creek branch, near McPaul, Iowa, we assisted in the dedication of the Saints new chapel, one and a half miles east of Thurman and near the residence of father John Leeka. The chapel is a frame structure, 36x48 feet on the ground, and nearly 20 feet from floor to ceiling. The painting and papering are in good taste; chairs are used in seating; the pulpit is shapely and well furnished; two large incandescent lamps light nicely the body of the room, and two ample stand lamps are placed on pulpit and organ. As a whole, the chapel reflects great credit on the branch and their friends, and we confidently hope it will richly bless them and their neighbors for all time to come.

As early as half an hour before service time—11 a. m.—the house was well packed with an intelligent and most orderly congregation. The choir, under the direction of Bro. George Kemp, sang two well selected voluntaries, and then the regular services began by the singing of hymn 768, from Saints' Harp, followed by prayer by Elder Henry Kemp, then hymn 767 was sung. Psalms, chapters 8 and 1, also John 4:1–26, was read and briefly commented on, after which Matt. 24:14 and Rev. 14:6–8 were given as texts for the occasion, and then followed the sermon by the writer, setting forth the nature, purposes, and general objects of the work committed of God to the Saints, also the means and methods ordained of heaven by which that work must be carried forward to present and final success. This was followed by a concise relation of the history of the church from its beginning in 1830, including the falling away and scattering, also the rise and progress of the Reorganization, its prophetic origin, its inspirational guidance and confirmation, also its prospects for future progress. After this came the collection and song 1063, then the dedication prayer by the writer, followed by hymn 13 and the benediction. The services were rather prolonged yet none seemed wearied, the best of order and attention was paid throughout, all seemed interested, and some were very joyful.

At 2:30 p. m. the writer addressed the large congregation again—this time on the marvelous, glorious provisions the Lord has prepared those who love and serve him—from 1 Cor. 2:9. The Spirit of God attended the word spoken giving most cheering assurances that these promises are yea and amen.

Bro. M. H. Forscutt arriving from Nebraska City at about 3:30 p. m., he was announced for the evening service, and at 7:15 p. m. he delivered a most acceptable sermon on John 10:1–29 to a large and appreciative congregation.

Thus passed a very eventful, happy and prosperous day in what is commonly known as the Plum Hollow branch.

Monday, the 28th, the district conference convened, and with despatch and excellent order disposed of its business in a manner satisfactory to all. At 7:30 p. m. the writer preached a gospel sermon in the Saints' chapel to an attentive congregation and was richly blessed with the Spirit's aid and comfort.

It was arranged that Bro. Forscutt should continue services Tuesday and Wednesday nights, and that afterwards Bro. J. R. Lambert would hold services there nightly and over Sunday, the writer in the meantime to hold meetings on Tuesday and Wednesday evenings in Nebraska City, he intending to reach Lamoni the Friday following. And thus the good work moves on apace.

"WHAT'S IN A NAME. THE ROSE BY ANY OTHER NAME WOULD SMELL AS SWEET."

Apostle Moses Thatcher, of the Utah Church, said in an interruption to Pres. Joseph Smith, of the Reorganized Church, while the latter was delivering a discourse in the Tabernacle in Logan, Cache county, Utah, September 25th, 1889, upon the marriage institution as established by the Creator, and as shown in the Bible, Book of Mormon and Doctrine and Covenants: "We don't believe in polygamy and never did." Apostle Franklin D. Richards in a chapter furnished by him to George J. Hagar, for his work entitled "What the World Believes; the False and the True," on page 604 of that work, says: The Bible—King James' translation—has been one of the great implements in the establishment of Mormon Polygamy. On page 606 of those who marry more than one wife: "These are the class, as a rule, that enter into polygamy." On page 607 in reference to the conditions and arguments forming plural marriage he says: "All this must be taken into account in an endeavor to understand the workings of Mormon polygamy." On the same page he says: "Of course there are cases of unhappiness and discord in polygamous relations." "Both men and women, in polygamy as in monogamy, sometimes act foolishly, or wickedly, or both." "The very opportunities that polygamy affords," etc. "The teachers . . report that as a rule there is far less family trouble in the polygamous than in the monogamous households." "When all its aspects are viewed impartially, there will be more general surprise that men will assume the multiplied responsibilities of Mormon polygamy, than that women can assume their position in the system." On page 608 in

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reference to the election franchise in Utah, he says: "The polygamists are all disfranchised. No one can vote or hold office who is a polygamist." "The polygamists have no voice in the matter for they have no votes."

The dictionaries give the following definitions: "Polygamy is the state of having several wives at the same time." "Polygamist, n, one who practices polygamy."

Moses Thatcher, apostle, and Franklin D. Richards, also an apostle of the Utah church, believe in the plurality of wives, "several (two or more) wives at the same time;" and it is currently believed that the first named has been in the practice of such belief. If the definitions of such words polygamy and polygamist are correct then is not Apostle Moses Thatcher a polygamist?

Who speaks for the Mormon Church; apostle and associate historian, Franklin D. Richards, or Apostle Moses Thatcher? We are anxious to know.

THEOLOGICAL STRAWS.

HERE is a religious medley which will furnish some straws to indicate the direction of the theological wind of doctrine. The various questions which suggest themselves on reading some of the following, especially the first three, are too numerous to be discussed here. Suffice it to say that we present them that the ministry and membership may obtain some idea of the general condition and trend of modern religious bodies.

It is comforting to know that the gospel of Jesus Christ needs no modification, amendment or revision. Every revelation harmonizes with what has preceded it, and thus the things of the past, present and future are before us; each in its place serving its great purpose. Other men have labored and we have entered into their labors; and in the completed building, "that glorious church without spot or wrinkle or any such thing," we shall have eternal residence if clothed upon with the wedding garment. Let us then, appreciating and living by the truth, "be up and doing," . . . "still achieving, still pursuing," and be heroes "in the strife."

The following are the items:

Dr. McCosh is a strong advocate of a revision of the Westminister confession.

In his sermon before the Protestant Episcopal General convention last week the venerable Bishop Whipple expressed the opinion that we are now living in the eventide of the world, and suggested that there were weightier matters for an apostolic church to busy itself with than any projects of name-changing or canon-tinkering.

Many will be surprised, says a religious paper, to learn that Mr. Spurgeon, the famous Baptist preacher of London, was never ordained. He is quoted as saying: "I never have been ordained and never intend to be. When a church chooses a man to be its pastor, that man is ordained, if God has called him and filled him with the Holy Spirit and power."

The tobacco question in its various ramifications is now worrying the brains of the clergymen of the United Presbyterian body throughout the country. Last year's general assembly handed down two overtures for the consideration of presbyteries. The first proposition is to so amend the "book of government of the church" that any theological student who uses tobacco shall be refused license to preach, and the second that no church member who uses tobacco shall be eligible to the office of elder. The Philadelphia presbytery will act on the matter in January.

In one of the London churches women who have received the benefit of choir rehearsals are seated in twos and threes throughout the congregation to guide the singing, which is joined in much more readily for the presence of these assured leaders.

Evangelical churchmen in England are terribly alarmed at the prospect of a revival of the monastic system in the Anglican church. The subject will be discussed at the next session of convocation.

A doctor of divinity in the New York *Observer* regrets the number of people who go to church and come away from its services unable to remember the text.

The Moravians, though small in number and wealth, have sent out during the last century 25,000 missionaries and expended $300,000 yearly. They have nine mission ships.

The American board's missionaries in Japan send on an urgent appeal for re-enforcements. Thirty-five additional men and women are needed at once, they say.

Cardidal Gibbons claims a Catholic population for the United States of about 9,000,000.

EDITORIAL ITEMS.

ALL credits for remittances received since October 7th will not appear on the HERALD list for two weeks yet, owing to the absence of the superintendent of the mechanical department, who makes all such changes on the printed mail lists.

Bro. M. R. Scott lately wrote from Galena, Indiana, concerning the brightening prospects for the work in southern Indiana. Like the dropping of the water upon the rock the steady and well directed efforts made in presenting the faith were having their effect and some are obeying the gospel, and the plans of opposers are being frustrated. The branch at Byrnville recently organized with six members now numbers sixteen. Bro. Scott strongly endorses a late editorial entitled, "Talk not judgment," etc.

Elder Leonard Scott of Michigan paid a brief visit to Lamoni while on his way home from the Reunion.

Bro. W. W. Blair left home on Friday the 25th ult. to attend a church dedication and hold services at Thurman, Iowa.

The St Joseph, Missouri, *Herald* of Saturday, October 16th, reaches us, containing a column devoted to a description of some of the leading clergymen of that place, in which we find a good and complimentary notice of Elder Mark H Forscutt and his labors.

Bro S. P. Sherrill wrote October 20th from Groesbeck, Limestone county, Texas, that he was battling against great odds there in his endeavors to acquaint the people with the truth. He had prepared the way by distributing the printed word among them.

Bro. Isaac True, of Canton, Ohio, writing under date of October 21st says: "I would be glad if some of our ministers would give me a call when passing through this part of the country, for there are a great many souls here who are perishing for the bread of life. I think this city would be a good place to accomplish a great work. I hope the Lord will send some brother to preach here."

A Washington, D. C., telegram, of the 21st has this to say of a portion of the report of Governor G. L. Shoup, of Idaho:

"He states, that he has reason to believe that a division of sentiment is springing up in the [Mormon] church on the subject of the practice of polygamy."

EXTRACTS FROM LETTERS.

Sr. K. E. Richardson of Williamsburg, Nebraska, wrote October 22d:

"The *Herald* is the only means I have of learning what is going on in Zion. I am a lone sheep, starving to be fed at my Master's table and would be content if I could have the privilege of meeting with the Saints once a month. I do wish a branch could be started somewhere near here. I am so tired of false doctrine. My faith is confirmed in the gospel, and I wish I was near a branch. I might be of some use. As it is I am a useless member."

Bro. Joseph Dewsnup, Sen., wrote lately from Manchester, England, as follows:

"We held our quarterly reunion meeting at Leeds, on the 6th instant. Had a good gathering and pleasant time. One name was given in for baptism at the close of service. Last Sunday, in company with Elder Wm. R. Armstrong, we occupied the "Valley Mission Room," Atherton, near Chowbent. Had much liberty and a sympathizing audience. We held two services, and now await further developments. The "Harmony" is well spoken of here."

QUESTIONS AND ANSWERS.

Ques.—Whose prerogative is it to appoint branch meetings; both business and religious? also to change appointments in regard to time, the branch or the presiding officer?

Ans.—Branch meetings should be appointed by the presiding officers of the branch with the consent of the members when practicable. Changes in appointments either in respect to time or place should be made in the same way. Cases or exigences may arise in respect to such matters, making it impracticable if not impossible for the officers to consult the membership. Business meetings usually are had at stated times on regular appointments. The Rules of Order should be consulted in regard to these matters.

Q.—Should a teacher in striving with the members in regard to their duties speak to them and get them to abstain from the use of tobacco?

A.—Yes; and from every other evil and error.

Q.—Are members excusable in not partaking of the emblems because the one officiating handles tobacco previous to breaking the bread?

A.—No; unless the emblems are defiled by uncleanness on the part of the administrator in the act of handling the emblems. All should be careful to not "strain at a gnat."

Is not the law of tithing just as binding and as necessary to salvation as the command to be baptized?

A.—No. The duty of baptism applies to many who are are under no duty to pay tithing. Those who can aid by tithing and donations to help the

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poor and needy and forward the work of gospel ministration should do so promptly and cheerfully, and are under condemnation when failing to do so, either wilfully or negligently. Financial aid must be rendered to the church, and all those in a condition to do so are under covenant obligation to give it. But there are some who can only say, "If I had I would give;" and others there are whose business complications hinder more or less. All should aid as they can.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Somewhat of goodness, something true
From sun and spirit shining through
All faiths, all worlds, as through the dark
Of ocean shines the lighthouse spark,
Attest the presence everywhere
Of love and providential care."

REPLYING to a question from a sister in reference to the Prayer Union, we say, No, we do not think it wrong, for it was a voluntary matter upon your part, entirely optional with you, and if circumstances prevent your complying, there is no wrong done by withdrawing; but we do say that if it is possible for you to give the hour, that it will be greatly to your loss to withdraw. Our own experience is this: It is not possible for us to grow in grace and in the knowledge of our Lord Jesus Christ, without the food of secret prayer. We need it in order to grow spiritually, just as much as the body needs food to sustain the natural life. Organization is not necessary and in the beginning was not contemplated. It was to be an individual matter, a consecration by the individual and meeting with Him only who has said, "There will I be and that to bless." Its good, its power and its blessing was to result from the united faith and prayer. The agreement as touching one thing for which they should ask the Father in the name of the Son. Many, however, preferred organizations and so founded them. Public prayer, the lifting of the heart in prayer to God when no words are spoken, are necessary and have their place, each and all; but they can not take the place of secret prayer, and without this as we have before said, the Christian can not grow. If you can not give the whole hour, give a part and if it is not always the same hour let it be an hour or the portion of an hour of the same day; but if it is not possible to give either, God never requires impossibilities.

SR. MARY WRIGHT, of Merlin, Kent county, Ontario, wishes Sr. Ellen Young to please write to her as she has lost your address.

INSTRUCTION GIVEN BY THE SPIRIT THROUGH SR. A. FRANCE.

AT THE SAINTS TESTIMONY MEETING IN LAMONI, OCTOBER 20TH, 1889.

Hear, O ye my people, saith the Lord, for I say unto you that inasmuch as you come near unto me, I will draw near unto you and bless you with the Comforter, and you shall know that I the Lord liveth. But have you cherished in your hearts all the promises that I have communicated unto you in my word? I say unto you Nay.

Behold, I say unto you that inasmuch as you will treasure them, I will bless you.

I will bless you with wisdom and will strengthen you and give you evidences of my truth.

I say unto you, be faithful, O ye my people. You know that it is written in my Scriptures that I will write my law in your hearts, and I will be your God and you shall be my people.

I have blessings for you, and they shall be poured out upon you, yea, the messengers of heaven shall minister unto you, and you shall rejoice and know that God liveth; and many shall rejoice in me in receiving that assurance that the prayer of faith of the humble contrite heart has been heard, and answered. I say unto you put away those things that offend, put away those things that produce discord and contention, and remember that I the Lord have forbiden O, my people, I warn you you that the time will come when there shall be a division of those who serve me, and those who do not; and they that serve me shall know that I am with them to confirm, to strengthen, and to bless, and when my Saints from a distance ask your prayers in their behalf, your prayers shall be heard and answered.

Is it not written in my word, "Behold, I stand at the door and knock, if you hearken unto my voice, and open the door, I will come in unto you, and sup with you."

O, be ye humble and faithful, and when you come together for my worship, see that your hearts are prepared before me, and I will be with you, saith the Spirit of the Lord. Amen.

Through the kindness of Bro. Edwin Stafford, who took it down in shorthand, we are enabled to present the Home Column readers with the above instruction of the Spirit, it being one among many given to the Saints in the Lamoni branch at recent meetings.

Many thoughts have occurred to us lately in regard to those manifestations of the Spirit, in connection with the tender mercy and long forbearance of God toward us.

James speaks of men beholding their natural face in the glass and going away and forgetting immediately what manner of man they are; and to us it seems that from time to time we meet together, earnestly desiring for the Spirit of God to meet with us and impart instruction to us, and then even more quickly than we forget the likeness of our natural faces, as we have seen them reflected in the mirror. we go away and fail to honor God by obeying the admonitions given by the Holy Spirit.

Hear the pleading of the Father through the Comforter: "Have you cherished in your hearts all the promises that I have communicated unto you in my word? I say unto you, Nay."

Here the Spirit sits in judgment upon us, we are weighed in the balance and found wanting. We have not cherished the promises of God as it is pleasing in his sight that we should have done and yet from Sabbath to Sabbath we ask for more.

Dear Saints, let us beseech you to stop and reflect, how great, how precious are the promises which this one communication of God to us contains! It is to all who are scattered—to all in any branch of the church, yes, to each one called to be a Saint, no matter where, no matter how humble, how weak or how little known to their brethren or sisters, such an one is known to God and this communication with its gentle admonitions as well as its glorious promises is for them as well as for us. Let us read it again carefully and separate the reproof from the blessings promised and note also the conditions upon which those blessings will be given.

First then, the charges brought against us as a people:

We have not in our hearts cherished the promises of God.

We have not put away those things which produce discord and contention, and have not remembered that God has forbidden them.

Second, the promises given:

Promise: I will draw near unto you and bless you with the Comforter, and you shall know that I live.

Condition: Come near unto me.

Promise: I will bless you with wisdom, will strengthen you and give you evidences of my truth.

Condition: Inasmuch as you will treasure my promises contained in my word.

Promise: I have blessings for you and they shall be poured out upon you, yea, the messengers of heaven shall minister unto you and you shall rejoice in me and know that God liveth, and many shall rejoice in me through receiving the assurance that the prayer of faith of the humble, contrite heart has been heard and answered.

Condition: Be faithful O, ye my people! Put away those things which offend. Put away those things which produce discord. I the Lord have forbidden them.

Promise: I will come in to you and sup with you.

Condition: I stand at the door and knock, if you hearken unto my voice and open the door.

Could Saints of God possibly ask for greater blessings than are here promised? If not, then what should hinder our having them?

Can we for a moment suppose that in any age or dispensation of the world the people of God obtained or inherited more than they lived for? Some of us will attain unto every blessing here promised and some of us will fail to attain unto any, for, beside the gentle admonitions and the glorious promises contained in this voice of the Spirit to us, there is also a solemn warning of that which the Spirit foresees is to be, namely:

Oh, my people, I warn you that the time will come when there shall be a division of those who serve me, and those who do not and they that serve me shall know that I am with them to confirm, to strengthen, to bless, and when my Saints from a distance shall ask your prayers in their behalf, your prayers shall be heard and answered."

How many of us have stumbled over the shortcomings of our neighbors and being pierced by the tongue of the backbiter, wounded by the scorpion sting of the retailer of scadal, have forgotten that there is a time coming when the Lord will separate the just from the unjust and have felt in our souls that it was vain to serve God, for even to his very altars we have been pursued and our testimonies before him have been derided. Let us remember that the time of separation will surely come, and until then let us only be careful, oh, so careful that we walk humbly and uprightly before our God. Has selfishnesss or want of friendly feeling hurt us, have we in any way suffered at the hands of others, let us forgive and forget, for the Lord will arise in judgment and will plead the cause of his Saints and

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he will separate those who serve him from those who do not. Let us pity them, therefore, and strive to win them to a better life, for if we indeed have the spirit of the Master, our souls will yearn over those who are laying up for themselves unavailing regret when the time of separation shall come.

ARE PARENTS RESPONSIBLE?

The responsibility of parents in training children to make successfuf men and women is not realized by many parents as it should be; but not upon them alone does this accountability devolve, it is shared by all who are brought in contact with these little gatherers of knowledge. There are circumstances sometimes beyond the control of parents that modify and counteract the teaching of their children and make or mar their successful manhood or womanhood.

A child's brain may be aptly compared to the sensitive plate of the photographer. It needs but a moment's exposure to good or bad influences, either of deportment or speech, to imprint upon its surface the lines that make a good or bad impression. We are not as parents sufficiently alive to the fact, that this highly sensitive organ is being continually exposed and is continually recording both the good and bad alike, as it is subjected to these influences; and too, like the sensitive plate, it gives the clearest impression of those things to which it is exposed the longest, and parents are being daily shamed or edified, often the former, by the impressions imprinted on those little brains coming to light.

Among the circumstances spoken of is an atmosphere laden with the sayings, doings and wearings of others; need I say, matter not calculated either to enrich or ennoble speaker or hearer; the more frequently dealing with the faults and follies of others, not to be mentioned outside the circle in which they are committed and then with bated breath. Of the authors of such Addison says: "A third kind of female orator may be comprehended under the word gossip. Mrs. Fiddle Faddle is perfectly accomplished in this sort of eloquence; she launches out into dissertations upon the edging of a petticoat; runs divisions upon a head dress; knows every dish of meat that is served in her neighborhood; and entertains her company a whole afternoon with the wit of her little boy before he is able to speak."

It is very hard in a mixed household to keep the watchful eye and ear from seeing and hearing much that is harmful and especially where there is a Mrs. Fiddle Faddle.

That the continuous hearing of this sort of "eloquence" is pernicious to the young is to put it mildly. It soon bears fruit, the little one, if she be a girl—and girls are more impressed by this kind of talk—begins to say of a visitor, "Mrs. M. had on a blue overskirt;" "Mrs. T. had her hair banged;" "Florence has the measles;" and telling, as they are remembered, conversations *ad nauseam*, fit only to be heard by grown geople, and they the Fiddle Faddles. The little mind thus continually exposed, the faculty grows, these things become second nature, and if radical measures are not taken to counteract these tendencies, in coming years another is added to the Fiddle Faddle family.

Another error made by parents, and leading to the same result, is laughing and tacitly encouraging the children when such smart (?) observations—in the very nature of the above—are made, instead of admonishing or passing them over in silence.

It can not be too strongly insisted upon, that as the twig is bent so will the tree be inclined, and if a child breathes an atmosphere laden with dissertations on the edging of petticoats, what Mrs. Smith or Mrs. Jones said, what they had for dinner, and perhaps tinctured with malice—or at least uncharitableness—in coming years it will develop a fondness for this sort of edification and these sort of people to the exclusion of those nobler thoughis and feelings that go to make the perfect man or woman.—*Sel.*

HOME COLUMN MISSIONARY FUND.

Oct. 24, Amount received to date.....		$2,052 24
Sr. Alice Shepherd, Iowa	$1 00	
Sr. R. M. Starrh, Idaho..	1 00	
Sr. Mary E. Kelley, Me..	1 00	
Sr. Jane Couser, Mich...	50	
Sr. Jane Carlile, Iowa....	1 00	
Sr. M. A. Cochran, Mo..	1 50	
Sr. A. Weldon, Cal.....	50	
Sr. M. Houk, Iowa.....	75	
Sr. E. A. Burnham, Mo..	1 00	
Sr. Laura L. Church, Ia..	26	
Bro. A. Nickerson, Mass.	25	
Sr. R. Compton, Mass...	1 00	
Sr. H. Oehring, Dak.....	50	
Sr. C. Ode, Dak.....	50	
		$10 76
Oct. 31, Amount to date.....		$2,063 00

In *Herald* of November 2d read M. B. Nicholson instead of M. B. Nichols.

☞Send all moneys to D. Dancer, Lamoni, Iowa.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Sheppard, of Medina, Texas, requests your faith and prayers in behalf of her little daughter, Lenora, that God will restore her to perfect health.

MEMORY TEXTS FOR DECEMBER.

First Thursday, Isaiah 32: 15–18.
Second Thursday, Col. 3: 1–6; D. and C. 61: 6.
Third Thursday, Isa. 32: 20.
Fourth Thursday, 1 Nephi 3: 41.

ELEANOR.

DOW CITY, Iowa, Oct. 18th.

Dear Sister Frances:—It has been some time since I reported the progress of our Prayer Union. We meet as usual every Thursday afternoon at three o'clock, at the church. Nearly all of the sisters of the branch take part in the meetings, and even those who have been so backward are taking right hold and doing their duty. Yes, we have all been blessed and strengthened and been made to rejoice.

"The Lord hath truly blessed us,
In this the latter day;
In Spirit he doth answer us,
When we do humbly pray."

Only yesterday the Lord heard and answered our prayers in behalf of our aged sister who was sick in our midst. Dear sisters of the Prayer Union, do not forget us in your prayers and also will you remember the ministry? I have two brothers who are preaching the gospel. The youngest is in that far away country, Australia. Do not forget him in your prayers. Did you see the piece in the September number of the *Autumn Leaves* "Look after your boys?" Sisters, he is young in years and young in the church and has neither father or mother to speak a kind and loving word, as they were taken from us when he was quite young. He has left all that is near and dear to him for the gospel's sake.

There are many trials and temptations for him to pass through, but there is an all-wise unseen Father who will guide and care for him and us if we are faithful.

I desire an interest in your prayers that when Christ comes I may be one that will enter in to the marriage supper of the Lamb.

Your sister in the one faith,

JENNIE BAKER.

STOCKTON, California, Oct. 18th.

Dear Sister Francis:—When I read your earnest calls for help it makes me feel that I am not doing all I might do, but then when I read in the Home Column the letters from the sisters oh I wish I could write like them—write something that stirs us up, makes us wish we could do better, could do more for the work we love so well. I wish to tell the sisters of the Home Column how much good their letters do me and for them not to be weary in well doing, for the "Lord knoweth the path that we take," so says his servant Job, and we know the Lord does bless us when we do right. I wish to bear a testimony to this work for I know it is of God. My prayers have been answered many times and sometimes miraculously in healings and other special blessings. What a comfort to the Saints to know the Lord hears and answers us when we ask in faith believing. And I would say to those Saints who are sick to exercise faith, and God will send them answers of peace through the prayers of the "Union."

AUNT SARAH.

MALTA, Idaho, Oct. 17th.

Dear Sister Walker:—The sisters of the Malta branch met at Sr. Leonard Condit's the 21st of last March, and organized a Prayer Union, choosing Sr. Frances Condit president, and Sr. Secor secretary secretary; and afterwards Sr. Addie Condit was chosen treasurer. There are seven names on the roll; but as three have moved away, only four are left to meet regularly. We have since organized a Mite Society in connection with the Prayer Union.

We meet at 2: 30 p. m. on Thursday, spend an hour in reading the Scripture, singing, prayer and testimony, after which we work another hour at piecing quilts, and doing fancy work. We hope before long to make a sale and thus be able to bring in a little for the Sabbath School. The members pay fifteen cents dues per month, and donate as much as we feel disposed.

We have been greatly blessed since we began this work, and although we have not had the gifts, God's Spirit has been with us and we have been made to rejoice many times.

We have had a number of cases of healing in our branch also, which makes us feel that God is still merciful to us. The writer can truly testify to the goodness of God in this respect. She was very near death's door a few weeks ago, her husband, brothers and sisters working over her with frightened faces and trembling hands. But when Bro. John Condit administered to her. God harkened to the prayers in her behalf, and thanks be to Him, she again enjoys her usual health; and has a greater desire than ever to do all in her power for the good of his cause ere she is called to her final home.

Our sister, Addie Condit, who has been a con-

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stant sufferer since last March, desires the prayers of the Union, that she may be restored to health. She has had the promise of health; but for some reason the promise has not been verified as yet; although she has received much benefit from every administration. Her faith is strong, and she bears her suffering with great patience and Christian fortitude. Oh, how much we have to be thanful for, in this grand and glorious work! And when sick or in trouble, what a blessed thought, that we can call upon the greatest of all Physicians with the assurance that we will receive due consideration, no matter if we be rich or poor; for he is no respector of persons.

The *Herald* is a welcome visitor here, and although my husband is not a member of the church, he does not think of doing without the *Herald*. And I sincerely hope it may be the means of helping to convince him of the truth of this work. For if it be the will of the Master I do not wish to be called hence till I have seen him led into the waters of baptism. Pray for us, dear sisters, that we may remain faithful, and be the means of doing good here.

Yours in the true faith,

SARAH M. SECOR.

KNOXVILLE, Ark., Oct. 16th.

Dear Home Column:—It is through my sad bereavement that I am prompted to write. I am not a member of the Latter Day Saint Church, but my mother and aunt, Miss A. A. Vitty, is, and I read the *Herald* a good deal; consequently I am a friend to the cause. I am the mother of five children, three of which are living. My sweet little babe, who was fifteen months and nineteen days old, was taken away the 14th of this month. Her name was Zelma Lee, and a sweeter flower than she has never bloomed. It is hard, oh, so hard to give her up. But there is one consolation, she is removed from a world of troubles, trials, sickness and death. I want the Saints to pray for me, that I may have strength to bear my trouble, and that I may live to raise my children, to love God and keep his commandments. You mothers who have lost little ones know how hard it is to give them up.

A friend,

D. L. CHOATE.

SEWING ON BUTTONS.

"When I get a bright idea I always want to pass it along," said a lady as she sat watching a young girl sew.

"Ever, they are always doing it. They are ironed off, washed off and pulled off until I despair. I seem to sew buttons at every step."

"Make use of these two hints when you are sewing them on, and see if they make any difference. When you begin, before you lay the button on the cloth, put the thread through, so that the knot will be on the right side. That leaves it under the button and prevents it from being ironed or washed away, and thus begin the loosening process.

"Then, before you begin sewing, lay a large pin across the button, so that all of threads will go over the pin. After you have finished filling the holes with thread, draw out your pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the buttonholes.

"It is exaggeration to say that my buttons never come off, and I'm sure yours wont if you use my method of sewing."—*Youth's Companion.*

Correspondence.

LONDON, Ontario, Oct. 24th.

Dear Herald:—Will you please to freight a little budget of news to your readers, and to those concerned, from the pen of one of the laborers in the great harvest-field of the Lord.

Although I have been there for a number of years and have not found a resting place, I do not feel to weary in the great conflict for victory, but trust in the promise that the rest will be obtained at the end of the race. Reports from my associated laborers are quite good, showing that they have been blessed by the Master. A goodly number have been added to the church by baptism and difficulties in some of the branches have been properly adjusted, and the Saints have been strengthened and encouraged.

The Kent and Elgin district conference held at Chatham on the 5th and 6th instants, was a success in every way. The business was done in a peaceful and pleasant manner. The preaching was presented in clearness of thought and with power, and the prayer services were excellent and blessed of the Lord by his Spirit, imparting such instruction as was needed at the time to direct in righteousness and beget love, joy, long-suffering and kindness; "against such there is no law." May it ever abide with the Saints of God.

The London district held at St. Thomas on the 19th and 20th instants, was a pleasant conference; the preaching was good and with power in the Spirit of the Master. The business sessions were peaceful; the prayer services were not so comforting as hoped for. I would say that in both conferences the sacrament was presented to the Saints, and the most of them partook; and I trust discerning the Lord's body. I hope it may prove a blessing to their souls.

In conferring with some of my fellow-laborers I have decided for Elder James A. McIntosh to labor in that part of the mission lying east, commencing at the Alliston branch, opening up the work in Toronto, and to labor and care for the Cameron, Irondale and Monmouth branches, and open up in new places as wisdom and the Spirit may direct. And further, that Elder John Shields labor in and care for Garafaxa, Masonville, Proton, Egremont, River View, and Amaranth branches, and in the regions round about; and to open up as many new places as the Spirit and wisdom may direct. And Elder R. C. Evans to labor in and care for McKillop, Osborne, St. Marys, Corinth, Vanessa and Waterford branches, and in the vicinity of the branches, and open up all new places possible, as wisdom may direct. And further that Elder Samuel Brown labor in the western part of the mission, caring for the branches in the Kent and Elgin district and open up as many new places for preaching as opportunity and Wisdom may direct. Hoping all local elders and priests will do all they can to help the great work committed to our trust along, so that when the Master comes we may be worthy of a righteous reward.

The above appointments will remain in force until the setting of the London district conference in June 1890. If the above elders wish to exchange labors they can do so by conferring with each other, and it will be expected that they will report to the missionary in charge, from time to time as wisdom may direct.

Hoping the Spirit of the Lord may be with all to assist in the discharge of all duties, is the prayer and desire of your brother and fellow-laborer,

JOHN H. LAKE,
President of Canada Mission.

ORO GRAND, Cal., Oct. 21st.

Dear Herald:—For reasons known to but few, but which in no sense affect my faith in the latter day work, I have not written much for your columns, for the last two years, choosing rather to do my work as quietly as possible. But of late I have received letters from some in my former fields asking, "What is the matter that we never hear from you? Are you losing faith in the cause you once advocated?"

So allow me to say here that after several years of active work and close investigation, during which time I have seen the dark and the bright side of the picture, lived in peace and met the fury of angry mobs, I am profoundly convinced that we have not labored or hoped in vain. I am not as sanguine as some, do not always see as much in manifestations as do some others, yet I have seen enough and felt enough to enable me to say, calmly and deliberately, and without hesitation, that God is in this work and I know it.

I will not say that I have done all that I could. I may have left opportunities pass which could have been used to better advantage, but I have desired to devote all my life and energy to this work. I have no designs for the future only to labor in the interest of God's work until I lay the armor down in death or witness the coming of the Master in majesty and power.

Financial depression has prevented me from visiting other parts of my field during the summer, but I have labored as the way opened in San Diego, Orange, San Bernardino, Los Angeles and Kern counties—the most of the time accompanied by our young Australian brother, S. G. Wright. I have not time or space to write in detail of our labors, but can say the Lord has wondrously blessed us; especially have I felt the power of God in a remarkable manner in speaking to the Saints of late.

I am now trying to make an opening here on the borders of the desert. Have spoken twice to fair audiences, and am billed for to-night. The elements, however, so far are against me. The winds have been blowing a gale ever since I have been here, and as they sweep down from the snow-capped mountains they chill one to the bone.

Brethren Mills and Lander report favorably of the interest in Los Angeles where they have been laboring of late. Bro. Burton is in Central California, Bro. Daley in Nevada and Bro. Haws in Oregon; Bro. Wm. Gibson is laboring in San Diego county, where he has done a good work during the summer.

In bonds,

HEMAN C. SMITH.

ST. LOUIS, Mo., Oct., 22d.

Bro. Blair:—I am happy to say that the spiritual condition of our district is improving. Our late confererence and the anniversary of the opening of our chapel, were times long to be remembered. Elder J. W. Gillen preached in the morn-

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ing on the duties of the Saints. The sermon was timely and good, full of instruction and good advice. The sacrament meeting will long be remembered by those present, that calm, sweet, abiding Spirit like fire in our bones made our hearts glad and eyes bathed in tears, letting us know that our Heavenly Father was with us in Spirit to give up hope of life eternal.

In the evening Bro. I. M. Smith, in his usual style, fed the Saints upon manna from above.

The floral decoration by Bro. J. Dawson, was grand and added much to the celebration of the first anniversary of our new chapel; and thus ends the first year and commences the second in the house set apart to worship God, and our hope is soon to have the house clear of debt, and then dedicate it as a sacred spot for the worship of God for all time.

Be it known to the brethren traveling this way, You are invited to give us a call.

Let our brethren and sisters who have lived in St. Louis remember the promises of the Lord to us and hope soon to realize them. May peace and the blessings of God be upon his work for the salvation of the children of men.

For this cause I shall ever watch and pray.

Yours in hope,

NOAH NEPHI COOKE.

PARRISH, Ill., Oct. 25th.

Editors Herald:—The discussion between Rev. Throgmorton of the Baptist Church and Bro. I. M. Smith closed to-day at four p. m. Bro. Smith affirmed the divinity of the Book of Mormon, on which question three days were spent, of two sessions each, and of two hours to the session. Bro. Smith made the best affirmative argument on Biblical evidence we have known of. He also presented other and profuse evidences, as well as taking due care of the matters furnished on the other side.

Rev. Throgmorton is an able man. His work readily shows that he has seen much of debate, besides his controversial experiences as editor of the *Baptist Banner*. He is as honest as Braden, (much of whose matter he used), quite gentlemanly in many ways, and wore smiles to the last, which sometimes seemed to vary in kind. For two days he made of prejudice a splendid vehicle, but the load outgrew the cart, and a notable change took place, increasing to the last in favor of God's truth on both questions.

The second proposition, and which Rev. Throgmorton affirmed, was, "The canon of Scripture full and complete as contained in the Standard version of the Scriptures." As this did not admit of culling and misrepresenting the Book of Mormon and Doctrine and Covenants he was not at home on it and made rather a weak effort, as compared with some others. His attack on doctrine during the progress of the debate and other matters, as also the threatening for years from different localities by Baptist people with this gentleman gave rise to Bro. Smith in holy boldness asking that Rev. Throgmorton or any other meet him, and each affirm their church to be in fact the Church of God. This not being accepted at the close, as Bro. Hilliard had been the one threatened so long, and made a special target of through the entire last day. He took occasion to say in valiant manner that if the the Reverned was afraid of Bro. Smith he would accommodate him, "brushing the hay seed off his coat and debate a dry month." To all this the Reverned replied that when the Baptist brethren required it, where harm was likely to be done, he would. The second question occupied but one day, the affirmative asking the cut from two to one at the beginning of the debate.

It is just to mention that Rev. Throgmorton made an attempt to answer the Biblical matters on Book of Mormon, thus: "The utmost bounds of the everlasting hills," were those of Canaan; the land beyond the rivers of Ethiopia, Abyssinia. The truth of Psalms 85, Christ's resurrection; and Isaiah 29 was all fulfilled in Christ's time; the book was that of Esaias, from which Christ quoted, and by him the deaf were made to hear and blind to see, etc. I suppose that is sample enough.

Fifteen or more Saints from Wayne county, Springerton and Tunnel Hill were present, who together with all here, had their faith strengthened and hope revived of the ultimate triumph of truth.

The attendance was large, the interest intense, and for the cause we love can frankly say as to the discussion, All is well. For Bro. Smith as a debater we bespeak a bright future.

Bro. Hilliard and Elder Danbury of the Baptists, of Du Quoin, Illinois were moderators. Bro. Hilliard will remain and speak a few times.

Yours in bonds,

R. ETZENHOUSER.

BOZEMAN, Montana, Oct. 23d.

Elder W. W. Blair:—Not having any particular weakness for appearing in print I have neglected writing to you so long that I fear some of the Saints may think that I am either spiritually or temporally dead; but I am happy to say that I am neither. For the last two months I have been preaching in Gallatin county, mostly at Willow Creek. I also preached, or tried, at Reese Creek, but did not have the freedom that I could wish for. On the 17th through the kindness of Bro. Dan Harris furnishing a horse and Bro. John Prichard furnishing a horse and wagon and acting Jehu, we crossed the range eastward on to the headwaters of Shield's river where Brn. Kelley and Hamilton and their families live, and had the honor of doing the first preaching that was ever done in their school house or neighborhood. On Sunday night I spoke with much freedom on the promises of God to His obedient children and held the people for a little over two hours. I suppose I should ask pardon for this. The audience was good and very attentive, and I felt that some seed was sown on good ground. I very much regret that we had arranged for so short a stay with those Saints whom we found so loving and true, especially as we were the first that ever visited them in their mountain home. May the Lord bless them for their kindness and aid, is our prayer. We left them on Monday morning and drove to Bozeman, where we were welcomed by Bro. Tom Reese who had secured the use of the Bozeman Academy for preaching, and on Monday evening, although tired and hoarse, I tried to preach, and have continued, and will continue on through the week of evenings, or as long as an interest is manifested. Bro. Reese has been to considerable trouble and expense to get the truth before this people and I pray that he may be rewarded by seeing the name of God glorified by the salvation of souls in this city.

When I go from this place I go again to Willow Creek, thence to Upper Willow Creek, thence to Jefferson Island. Amid many afflictions I am still rejoicing in the work of the Lord.

J. C. CLAPP.

NEW YORK, N. Y., Oct. 21st.

Herald Office:—I received the Voice of Warnings and showed them around to my friends. I went over to the monastry on Sunday, and my two Catholic friends could scarcely believe their own eyes, for Catholics have such a terror of the priests. I talked to Father Sabastian and told him I had been a Roman once, but had changed my creeed and only came to see him because I had been dared into coming. He then asked me when I made my last confession, and I told him not since I was fifteen. He then began to tell me all the sins I ever committed in my life, and he seemed to know them better than I did; but I politely told him that it took a sinner to make a saint, that the law of love was to redeem from sin, and that it was for sinners Christ died. He then wanted me to go to confession. I told him I did not believe in confession only to Christ; He was the only mediator between God and man. I quoted the verse of Peter, "Repent and be baptized for the remission of your sins," and that commandment I had obeyed. Then another priest made his appearance, and said to me, "Do you believe in the doctrine of Luther, the ex-priest?" and I said, No sir, I believe in the doctrine of Christ. I am a Mormon and I told him if he could get me anything better I would accept it. He then asked me my name and I told him, and he said, "Your name is French." I said No sir, my name is Irish; good people are among all nations. But when I see him again I must tell him my mother's maiden name which was McGuire, so that he will know in the future that I am not French.

I spoke to Father Sabastian and said that a church without a prophet was no church, and that Christ did not build the church on Peter but on revelation. But he did not hear me or heed me. He then told me I was to humble myself and asked my friend to pray for me. I then said, could there be anything more humbling than to be a Mormon, the most despised on earth? "They deserve to be," he replied. I am going to hear him speak next Sunday and I will know from his sermon whether he read the Voice of Warning or put it in the fire.

Still remaining a Latter Day Saint, true to my conscience. Respectfully,

SADIE MCKENNA.

WEST BURLINGTON, Iowa, Oct. 23d.

Bro. Blair:—You undoubtedly remember Bro. Albert P. Brown from New London of this state, whom you met at conference at Rock Creek; also Charles Willey who was with him and who is now a brother also. By request of Bro. Brown I went to New London after his return from conference and held some meetings in the school house in that neighborhood. I found the people very much interested, never having heard our doctrine preached before. They were somewhat surprised in hearing the true side of Mormonism (so called). The second Sunday I was there Bro. Charles Willey was baptized, and last Sunday I baptized six more earnest souls, all related to Bro. Brown.

A Methodist and Campbellite minister have both attended our meetings there, and while they

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have not expressed themselves in meeting, I think their opinion outside is rather to discourage people in going to hear us. Just now I believe a good elder could do much good in that neighborhood if he could labor there steadily for about two weeks. I believe enough would obey the gospel so that a branch might be organized, as there seems to be some now who are almost persuaded. I can not be there more than every other Sunday at most, which is not enough to keep up the interest which now seems to be good. There is, I believe, a long stretch of country along through this state where the gospel has never been preached and where it would be well if some brother could be sent to sow the seed and give honest seekers an opportunity to come out and cast their lot with us.

Your brother in Christ,

FRED JOHNSON.

NORTH FREEDOM, Wis., Oct. 22d.

Editors Herald:—In the latter part of September Elder E. E Wheeler, missionary to the Kewanee district, and your humble servant held a series of meetings in the M. E. Church at Henderson, Knox county, Illinois. The attendance, though not large the most of the time, was fair, and some considerable interest was manifested, judging from inquiries after our services closed. We regretted that our last appointment was stormed out, and that the services came thus abruptly to an end. We would have renewed our work were it not that our time there was limited. I returned to hold forth over Sunday at home, and more to baptize three precious souls that were to come over from Aledo, the county seat, seven miles away. Rain and mud made traveling difficult, and hence the candidates came not.

The next day being fair we went over and administered the rites of the gospel to Sr. Catharine Bear, who is the aged, honorable mother of Sr. J. T. Kinnaman. She, with her cousin, Martin, who deceased a few years since, had been connected with the movement of one George M. Hinkle, of historic note. She is four score and more, and is getting quite feeble and infirm. She is a great reader, very candid, quite humble, firm and devout. Another lady accompanied "Aunt Katy," named Mary Herdimen. She joined in with what she was led to believe was the gospel in 1852, in England, and came as far as Keokuk, Iowa, *en route* for Utah. Priestly domination, systematic, cruel robbery by high church leaders, and the licentious revelry of the theory disgusted the family. They judiciously left that odious, avaricious, poliuted land, and thus "the house of God" is slowly but surely being put in order. Bro. Greenberry Crambiet, the other party, had a job of work that he could not, in justice and honor, leave that day; so he concluded to come over to our house two days later and be baptized. The brother, using his own expression, had been in the "Baptist frying pan," but when he jumped out he did not get burnt because he passed through the waters of regeneration and received a renewal of the Holy Ghost.

On the 5th and 6th instants I met with Brn. A. H. Smith, Cooper, Rogers, Good, *et al* in conference in the Mission branch in La Salle county, Illinois. The whole session passed off without a jar, and the crowd was simply immense. The missionary in charge was to continue his work there at least a week, and I inadvertantly learn from Bro. Cooper, the district president, that the effort is being crowned with success. I spoke in the commodious chapel Tuesday evening, the 6th instant. The house was fairly full and the choir acquitted themselves well, using the new Saints' Harmony.

From there I called at Morris, and held on over Sunday. the last two efforts being in the large opera house. My subjects were: 1st, The true church identified, or what must I do to be saved? 2d, New and continued revelation, or the prophetic calling of Joseph Smith and the Book of Mormon.

I made a flying call on the Saints at Chicago, Lyons, Springfield, East Delavan and Janesville, Wisconsin, and hastened on here to attend conference in the Western Wisconsin district, October 19th and 20th. The Saints are few and far between in these parts, but the few that came brought a good influence with them, and we had a time of refreshing to reward hard toil.

Bro. W. S. Pender has gone up to Valley Junction, sixty miles north-west. Bro. A. L. Whitacer has relurned home to get up fuel and round up fall work preparatory to the winter's campaign. Elder Frank Hacket, the district president, thinks to be able to devote about one-half of his time for awhile. I am speaking here to rather good houses, and thus you see our ministerial force and have a bird's eye view of the work in Wisconsin. The Lord revive us all and prosper the good work begun.

M. T. SHORT.

SAN BENITO, Cal., Oct. 17th.

Pres. W. W. Blair:—Our Central California district conference—presided over by Elder John Carmichael—was a very pleasant one; perfect harmony throughout, not a single note of war was heard during the session, and all seemed very happy. The meetings were marked with the quiet, peaceable influence of the Holy Spirit, which is so pleasant and instructive. Several times the gift of tongues was exercised to the edification of those present, and, what was very pleasing to me, Elder John Holmes spoke (in our own tongue) by inspiration of the Holy Spirit; so calm, so convincing; the language so pure, the argument so unanswerable, the adoration so humble, without the least semblance of a cringing fear, and withal so full of love and pleading, and yet justice, the justice of God—was not hidden—and then the testimony in favor of the great work of these times,—it was beautiful, it was grand, and although only a short speech in a testimony meeting it was a long sermon in itself. My heart rejoiced, and I felt very grateful to God for thus blessing us, and partook of the expressed feeling of the saints—a renewed determination to strive on, more faithfully, to the end. At the close of the conference four persons were baptized. A two-days' meeting was appointed for this place which begins to-morrow evening, and another at Watsonville in a fortnight from now.

The conference organized a Sunday School teacher's union, appointing Bro. I. F. Kingsbury district superintendent, and he selected Sr. James Smith assistant superintendent, and Sr. Ava Smith secretary and treasurer, and conference ratified his selection. The officers of all the Sunday Schools of the church in the district constitutes the Union—that is, superintendents, teachers, secretaries, treasurers and librarians. All the schools in the district are to be aided by the district superintendent visiting them, instructing them in the best methods of teaching, forming classes, etc.; he is to also organize new schools when practicable and is to report to each conference the progress and standing of the Sunday Schools of the district under his charge, etc. The Union is to meet at the time and place of district conference, hold its meetings separate from the conference meetings, choose its officers (which choice is to be ratified by conference) and consult together for information, etc. It is hoped that when enough unions and associations are organized delegates from them may meet at the time and place of General Conference and thus organize a General Union, and appoint a General superintendent over all these unions, which shall be sanctioned and ratified by the General Conference. These superintendents having the oversight of all publications for the schools, and also to search for information among other nations (if practicable) and peoples in regard to the best ways, means and methods of conducting Sunday Schools, etc., so that our Sunday Schools shall stand higher in efficiency than they have in times past.

The children of the Saints have been neglected, and our present Sunday School system is deficient in this, that the children of Saints do not have a well defined knowledge of the faith and doctrines of the church. Some children from nine to twelve years of age at this last conference wished to be baptized, but were refused because it was judged that they were not sufficiently well informed of the faith. What a hard thing to say! A child of a Saint at nine or twelve years os age ignorant of what baptism is or is for, and of what the sacrament of the Lord's supper is or means!

And I am not sure but what a catechism for children, especially prepared to instruct them concerning the points of faith and doctrine necessary for them to know prior to baptism, would be a good thing; so that our children might be properly instructed and willing to enter the kingdom at eight years of age. The question book for primary classes is good, but a shorter catechism plain and simple upon the duties of children desiring to be baptized would help different fathers and mothers to instruct their children. "Come up higher," O Church, upon these matters, and let the lambs be fed with milk pure and sweet from the Mother Church!

The work in this district is in good order, no trouble existing, but not many workmen in the field. I am getting stronger in body and still love the Latter Day work more than all else on earth, and hope to be accounted worthy to help in the redemption of man on to the end.

In Christ,

JOSEPH F. BURTON.

BEVIER, Mo., Oct. 25th.

Elder H. A. Stebbins:—I see one mistake in the minutes of our last conference in *Herald* of the 19th. Instead of "at the request of Bro. J. T. Richards to postpone the auditing of Bishop's agent's report until next conference," it should read, "at the request of Pres. J. Taylor." Please make correction. The Bevier branch is still working and moving onward; but there is place for improvement. Bro. Turpen's labors in the district are appreciated. May God bless him in doing good. In gospel bonds,

J. T. WILLIAMS.

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Communications.

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

DISCUSSION.

ON account of many conflicting ideas among religionists respecting the propriety of discussing the differences existing between the religious bodies they represent, I thought it not out of place to present some thoughts in reference to this subject, and the reasons why I believe that those representing the different religious bodies should feel free to meet and in the Spirit of the Master which each professes to serve and compare the different views held by each other in the light of that which is written in the Scriptures, and thus seek to establish that one faith as was taught by Christ and his Apostles, and upon which they were united. It is a very serious matter that as the only name given under heaven by which a soul can be saved is Christ, that those professing to represent him represent him as such a different person. "Is Christ divided?" No. "I and my Father are *one*," says Christ.

Wherein men agree with Christ they also agree with each other, and hence much good can come by a candid and earnest comparison of all views with each other, and that which all agree upon as standard evidence in reference to what Christ taught as the one faith. Comparison is the best method of convincing a seeker for truth upon any point of difference, and no religionist will deny but what differences almost innumerable exist, and that unity is what is desired.

There has ever been, and ever will be so long as error exists, a conflict, whether apparent or not, between truth and error. Every man to a greater or less extent, and especially one who professes to represent a religious body, is interested in this conflict, and we learn from the Master, Christ, during his ministerial experience, the manner in which this conflict between truth and error should be conducted. He met his opposers with truth for their errors, and never avoided them on any occasion, whenever their object was to question him or converse with him in respect to his views; and when they questioned his views critically he always met them in a similar manner. But we find it often said, "they durst not ask him any more questions." They were the ones to shun a critical examination but he, never.

We notice in the history of the apostles and early representatives how harmoniously they acted in this matter, and how they sought opportunities to exchange views in regard to the plan of salvation, and never do we find them making excuse that it was not best to contend for their peculiar views as against the views held by their opposers.

All religionists claim to be representing a plan that is devised for the salvation of those who adopt it, and most if not all claim to be representing the work of Christ as the messenger of the covenant of life. No one should be denied the right to make such a claim, and an unbounded privilege to present their reasons for making such claims, and as all claims of this character are public property, hence no one should be denied the right to make a critical examination of such claims, when made for the sole object to estsblish the truth, and when the examination is made in the light of what is written; for it is said that that which is written is profitable for doctrine, correction, etc.

All may not have equal authority for their claims, but this must be proven, and until it is so proven the party or parties making such claims will be but honest with themselves and content in continuing to advocate their respective claims; and by so doing may be the means of deceiving many souls. This leads us to conclude that those who by critical examination, experience and divine sanction *know* that their claim is right, and necessary to be received by every creature in the whole world, should urge upon those in error to meet them in public and in private for the sole purpose of assisting them in an examination of their views in the light of holy writ, and giving them unbounded privilege of producing their cause and bringing forth their strong reasons. This was God's invitation to people who were in error in the days of the prophet Isaiah, —See Isaiah 41:21. As God is the same and does not change, (Mal. 3:6; Heb. 13:6), He through His servants is still making and should make that invitation to all.

When a professed disciple or a body of professed disciples of Christ assume that they are so far above others making equal professions that they will not meet them upon equal grounds, it is evidence of their being like some were in the days of Christ whom he called "hypocrites." They thanked God that they were not like others, and boasted themselves of great things they had done; or else they were fearful of the result of an honest examination of views. 'Tis true the disciples have ever suffered severe persecution at times for these sharp contentions, but God has always delivered them either in life or death to the entire satisfaction of his disciples. See history of Stephen, Acts 7:54–60, and of Christ, and of all those who were persecuted for earnestly contending for the doctrine of Christ.

The true church has grown in numbers and in spiritual power when earnestly striving for the triumph of the right, so long as they based all their evidence upon the divine doctrines, and by the Spirit of the Christ deported themselves in their labors,

We have not the right to merely assert that another's claim of being right is not as good as ours, or else why has God given us such an abundance of evidence to present? If this evidence is not to be used to convince one in error of his error, what is it for? Only by reason and the stronger evidence can we say to this man or that, "You have not as good claim of being right as we."

Abuse, persecution, false assertions, attacks upon personal character and the like are proof of no better evidence to be produced to sustain their cause; but such evidence—if indeed it can be called evidence —can never establish a truth, and it takes the same class of evidence to prove an error as it does to establish a truth. Wherever truth is presented in contrast to error, the one representing the error will soon show it by the class of evidence he uses, for he will try to sustain his claim by abuse, persecutions, or by referring to some weakness, real or assumed, of some representative of the truth, or else just simply acknowledge that his claims are not sufficiently sustained by scriptural evidence to bear a critical examination, by their actions, and that is by their desiring to close the investigation, or, coward-like, withdrawing themselves.

According to the scripture we are to "contend *earnestly* for that faith once delivered to the saints."—See Jude 3. To contend, according to Webster, means, "to strive; to dispute; to vie with." Either of these explained meanings signifies an opposing influence to be met and overcome by remaining actively engaged in defending the right, or that believed to be right. The truth is attacked, its representatives must defend it. Evil makes his attacks in any way to take advantage of or to overpower; Truth must ever stand out honestly making her defense with "all long suffering and doctrine."—2 Tim. 4:2. When God appoints one to represent the truth He empowers him with a duty and responsibility to defend it in the manner above referred to, using doctrine as his evidence. And should a representative fail in this he fails to stand the test of true patriotism to God's kingdom.

When a person is seeking to incite your loved ones to hate you and thus destroy your peace, you would think of doing nothing less than seeking to approach that person and correct his erroneous and injurious position in the spirit of long suffering, and a proper representation of facts; and should that person simply say when you sought to meet him thus, "I don't want to talk about this matter," and seek to evade you, declaring by so doing that he desired peace, you would at once conclude that so long as he continued as he had been and yet gave you no chance to defend yourself, that peace never could exist between you and him.

The decision Christ expressed in reference to this matter was, "He that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."—John 3:20. "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved [discovered]," see margin. Contrasting things side by side where the same degree of light reflects upon them, and the same circumstances surround them is the best means to discover differences if any exist. It is so with principles claiming to be true. "Ye are the light of the world," says Jesus to his representatives. Now when two, both claiming to be his representatives meet and present their theories in the light they each represent, and in the light of holy writ, it gives honest in-

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vestigation the best privilege to decide which is in harmony with the scriptures.

Deception is practiced by false representatives of Christ as it was practiced by Satan when tempting Christ, by using only such portions of the written word as will suit their purposes, and who refuse to accept of "every word that proceedeth from the mouth of God." And many are deceived thereby because having no better light; but should one who is truly a light to the world meet one of these false representatives, there is not such a privilege for deception, for Christ says they shall not be confounded, and hence will be able to reflect light upon the false theories presented, by the eternal truths of heaven, accompanied by the light which God has sent to enlighten "every man that cometh into the world."

None who have the whole truth need be afraid of a comparison of the same with error, and they are not nor ever have been; and to find one afraid of a comparison, in the light of scripture, it will be one evidence against their having the truth, or else they are not established in the same. Neither need a representative of the truth be fearful of the possessors of truth, be they but members, losing faith in the same by listening to such comparison, but, instead, they will be strengthened.

However angry did those in error become at Christ and his apostles in their day, because the truth prevailed and they could not overthrow the truth with their theories, yet we never once hear of their concluding that to meet and question and be questioned was in itself wrong, but to the contrary. They presented the principles of truth, and their evidences of truth everywhere, in private or in the synagogues of their opposers, disputing with them face to face, and whether opposers called them evil names, persecuted or beat them, it mattered not, they still contended for truth and did not stoop to attacking personal character to prove theories true or untrue.

"Peace on earth" the angels sang; but this can not exist only where all are of one heart and one mind. No peace can exist between to persons or parties where each believes himself right; for that is conclusive evidence that he or they believe the other to be wrong, and if wrong in a religious sense, subject to condemnation or loss. Each will be anxious to try to save the other from these sad results, and hence will be brought together for that purpose. It does not matter when they meet or under what circumstances, just so each meet that specific object in view—of saving a soul from the error of his way. 'Tis very true one must manifest, ofttimes, a great deal of forbearance with an opposer, for where error is there will be erroneous actions, and a man of God is ofttimes met and used in an unchristianlike manner in many ways; but it only takes the same trust to be sustained in this labor as in any other kind of ministerial labor; and that is, full trust in Christ, the Author and Finishsr of the one faith.

We must educate ourselves as true representatives to be able to meet all opposition, whether in public or in private, with the Spirit of the Master, and thus prove by the strongest proof that can be adduced, that we have been with and have been taught of Him. And then whether we are contending for the one faith in what is termed discussions, disputes, debates, correspondence, or exchange of views, or making declaration of the faith in public or in private, such labor will be done as will build up God's work, and establish faith in the earth. J. F. MINTUN.

MAGNOLIA, Iowa, September 13th, 1889.

CHORDS FROM MEMORY'S HARP.

DEAR BRO. BLAIR:—My studies are broken by distant meditation, and an echo less silence has succeeded the joyous testimonies, the energizing discourses, inspiring doxologies, pleasant associations and converse of Saints at the late Reunion in Iowa's rustic fields. That occasion, with all its magnificent environments, will remain inseparably linked with my brightest dream. Leaving densely populated Chicago with its busy hum of industry, the richer notes of worship, and its classic melody of literature, Bro. Blakeslee and I sought the broad freedom and peace of mind which the western sweeps, with their rich, florid complexion, only can supply. On the right and left were entrancing scenes. The rolling prairie obediently yields its superabundance. The beneficent Father, who controls the stupendous work of redemption, adapts the means adequate to the accomplishment of the required ends.

The proclamation of the "tithing of my people" is immediately followed by an abundance, in every line of active life. Simple truths seem grand discoveries.

Yonder, a lone ruin perched on its tall crag has for many a day seemed tenantless to the way-farer passing by. Generations ago, and by men of another mould, were its keep and battlements breached and its walls rent asunder from base to cap-stone. Its steel-clad inhabitants are gone. They are in the dust of the field. The baron and his lady; the fiery man, the low-voiced woman; the knight and his squire; the stalwart men-at-arms; the falconer and the jester, were all laid to their long slumbers in the tongueless dust centuries agone. The hand of the spoiler fell heavily on their moated fortalice. From the crumbling turrett down to the shattered foundation, you may trace the ingenuity of man, in overthrowing what the strength of man had originally reared. This sapped and ruined and battered and defaced old ruin is but another monument, and only one of numberless remains on this continent along with Egypt, Babylon, Greece, Persia, Carthage and Rome on the eastern, that proclaim as with a voice of thunder that man's strength is his weakness, his wisdom is folly, his glory is his shame; that splendid and well-policied institutions have been raised to dignity amid the clash of arms, and prostrated to the dust. Perchance the Book of Mormon is productive of such ideas. But here old Father Time has lavished patient labor, not only on the crumbling structure, but over on the left—that green garb of ivy was no other than his weaving. The rich bloom of golden moss was all his own device. All the lichen and stone-crop were his rearing, and let me whisper, many a day of sunshine and rain it cost him ere he saw them grow to his satisfaction. Those wreaths of wild bramble, clematis, and honey-suckle he trained with his own hand. Could the gentlest daughter of Eve have wound them round the heaps with more exquisite taste, or disposed them in more winning gracefulness? Here and there, further on, he has called up the drooping lusmore, from whose swaying bells you can imagine unnumbered fays to pass continually; and high above on the dizzy pinnacle the iron-dyed wall-flower makes the air rich with its perfume. Thus venerable old Chronos has disported himself all along the line, hiding where he could thedesolation, adorning it in all places where concealment was impossible; like the gentle teacher, our Savior, who sought to hide and render doubly sweet the ruins and crags and desolations and clouds and thorns of life, by clothing the beautiful flora of the field with the prophetic mantle. And this is my apology for so writing: "Consider the lilies of the field."—Jesus. 'Tis a commandment, and reflects the bright side of life. We could continue, but prudence suggests condensation.

Rapidly sailing up the frost-seared valley of the Missouri to Mondamin—within five miles of Camp grounds—and boarding a hack we were soon ushered in to the pleasant valleys. But one especially was interesting to us now. A city had grown up as if by magic—a whole city of cotton houses—and in one or two nights it was peopled too. Ah! it was a congregation of worshipers—a reunion of Saints—and I trust of spirit and feeling too. The intensity of interest and the congregation increased to the last when an estimate of over five thousand was placed on the surging and well pleased multitude. I had no idea that the "marvellous work and a wonder," had assumed such vast proportions, or amassed such strength, and yet only a few districts represented. But, the ebb and flow of the great systems of life in one period stand confessed before its successor. What was true, is confirmed and applauded; and what was evil, is stripped of its flimsy veil of pretences and excuses.

The weather was superb; somewhat chilly at the opeuing. But we remember with pleasure the prayer offered on Saturday morning by our beloved president, that, if pleasing to the Divine Mind, "a speedy moderation" of weather was asked for, and how signally and sensibly the request was granted, and that from that morning till the following Saturday evening the elements changed for comfort and pleasantness. I, also, am a believer in special providences.

The evenings' "in the valley" during the meeting were the happiest ever spent. Dying daylight brings dusky darkness in its mane, and throws its sable mantle afar and loops the spears of departing light; but up comes the moon, like a pale, white

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abbess with her starry nuns, like a queen to her bridal, and the glittering stars with amorous glances pale. After evening service, Brn. Chambers' and Seddon's bonfire calls almost one hundred and fifty persons around it, who manifest their joy by singing the hymns of Zion. Methought that, if ever the time was to be, when the sweet zephyrs blend with the psalms of men, it is now. And now the chiming of the bell suggested rest, and until morning, when the rosy streaks of dawn awoke the chatter of children, the sound of a hundred axes, and conversation about "good sermons," "lively music," "confirmatory testimonies," and including the "empty lemon" of Bro. McDowell, and the vacated "egg-shell" of Sr. Coffman.

We will not omit the pleasant visit, though brief, we enjoyed at Council Bluffs and Omaha with Bro. and Sr. Rumel and Bro. and Sr. Beebe. Athough hoarse, I enjoyed the visit had by Bro. Blakeslee, especially the part relating to finances. By the way, he has a happy faculty of talking in that line.

Uncle Mark's sermon on Monday eve, was at Saints Church, and well received. His voice rang out like a continental clergyman's, and his presentation of evidence on "signs of the times" made us feel that the latter day work was indeed a revolution, and for the race, and for all time. Wanted to tarry longer, but resuming our journey down the Missouri Valley to St. Joseph, broad fields of corn met the eye. The views were scenic, far-away and grand. Variegated foliage groves of maple clad in tender gold, perpendicular cliffs among the bluffs piercing the purple air, with the limpid waters of the river winding like a silver serpent and stealing silently, and sometimes violently to mingle in the murky waters of the "Father of Waters"—(how much a momento of life)—were indeed picturesque and suggestive. Arriving at "St. Joe," we sought the "creamery" (Latter Day Saint like) of Bro. Lewis. After a short jog on the Motor we entered, desired, and sat down and refreshed ourselves with a glass of cool, sweet milk. Bro. L. has three blue ribbons hanging conspicuously—trophies of victories from the New Era Exposition competitive grounds for the cream, butter and cheese contest. Sharing the hospitality of his family till morning, we boarded cars for Lamoni. Our stay at this place was very entertaining, though brief; occupied the time with cousins, some of whom I had not seen for near a dozen years, and some I had never seen before. We sang, chatted and visited as only Scott cousins can. I shall not soon forget the short (?) figure of Bro. Dancer, either. I sincerely believe the generation of fifty years hence in scanning his record will look back to him and exclaim, "There were giants in those days." May his memory be perpetuated. After a day and a half with friends, we parted, and I realized more and more that it is the "parting that gives us pain"—and then I thought at the close of the Reunion, How many of us will meet at the expiration of another twelve months—and who will rehearse joys and sadness, sorrow and gladness—anniversaries—as they statedly return some of them written in characters of joy, others graven by sculptor's art on marble slabs—glad return—with smiles of divine approval and angels lingering near, the gentle Spirit stealing into the heart with a tenderness that dissolves it away in tears, or a rest unbroken by dreams and unracked by suffering, leaves faded, plucked and gone, and the hearts that bitterly weep place a leaf of laurel on the crown of those stilled beneath the simple mound!

Beloved Saints, rejoice in the hope of immortal glory. Raise this latter day issue to purer realms and better basis than personal attacks. If slander is busy with your name, heed not the rumors,—they will detect themselves in due time. Only bear them patiently and give them the contradiction of your life, not of your lips. Be assured also that they can not eventually harm you, if the arrow has not the barb of truth to unfasten it. If it have that means of holding, see that you do not suffer such to continue. When it lacks the point, the blunt shaft will rebound in your accuser's face, and the hidden things of darkness will be brought to light. Let us remember that the "silver cord" will be loosed; the golden bowl, broken; the pitcher be shattered at the fountain; and the wheel at the cistern—for by one touch of the finger the whole structure lays in ruins; then the dust resturns to the earth as it was, and the spirit returns to God who gave it. Beauty will vanish, and the strong men bow themselves. Those who look out of the windows will be darkened and all the daughters of music brought low. Time has this mission to perform and is executing his office speedily. He snaps the cords that bind man to this sphere, and by an unmarked transition lifts him away. Then he tells him of another country whither the angel Azrael is to be his conductor, and he shows him the necessity of his going and creates at the same time the desire that so it should be, and who would desire to appear in the presence of the great God against whom we have all done worse things than anybody has against us—carrying grudges? "Let not the sun go down on your wrath," covers the ground.

In hopes of attending another Reunion, I remain your brother in faith,

LEONARD SCOTT.

THE GOVERNMENT OF GOD.

"AND hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto and God kings and priests; and we shall reign on the earth."—Rev. 5:9, 10. "Brethren, I count not myself to have apprehended, but this one thing I do: forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

The whole universe must rationaly be under the mediate or immediate rule of the unfathomable and Infinite Mind and Will. Orders and grades of government fitting to the capacity and need of the almost numberless grades of intelligence known and unknown exist, everywhere and always. Evidently it is impossible to go beyond the domain of God. This means, then, government. The highest of all these is called, in revelation, the government of God or the kingdom of God, or the immediate or highest form or expression of God's government. Where this exists in force there, rationally, must dwell the highest intelligence, and we may believe, without laborious argument, as a natural conseqnence, the highest and most exalted orders of life and happiness. A government designed without this as a final end in view could not be practicable because unattractive, and would never be entertained by rational beings.

"All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; . . . and unto every kingdom is given a law. . . . All beings who abide not in these conditions are not justified, for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on merey, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: . . . he hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth; which comprehend the earth and all the planets. . . . The earth rolls upon her wings; and the sun giveth her light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms; and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. . . . Nevertheless, he who came unto his own was not comprehended."—D. & C., 65:9–13.

Magnificent revelation! Who can comprehend its beauty and spirit and truth? Certainly not those who deny its inspiration. "All kingdoms have a law given." . . . And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom. For he who is not able to abide the law of a celestial kingdom can not abide a celestial glory. . . . The earth abideth the law of the celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law; wherefore it shall be sanctified, yea, notwithstanding it shall die, it shall be quickened again, and the righteous shall inherit it; for notwithstanding they die, they shall also rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body."—D. & C. 85:9; 5:6.

"That which is governed by law is also

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preserved by law, and perfected and sanctified by the same."—Par. 8.

In paragraphs 20 and 21 the Lord says to the first elders of the church, "Behold I will hasten my work in its time;" and commandment was given to prepare for their ministry by organization, purification, prayer, fasting, teaching one another diligently the doctrines of the church, and of the accumulation of wisdom generally, and the law of the gospel, and in all things that pertain unto the kingdom of God: "Therefore tarry ye, and labor diligently that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name; to bind up the law and seal up the testimony, and to prepare the Saints for the hour of judgment which is to come."—Par. 23.

"And I saw another angel fly in the midst of heaven; having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14: 6; 7: 13.

Eighteen hundred years ago Paul an apostle and called servant of God said: "I have fought a good fight; I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give." The latter day dispensation and work, inaugurated by the angel message, has enlarged itself to my mind since I came forth from the waters of baptism; but more especially since my call, or rather I would say, since my fixed determination to apply myself with an eye single to the glory of God to the ministry of his gospel to the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Is it absolutely true that I am thus placed so near to the Son of God as to become his servant indeed? When I raise my hand and say, "Being commissioned by Jesus Christ," do I understand and feel, or do others feel and know that I am indeed sent forth with a message whose truth shall be manifest before the judgment seat of God and which shall soon be witnessed by "wrath and indignation upon the people," the confirmation of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand? Is it indeed and of a truth the hour of God's judgment? To be a competent witness for God is to know by practical experience the things of God which we are sent to preach. To declare the kingdom of God and establish his righteousness among the children of men involves the necessity of understanding government. To become an officer of any government a man must first be called—appointed—by those designated by law whose duty it is to so appoint. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."—Dan. 2: 44.

As by observation and experience I am made to see that wisdom, experience, knowledge of law, courage and faith to administer that law are absolute necessities and prereqiusites to successful candidacy, election, retention, approval and success of officers in the governments of this earth, and the establishment and success of the government itself; so have I been forced to conclude that less can not be said of the highest and best of all governments and kingdoms—the kingdom of God.

If less wit, judgment, knowledge, faithfulness, courage, honesty, devotion, application, general trustworthiness and adherence to the law which is to govern is necessary to the establishment of the superior government which we have for over half a century been and are (or should be) representing, than is necessary to the establishment of earthly and man-made governments, I should like to have it understood that I do not so believe.

The law that makes for superiority is vindicated alone in its application, enforcement, and results. Judged by this standard as Latter Day Saints we have something to learn and to do.

If this church is called to represent the government which Daniel saw, and is to "stand forever," it must logically be so because of a superiority of its law, and of faithfulness and obedience and conformity to that law. "A kingdom, divided against itself, can not stand," but must fall and "come to naught," according to the words of Christ himself. Unity of sentiment, harmony of understanding and cooperation are made necessities to success.

To belittle past effort, toil and sacrifice should not be our aim; but that there is a call through the Spirit and manifest needs of the church to "come up higher," is apparent to every interested, thoughtful member of the church.

To give impetus to the work, inspire all with a zeal and courage to go forward in the labor, toil and sacrifice necessary to the establishment and permanency of this latter day work, *confidence* has become an absolute necessity. That this has been abused in the history of the past needs hardly to be stated, but I apprehend that so far as the present is concerned one of the most serious obstacles in the way of advancement (and the cause, in many places, of a real or apparent loss of interest and influence) is that of misapprehension, lack of understanding or application of the law, which should properly govern.

To seek for causes of failure or hindrance to the work of God should be the conscientious endeavor of every man and woman in the church, but more especially those to whom is entrusted, by special appointed, the watchcare over the church, as well as to proselyte and swell its numbers.

We call attention to the revelation in Sec. 83: 7, 8 D. & C: "And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God." . . . "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written." etc.

In February, 1831, the Lord said unto the Elders of his church: "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before."—D. & C. 43: 2.

In the same month, but prior to this, the Lord had said to the Elders who were assembled to receive his law: "Again I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."—D. & C. 42: 4. . . . "No man taketh this honor unto himsely but he that was called of God, as was Aaron. . . . So also Christ glorified not himself to be made an high priest," but was both called and chosen by the superior powers.

The reversal of this process and the ignoring of the counsel of God, and not only the "former" but present "commandments" in relation to the calling and ordaining of men to the priestly office appears to my mind as one of the fruitful sources of misapprehension, division, contention and strife, death and decay, that to-day hinders and prevents the growth of the Reorganized church. That there are many who have been called and ordained according to natural and revealed law; the law of fitness, practicability and by revelation and endorsement of God—"according to the gifts and callings of God unto them" who have hidden or may hide their talents in the earth, is true; but these can not be included in the army of elders, priests, etc., who since the day of their ordination have never manifested the gifts, calling or fruitful results that must come through a knowledge of and obedience to the "former commandments" that should govern in these most sacred and important matters.

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Many whose walk before the world unfits them for membership, others whose testimony and speech, as well as actions, constantly and always betray to the intelligent mind their unfitness; many others, honest but ignorant of the law and order of God's government, failing to see the kingdom of God and that which makes for its permanency and growth, may be led to oppose, through intelligent but unprincipled leadership, the very men and measures that the God of heaven Himself has instituted "for the perfection of his saints" and the successful "work of the ministry."

Candidacy for ordination to any office—more especially that of the eldership—should manifest, 1st, A capacity for growth and ability to apprehend, naturally and spiritually, the ground his ordination places him upon; and to strive to live by every word that proceedeth from the mouth of God, an important one of which is, "Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand," [in his office].—D. & C. 104:44.

It will be observed that not only is action required, but intelligent action, conformity to the law; to learn his duty before ever attempting to act; and that slothfulness is not imputed alone to him who refuses to preach the gospel before he has learned what it is, or to run his neck off in a zeal which is without knowledge, and under the impulse of a revelation and commission or an ordination not warranted in the counsels of God—to build a kingdom of which he may know but little else than its title. Who then is it to blame, and what is our remedy? I am not disposed to blame anybody. I have a mind that nearly all at some time have been ignorant, thoughtless or slothful. The remedy, already suggested, is in a return to the "former commandments," and to every word that has proceeded since from the mouth of God through his legally appointed servants. We call attention to the revelation given to the church in June, 1833; Sec. 92: 1–3: "Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things, out of temptation; and I have loved you. Wherefore, ye must needs be chastened, and stand rebuked before my face, for ye have sinned a very grevious sin, in that ye have not considered the great commandment in all things, that I have given you concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, . . . Yea, verily I give unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, . . . and let the higher part of the inner court be dedicated unto me for the school of mine apostles," etc.

The revelation given in December, 1832, (Sec. 85) and from which we first quoted, is a marvelous and wondrous communication, and preparation necessary to the final establishment of the greatest of all kingdoms is again testified to, and the means to be employed clearly indicated in the following paragraphs: "Behold, I the Lord will hasten my work in its time. I give unto you who are the first laborers in this last kingdom a commandment that you assemble yourselves together, and organize and prepare yourselves."—Par. 20. How? "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom, that you may be more perfectly instructed in theory, in principle, in doctrine, in the law of the gospel; in all things that pertain unto the kingdom of God that is expedient for you to understand. Of things both in heaven and in earth, and under the earth; things which have been; things which are; things which are to come to pass." . . . "Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the gentiles for the last time, as many [and no more] as the mouth of the Lord shall name, to build up the law and seal up the testimony." etc.

"This gospel of the kingdom shall be preached in all the world, as a witness unall nations." In order to make it a sufficient witness to justify God in his condemnation of those to whom it is preached, it must be an intelligent argument and presentation, and must stand the test of the world's cross-examination. Otherwise I apprehend its binding and sealing force is vitiated or lost.

"Who then is that faithful and wise servent whom his Lord [not men, neither women] hath made ruler [by common consent and law] over his household [the church of the living God,—Tim. 3:15], to give them meat, [something upon which they may grow spiritually strong] in due season, [not promiscuously and out of season]. Blessed is that servant whom his Lord, when he cometh, shall find so doing." Failure to possess courage or intelligence to meet this issue, as laid down by the Savior may, and probably will, subject us to the "cutting asunder" process affirmed in Matthew 24:50, 51.

"And again the order of the house prepared for the presidency of the school of the prophets established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words those who are called to the ministry in the church, beginning at the high priests even down to the deacons," etc.—D. & C. 85:39. For the help of the ministry and perfecting of his Saints God commanded rooms to be prepared for the instruction of the presidents of the lesser priesthood and their counselors, presidents of stakes, etc.—107:46.

If any man was warranted in starting out without the preparation suggested, or rather commanded, Hyrum Smith might have been. "Whoso desireth to reap let him thrust in his sickle," etc. . . . "Keep my commandments and assist to bring forth my work according to my commandments and you shall be blessed." . . . "Behold I command you that you need not suppose that you are called to preach until you are called. Wait a little longer, until you have my word, my rock, my church, my gospel, that you may know of a surety my doctrine. Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed." etc. . . . "Behold I speak unto all who have good desires and have thrust in their sickles to reap."—Sec. 10:4, 8, 10.

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work entrusted to all."—Sec. 119:8.

Indiscriminate calling and ordination by anybody—largely by laymen and sisters in the church, and a local ministry, has wrought confusion; and its results we still have to confront. Its evils have been seen in a measure, and ordination any how and by any body has been largely restricted by conference resolution; but the calling goes on in some quarters, and consequent uneasiness, if not open hostility, is engendered against those whom the law has designed to regulate or counsel in these matters. To "try the spirits" that trouble us in these matters would not be so hard a task, nor the difficulty so hard to solve if faith in what God has already revealed, through his chosen mouthpiece, and has become law by common consent of the whole wisdom of the church, were had. But faith comes, not by hearing, reading, or instruction, but by signs (Sec. 63:2, 3, D. & C.) with many.

In the design of God, clearly to my mind, a prepared ministry, by schooling and study of the law of God, as well as wisdom from all quartars and sources, and preparation by spiritual experience, a godly life, etc., was and is intended in the revelations given to the church at first. Failure to heed this counsel has, to my mind, brought "the whole church under condemnation," and in many cases disgrace or just reproach. We must have a spiritually intelligent and unified ministry, or continued discouragement if not disaster, will be our fate. As a means or remedy God commenced to speak promptly in the beginning of this Reorganization. See Sec. 114: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute"—let us study that word—"the law of tithing;" with a charge of faithfulness, etc. Many years ago the church was informed that it was "a day of tithing of my people." It is a just law and the only one that makes injustice impossible, and by which every member in the church may become a worker together with God, and spread the last warning message abroad to the earth's inhabitants and to assist in establishing Zion.

I look with great favor upon schools of ed-

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ucation in our church for children and youth. I want to see a "school of the prophets" for the preparation of a ministry that shall challenge respect and justify God in condemning those who reject their testimony. The time has come when we shall have to "come up higher." If there is not a growth in grace and in a knowledge of the truth as it is in Christ, and in his words in the church as well as for individuals, then need we not to learn by the things that we have suffered? Large branches can be no longer raised up or maintained against the influx of light and criticism of our day, nor withstand the assaults of the subtile spiritual enemies of the church and kingdom of God that intrench themselves behind and within human forms and faces, by the novice, the inexperienced or the aspirant for an office, the responsibilities and burdens of which he has little or no conception of.

While at Independence, Jackson county, Missouri, last spring, that notable place in the eyes of God, upon which with prophetic vision through the haze of centuries unborn, prophets, patriarchs and apostles gazed, and through which by the pen of inspiration and signs of the times in which we live the heavenly country and city draws near, I was led into reflection suggested by my brief stay and opportunities for observation. One thing, germain to our subject, however, I noticed the presence of one of the Twelve; that it was a necessity of the time that he or some one else that represented the best wisdom of the church, that should be possessed of an experience with men and devils—for if they are not there, and to come, then is it not Zion—should be upon the ground to preserve the peace of God's saints; to see that wisdom, judgment and justice was not driven from her place; and the design of God in the gathering and salvation of his saints defeated. Without talk, comment or suggestion I came away, with the memory of my own experiences upon me. I said to myself, God save Bro. Luff and give him aids that can climb up high enough in the tower to see the enemy, and with wisdom and courage hold up his hands and aid in courageous defense or offensive warfare against the everlasting foes of God's kingdom upon earth!

Honesty and intelligence combined are Satan's deadliest foes. Separated, they may be used as his most powerful allies.

"Let us go on unto perfection." The six first principles do not comprehend all there is to the gospel of complete salvation. "And how shall they preach except they be sent; as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." What good things? "That saith unto Zion, Thy God reigeneth." This to my mind is the enlarged view of the gospel of the Son of God.

When, oh when, shall our hindrances and our incompleteness be removed? When shall Zion—our hope—"the perfection of beauty" appear?

"And now behold if Zion do these these things she shall prosper and spread herself, and become very glorious, very great and very terrible; and the nations of the earth shall know her." etc. . . . "Behold I say unto you concerning the school in Zion: I the Lord am well pleased that there should be a school in Zion." . . . "Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion; yea let it be built speedily by the tithing of my people. Behold this is the tithing and the sacrifice which I the Lord require at their hands; that there may be an house built unto me FOR THE SALVATION OF ZION; for a place of thanksgiving for all saints, and for a place of *instruction* for all those who are called to the work of the ministry in all their several callings and offices that they may be perfected in the undersanding of their ministry: in theory, in principle, in doctrine, in all things pertaining to the kingdom of God upon the earth." . . . "Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever things I have commanded her, I will visit her according to all her works, with sore affliction," etc., etc.—D. & C. 204: 2, 3, 5.

Unity and intelligent and lawful co operation is needed. Means expended under the direction of the infinite mind must produce glorious results. The Twelve and Bishopric in execution of the law of tithing will also look after these important matters in the future, and slothfulness or injustice will be met by just disapproval.

May God hasten the time of exaltation and deliverance for his chosen people is my prayer. M. H. BOND

BROCKTON, MASS., October 4th, 1889.

WHO OWNS THE UNITED STATES?

IN spite of the rapid increase in the number of millionaires in the United States in recent years, the popular notion is that wealth is yet very much more evenly distributed in this country than in England. Mr. Thos. G. Shearman, the well-known New York statistican, has been engaged for some time in collecting facts to show as precisely as possible the proportion of the wealth of the country held by a few rich men and families; and he finds a greater concentration of wealth here than in any other country. The results of his investigation will appear in *The Forum* for November, from advance sheets of which the following facts are taken. Mr. Shearman makes the following enumeration of owners of more than $20,000,000 each:

$150,000,000: J. J. Astor, Trinity Church.

$100,000,000: C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.

$70,000,000: Estate of A. Packer.

$60,000,000: John I. Blair, Estate of Charles Crocker.

$50,000,000: Wm. Astor, W. W. Astor, Russell Sage, E. A. Stevens, Estate of Moses Taylor, Estate of Brown & Ives.

$40,000,000: P. D. Armour, F. L. Ames, Wm. Rockfeller, H. M. Flagler, Powers and Weightman, Estate of P. Goelet.

$35,000,000: C. P. Huntington, D. O. Mills, Estates of T. A. Scott, J. W. Garrett.

$30,000,000: G. B. Roberts, Charles Pratt, Ross Winans, E. B. Coxe, Claus Spreckels, A. Belmont, R. J. Livingston, Fred Weyerhauser, Mrs. Mark Hopkins, Mrs. Hetty Green, Estates of S. V. Harkness, R. W. Coleman, I. M. Singer.

$22,000,000: A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dows, J, G. Fair, E. T. Gerry, Estates of Gov. Fairbanks, A. T. Stewart, A. Schermerhorn.

$25,500,000: O. H. Payne, Estates of F. A. Drexel, I. V. Williamson, W. F. Weld.

$20,000,000: F. W. Vanderbilt Theo. Havemeyer, H. O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, Estates of W. Sloane, E. S. Higgins, C. Tower, Wm. Thaw, Dr. Hostetter, Wm. Sharon, Peter Donohue.

These 70 names represent an aggregate wealth of $2,700,000,000, an average of more than $37,500,000 each. Although Mr. Shearman, in making this estimate, did not look for less than twenty millionaires, he discovered incidentally fifty others worth more than $10,000,000 each; and he says that a list of ten persons can be made whose wealth averages $100,000,000 each, and another list of one hundred persons whose wealth averages $25,000,000. No such lists can be made up in any other country. "The richest dukes of England," he says, "fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants, and railway magnates of England cannot compare in wealth with many Americans."

The average annual income of the richest hundred Englishmen is about $450,000, but the average annual income of the richest hundred Americans cannot be less than $1,200,000, and probably exceeds $1,500,000. The richest of the Rothschilds, and the world-renowned banker, Baron Overstone, each left about $17,000,000. Earl Dudley, the owner of the richest iron mines, left $20,000,000. The Duke of Buccleuch (and the Duke of Buccleuch carries half of Scotland in his pocket) left about $30,000,000. The Marquis of Bute was worth, in 1872, about $28,000,000 in land; and he may now be worth $40,000,000 in all. The Duke of Norfolk may be worth $40,000,000, and the Duke of Westminster perhaps $50,000,000.

Mr. Shearman's conclusion is that 25,000 persons own one-half the wealth of the United States; and that the whole wealth of the country is practically owned by 250,000 persons, or one in sixty of the adult male population; and he predicts, from the rapid recent concentration of wealth, that under present conditions 50,000 persons will practically own all the wealth of the country in thirty years—or less than one in 500 of the adult male population.

Mrs. Jane Couser, 260 Leib St., Detroit, Mich.
W. H. Kelley, Kirtland, Lake Co., Ohio.

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Conference Minutes.

ALABAMA.

Conference convened at Pleasant Hill, Butler county, Alabama, October 5th, M. K. Harp president, L. G. Parker secretary. Met at 10 a. m. and devoted one hour to prayer. At 2 p. m. minutes of last conference were read and approved. Branch reports: Butler, Pleasant, Lone Star, Flat Rock 28, 2 expelled, 1 marriage. The following elders reported: W. J. Booker, W. S. Mc Pherson, J. G. Vickery and M. K. Harp. G. R. Scogin had preached in five counties. Bishop's agent, J. G. Vickery, reported: On hand $54 00. Motion that this conference petition the General Conference to appoint an elder to preside over the South-eastern mission. On motion M. K. Harp was sustained as president of the district and L. G. Parker as secretary. Bishop's agent was also sustained, and the general authorities of the church. Preaching by W. J. Booker, G. R. Scogin and M. K. Harp. A basket dinner was served on the grounds. Adjourned to meet with the Lone Star branch in Monroe county, Alabama, Saturday before the second Sunday in January.

KEWANEE.

Conference met with the Buffalo Prairie saints, Saturday, September 7th, W. W. Blair chosen to preside, J. D. Jones secretary. Branch reports: Henderson Grove 45, Millersburg 43 and Sabbath School in a prosperous condition, Kewanee 67, 1 died, Buffalo Prairie 62, 3 received and Sunday School prospering. J. Chisnell, Bishop's agent, reported: Old balance $124 51, collected since $24 00, paid out $140 00, balance on hand $8 51. The following reported labors: A. H. Smith, J. W. Terry, E. E. Wheeler, M. T. Short, D. S. Holmes, J. L. Adams, J. B. Larue, H. Holmes, J. D. Jones, S. N. Adams. Priests: F. G. Dungee, W. P. Terry, F. Weedham. Teachers: E. Epperly and W. Allen. Resolved that D. S. Holmes be kindly requested to labor as much as he possibly can in the district the coming three months. Resolved that this conference uphold and sustain in righteousness all the spiritual and temporal authorities of the church. That when this conference adjourns it does so to meet at Kewanee the first Saturday in December at 10 a. m. J. W. Terry president, J. D. Jones secretary. Six were baptized by D. S. Holmes and confirmed by M. T. Short, E. E. Wheeler, D. S. Holmes and J. D. Jones. A time of refreshment from the Lord which all present seemed to enjoy. There were a great number of outsiders present to hear the preaching. Adjourned.

MASSACHUSETTS.

Conference of the Massachusetts district convened at Providence, Rhode Island, September 21st, W. H. Kelley chosen chairman, M. H. Bond as assistant, G. H. Gates and R. Bullard clerks. Branch reports were received from Fall River, Plainville, Brocton, Boston, North Plymouth, Little Compton, Cranston, Providence, New Bedford. Elders reporting: C. E. Brown, T. Whiting, A. Nickerson, J. Pierce, M. H. Bond, J. Smith, C. Coombs, G. S. Yerrington and W. Bradbury. Priests: T. Steffe, T. H. Moore, E. Vickers, A. Vickers, S. Wilber, I. Ames, G. Fisher, T. Andrews. Teachers: R. Bullard, D. Shaw, R. Searle, J. McKee and H. Arnold. Deacons: A. B. Pierce and M. Gondolf. Elders E. N. Nickerson and E. N. Webster reported by letter. Voted that when this conference adjourns it do so to meet at Dennisport, Massachusetts, the third Saturday in January. Voted to sustain M. H. Bond as president, G. H. Gates clerk, J. Smith as Bishop's agent, W. H. Kelley as president of mission, T. Whiting as missionary in district; also A. H. Parsons as missionary in district with request for his return. A communication was read from President W. H. Kelley on case of Sr. Amy A. Chase, recommending that she be restored to church fellowship and privileges. It was moved that the confession of Sr. Amy A. Chase be received and that she be restored to church privileges. This motion was lost, and a motion to defer until the case now pending against her be finally settled by the Bishop's court prevailed. Preaching by M. H. Bond and W. H. Kelley. It was voted that the president of the mission be requested to attend the next Reunion of the New England districts, and that he also use his influence to secure the attendance of the president of the church.

SOUTHERN NEBRASKA.

Met at Bennett, Nebraska, October 7th, J. W. Waldsmith, president, C. H. Porter, secretary. Branch reports: Nebraska City 137; Blue River 138; Palmyra 63, 3 baptized; Platte River 25, 3 baptized, 1 received. Elders' reports: J. Armstrong, J. W. Waldsmith, R. M. Elvin, (baptized 1), C. H. Porter, (baptized 5) Priests: W. M. Self, F. L. Tucker, J. Everett. Teacher, S. Carter. Deacon, H. Fields, Jr. Bishop's Agent's report: Received from all sources during the quarter, including $252 66 due church July 1st, $303 66; paid out during quarter $138 50; balance $165.18. Committee on auditing reported the same correct. The Palmyra branch presented a request that Bro. W. M. Self be ordained an elder, and Bro Isaac Sedduth a deacon. The ordination of W M. Self was ordered, and the further consideration of the ordination of Isaac Sedduth was deferred until next conference. Joshua Armstrong was requested to labor as circumstances may permit anywhere in the district. The present district officers were sustained. A good conference was held. The preaching was done by J. Armstrong and C. H. Porter. The Spirit of the Master was with us and we were made to rejoice. We had a glorious testimony meeting on Sunday afternoon. Adjourned to meet with the Nebraska City branch at 11 a. m., the second Sunday in January.

PITTSBURG AND KIRTLAND.

Conference convened at the Temple, Kirtland, Ohio, Saturday, September 7th, at 1:30 p. m., Apostle G. T. Griffiths presiding, Elder W. H. Garrett being associated with him, T. W. Williams secretary *pro tem.* Branch reports: Beaver Falls 7, 1 baptized, 1 received; Conneaut Twp. 20; Kirtland 27, 6 baptized, 4 received, 2 expelled; Mansfield 17; Pittsburg 146, 5 baptized, 1 received, 5 removed, 1 expelled; Washingtonville 21, 5 baptized, 1 received; Wheeling City 41, 1 removed, 1 died; Church Hill 38, 7 baptized. Elder J. Brown and J. Reese reported by letter; Elders W. H. Garrett, E. L. Kelley, T. W. Williams, baptized 11, L. W. Powell baptized 6, M. S. Sutton, baptized 1, and D. M. Strachan baptized 2, reported in person; also G. T. Griffiths. Report of Frank Criley, Bishop's agent, was read and referred to an auditing committee. Report was as follows: Balance last report $898 97, received since $981 22, total receipts $1,880.19, expenditures $800,57, balance on hand $1,079 62. The following resolutions were adopted: (1) That Bro. Jos. Squires and all visiting members be invited to participate in the deliberations of the conference. (2) That the Lamsfield [Lampsville or Mansfield? ED.] and Belmont branches be declared disorganized and the members be requested to unite with the branch nearest them. (3) That Elder J. Brown be requested to issue a license to Bro. J. Carlisle. (4) That the conference coincide with the recommendation of the missionary in charge that Bro. L. W. Powell be ordained to the office of an Elder. Elder W. H. Garrett was sustained as president of the district, W. C. H. Noble as secretary and Bro. Frank Criley as Bishop's Agent. Brethren G. T. Griffiths and E. C. Briggs were sustained as missionaries in charge, and brethren Brown, Powell and Williams in the district. Auditing committee on Bishop's Agent's report reported and report was adopted. Preaching services were as follows: Saturday evening by W. H. Garrett, and J. H. Lake. Prayer services Sunday morning in charge of G. T. Griffiths and W. H. Garrett. Preaching Sunday morning by T. W. Williams, assisted by E. L. Kelley. Sunday afternoon by John H. Lake and G. T. Griffiths assisting. Sunday evening by E. L. Kelly and T. W. Williams. During the afternoon two were baptized by G. T. Griffiths, and in the evening were confirmed by J. H. Lake and G. T. Griffiths. Announcements were made for preaching Monday evening by T. W. Williams and during the following week. The conference then adjourned to meet at Wheeling, West Virginia, the first Saturday and Sunday in March.

Miscellaneous.

NOTICES.

I wish to know if there is a painter by trade among the brethren of the Reorganized Church. If there is a first class painter among the brethren, he will oblige me very much by sending me his address. It will be to his interest to do so. Address, Elder S. P. Sherrill, Groesbeck, Limestone county, Texas.

Be it known that that J. L. Pride was expelled from the Reorganized Church of Jesus Christ of Latter Day Saints by the Marshall branch, in South Dakota, on the 5th day of October, 1889, for unchristianlike conduct.

ROBT. OEHRING,
Elder in charge of Dakota.

The Sunday School Union of the Massachusetts district will assemble December 7th at six p. m., in Boston, in the Saints' Chapel, Howard Avenue, near Dudley Street. We want to see as full a representation as possible. Wake up, all along the line, and come, young and old.

G. W. ROBLEY, *Supt. of Dist.*

DIED.

BINNEY.—Sr. Rosa Binney, formerly a resident of Springfield, Illinois, died October 7th, 1889, at Rock Springs, Wyoming Territory. She was born at Warwickshire, England, June 28th, 1842, and was aged 44 years, 2 months and 9 days.

"Dear mother, thou hast gone to rest,
And this shall be our prayer:
That when we reach our journey's end,
Thy glory we shall share."

TERRY.—David Terry departed this life Sunday, September 15th, 1889, a little past four o'clock p. m. Dropsy was the direct cause of his death. He had been a hardy son of toil for lo these many years. He was economical, providential, just to a penny, kind almost to a fault; and as honest as the day was long. While he was rather modest, and retiring in his disposition, he was ever kind and clever, frank and corteous, humane and cheerful to all that came within the warmth and light of his radius and sphere. While he never made an open profession of any faith he was infinitely better than many that profess and do not possess. In his suffering he was a monument of patience and fortitude, and died as he had lived, in great peace with all mankind. Father Terry, of blessed memory, was born August 17th, 1813, near West Chester, Chester county, Pennsylvania. He was united in wedlock to Hannah Lear in the above named county and state June 22nd, 1838. From these parents were born ten children, six being sons. Sr. Terry and five sons and three daughters survive him. Elder J. M. Terry, sometime pastor of the St. Joseph Missouri branch, and J. L. Terry, the Millersburg, Illinois postmaster, and other children, belong to the church. Funeral at the home just adjacent to Millersburg, Illinois, at and near where he had lived since 1848, the following Tuesday, to a large, sympathetic and weeping throng, in charge of Elder M. T. Short.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 16, 1889.

THE BLOSSOMING LAMANITES.

INDIAN VOTERS.

"WASHINGTON, Oct. 14th.—The Indian as a political factor is a feature in politics which is likely in the near future to attract public attention. By recent acts of Congress every Indian over twenty-one years of age who receives an allotment of land in severalty becomes a voter, clothed with every attribute that attaches to citizenship. The successful termination of the negotiations with the Sioux Indians by which they surrender a large part of their reservation in Dakota will, it is estimated, by next year throw into the politics of the state of South Dakota the uncertain quantity of four thousand, nine hundred and thirty-seven voters. This vote, thrown solidly as it will be in both state and national elections, is likely to become an important factor in that state. Negotiations now in progress with other Indian tribes will soon make many thousands more Indian voters. At the interior department it is thought that upwards of twenty thousand Indians will be entitled to vote in the next presidential election. How the 'red man' will conduct himself as a part and parcel of the nation, and not as its ward, will be watched with interest by all who are interested in the solution of the Indian problem."

We present the above to our readers, not because of its bearing upon the political situation, but because of what it suggests concerning our Indian brethren of the house of Jacob. There is an eternal fitness, a harmony and congruence in all the great purposes of God, and also in the set times for their accomplishment. They are correlative; for while the ancient Biblical prophecies concerning the restoration of Israel to their God-given possessions—Palestine and Canaan—and to temporal and spiritual favor with the God of Abraham, Isaac and Jacob are rapidly and in their turn approaching fulfillment,—Jacob's descendants in America are feeling the beneficent effects of those forces which the Almighty has silently and almost imperceptibly put in motion to lift him up and redeem him from the condition of barbarism, ignorance and depravity into which sin and transgression and the white man's thirst for conquest and gold have precipitated him.

The Book of Mormon, published in 1830, declared to the world that the American Indians were a branch of the house of Israel; that its record was an abridgement of their history, a synoptical account of their origin and vicissitudes. It contained positive predictions that, though decimated and driven as a nation, yet they should be remembered in the covenants of the Lord and their seed should be preserved, delivered, and be blessed again with spiritual and temporal light, knowledge and favor with God.

Among other revelations Joseph Smith declared by the inspiration of the Holy Spirit as follows: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites [Indians] shall blossom as the rose." In 1831 when this prediction was made there was little or no prospect of such a future for the "poor Indian." He was then being pushed westward; and extermination seemed a more probable fate for him than any other. His ranks thinned by the irresistible and determined white man, he was finally subjugated, and afterwards swindled and starved by the unscrupulous post trader and government Indian agent until his condition became one of abject misery and despair. But in the midst of all these cruelties philanthropic and influential Americans urgently protested against such inhumanities until the government and others having power to do so adopted such measures as proved beneficial to our aboriginal brethren, and to day thousands of them are skillful and successful agriculturalists and artisans, and are comfortably and substantially settled in communities, and separate commonwealths, having their own legislatures and institutions; and their children, in many instances, are becoming educated and cultured, while many of their public men have been and are able and intelligent types of mankind.

All these things—mere suggestions leading to a more thoughtful and extended contemplation of this subject and the many additional facts bearing upon it, and which we trust the reader will reflect upon more fully than our limited time and space permit the expression of here—are strongly indicative, not only of the harmony, correlative character, completeness an unanimity in the great purposes of God in the enlightenment and gathering of His people, but they also clearly show that the latter day work is brought prominently forward and emphatically demonstrated to be the great gathering dispensation of the fulness of times, in which God's people are to be pushed together from every quarter of the globe.

The truths contained in the latter day work and which include those revealed through the Seer in this dispensation are being so forcibly emphasized and his predictions so completely fulfilled by the concurrent facts of our own times, that a mass of evidence is represented which is simply overwhelming to the opponents of truth, and its position is impregnable and its truths invulnerable.

We are not extravagant nor egotistical in these assertions, for firmer than the everlasting hills is truth, and of it we may aptly insert the statement of a great mind; "What was written by Esdras near the willow-fringed rivers of Babylon, more than twenty-three centuries ago, still holds good: 'As for truth it endureth and is always strong; it liveth and conquereth for evermore.'"

"The world will yet have to 'face the music' of 'he that abideth in the doctrine of Christ hath both the Father and the Son.'" Our work is to present that doctrine, clearly and in simplicity; being careful that our presentation of it be in the spirit of meekness, kindness, and in the love of God. For harsh and dogmatic methods do not represent and are not exhibitions of the love of God. We must remember that "faith, hope, charity and love, with an eye single to the glory of God, qualifies him [us] for the work."—D. & C. 3:2.

Let us hope that the natural sobriety and stoicism peculiar to the Red Man will assist him in escaping the meshes and chicanery of politics, and that aided and blessed of God to reach the destiny of favor and exaltation decreed for him, he will, in turn, use his vote and influence for good, and conscientiously and wisely cast them on the side of all that is calculated to disenthrall and deliver our nation from the degrading control of machine politics, and all that is inconsistent and inharmonious with the grandeur of the spirit and genius of its charters of liberty and great institutions.

THE LAW OF PRESERVATION.

"THAT which is governed by law, is also preserved by law, and perfected and sanctified by the same."

The above is from a revelation given to the church December 27, 1832, and is a part of a dissertation delivered through the Seer, on the redemption and the law of Christ, of which law the Lord speaks thus: "And they who are not sanctified

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through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or a telestial kingdom."

The church was organized in 1830, by command of God, agreeably to, or in accordance with the laws of the country. It was undoubtedly with reference to the subsequent history of the church, of which his foreknowledge enabled him to take cognizance, that he gave these commands directing such organization subject to the law.

Subsequently to the organization, in harmony with the principle that what is established and governed by law is preserved by law, the same divine, and divinely wise being, who directed the establishment of the church gave commandment unto Joseph Smith and Sidney Rigdon, concerning those who were to be sent out to preach repentance unto the people, that they should be able to so labor that "many" should "be converted, insomuch that" they should "obtain power to organize" "according to the laws of man, that" their "enemies" might "not have power over" them. This was for the purpose that the church, organized in this way might be "preserved in all things;" that they might "be enabled to keep" God's "laws, that every band" might "be broken wherewith the enemy seeketh to destroy" God's "people."—D. & C. Sec. 44, (44), Feb., 1831.

In what way God may have designed to preserve the church by the laws of the United States in accordance to which laws it was governed in its organization we may comprehend; but the faithful Saint, whose faith accepts the wisdom, good will and power of God to be equal to all his divine designs, ought not to stop in the performance of his duty under God's command because he does not comprehend all that may be in the divine mind. Hence, we ought to be satisfied that by commanding these men to organize in accord with the laws by virtue of which they held state and national citizenship, he would in his own wise discretion preserve by law what he had commanded to be governed by law.

To observe the law then is our duty as we may value preservation. If, however, we conclude to set aside the laws of our citizenship, while the governmental conditions remain as they are and have been since the church was organized, the result is stated by the same Lord from whom we have quoted at the start: "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still."

This is easily made applicable to the conditions under which the church is existing. If we choose to remain in relation to the laws of the country as was the church at its organization, we shall conduct ourselves "agreably to those laws;" but if we choose to set those laws at defiance, and conduct ourselves contrary to the provisions thereof, we can not look for preservation to those laws, nor hope for sanctification, (holiness and safety), nor for mercy for our transgression, but for justice when tried for such transgression; for the judgment of both the law of God and the law of man is against us.

AN EVERLASTING COVENANT.

THE word "everlasting" is defined by the lexicographer, Noah Webster, to mean "continuing without end; eternal."

In whatever other places in Scripture the word everlasting may be limited by conditions and circumstances to mean less than a never ceasing continuance, that found in Revelations 14:6 can scarcely be claimed as thus limited.

In this passage it is stated that the angel was seen to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." That which the angel had, existed and was of a character to be preached, taught, explained and administered unto men that were dwelling on the earth. It was called everlasting to determine its enduring nature and to enforce upon men the unlimited power for the purpose for which it was to be preached.

Jesus said as stated in Matthew 24:14, that "this gospel of the kingdom"—that identical system of salvation then being taught by him, and confided by him to his apostles to be taught—was to be "preached in all the world for a witness unto all nations;" and it is not hard to believe that the system to which he referred was the same as spoken of in Matthew 4:23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." It is again spoken of in connection with the preaching of Jesus in Mark 1:14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." It is further identified by Christ in his answer to the request of the people to tarry with them at Capernaum,—"I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee."—Luke 4:43, 44.

As enduring as was and is the kingdom of God, so is that which is identified as the gospel of that kingdom.

Zacharias, the father of John the Baptist, speaking in regard to John and his work, refers to a promise and a covenant made by the Lord God of Israel with the fathers of himself and his people, after this fashion: "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins-"—Luke 1:76, 77.

Simeon who waited for the "consolation of Israel," under the visitation of the Holy Ghost identified Jesus Christ as the one in whom this promise and covenant were to be kept, and of whom the Prophet John was to be the forerunner, when led into the Temple he saw the child Jesus he took him into his arms and said: "Lord, now lettest thou thy servant depart in peace, according to thy word for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 3:21–32.

John identified Jesus by those tokens by which he was told he should know him, and said of him: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29. Jesus certified to the personal identity of John and the nature of his commission as the forerunner of Him whom God should send, and the preparation of His ways, by asking for and submitting to baptism at the hands of John. Matt. 13:13–17.

Stephen identified Jesus as being the "Just One," in whom the covenant made with Abraham should be fulfilled. (See Acts 7.) So also did Paul, as related in Acts thirteen and in Hebrews eight, in which latter chapter specific reference is made to the covenant recited in Jeremiah, thirty-first chapter and thirty-one to thirty-fourth verses. This covenant can in the very nature of it have no fulfillment except by and through the instrumentality of such a system as the one shown to be the "gospel of the kingdom of God," in passages already cited; and as held by Paul in Romans first chapter and sixteenth verse, as the "power of God unto salvation." That this is the covenant which Jesus as the Mediator came to establish and keep by preaching the "gospel of the kingdom," is clearly deducible from Peter's statement found in Acts 3:25, 26: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities," and as is specifically stated by Paul in Hebrews 13:20, 21: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will."

One of the strongest evidences known to us, other than the direct testimony of the Spirit to the fact that Jesus is the Christ, in favor of the work known to us Latter Day Saints as the church and latter day work established by command of God, in 1830, is the fact that in the Book of Mormon the revealment and establishment of the church in Christ's time, and upon this land, as recited in the history of the book, is understood to be for the intent and purpose of keeping that covenant that God made so long ago, to be fulfilled in the life, work and ministry of Jesus Christ, the Son of God.

All this will be more readily seen and more gladly recognized from the following evidences from the Doctrine and Covenants, the direct and special evidences to us as a people, and found to be in harmony with both the Old and New Testament evidences heretofore given in this article.

In the outset of the work, after reciting some of the things which were to follow upon the continued disobedience of man, the revelation states: "And all this that it

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might be fulfilled which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, (*a*) that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; (*b*) that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—D. & C. 1:4.

The blending of identities the covenant and the fulness of the gospel, making them to be one, is easily gathered from the foregoing. In section 20, (22), identification is made more emphatic, as follows: "Behold, I say unto you, that all old covenants have I caused to be done away in this thing and this is a new and everlasting covenant; even that which was from the beginning."

There is no need to mistake what is here meant, for it is stated in reference to the covenants of men made by them in the various baptisms administered by the several churches existing at the time, April 1830, and upon which some sought admission into the church. In the same section it is called "this last covenant."

In section 45, Doctrine and Covenants, paragraph 2, the Lord stated to the elders and people of the church: "I came unto my own and my own received me not; but unto as many as received me gave I power to do miracles and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. Even so I have sent my everlasting covenant into the world, to be a light to the world, and to be a standard for my people and the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." This was in March, 1831. In September, 1832, in a revelation on priesthood, (delegated power from God), the Lord said: "And every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenent which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world'"—Sec. 83, (84): 7.

The Book of Mormon is called the new covenant in one place in the revelations; but the identy of the gospel as it has been restored with the everlasting gospel of the angel's mission stated in Rev. 14:6, and the identification of this gospel with "the covenant," "the everlasting covenant," are made complete by the evidences quoted. To these however may be added the statement of Ezekiel: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sactuary in the midst of them forevermore. My tabernacle (*c*) also shall be with them; yea, I will be their God, and they shall be my people."—Ezek. 37: 29, 27.

The promise here made in Ezekiel is essentially the same made in Jeremiah, chapter 31, respecting "the covenant" God would make with Israel and Judah: "I will put my law in their inward parts; and write it in their hearts, and I will be their God and they shall be my people."

Let us, brethren, "take heart of grace," and be encouraged, that as we live in the last days, in the midst of God's wrath he has remembered mercy, and has revived his work, not in the midst of the years only, but in the fulness of time as well, and rejoice that unto us as unto Israel God has raised up a "horn of salvation," a "light to lighten the Gentiles and the glory" of his people, Israel; that by the restoration of the gospel God has remembered his promise to our fathers and established his everlasting covenant with us as children of the covenant.

The gospel is called the "gospel of God," (2 Cor. 11:7), the "gospel of Christ," (2 Cor. 10: 14; 8: 13; Rom. 1: 16, and other places). These, God the Father, and Christ the Son, and the Holy Ghost, which constitute the Godhead, are eternal, everlasting; therefore the gospel in which is set forth the promises of God to man, based upon man's obedience to the requirements and obligations contained in it, is God's everlasting covenant, and continueth forever. Amen.

(*a*) See 1 Cor. 1:27-29.
(*b*) Jer. 31:34; Heb. 8:11.
(*c*) Heb. 8:2; Rev. 21:3.

A UTAH DIVORCE.

In the case of William B. Bennett, tried on a charge of unlawful registration in the Third District Court of Utah before Judge C. S. Zane, it appeared in evidence that said William B. Bennett registered as a voter in the West Jordan precinct before H. J. Crandall, Deputy Registrar, May 13th, 1889; that said Bennett had married prior to 1882 Hannah Dowden, and that at the time of such marriage he had another wife living; that he lived with both wives until June 4th, 1888, when there was a separation from Hannah Dowden, his plural wife, by agreement in a "church divorce."

We give below this "Church Divorce," copied from the published minutes of the trial, that the readers of the HERALD may see what sort of thing it takes to disannul a "celestial marriage" ceremony performed "for time and all eternity," when a plural wife finds herself in "relations which she desired to sever," and which she is under "no rule or obligation to remain in" according to apostle and associate historian Franklin D. Richards, as shown by quotations from his pen in a late issue of the HERALD:

"THE CHURCH DIVORCE.

"The witness here identified the agreement of separation, known as a 'church divorce,' and the prosecution offered the document in evidence. It reads as follows:

"TRIPLICATE.

"Know all men by these presents, that we, the undersigned, William B. Bennett and Hannah N. Bennett his wife, before her marriage to him Hannah Nash, do hereby mutually covenant, promise and agree to dissolve all the relations which have hitherto existed between us as husband and wife, and to keep ourselves separate and apart from this time forth.

"In witness whereof we have hereunto set our hands at West Jordan, Utah this 4th day of June, A. D., 1888. W. B. BENNETT,
HANNAH NASH BENNETT.
Signed in presence of
JOS. J. WILLIAMS,
MARY R. MILLS.

If this is one of the "strict and righteous regulation," under which Mr. Richards affirms the command to the church sanctioning plural marriage was to be enforced and carried out, it is a much easier and quicker method of dissolving marital relations than any that we know of existing in Gentile lands under monogamy, especially as the woman herself testified in the court as follows:

"To Mr. Rawlins the witness testified:

"'I did not state as a ground for the divorce that the defendant did not visit me as a wife, but that he failed to support me as such; he came to see me as often as I wanted him to.'

"To Judge Powers.—'We had no divorce other than this church divorce.'"

In this case there is no complaint of unfaithfulness; but simply the statement of the woman that her husband in the "celestial" relation had failed to support her as his wife, as, in her opinion, he should have done. This was not done in a court having jurisdiction and making a public record of its acts, but possibly and presumedly in private, with only the two signing witnesses present; and these witnesses affix no statement of their official character by which they may be identified as proper authorities before whom such separation could be properly consummated. If the marriage ceremony of these two took "hold upon the world to come," "for time and all eternity," does this divorce also enter in upon the world to come and annul the "eternity" clause, as it appears it was intended to do the time conditions of the contract? One seeking to discover, if he may, the beauties and unities of the plural institution of Utah, "viewing all its aspects impartially," as expressed by Mr. Richards, meets with discouragement in such things as this case reveals, taken with the statement of Pres. John Taylor, sworn to in open court, that he did not know whether there was kept a record of marriages in the Endowment House, where marriages were solemnized, or not, and comparing them with the claims to strictness, sanctity, righteousness and divinity, made for the institution by Mr. Richards, G. Q. Cannon and others.

DEDICATION AT CRESCENT.

We are requested to announce that the dedication of the Saints' new church in Crescent City, Iowa, will take place the 24th inst., (probably at 11 a. m.,—Ed.), also that Elder W. W. Blair is expected to take charge of the services, and that Pres. Joseph Smith is invited to attend and take part in the exercises if he returns from Utah by or before that time. A general invitation is extended to the Saints and friends to attend on that occasion.

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THE RESURRECTION.

A BROTHER wrote us that he heard a Methodist preacher say in his sermon lately that, "if all the dead were now resurrected there would be four persons to the square foot of the earth's surface," and the brother asks for information on the matter. In view of this we present the subject of the resurrection in a general way, and will reach the point of information he desires in due time.

No subject within the scriptures is fraught with greater interest to the race than that of the resurrection.

"If a man die shall he live again?"—Job 14: 14.

What a profound question! Who can answer it? Shall human wisdom? Can the philosophy of the learned? Ah! no; we may search in vain for the wisdom of men in any age to solve it. Man may found empires, may subjugate nations, may bind the lightnings, make the elements his servants, and hold converse with the starry hosts that are nightly marshaled upon the plains of infinitude, but the secrets of the hereafter, the future of the dead—they belong alone to the Maker Almighty.

In vain has the wisdom of man sought to know the future, and to disclose the mysteries that are hidden with God. Sages and philosophers, toiling and wearying, have ever left this subject where they found it—unsolved and unknown.

Shall the untold myriads who have lived, and loved, and suffered, and died,—shall they find that "death is an eternal sleep"? Shall man, who is "fearfully and wonderfully made"—man, the best, the noblest work of God—shall he sleep forever in the silent dust? That body so grand in design, so lovely in form, so majestic in bearing, so complex in structure, so perfect in all its parts,—has it answered all and the *only* end of its creation by enduring but for "three score years and ten"? The scriptures answer, No! and enlightened reason answers, No!

Ages succeeding ages have witnessed the terrible conquests of death. One generation after another has risen, fallen, and passed away. The infant; the youth; those in the strength of life; and old age with decrepit, tottering step—all have bowed, have fallen at his hand. The statesman and the warrior; the poet and the sage; the king and his subject; the rich and the poor; the servant and the master; aye, the parent and the child; the loved and loving companion more precious than life itself,—all have felt the heart-strings breaking, all have stepped down into the cold, turbid waters of death. The chambers of silence, the voiceless grave is their resting place. Wealth and honor; beauty and ambition—"hither shalt thou come;" here, here is thy final goal!

The tears of our suffering race for its dead for the past 6000 years, shall they prove unavailing? Is there no balm in Gilead for the wounded, broken heart? Is there no comfort for the mourner? No hope for them that have gone to "the land of the enemy"? Let perishing mortals look upward! "Look unto Jesus"! See him yonder seated upon the throne of his Father! He holds the sceptre of universal power. Listen! "All power is mine, both in the heavens and in the earth." "I am he that was dead, and am alive forevermore, and have the keys of death and of hell. I am the Almighty." "Come handle me and see, for a spirit hath not *flesh* and *bones* as ye see me have." "I am the resurrection and the life, no man cometh unto the Father but by me," "and this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and I will raise him up in the resurrection of the just."

O, man; the mystery is solved; the question is answered; the dead *shall* live again! "Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." "I will ransom them from the power of the *grave;* I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." "Thy dead men *shall* live, together with my *dead body* shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the *earth* shall cast out the dead." "Thus saith the Lord God; behold, O! my people, I will open your *graves* and cause you to come up out of your graves."

Precious promise! Delightful prospect! Inspiring hope!—hope, "like an anchor to the soul, both sure and steadfast." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Jesus is the "ransom;" he is the "Redeemer;" he is "the Savior of *all* men, especially of them who believe." Jesus has bound "the strong man armed," and will "spoil his goods." He is "the captain of our salvation;" and the promise to us is, "If we have been planted together [with him] in the *likeness of his death*, we shall be also in *the likeness of his resurrection.*

OF WHAT DOES THE RESURRECTION CONSIST?

The resurrection consists in the spirit of man taking another, a *second* body; not by natural birth or fleshly reproduction, being born again of woman, as some vainly teach, but taking, so far as element, size, and general form is concerned, the same body that was lost in death, this body to be made and prepared by the Spirit of God (which is His creative power), and to be composed of flesh and bones and be incorruptible, immortal, and indestructible.

Jesus was the *first* resurrected being upon this planet. Others had been "raised from the dead," but that was to natural life only, for they were afterwards mortal, —subject to death. Jesus was "the *first* begotten of the dead."—Rev. 1: 5. "The *beginning* of the [new] creation of God." —3: 14. "The first-born [in the new creation] of every creature."—Col. 1: 15. "The *first-born* from the dead; that in *all* things he might have the pre-eminence." (18 v.); Christ the *first-fruits*."—1 Cor. 15: 23. "That he should be the *first* that should rise from the dead."—Paul, Acts 26: 23.

Christ is the *pattern* and the *pledge* of the resurrection. Before he conquered death and "led captivity captive," the question of the resurrection was purely a matter of faith—it remained undemonstrated. But when he broke the bands of death,—when he took his crucified body from the cold, gloomy grave and lived again—he proved himself to be "the resurrection and the life" and laid a firm foundation for our hope. His first body was natural, but after he took it from the tomb it was spiritual—"It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body."—1 Cor. 15: 44.

Joseph the Martyr taught that the child that dies would be raised the child; the man that died would be raised the man, etc.; and in his history, *Millennial Star*, vol. 15, p. 397, 422, he tells us of a certain "Joshua," who came to Kirtland, and undertook to teach him in regard to the resurrection that the spirits of the fathers are taking natural bodies by human generation, and that therein is the resurrection. He (Joshua) said "The spirits of the fathers that were cut down, or those that were under the altar, are now rising; this is the first resurrection." "Joshua" further said that "he possessed *the spirit* of his fathers, that he was a literal descendant of Matthias the Apostle, who was chosen in the place of Judas that fell; and that his *spirit* was *resurrected* in him; and that this was the way or scheme of eternal life —this transmigration of soul or spirit from father to son." Joseph says, "I told him that his doctrine was of *the devil*—that he was in reality in possession of a wicked and depraved spirit, although he professed to be the spirit of truth itself; and he said, also, that he possessed the soul of Christ."

The theory that the spirit of man may have many earthly probations—having as many bodies as probations—was not peculiar to "Joshua," for many after Christ's time believed in it; and long before the days of Christ it was taught in Persia, Egypt, Greece, etc., as we learn by history; and it is being taught by some in this nineteenth century, even by those who once were saints. Joseph who, with Sidney, saw in the "vision" the resurrection in all its order, and should therefore know whereof he testifies, pronounces that theory "the doctrine of the devil."

We learn not only by Joseph that the doctrine is false, but the fact that Christ was the *first* that should be resurrected, and that the resurrection consists in raising up, so far as size, general form, and element is concerned, the same body that we lay down, goes cleary to show that doctrine to be false. Christ was the first that was resurrected, and at—or immediately after—his resurrection, *all* the righteous were resurrected; all from Adam to John the Baptist, "were *with Christ* in his resurrection."—Doc. & Cov. 108: 10.

"And the *graves* were opened; and the *bodies* of the Saints which slept, arose, who were many

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and came out of their *graves*. And after his resurrection, went into the holy city and appeared unto many."—Matt. 28: 56, 57.

"There is no resurrection, or, I would say in other words, that this mortality does not put on immortality; this corruption does not put on incorruption, until after the [first] coming of Christ. Behold, he bringeth to pass the resurrection of the dead."—Alma 19: 5.

"And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead . . . it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ."—paragraphs 6 and 7.

"And many *graves* shall be opened, and shall yield up many of their dead, and many saints shall appear unto many."—Helaman 5: 7.

"And the saints arose and were crowned at the right hand of the Son of Man with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness."—D. &C. 36: 11.

By the foregoing we learn that the resurrection does not consist in taking bodies again from the womb, but from the grave. The bodies are not born again of the flesh, but raised up in the same general form and size as they were laid down. They are raised "spiritual," "incorruptible," "immortal."

"I say unto you that this mortal body is raised to an immortal body; that is from death; even from the *first* death unto life, that *they can die no more*, their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can see *no more corruption*."—Alma 8: 11.

"Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that *all* shall be raised from this temporal death; the spirit and the body shall be *re-united* again in its *perfect* form; both limb and joint shall be restored to its *proper* frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its *perfect* frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil."—par. 10.

"Notwithstanding they [the saints] die, they also shall rise again a *spiritual* body; they who are of a celestial spirit shall received *the same body which was* a natural body; even ye shall receive *your* bodies, and your glory shall be that glory by which your bodies are quickened [made alive, or resurrected]."—D. & C. 85: 6.

The resurrection is purely the creation of God in every particular—equally as much so as the making of the bodies of Adam and Eve. Their bodies were *miraculously* made,—made by the power of God's Spirit,—and so, no doubt, will the bodies of all in the resurrection be miraculously created and made.

The process of the resurrection is clearly stated in Ezekiel 37: 7–14:

"And the bones came together, bone to his bone. And when I beheld, lo the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your *graves*, and cause you to come up out of your *graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live."

For a further evidence that in the resurrection God will raise up the bodies miraculously we may quote:

"But if the Spirit of him that raised up Jesus from the dead *dwell in* you, he that raised up Christ from the dead, shall also quicken your mortal bodies *by his Spirit* that *dwelleth* in you."—Rom. 8: 11.

"And as the words have gone forth out of my mouth, even so shall they be fulfilled; that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit created I them; yea, all things, both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work."—D. & C. 28: 8.

The creation of man, in the beginning, was a miracle; the resurrection of Jesus and his saints one thousand eight hundred years ago, was a miracle; and the resurrections yet in the future are to be equally as great miracles. Oh, how the child of God longs for this redemption! How the soul leaps forward at the thought of being clothed upon with a "glorious body"—a body "immortal," "incorruptible," a body "raised in power," "raised in glory"—

"For we that are in this tabernacle do *groan*, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought [created] us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. 5: 4, 5.

Man lives; and herein is proof that he may live again. The same power that causes him now to live, can certainly cause him to live again.

(To be continued.)

For him who does every thing in its proper time, one day is worth three.

EQUAL SUFFRAGE.

THE following series of resolutions, unanimously adopted at "The Iowa Woman Suffrage Association," held of late in Oskaloosa, we clip from the *Daily Herald* of that city, and cheerfully give them place in our columns that our readers may consider the matters therein advocated and be prepared to act wisely with reference to them when occasion offers:

Resolved, 1. That the Iowa Woman Suffrage Association, in its Eighteenth Annual Convention, pursuant to its constitution, re-affirm woman's right to the ballot, and demands protection in that right as an act of justice imperatively needed in the interest of good government and a progressive civilization.

2. That this association is non-partisan, and it appeals to men of all parties to yield the ballot to women.

3. That the spirit of the age has enlarged woman's sphere, broadened her vision, developed her intellectual powers, and compelled recognition of her citizenship, and she should have a voice in the enactment of laws by which all are governed, and a voice in the expenditure of money raised by taxation, hence we claim the enfranchisement of woman.

4. That a government of the people, for the people, by the people, must be a government of men and women; that the equal co-operation of the sexes is essential alone to a happy home, a refined society, and a representative government.

5. That in view of the unqualified success of full woman suffrage in Wyoming since 1869, and of municipal woman suffrage in Kansas since 1887, and of school suffrage in seventeen states, therefore, we will labor with our next legislature to extend municipal and school suffrage to the women of Iowa.

6. That the partial recognition of woman suffrage by the four new states is a happy augury of its speedy establishment in our nation, and we look to Iowa, Kansas, Wyoming, Nebraska, North Dakota and South Dakota to be the pioneers in our great work of universal co-education, emancipation and enfranchisement.

7. That we heartily co-operate with each movement to establish purity in politics, in morals, and in individual life; holding, as we do, man and woman subject to the same rule of criticism.

QUESTIONS AND ANSWERS.

Ques.—If a member presents a letter of removal to the president of a branch, is it legal to record the name without the vote of the branch?

Ans.—The branch vote should be taken. The expression of the people is the execution of the law of "common consent."

Q.—If a member has been legally cut off from the church, can he remove into some other place and be again received into the church without making restitution to the branch where he was cut off?

A.—No; not if it is in his power to make restitution.

Q.—Would an officer of the church be doing right to baptize such a one, being acquainted with all the facts in the case?

A.—No. "By this ye may know that a man repenteth of his sins, behold he will confess them and forsake them." He should make restitution if in his power.

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Q.—Can a member be dropped from the church upon their own request, and confession of guilt, without the formality of an elder's court?

A.—In answer we present the following, adopted by General Conference: "Resolved that in the opinion of this council [the quorum of the Twelve], no persons name should be stricken from the Church Records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the Church Record."—*Herald*, vol. 31, p. 299, (May 10th, 1884).

Q.—Is dancing a test of fellowship; and if so when was the resolution passed?

A.—No; but General Conference has strongly discouraged it.

EDITORS HERALD:—Myself and the Seventh-Day Adventists have got into a controversy and I need some of our publications bearing on the "Sabbath," "soul-sleeping," and the place where the Saints and Christ will be during the millennium. Can you send me the *Heralds* that contain the arguments of Bro. Crawley on the Sabbath?

Bro. D. S. Crawley's tract on the Sabbath or Sunday being the first day of the week is now in the hands of the HERALD editors, and will be submitted to the next meeting of the Board of Publicution. We anticipate its early publication if the Board passes favorably upon it.

"Joseph the Seer" and the "Compendium" contain scriptural and some general evidences on the subject of soul-sleeping and the millenium.

EDITORIAL ITEMS.

WE acknowledge the receipt of some verses from Orchard, Nebraska, signed "Little Sister."

A letter from a young sister, Harriet Lester, reaches us, but no address is given. She expresses joy which she has realized in finding the truth and obeying it. May all our young people receive the blessings promised those who do likewise.

Sr. Sarepta Pratt of Millfield, Athens county, Ohio, wrote from that place under date of the 31st ultimo, expressing in grateful terms the good she receives from reading the various letters in the HERALD. She mentions the successful district conference which she lately attended in the vicinity of Vales Mills, and is gratified by the growth of the work there and elsewhere. She asks the prayers of all in behalf of an aged Sr. Marton, who lately lost a husband and who previously lost a son by death. Limited space prevents the insertion of the entire letter.

Bro. J. F. Burton writing from San Benito, Cal., said three were baptized there last Sunday, and that he was going thence to Watsonville to attend a two days' meeting. We are greatly pleased to know that Bro. Burton is regaining his former good health, and we pray heaven to fully heal and freely bless him so that he may spend a long and useful and happy life in the dear Master's service. The church and the world need his labor in ministering "the wonderful words of life."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"No perfect whole can our nature make;
Here or there the circle will break;
The orb of life as it takes the light
On one side, leaves the other in night."

Dear Sister Walker:—Since I wrote you before I have improved in health so that I am now able to do my housework, with my children's help, and my husband is in the field again, for all of which I am thankful to our heavenly Father. I am desirous to become a Saint indeed, and in truth. I feel that my life has come so far short of being what the life of a Saint should be, that I am almost discouraged, but still I feel to strive to the best of my ability asking God to help me to overcome the weaknesses by which I am characterized. I have many times been blessed by the sisters' letters in the *Herald* and feel that they are doing much good. Sr. Walker, I feel to come to you for a word of advice. How shall I teach my little daughter (who has obeyed the gospel) to be satisfied with the cheap and often partly outgrown clothing she is obliged to wear, on account of her father's being in the ministry. Do not think I am complaining of the amount the church pays its ministers. I am not. I desire to be satisfied, for I know there are so many chances for presenting the gospel now, that it seems a great pity that we can keep so few men in the field. But just how to present the idea that this is a day of sacrifice, and that what we give up or deny ourselves is done for Christ's sake, is what troubles me. If you think this is a question that is asked by other elder's wives, in mind if not in word, you may answer it through "The Column." I desire the prayers of the sisters, that I may have strength of body and mind to fill the responsible position of mother in a manner that will be acceptable to God. If there is anything in this letter that you think will be of benefit in the Column you are at liberty to publish it. A. SISTER.

Dear Sister:—It is because we feel that your letter is timely and will do good, that we insert it just as you wrote it. It is indeed a day of sacrifice, but unfortunately for Zion's weal there is one class of Saints (?) who are perfectly willing that another class should make all the sacrifices. Perfectly willing that they should be made, so they are not called upon to make them.

Shall the faithful few be discouraged by this? Nay, verily, for it is in itself a valid reason for them to gird up their loins and be strong for the right, since there remains not only the world who have never professed Christ, to be converted, but those who have forgotten the horrible pit out of which they were taken, to be led to repentance and the doing of their first works over.

Is there a mother who will read this letter to whose heart an appeal will not be made? One who will not know just what this means? It is so natural for the mothers to lay costly sacrifices upon the altar of love, every day, every hour of her life, that she does not feel it; but when her own sacrifice is not enough, but she must take her child—her daughter who is as dear to her as the apple of her eye—and bind her there, then human nature shrinks and the heart instinctively turns to another for sympathy and help.

"Dear me, it is a small matter," we hear some one say, "and does not call for any great amount of sympathy! Has not one of the apostles said, "Having food and raiment let us be therewith content, for we brought nothing into the world with us and we will take nothing out"?

We grant you, it is a small matter to you, my sister, who have enough and to spare: truly a small matter. But will you for a brief space of time put yourself in her place—the place of this mother, we mean. Years ago, when she was young and strong, you thought it a small matter that she should relinquish the companionship of her husband and give up every aspiration of having a home of her own. As one by one God sent her children, you still thought it a small matter that she should struggle on weighed down by poverty and sickness, for this was a day of sacrifice. This great and glorious gospel must be preached and woe unto him who is called to preach it and does not heed the call! Moreover it will go ill with the wife who detains him from it. Her lonely fireside, her uncounted struggles and sacrifices were a small matter to you as you sat with husband and children all about you, surrounding your cheerful fireside, while she sat down by hers, toil-worn, lonely and faint—faint because of the strong arms which could in no wise shield her, and the burdens there were none to help her bear. It is no matter of astonishment therefore that this latter trial seems to you a small matter, "It is so easy to bury other people's dead."

There are among us many who are striving to serve God with full purpose of heart—who are willing to do the will of the Master, and it is to them we now address ourself. First to the young Saints who know well that to a young girl this is no small matter, and because you know it, we say to you that if you would fulfill the perfect law here is the opportunity. "Bear ye one another's burdens." Set a noble and worthy example by heeding the voice of the Holy Spirit,

"Your garments must be neat and plain,
For this is God's decree,—
This is a day of sacrifice
Unto His saints, you see."

If all saints dressed in this way not only would they be happier themselves, but the supply would be like the manna: enough for all and nothing over. Mark you we do not deem this any sacrifice. It is a duty and one which you can not neglect without suffering loss. There is another duty: "Bear ye one anothers burdens." See to it that you divide of the good things which are only loaned to you—over which God has made you a steward—with those from whom in his wisdom he has withheld such. Make it possible by your own plain dressing, for the children of the poor, the children of those whose fathers are in the ministry, to sit by you in the house of God, without having to blush for the plainness of their garments or the thoughts of murmuring—yes perhaps of envy which have found a place in their hearts. Let your eyes be open to the needs, the sensitive feelings of others, and pray, yes pray earnestly, for that adorning which is above price and which having, you will become a worthy example of Him who said, "Learn of me, for I am meek and lowly in mind."

To each tried, tempted, toil-worn and weary mother, we say, let your faith reach forward to the time of his coming. He has not promised us exemption, in this life, from any ill to which

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mankind is heir. He will not withhold the fiery trial when he sees that the dross must be consumed. The gold must be purified, for into the beautiful city nothing unclean can enter. *Through the things* which he suffered he learned obedience. Shall we fear to follow him? Nay, for if we do not follow him, where shall we go!

There is a beautiful parable which contains the lesson you wish to teach your child. There was a certain rich man, clothed in purple and fine linen, who fared sumptuously every day. The palace in which he lived he called his own, and the food which weighed down his table was purchased with his own money. At the gate of the rich man a poor beggar is lying, ragged, sick and covered with sores. How many, think you, as they entered the gate by which the poor beggar lay *realized* that he was rich and the man whose crumbs he was begging, to keep life in his miserable body, was poor—was indeed worse than a beggar?

But change the scene—the place. These men pass from this earth. Take just one step beyond and the rich man of this earth becomes the beggar in the beyond, while in torments he lifts up his eyes and sees Lazarus soothed, comforted and at rest. Then from his parched lips the pleading comes, "Have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But back across the intervening chasm comes the answer, "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus evil things; but now he is comforted and thou art tormented."

Which shall we choose—cheap clothing and scanty fare for the few days we may sojourn here and the robe of righteousness, the palm of victory and a crown of everlasting life in the great hereafter; or the good things of this world for the few days of time and then the torment of thirsting for that we can not obtain, in the world to come? Which?

Let no one for a moment suppose that by this parable Christ intended to teach that it was a sin to be rich. The rich man was not condemned because of his riches. How many and how grievious were the faults of this man, we know not. One thing however we do know, our God is just, and having loaned to this man an abundance of this world's goods, it was not pleasing in his sight that one of his children should lie uncared for, at his gate.

EXTRACTS FROM LETTERS.

Sr. Jane Couser of 260 Leib street, Detroit, Michigan, wishes to say to the saints who were so much interested in her when she was in trouble in regard to her boy, that he has returned home, as the Lord promised her he should. He came home on the fourth of September. She is very thankful for the interest manifested in her behalf, and but for very heavy family cares would have written to many before this. Like many other of the scattered ones she is hungering for the bread of life and hopes that any elder passing through Canada will call if it is possible for them to do so. She desires to hold out faithful and praises God for the privilege of being a Saint in latter days.

Sr. M. Houck, of Radcliff Iowa, writes:—"I have received much strength and encouragement from the letters in the "Column." I feel my weakness but am encouraged when I remember that others, 'out of weakness were made strong.' My desire is to serve God and gain a crown which fadeth not away. I long most earnestly to meet with the Saints once more as in the days that are past. In those days, though we were few in number, God met with us and we enjoyed the gifts of the gospel, in tongues and prophecy. Thank the Lord for the everlasting gospel, delivered to the saints of God. I hope an elder will come here soon. Bro. Jacobs is here now, but as the Norwegian is his native tongue, he would like to have the help of some one who can use the English language better than he can. Bro. J. Roth promised, some two years ago, that he would come, but he has not as yet done so. There are some here who would like to hear the doctrine."

ON THE IMPROVEMENT OF TIME.

Are we spending our time in the way that we should?
Are we living our life to do others good?
Is each hour to useful labor given,
In view of the record kept in heaven?

Do we brighten our homes with our presence within?
Do we watch and pray all through life's din?
That each day and hour will be so spent
As with those who know they are only lent?

Do we know our time is a fleeting breath?
That our lives will soon be closed in death!
Do we know each hour that passes away
Is bringing us nearer the judgment day?

Have we given our means to those in need?
Have we patiently striven to sow the seed?
Have we laid on the altar our worldly cares?
Given those who hate us our secret prayers?

Are we trying all through the journey of strife
To keep the pure law of an endless life?
Are we trying as weary this race we run
To say, Thy will, not mine, be done?

B.

HOME COLUMN MISSIONARY FUND.

Oct. 31, amount received to date.....		$2,063 00
Sr. E. J. Hayer, Iowa...	$1 00	
Sr. Minnie Lemburg, Ia..	1 00	
Sr. Sarah S. Granthan, Michigan.....	50	
A Sister, Ohio.....	1 00	
Sr. Sally E. Church, Iowa.	79	
Sr. Rachel S. Coates, Neb.	50	
A Sister, Iowa.....	3 50	
Sr. Maggie Teadsdale, Ia.	50	
Sr. Louisa Trout, Mich..	50	
		9 29
Nov. 7, amount to date.....		$2.072 29

☞Send all moneys to D. Dancer, Lamoni, Iowa.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Addie E. Hull, of Willow Brook, Michigan, requests your prayers in her behalf that her eyes may be healed and her body strengthened.

DICKENS, Nov. 3d.

Dear Sister Frances:—We are in trouble and come to you for help. Our son Frank, eighteen years old, has been very sick and he is losing his reason. We ask the prayers of the Prayer Union in his behalf, that he may be restored to health and reason. We expect Bro. Caffal here to see us soon. If God does not rebuke the disease we will have to send him to the asylum. Oh, pray for us! From your brother and sister,

E. W. and MARY ANWAY.

TIFF CITY, Missouri.

Dear Sisters of the Home Column:—I have concluded to write a few thoughts which will do me good, if no one else, that others may know of my whereabouts, love and anxiety for this work that is developing into such magnitude that it causes us to rejoice. I know enough to say that I rejoice in the work of the Lord and know I am in the narrow way, so I ask you to pray for me. I will soon be seventy-three years old. I was born in Wayne county, Ohio, seven miles east of Wooster, on Little Killbuck, and married William Fulks in Medina county, Ohio, and since then have roamed in the west. In 1874 my companion and I, with two children, were baptized into Christ in Labette county, Kansas. Since then I have had much comfort as well as trouble. It was not long after this that our oldest son, Phineas, died, then William, my companion; since then I have battled alone, living the most of the time with my children, my youngest son, Bor. William J., who lives in Spencer, Medina county, Ohio. He is a blacksmith and would take good care of any of the brethren passing who would call on him or any of our connections; as we have many there who are quite well off. Some are much confused and others make no profession of religion at all. I have been stopping with another son, Elder C. M. Fulks, who is living in the Cherokee Nation and is doing some good there. We hear Bro. S. Maloney has baptized two there of late. They are living with Charles and his family. They are from Kansas and their name is Elder. I am now with my daughter, Sr. Mary M. Goodwin; her husband is an unbeliever and their children are growing up never having been blessed, and some are old enough to be baptized. O, I hope all my dear sisters will pray for us. I have been working out and been quite feeble, but I am now better. May the Lord bless us all.

From your sister,

MARY C. FULKS.

Dear Sisters:—Though I have not appeared among you of late, yet I assure you that I have lost none of my interest in the "Home Column," but I reason thus: The Column is firmly established; it will last as long as the *Herald* does. But *Autumn Leaves*, the child of the Home Column, although a vigorous infant, requires careful nursing to make it grow and thrive; and I have been very solicitous for its life, realizing its importance as an auxilliary to the Column. When the latter was first instituted anxious mothers were asking, "What can we do to best promote in our children a love for the pure and the good? How best preserve them from evil contaminations?" The answers given were, Home example, Sunday Schools, and pure literature.

The latter we have especially urged on your consideration because we believed its importance was not as fully appreciated as the two former, the home and school, and yet it holds a place of as great importance, and in connection with them its value can not be estimated. And knowing that the recommend would be of little help to you if the right kind of literature was not at hand it has been by energy, persistent hard work, and through much discouragement at last furnished in the *Hope* and *Autumn Leaves*. Not that I mean to say there is nothing pure outside of the church publications, for there is much, but

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it is a hard matter to cull it from the evil with which it is plentifully mixed, and the work of culling should never be left to the children. Their judgment is formed or developed by their mental food, and a knowledge of this fact will lead to the presentation of only that which will instruct, elevate and refine, and such as will stimulate thought. In the *Hope* and *Autumn Leaves* you have all these to your hand, the payment of their price is far less than the trouble of doing without them if the mothers really feel the importance of the questions propounded by them to the Column.

Especially is this true when so many are freely giving their time, labor, and anxious thought to supply this reading, there ought to be no question at all about the duty of sustaining either of them. When I read "Liberty and her handmaidens." In the last issue of the *Leaves*, it seemed to me that one article was worth the whole year's subscription to the magazine and the church could not afford to deprive herself of the talent which produced it.

The Home Column has done nobly in scattering a vast amount of good seed, some of which we have seen bear fruit in a closer attention to the written law of the church as found in the three books, and a more general effort to conform to them in letter and in spirit. In all this evidence of success I rejoice, and mourn for all failures including my own.

A few words in regard to the Prayer Union. We, in Lamoni, have not yet succeeded in effecting an organization although some of those who have enrolled their names have earnestly desired it. The trouble in the way has been, chiefly, that some of its members belong to the Sisters' Aid Society which holds its meetings Thursday afternoon, and the sisters think they can not attend two meetings the same day, nor do they wish to neglect either. Some attempt was made to unite the two, but it did not work satisfactorily to either, I believe. No doubt but that the exercise of a little more will power could make a way, but at present this, together with household matters and business affairs compel us to observe the time at home, if at all.

As regards myself, personally, I have been greatly blessed when observing the time, and always feel a loss when through any cause I have failed to do so, as has occured a few times.

Dear Sisters, if the devotion of a part of the time to gaining instruction in the divine life is the better part that shall not be taken away, as was said to Mary, and the entire absorption of time in the cares of this life is the unwise choice as with Martha, what is our position in the matter? "Unto every one that hath shall be given, and he shall have more abundantly, and unto him that hath not shall be taken away even that which he hath."

I believe that the talents referred to in the quotation mean spiritual gifts, and there certainly can be no more effectual way to bury them than under the cares of modern dress, fancy work, house-keeping and social life. All these are the things that shall be taken away. Spiritual knowledge and acquirements are the only things that shall remain. If we have not these, what follows when that which we have is taken away?

I am not advocating the neglect of any earthly duty. I believe in this case as in that of tithing, these we ought to do and not leave the others undone. Right here is where the choice comes in. When the cares of life are so engrossing as to leave no time for the things of the kingdom, between them which should we choose?

And just now I feel like having a word with those brethren who seem to be troubled by the Prayer Union and other woman's work. I may not speak, being a woman, but there is no prohibition against asking questions, and believing the ground of opposition is selfishness I will appeal to their selfishness by asking if, since the woman is the glory of the man in the same sense that the church is the glory of Christ, that is, in and through spiritual, mental and moral gifts and graces, is he not then robbing himself of glory if through his teaching, exaction or oppression, woman is compelled to bury her talents, (spiritual gifts), and is he not thereby depriving himself of a corresponding reward, the same as though he neglected or refused to employ his own? This is the light in which I see it. Her deprivation of these privileges and blessings must detract from his, as by the deprivation of the same the church would lessen the glory of Christ in her, would it not? For the truth,

ELEANOR.

Correspondence.

MILLERSBURG, Illinois, Oct. 30th.

Dear Bro. Blair:—We have had beautiful fall weather here with only a few disagreeable days so far. Weather has been very favorable for preaching all the fall. I have been preaching at Breed's Station and at the Baptist chapel, one mile north of Breed's. I spoke twenty times in succession, missing only one night and one Sunday forenoon. The people gave me a good hearing and the interest was excellent. A number are convinced and are very near the kingdom, while many are very favorable and are investigating. The Spirit of God is not only working with us but is also working with the people and softening their hearts and leading them to search after the truth. I do not know when the good seed sown at Breed's Station will spring up and grow and bear good fruit, but think it will be at no distant day.

The Saints there and at Canton and vicinity are in good condition considering the manner in which they have been neglected for many years. They have been actually famishing for the bread of life. We had four social meetings and a good spirit was present. Nearly all are desirous of doing more for the good cause. I think the principal cause of all the difficulty in the district is from a lack of labor; not enough effort put forth to save what we already have. The best way to get the Saints back in line of duty I think is to preach them back, and hold up the light in the Spirit of Christ. Then all but the wilfully perverse and the most hardened will fall into line. Many that had become indifferent and cold have renewed their covenants and are determined to make another stand.

I was kindly cared for by Bro. William Riley of Breed's, Bro. and Sr. Emanuel, living between Breed's and Canton, and Bro. Ephraim Grim of Canton. Bro. Riley has taken a renewed interest and has great faith that the work there will improve. If he keeps faithful he will do great good and be the means of bringing his children into the church. Bro. and Sr. Emanuel are full of faith and good works proving by their works that they have learned of Christ. There is a better time coming for the Kewanee district and that in the near future. God is moving and, if the saints are determined to stand in the way of the progress of the work they will be moved out of the way and God will carry on the work right over their heads.

The articles in *Herald* on self-examination and personal righteousness are right in line; are timely and exactly what we need. We are all making loud enough professions, but we all need to live nearer to God and purify ourselves in heart and ears so that a greater degree of the Spirit may be poured out upon us.

Bro. Short preached three powerful sermons at Henderson and baptized three into the Millersburg branch before going to Wisconsin. One more has given her name for baptism and will be received Sunday if the weather is favorable. There is great demand for labor and many opportunities, and if we could only take advantage of them good would follow.

Would say to those living in other parts of the district to not be disappointed if I should not get around to them as soon as they think I should. I intend to spend the month of November at Canton and vicinity. Want to keep up my efforts there as long as interest is good. They need labor and I feel to hold on.

Your brother,

E. E. WHEELER.

ELLENSBURG, Washington.

Dear Herald:—I have just been reading the *Herald*. It gives me great joy to see the good work go on. I am young in the cause and I find, as Bro. Weston says, that we must keep the celestial law if we expect to inherit that kingdom. I am trying to live and do right, and I ask the prayers of all the brothers and sisters that I may in the end prove faithful.

Your sister in love,

ANNIE M. DAWSON.

MONMOUTH, Ont., Oct. 25th.

Dear Herald:—Bro. J. H. Lake came here on the 25th of July and left here on the 4th of August to return west. He preached some excellent sermons which both comforted and cheered the Saints. The meetings were well attended, but none were baptized, as it seems very hard to get the people to believe this great latter day work. Bro. Lake is well liked here by all the Saints and we consider him to be an excellent preacher. We feel that God has blessed us in sending him here, as it was a season of refreshmnt to the Saints.

The branch here is in a favorable condition, and I am trying to do what I can to help this grand work along.

Since Bro. Lake left us I have held meetings at C. Billings' house in Glamorgan every other Sunday; and in our own School-house the Sundays intervening. The meetings were well attended. It was the first time that I ever spoke away from our School-house, and I was rather timid, but the Lord strengthened me and gave me grace to carry me through.

As I am young in the work I ask the prayers of the co-laborers, that I may prove faithful and do that which is well pleasing in the sight of God. Yours in gospel bonds,

ANSON W. BURTON.

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NEW CANAAN, Conn., Oct. 25th.

Brethren in Herald Office:—I feel well in the gospel. I went to Brooklyn on the 6th and partook of the sacrament with the Saints, and we all rejoiced in the meeting, for the good Spirit was with us and all rejoiced. I spoke in the evening by the request of Bro. George Potts, and he followed in speaking, and we had good meetings, thank the Lord. I received a letter last week from Bro. Potts stating that he had baptized five precious souls into the church. May God bless them and give them power to stand firm in the truth.

STEPHEN STONE, JR.

BAY CITY, Mich., October 27th.

Bro. W. W. Blair:—Our late conference, held at Juniata, was largely represented and was very successful. We were pleased to have Bro. E. C. Briggs and C. Scott with us, and to hear them preach the word. We hope to have many such conferences.

Since the conference Bro. W. J. Smith and myself came to Bay City, and have been holding meetings. On Sunday I had the privilege of baptizing three, and on last Friday evening we met to organize a Sabbath School, and were blessed in this as well as all other duties pertaining to the kingdom of God. Should we not try to bring our children up in the fear and admonition of the Lord? Yes; and I am confident that a good live Sabbath School is the best method of schooling and training our children.

To-night I am to preach in the Indian church, and shall try to instruct them more perfectly. I hope we will all be willing to live by every word that proceedeth out of the mouth of God, May heaven's choicest blessing rest upon the church and people of God everywhere.

Yours in bonds,

E. DELONG.

[Bro. De Long's statement that they were blessed in organizing a Sunday School similarly as in other ministerial work is indicative that the blessing of the Lord will follow every proper effort to care for and instruct the young.—ED.]

JONESPORT, Me., Oct. 26th.

Brn. Joseph and William:—I am very much pleased to report to the readers of the *Herald* that our cause in the east is onward. Since I arrived here I have baptized eighteen. Others are near the kingdom, and I have more calls to go and preach where once houses were closed against me, than I can respond to.

I am talking with people of other churches who tell me they are dissatisfied where they are. They say, "I have never received anything from the Lord," as the word informs them they can, and I tell them it is because they are not connected with the living vine, and only can they be by making covenant with God and be baptized in water by one of God's authorized ministers, have hands laid upon them and be sealed up unto God by prayer, then they can say, like all Latter Day Saints, We speak that we do know, and if faithful to him that calls us unto holiness, shali enter the rest with all God's dear children. One old Adventist lady at the close of my meeting Sunday evening said: "You must come right back, for I see we have got to take the water again; and, bless the Lord, we older ones must set the example for the young." Quite thoughtful, I thought. May God bless the aged ones.

I was called here yesterday to preach a funeral sermon and shall return to Crawley's Isle this week, if the Lord will. At the close of last Sunday night's meeting a young man and his bride stood up in the presence of my congregation and they went home as one. May their lives prove a blessing.

We had Brn. W. H. Kelley and A. H. Parsons with us a while, but they proved to us like time, come and go; but I am pleased to say they did us great good, and both of them left a good report behind them. May God bless his anointed servants. Come again, my brethren. Our conference held while they were here proved a grand success. I am glad to know of the gospel's good news being spread in the land, and hope it may fall on good ground.

Yours truly,

J. C. FOSS.

SANTA CLARA, S. D., Nov. 1st.

Bro. Dancer:—Please send me a cloth bound volume of Bro. W. W. Blair's, "Joseph the Seer," new edition.

Dear Herald, you have not heard from me in so long a time I guess you must tnink I have apostatized or am dead. I am still in my appointed field. Bro. R. A. Oehring and myself intend to start in a short time for a trip through South Dakota, and I hope we may return laden with many sheaves. The brethren south are quite anxious we should meet with them as soon as possible. I hope we can make a good report at next conference, and if the winter is not too severe I think we can. I would like to attend next April conference, but do not know whether I can yet or not. If I am continued in the field another year I hope to find a more congenial field.

Yours for the truth,

E. DAY BENNETT.

ELMIRA, Kans., Oct. 29th.

Dear Herald:—I am preaching about seven times every week since the first of September to good congregations. Some have obeyed, more believing and many are made friends to the cause, and in all respects the church is being placed in better repute than ever before in these parts. I have opened several new places lately that must yield an increase before long in numbers. Onward and upward is our motto. Let us only be one and the victory is ours.

In bonds,

G. W. SHUTE.

COOK'S POINT, Texas, Oct. 28th.

Brn. Smith and Blair:—I am still trying to make my peace, calling and election sure, and to do something for the advancement of the cause of the Master. I have made a trip from home to Grimes county, this state, to see a family of Saints that formerly lived in Florida. I found them getting along very well spiritually, specially for Saints who had not met with a member of the church for about three years.

The work in central Texas is moving along slowly, but I hope surely. There are but few of the Saints in one place in Texas, for this reason it seems that they are not so strong as those in sections where there are large branches. We have many things to contend against there that are unknown in some places, I suppose; but it is common for us to think we have the grandest time and place, but God will bring us all out victorious in the end, if faithful.

I have not been doing as much preaching for the last two months as before on account of home affairs, but have not been idle. I have been distributing tracts and writing letters to friends and acquaintances in different states with good effect. A number seem quite ready for baptism in Tennessee and also in Alabama. I aim to do more preaching from now till General Conference.

Yours in bonds,

E. W. NUNLEY.

GROVE HILL, Iowa, Oct. 28th.

Bro. Blair:—I am still keeping the latter day work moving onward in this locality. Bro. Charles Jones preached three times, baptized one, then left for home. Since then I have preached most every night and twice on Sundays. The light of the restored gospel begins to shine more brilliant than at first. Yesterday I baptized five. My brother, Charles S. Shippy, and wife, were among the number. Our meetings are well attended. Last evening the house was filled to overflowing, as also the Sunday before. We met for baptism at two p. m., "on the water's brink" the largest audience I have seen for some time at a baptism. Many more are near the kingdom, and I think will soon obey. I look for a large ingathering in this region of country if this mission is properly conducted by a wise ministry.

Yours in the one faith,

JOHN SHIPPY.

ELLENSBURG, Washington.

Dear Saints:—As I was looking over the *Herald* this morning it reminded me that I must write a few lines if not much, to let the brethren and sisters know that I am pressing onward and trying to reach that celestial kingdom. Pray for me that I may be faithful. May God bless and be with you all that love the truth.

Your sister in Christ,

MYRTA DAWSON.

BYRNVILLE, Ind., Oct. 25th.

Bro. W. W. Blair:—I am happy to inform the Saints through the *Herald* that the work is still progressing in this part of the Lord's vineyard. Four have been baptized at this branch this week and are rejoicing in the latter day work. One of them is about sixty years old and has been a member of the United Brethren Church for a number of years.

I am glad to see the work roll on and the true and honest in heart gathered out. Our branch which was organized here a little over a year ago numbers sixteen members and prospects are fair for others yet uniting with the church. Although there has been great efforts made by other churches to hinder the work it is all in vain; every effort they make against the work the worse it is for them.

I am laboring as much as I can owing to circumstances. I will speak at Eden next Sunday. I will devote most of my time this winter in the work if it is the Lord's will.

I feel like pressing on in the work of the Lord. I have great joy and comfort in the service of the Lord. A few weeks ago I had a dream in which I saw a pair of balances coming from the east through the air. They passed over me and went on west and when it got past me I saw a

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platform under each end of it and a small space between them, and I saw men passing from the north side to the south side of it. I then turned to my brother and said to him, "Did I not tell you the truth?" I was on a platform and he was standing on the ground by the side of it, and when I said the above words he dropped his head down and smiled. I then walked to the edge of the platform on which I was standing and stooped down and embraced him. I then looked to the east and saw a light in the sky about as large as the sun, but it shone out lengthwise in the place of being round like the sun, and I said, pointing towards it that it was the Savior of the world. I ask the prayers of the Saints.

G. JENKINS.

NEW HOPE, Virginia, Oct. 23d.

Bro. W. W. Blair:—On the 19th I went to Milton, Cabel county, West Virginia, Saturday night and preached in a school-house close by Milton; and on Sunday preached the funeral of Bro. Edward Thompson in the North Methodist Church. I had a good hearing with reasonable liberty.

Yesterday I arrived at Staunton where I was met by Bro. Coffman, who conveyed me to his home where the weary can rest and be refreshed. The people here in the valley are anxiously looking forward to the dedication of the Saints' new chapel, which is to take place November 3d, also to the discussion between W. C. Thurman of the Reformed Advent faith, and Elder D. L. Shinn of the Latter Day Saints, which is to begin Wednesday, November 6th. It has been noticed in two papers in the valley, and if the weather is fair the discussion will be largely attended. Therefore I ask the Saints, all that see this notice to pray that the truth may be nobly defended and maintained by our worthy brother Shinn, for the truth has much opposition here.

I am here to stay most of the winter by the direction of Apostle Griffiths, and I feel hopeful of success. Remember us here in this mission.

Still contending for the establishment, and confident of the success of this great work, I am your brother in the new covenant,

JAMES MOLER.

SAGINAW CITY, Mich., Nov. 2d.

Dear Herald:—I have taken the field and am going to labor in the vineyard of the Lord. I have spoken three times in Bay City, and while there an appointment was given out for a Seventh-day Adventist and we told him he could have our hall to speak in, but when the evening came for him to be there the news reached us that he had hurt himself while helping to lay a carpet, and could not come, and so the lot fell upon me to speak. There was a full house and I had good liberty and felt a good portion of the Spirit.

I expect to speak Sunday in Saginaw City. I love this latter day work. My heart is in it, and love to see it go to all nations of the earth, and it can not be accomplished any other way than by the saints paying their tithing and offerings into the Lord's store-house that there may be meat in his house to feed the families of the elders while they are away. Jesus says if we love him we will keep his commandments. Let us pay our tithing, brethren, and God will bless us, for he has said so, and his word can not fail. "Prove me," he says, "and see if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." I tried him and proved him and found him true to his word; and my prayer to God is that others may soon see the necessity of proving the Lord by paying their tithing, that God's work may roll on and his kingdom fill the whole earth.

Your brother in gospel bond,

F. C. SMITH.

Communications.

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

GOD AND HIS ATTRIBUTES.

GOD in his revelation to the children of men has given them to understand that he is the great almighty Power who is over and above all things; that he is the great, everlasting, Eternal and unchangeable, who is without beginning of days or end of years, in whom all fulness dwells; who never had a beginning and never will have an end; the same yesterday, to-day, and forever; in whom there is no variableness nor shadow of turning; whose course is one eternal round. That he is the all-seeing, all-knowing, all-powerful I AM; who swore by himself because there was and is none greater. That he is the Creator, upholder and sustainer of all things; that known unto him are all his works. From him there is nothing hid, neither can there be; and that to him every one of us must give an account of the deeds done while here we live in our bodies of flesh and blood. There are many among the men who refuse to believe this because they can not understand nor gain an idea of how such a self-existing Being could be from all eternity forever still the same; to whom was never a beginning; and so they have denied it all: yet all men who reason, must and do admit that there is of necessity a self-existing, great First Cause of all things, else created things could have no existence.

When men stop to think, there are many things which they believe, yet fail to understand. They say there is no end to space. Now this can not be understood nor even brought to the comprehension of the mind; for if it were possible to set a man in a chair and send him through space at the rate of a mile a minute for a million years, at the end of that time where would he be? Why, in the midst of space; yes, there would be to him no ending.

This world on which we live is said to be a great ball suspended in space, spinning round like a top at the rate of fifteen miles a minute; yet to our understanding it is a center; around which the sun, moon and stars seem to travel, and how can we understand that it is a ball or globe, for let it be ever so large a ball, it must have sides, a top and bottom; but no matter what part the people live on, to them it is the top, and there is no under part; yet it has been proven that it is a globe, and whoever has been to sea and seen the ships sailing thereon has been forced to admit that the earth is round, though how they do sail on the under part, is the thing that can not be understood. Thus then it is, that men believe in what they do not understand. And so it must be with that great almighty power we call God, though they fail to understand, yet they have concluded there is a great, eternal, incomprehensible, self-existing Creator of all things. But there are some things that men, through the aid of revelation and reason, may know and understand concerning God; and so obtain a better knowledge of the great Creator and God whom they should love and worship.

The Emperor is a king, and as such sends his mandates through all his empire by those whom he has called to his aid and authorized to administer in the affairs of the empire, and all must yield obedience; even the kings must obey. There are none exempt, as the Emperor is the highest of all. So, then, may we understand that God is all-powerful among the children of men, and sends forth to them his commands by his servants whom he has called and chosen to make known his laws and will unto the sons and daughters of men. And he exempts none; hence it is written, all men must give account to God.

He is also all-powerful by his Spirit; but this has been but little understood by mankind, as few there have been who have sought to learn. But this much we know, that a workman in order to work must have tools, as for illustration a telegraph operator could not work without his instruments; he could have no communications. But with them and the liberty to work, he can operate and make the wants and wishes of himeself and others known in every corner of the world. Such, then, is the Spirit of God. Be it what it may, it is the instrument of his power, and searches even into the minds of men. Hence the saying of the sages, "Guard well your thoughts for thoughts are heard in heaven, and the day shall come when every secret thought and hidden act shall be revealed." And as the fish are in the water and of the water, and could not live without the water, so are the children of men in relation to God.

"Known unto God are all his works," is easily understood when we think that the watchmaker is the one who can know, fix and set in its place, every wheel and fixture of a watch or clock; the machinist the engine, and the carpenter the building. So, then, God who has created all things, (and as all is the workmanship of his creative power), knows all his works.

He is all-seeing, and from him there can be nothing hid; and yet he can not be seen. Now one can go to the top of a hill and view the landscape, see the farmers at work in their fields, the cattle in the pasture, the growing corn, waving grain, the woodlands and silver streamlets; and can, by the aid of a telephone, look into the cottage home and see the housewife at work with her maids and friends; or he can spy out the inhabitants of the distant town or city and see them all as busy as bees in a hive; and yet not one of all of

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them may have the least knowledge that there is any one taking notice of their acts. And not only this, but man by the aid of such a thing as a piece of glass enables his eye to see the mountains of the moon, the spots and hollows in the sun, the rings of the different planets, the clouds and seas thereon and their moons. This and much more has man been able to see and learn.

Astronomy tells us that the dwelling-place where God dwells is the great center of all heavenly bodies, and that all the numerous suns with their planets are held by the power of attraction, and that all the many suns and planets gravitate in their places, and all revolve round this grand center in their time and season, as it has pleased God to so ordain each and all in the order he has placed them. Now men have by the aid of observatories been able to view the heavenly bodies at pleasure. Now what should we say if the Great Eternal had an observatory in his dwelling-place that would enable him not only to view the many planets but to see each and all of the beings thereon, whenever it should please him so to look; for if that little atom of life called man can by the aid of feeble means do so much, what can we say of Him who is perfection in all things? It is reasonable to believe that all we have here in this world is typical of heavenly things, and from this way of reasoning we may easily conceive in our minds how God can be all-seeing.

God is a personage of spirit like unto the person of man; as it is written: "God made man in his own image; male and female made he them." But men have much confounded this, as their idea is that there can be nothing have form unless it is or does consist of material substance, forgetting or not knowing that the spiritual is the real, clothed in material substance, through which it acts.

Thus, then, we can understand that God is a real, substantial being, having a body just like man; and that he possesses all his faculties in the highest state of perfection, and is the embodiment of love, mercy, justice and truth.

Everything we know of on this earth is mixed up with gross, material sabstance, so much so that it has to be refined and purified with fire, such as the iron, silver, and other metals. So is man; hence the reason he can not understand the things of the Spirit, as we learn that when men have seen God, it has always been with their spiritual eyes in the form of a vision; as we learn that no flesh can stand before his presence and live, as their gross, material bodies would wither and decay in the glory of His presence if men should see God as they see natural things.

God is a God of truth, and can not lie. It has beed said by some that it is no credit to God that he can not lie. But they have never fairly considered the subject; for if they did they would even learn of men and women who have so loved the truth that they would rather die than lie, and it is good to learn that the great Eternal is the embodiment of truth; and that a firm trust and confidence can be placed in all his promises to mankind; that he is truly unchangeable.

God is love; but who can tell of that love? Who shall explain it to our understanding? Not poor, frail humanity; and never can they tell unless they have obeyed that great command, "Love one another even as I have loved you." "God is love," sing the waters of the streamlets as they rush onward to the river; "God is love," sing the summer breezes as they rustle through the trees. The birds as they carol forth their morning song sing, "God is love," and all nature joins in the singing. Man also says God is love, but in what way does he understand? Does he love the drunkard in his cups? the libertine in his wickedness? and all those who follow after their own foolishness? It is true, it is written, that "he causes his sun to shine on the just and on the unjust," and "rain to fall on the good and evil;" yet we also learn that it is only after men have forsaken the wickedness of their ways, and accepted of the conditions offered that they can know and feel that God is love. And it is only then they know the gifts of his love in the mercy of his forgiveness, of all their past deeds and foolish wickedness, for his love and mercy go together to all his children who return from error and obey his commands.

God is mercy; yea, he is known as the Father of mercies, and the God of all comforts; and his overruling hand of providence is seen in all the affairs of men and nations. True, would-be wise men tell us that all things are governed by law, and that these laws are so fixed that they can not be changed; but this is only blind foolishness, for if it really was so, then there is no hope; for law has no love, no pity, no mercy, no patience; law has nothing in it to touch our sympathies, or call out our affections. If law is fixed and can not be altered, then it has left us to our fate, as there can be no forgiveness; yet all down through the pages of history there is God in his mercy and love; whether it be in the story of Joseph and his brethren, or Moses and the children of Israel. With each and all is seen the guidance of His hand, so that many from the depth of their sorrow, misery and trouble have felt to cry, "God is love, God is mercy; he comforts and forgives me."

God is just; but shall we say His justice is in accord with men's notions or opinions of justice? If it were so, there are many wrongs that would never be righted, and crimes committed that would go unpunished. God is just in that his justice wrongs none. He is alike to all, black and white, bond and free, male and female, in that he is no respector of persons; but in every nation those that love and serve Him are accepted with Him; and none need fear who feel the need of His aid and desire to accept of His blessings.

Scientists and men of learning in the wisdom of this world have accounted the things of God as the veriest of foolishness; for although they do admit of a great First Cause, yet their idea seems to be that he created this world and the things thereon, and forever after left them to take care of themselves as they could; and that men could do just as they pleased, and that was all there would be about it. They claim to see God in everything, but not to know Him to be anywhere.

We find ourselves on this world in our youthful days under the care of our earthly father. We know we need his care and protection, and are indebted to him for what we really are; and when we come to the years of manhood, and at last have to set out for ourselves and begin to learn the trials, troubles and uncertainty of life, 'tis then we learn how little we really are; how helpless in all our attempts, and how oft we need a helping hand to aid us on the journey of life. In the God of the scientists we can take but little aid or comfort, but when we can learn from reason and revelation that we have a heavenly Father, who is able and more willing to hear us than our earthly father, then, poor mortals begin to see what life really is.

Although this is but a feeble attempt to tell a little of God and his attributes, yet it is enough for a human mind to conceive how much there is to be gained in giving heed to what has been written of God and His goodness; for such a God is worthy of our love, our adoration and greatest song of praise; of our prayer, of devotions ever, and our thank offerings for his ever great blessings, that we may ever remember his kindness and never forget his great and tender mercies to all mankind. For, be it known unto all mankind, that all that God asks in return is that we should ever love and obey His commandments.

WILLIAM PENMAN.

THE "SEALED BOOK."—No. XX.

BY ELDER R. M. ELVIN.

DWELLINGS.

IN Nicaragua, the dwellings were mostly made of cane, and thatched with straw. Of the dwellings in Guatemala still less is said. The front of each house was open, but the back and sides were closed with a strong stockade. The house, or rather shed, near the gulf of Dulcs, in which Cortez stayed, had no walls, the roof resting upon posts. In other parts of Guatemala, he saw large houses with thatched roofs. Gage does not give a glowing account of their dwellings. 'Their houses,' he writes, 'are but poor thatched cottages, without any upper rooms, but commonly one or two only rooms below, in the one they dress their meat in the middle of it, making a compass for fire, with two or three stones, without any other chimney to convey the smoke away, which spreading itself about the room, filleth the thatch and the rafters so with soot that all the room seemeth to be a chimney. The next unto it, is not free from smoke and blackness, where sometimes are four or five beds according to the family. The poorer sort have but one room, where they eat, dress their meat, and sleep.' Little is said about the interior appointment and decoration of dwellings. Landa mentions that in Yucatan they used bedsteads made of cane. And the same is said of Nicaragua by

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Oviedo, who adds that they used a small four legged bench of fine wood for a pillow."—Native Races, vol. 2, pp. 785, 786.

He further informs us: "It is my purpose to relate in this chapter all that is known of the scattered tribes of Central America, exclusive of the Quiche-cakchiquels. The historical information that has been preserved respecting these tribes is, however, so meager and of such a vague and unsatisfactory character that the reader must expect nothing more than a very disconnected and incomplete account of them."—Native Races, vol. 5, p. 603.

The civilization of Central America was not comprehensively treated of until long after the publication of the Book of Mormon.

Bancroft says: "The only author who has attempted to treat of the subject of Central American civilization and antiquity comprehensively as a whole is the Abbe Brasseur de Bourbourg."—Native Races, vol. 2, p. 116.

Brasseur de Bourbourg's work on the civilization of Central America was first published in 1857–9. See American Encyclopedia, vol. 3, p. 214.

The richest mythological legacy of the aborigines of America, was not given to the world until 1857, according to Bancroft: "Of all American peoples, the Quiches of Guatemala have left us the richest mythological legacy. Their description of the creation, as given in the Popol Vuh, which may be called the national book of the Quiches, is, in its rude strange eloquence and poetic originality, one of the rarest relics of aboriginal thought. In Vienna, in 1857, the book now best known as the Popol Vuh was first brought to the notice of European scholars."—Native Races, vol. 3, p. 42.

Just twenty-seven years before the scholars of Europe were permitted to read the wonderful and captivating description in the Popol Vuh, the Book of Mormon, a much more truthful and comprehensive book was published at Palmyra, New York.

It is asserted that Copan, Uxmal and Palenque were explored, and the result of such explorations published to the world, long prior to the publication of the Book of Mormon. This is not sustained by the facts.

Stephens says: "I shall make one remark in regard to the work of Mr. Waldeck, which was published in folio at Paris in 1845, and except my own hurried notice, is the only account that has ever been published of the ruins of Uxmal."—Incidents of Travel, vol. 1, p. 297.

This is good evidence in favor of the Book of Mormon from the pioneer explorer in Yucatan and Central America.

Now of the ruins of Copan the American Encyclopedia says: They were described with great accuracy in 1576 by the licentiate Palacios. A full account of them is given in Stephen's Central America."—See Article Copan.

By some Mr. Bancroft is styled the father of American antiquity. Hear him in relation to Copan: "For what is known of Copan the world is indebted almost entirely to the works of the American traveler, Mr. John L. Stevens, and of his most skillful artist-companion, Mr. F. Catherwood."—Native Races, vol. 4, p. 81.

The harmony of the above statements is seen when it is remembered, as already appears in this article, that the description of these ruins by Palacios was not published in any language until 1843, and not in English until 1860.

Of Palenque the American Encyclopedia says: "The ruins were discovered by the Spaniards in 1750, explored by Bernasconi in 1783, by Del Rio in 1787, and by Dupaix in 1807, whose account was published in 1834."—See Article Palenque.

In speaking of the ruins of Palenque, Stephens says: "The report of Captain Del Rio, with the commentary of Doctor Paul Felix Gabrera of New Gautemala, deducting an Egyptian origin for the people, through either the supineness or the jealousy of the Spanish Government was locked up in the archives of Guatemala until the time of the revolution, when, by the operation of liberal principles, the original manuscript came into the hands of an English gentleman long resident in the country, and an English translation was published at London in 1822. This was the first notice in Europe of the discovery of these ruins. So little notice was taken of it, that in 1831, the Literary Gazette, a paper of great circulation in London, announced it as a new discovery made by Colonel Galindo."—Incidents of Travel, vol. 2, p. 296.

In regard to Del Rio's work, published in 1822, in London, England, Prof. C. S. Rafinesque, of Philadelphia, Pennsylvania, wrote in 1832, as follows: "My attention was drawn forcibly to this subject as soon as the account of those ruins, surveyed by Captain Del Rio as early as 1787, but witheld from the public eye by Spain, was published in 1822, in English. This account which partly describes the ruins of a stone city seventy-five miles in circuit, (length thirty-two miles, greatest breadth twelve miles), full of palaces, monuments, statues and inscriptions; one of the earliest seats of American civilization, about equal to Thebes of Egypt, was well calculated to inspire me with hopes that they would throw a great light over American history when more properly explained. I have been disappointed in finding that no traveler has dared to penetrate again to that recondite place, and illustrate all the ruins, monuments, with the languages yet spoken all around. The Society of Geography has received many additional accounts, derived from documents preserved in Mexico; but they have not been deemed worthy of the reward offered for a new survey, and have not even been published."—This is found in the first letter of C. S. Rafinesque to Champollion, on the graphic system of America, and dated at Philadelphia, 1832. American Antiquities, p. 308.

Professor Rafinesque's Magazine, in which he discussed some of the problems of American antiquities, was published in 1832; and was so poorly patronized that but six numbers were issued. See American Encyclopedia, Article, Rafinesque.

The above quotation from Rafinesque is important in several particulars: 1. It shows that a man watching closely for light upon the subject of the civilization of the people of Central America, had found none until after the publication of Del Rio's work in 1822. 2. That the account was not clear, full, nor satisfactory; and did not furnish reliable data. 3. That the hopes entertained after the publication of Del Rio's work, that it would be followed by others of a more reliable and extensive character, revealing in fact the civilization of Central America, were not realized. 4. That such reports as were made between 1822 and 1832 to the Geographical Society, were not deemed worthy of publication, and were not published. 5. That these last mentioned reports were based upon documents preserved in Mexico; thus showing the estimate put upon these old documents by the highest scientific authority of that time in America. 6. That the whole question of Central American civilization was then a mystery, that in 1832 when the work from which we quote was written; and that, therefore, whoever took an unequivocal stand in regard to it, one way or the other, was very liable to be proven by future explorations and discoveries, to be grossly in error.

Josiah Priest, whose work was published after 1832, got so little information of value from the writings published prior to his day in regard to Palenque, that he locates that city in South America. He says in the index of his work: "A fac simile, or engraving of the glyphs of Otolum, a city, the ruins of which is found in South America." Also see on page 241: "Ruins of the city of Otolum, discovered in America, of Peruvian origin."

Otolum is the name which Professor Rafinesque gave to Palenque, as the following quotation from his first letter to Champollion shows: "Chiefly those fifteen miles from Palenque, which are wrongly called by that name. I have restored to them the true name of Otolum."

So strong were the convictions of those times, that Central America never had been inhabited by a civilized people, that this author of most diligent research must give to Palenque a South American origin. The question naturally arises here, Did not the inhabitants of New Spain discover the ancient ruins of Central America, and make known such discoveries to the world prior to the publication of the Book of Mormon? Stephens in speaking of this matter says: "The ignorance, carelessness and indifference of the inhabitants of Spanish America on this subject are matters of wonder."—Incidents of Travel, vol. 1, p. 97.

Again in the above work, published in 1841, he says: "It is but lately that accounts of their existence reached Europe and our own country. These accounts, however vague and unsatisfactory, had roused our curiosity; though I ought perhaps to say that both Mr. Catherwood and I were somewhat skeptical, and when we arrived at Copan, it was with the hope,

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rather than the expectation, of finding wonders."—Ibid, p. 98.

Bancroft, in speaking of the early times of the Spanish conquest, and the ruins of Yucatan, says: "Since these early times the ruins, shrouded by a dense tropical vegetation, have lain untenanted and unknown, save to the peaceful inhabitants of the northern and more thickly settled portions of the state, who have from time to time become aware of their existence accidentally while in search of water or a favorable locality for a milpa, or cornfield. Only a few of the forty-four ruined towns explored by Mr. Stephens were known to exist by the people of Merida, the state capital."—Native Races, vol. 4, p. 144.

Prescott tells us that, "A few of the Mexican manuscripts have found their way from time to time to Europe, and are carefully preserved in the libraries of its Capitals. They are brought together in the magnificent work of Lord Kingsborough; but not one is there from Spain."—Conquest of Mexico, vol. 1, p. 103.

The same author says: "M. de Humboldt remarked many years ago, 'It were to be wished that some government would publish at its own expense the remains of the ancient American civilization; for it is only by the comparison of several monuments, that we can succeed in discovering the meaning of these allegories, which are partly astronomical and partly mystic.' This enlightened wish has now been realized, not by any government, but by a private individual, Lord Kingsborough. The great work, published under his auspices, and so often cited in this introduction, appeared in London in 1830."—Ibid, p. 128.

Not even the manuscripts relating to Mexican civilization were published until 1830; and the cities of Central America, "lay untenanted and unknown," with very few exceptions, until after the researches of Catherwood and Stephens, beginning in 1839; and these exceptions were vague reports that had "lately reached Europe and America," and were only sufficient to create a "hope," and not sufficient to create an "expectation" of finding wonders. The greatest of all wonders of this country, is that the Book of Mormon with its positive statements, was in advance of all great scientific revelation of the age, and each new discovery is but another witness confirming its truthfulness.

I propose now to show that a series of eminent, and some of them world renowned writers whose works were published from 1777 to 1839 did not attempt to describe either the civilization of Central America or any single one of the cities thereof; thus entirely ignoring the vague and "unsatisfactory" reports of early Spanish explorers and historians; and saying to the world, that they knew nothing of the aboriginal civilization of Central America.

Robertson's History of America was first published in 1777. Of him as a historian the American Encyclopedia says: "His histories vie with those of his contemporaries. Hume and Gibbon in diction and liberal sentiment, and surpass them in impartiality."—See article, Robertson.

This able and impartial historian tells us: "But in the new world the state of mankind was under, and the aspect of nature extremely different. Throughout all its vast regions there were only two monarchies remarkable for extent of territory or distinguished by any progress in improvement. The rest of this continent was possessed by small independent tribes, destitute of arts and industry, and neither capable to correct the defects, nor desirous to meliorate the condition of that part of the earth allotted to them for their habitation. Countries occupied by such people were almost in the same state as if they had been without inhabitants."—Robertson's History of America, p. 137.

Again the same author says: "We may lay it down as a certain principle in this inquiry, that America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization. The inhabitants of the New World were in a state of society so extremely rude as to be unacquainted with those acts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations of America were strangers to many of those simple inventions which were almost coeval with society in other parts of the world, and were known in the earliest periods of civil life with which we have any acquaintance. From this it is manifest that the tribes which originally migrated to America came off from nations which must have been not less barbarous than their posterity at the time when they were first discovered by the Europeans. For although the elegant and refined arts may decline or perish amidst the violent shocks of those revolutions and disasters to which nations are exposed, the necessary arts of life, when once they have been introduced among any people, are never lost. None of the vicissitudes in human affairs affect these, and they continue to be practiced as long as the race exists. If ever the use of iron had been known to the savage of America, or to their progenitors; if ever they had employed a plough, a loom or a forge, the utility of those inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten. We may conclude, then, that the Americans sprung from some people who were themselves in such an early and unimproved state of society as to be unacquainted with all those necessary arts which continued to be known among their posterity when first visited by the Spaniards."—Ibid, pps. 143, 144.

Once more let us hear from Mr. Robertson: "As the conquest of the two great empires of Mexico and Peru forms the most interesting period of the history, . . 'when compared with other parts of the New World, Mexico and Peru may be considered polished states.' The people of both the great empires in America, like the rude tribes around them, were totally unacqnainted with the useful metals."—Ibid, p. 357.

In the light of recent discoveries the above reads strangely. It will be noticed in describing the territory included in Central America, Robertson does not mention one single city of the original inhabitants. See his history. He further says: "Superstition among the Mexicans, was formed into such a regular and complete system, that its institutions naturally took hold of the mind; and while the rude tribes in other parts of America were easily induced to relinquish a few notions and rites, so loose and arbitrary as hardly to merit the name of a public religion, the Mexicans adhered tenaciously to their mode of worship."—Ibid, p. 255.

What a wonderful change has been wrought during the past century, and should the next century be as rich in development, the divinity of the Book of Mormon will be no more liable to be called in question, than the Holy Scriptures. Robertson, then, the equal of Hume and Gibbon in some respects, and then superior in others, from a complete and scholarly survey of the whole field of American history, as it was made known to the world by the early Spanish historians and explorers, gained no knowledge of any advanced civilization of the aborigines of America in any part of the land; and not the remotest hint of any civilization ever having existed in Central America. What chance was there then, for such men as Joseph Smith, Sidney Rigdon, or Solomon Spaulding to gain sufficient knowledge of the civilization of the Aborigines of Central America, to enable them to write a book, which subsequent explorations have verified? Humboldt, whose great work was published in 1809, makes no attempt to describe any of the ruins of Central America, Josiah Priest, in a work published after 1832, entitled "American Antiquities," though treating of the civilization of Mexico on one side, and of Peru upon the other side, makes no mention of the cities and civilization of Central America. In Goodrich's Universal Geography, a work of 975 pages, published at Boston, 1838, I find quite an extended account of the antiquities of Mexico; but although his account of Guatemala immediately follows that of Mexico, there is not a word in it about antiquities. Guatemala then included the whole of Central America, as the boundaries given by Goodrich show: "Guatemala is bounded north by Mexico and the Bay of Honduras; east by the Caribbean sea; south-east by the Isthmus of Darien, through which it is connected with South America; and south-west by the Pacific Ocean."—See page 405.

In the work of John Delafield, published at New York, etc., in 1839, and treating of the whole of American antiquities, and pointing out the antiquities of Mexico on one side of Central America, and those of Peru on the other side, is yet silent as to the antiquities of Central America.

I now approach the question, when the civilization of the Mound Builders was scientifically made known to the world. Bancroft says: "This section, including chiefly the State of Ohio, but also parts of Kentucky, Indiana, Tennessee, Illinois, and Missouri, was the ground embraced in the explorations of Squire and Davis,

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by far the best authorities on eastern antiquities. In the northern region, on the great lakes, on which Lapham and Pidgeon are the prominent authorities."—Native Races, vol. 4, p. 749.

Squire's survey of the mounds of the Mississippi Valley was made in 1845, and published in 1848. See American Encyclopedia, Article Squier.

Lapham's work on the antiquities of Wisconsin was first published in 1855. See American Encyclopedia, Article Lapham.

Pidgeon's work on the antiquities of Wisconsin and adjoining states, was not published until 1832. See the work itself.

Of the works of the Mound Builders, McLean says: "The first general survey of the works was made by Caleb Atwater, of Circleville, Ohio, in 1819, under the auspices and at the expense of the archaeological society at Worcester, Massachusetts. In 1848 the Smithsonian institution published, under the title, 'Ancient Monuments of the Mississippi Valley,' the surveys made by E. G. Squier and Dr. E. H. Davis, together with the plans and notes furnished by others who had taken an interest in the matter. This publication constituted the first systematic work with descriptions and figures of the numerous remains of the Mound Builders."—Mound Builders, p. 4, published at Cincinnati, in 1879.

Baldwin says: "Among those who have examined and described remains of the Mound Builders, Messers Squier and Davis rank first in importance, because they have done most to give a particular and comprehensive account of them. Their great work, published by the Smithsonian institution, must be regarded as the highest authority."—Ancient America, p. 31.

Of the remains of the Mound Builders McLean says: "These remains have carefully examined, and after long and patient investigations the archaeologist has arrived at certain definite conclusions."—Mound Builders, p. 13.

The scientific knowledge manifested by the construction of their earth-works, could not be known until a "systematic," "particular" and "comprehensive" survey of those works was made. This was first done by Squier and Davis, whose work was first pnblished in 1848. Two very important evidences of their civilization, each of which is distinctly mentioned in the Book of Mormon, namely mining and weaving, were not made known to the world until 1849 and 1868. On the art of weaving Baldwin says: "There appears to be evidence that the Mound Builders had the art of spinning and weaving, for cloth has been found among their remains. At the meeting of the international Congress of Pre-Historic Archaeology held at Norwich, England, in 1868, one of the speakers stated this fact as follows: 'Fragments of charred cloth made of spun fibres have been found in the Mounds. A specimen of such cloth, taken from a mound in Butler county, Ohio, is in Blackmore Museum, Salisbury. In the same collection are several lumps of burnt clay which formed part of the altar, so-called, in a mound in Ross county, Ohio. To this clay a few charred threads are still attached.' "—Ancient America, p. 41.

Baldwin says in relation to mining: "Remains of their mining works were first discovered in 1848 by Mr. S. O. Knapp, agent of the Minnesota mining company, and in 1849 they were described by Dr. Charles T. Jackson, in his geological report to the national government."—Ibid, p. 43.

Mr. P. B. Eastman in a letter published in 1852, in the *National Democrat* of Cassopolis, Cass county, Michigan, after describing the discovery of the mines and the evidence that they had been worked, and the tools used, but as to the time and people he writes: "When this was done it is impossible to determine, but conclusive evidence exists of its being a work of very remote period. Trees of several hundred years' growth are found extending their roots on the surface of the earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors; nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a western Continent."

In the Book of Mormon, years before the copper mines were discovered and operated, the statement was made that that the ancient Nephites possessed abundance of copper, and the labor of the miner and scientist confirms the claim. In proof of this I may cite the "Mound Builders" by McLean, and the "Native Races of the Pacific States" by Bancroft.

To be continued.

Selections.

BANCROFT'S UTAH.

"UTAH" is the subject of the twenty-first volume of Hubert H. Bancroft's "History of the Pacific States of North America," which the History company, San Francisco, has just published. It need scarcely be said that in this part of his work the author has found himself compelled to work a historic field to all intents and purposes entirely new. The original motive for exploration and colonization that applied to the development of other portions of the country applied to this part of it for only a short time and to a limited extent. Two short chapters suffice to tell the story of the region for about 300 years. Then Mr. Bancroft turns his attention eastward and takes up the story of the birth and development of Mormonism as a matter that is necessarily preliminary to any fair understanding of the appropriation of the Salt Lake region by that strange sect. One is strongly disposed to think that the historian gives more space to the subject than his purpose, that of writing the history of Utah, strictly requires. It scarcely seems necessary to go so minutely into details in tracing the rise and the tribulations of these people in New York, Ohio, Missouri, Illinois, Iowa, etc., during the years that preceded their great hegira. But one can forgive Mr. Bancroft for a score or two pages more than are actually necessary in consideration of the clear-headed, admirably impartial way in which the work has been done. Not a little has been written on the subject, but nearly all of it is more or less warped and colored, and perverted by interest, passion, or prejudice, or by all at once. To one class of thinkers all that is said by Mormons or anybody else about revelations from God—in the sense in which they use the phrase—is simply so much meaningless bosh, while to them all that is said against revelations is the most shocking blasphemy, while to still another class—and a large one it is—revelations to themselves, through Moses, etc., are all right, but revelations to Joe Smith are both blasphemy and bosh. In the wilderness of Mormon rhodomontade and anti-Mormon vituperation Mr. Bancroft has steered a creditably straight course, his chapters, in text and copious notes, giving both sides with admirable impartiality. He is a little too severe with Gov. Ford of this state, not seeming to realize that he was confronted with something entirely new, and is hardly to be blamed if he did not solve at once what the united wisdom of the nation has been trying to solve for forty years since then, and is apparently as far from solving as ever. No doubt Mr. Lincoln's policy of "Let them alone" was well enough in his time and with his other engagements. Quite possible it is the policy that will have to be adopted at last, and that plural marriage—the thing anti-Mormons hold up as a bug-a-boo—when it finds itself ignored legally, but socially only ostracized, will shrink away of itself. But Mr. Bancroft touches the heart of the matter when he says that it is not polygamy, but the absolute fealty to a theocracy that makes it impossible for Mormons and the general American public to live together at peace. It is a monopoly, in a word, a monopoly of voters, which is a monopoly of power, and Mormonism has to relinquish that or go to the wall. Our form of civilization may not be the best possible, but such as it is it must develop along its own lines. Mr. Bancroft is just a little inclined to be sentimental about the Indians, the Mormons, the "under dog" always, but a historian of pronounced courage and admirable impartiality also. In the course of his volume he presents successively the arguments for and against polygamy, and though it is easy to see that his sympathy is with monogamic marriage the most zealous polygamist could not accuse him of weakly or falsely stating the other side. The military blunder of Mr. Buchanan in the "war," so-called, against the Mormons is detailed and justly criticized, and the recent attempts of congress to break up polygamy are described in a way to impress one that the author does not think them very wise. To be brief, the volume is a bold and conscientious attempt to write a phase of history unlike any other, and in it to handle a question which men have made delicate with common sense and firmness. As in

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all his other volumes there is a well-made index besides the table of contents by chapters, a complete bibliography, and copious foot-notes running with the text which present fully views other than those the author has thought proper to embody in the text. It is probably the first time that any writer has honestly and conscientiously tried to tell both sides of this strange controversy between civilization and what looks like a lapse into barbarism without prejudice toward either. That so to do is the duty of the historian nobody will deny, and probably not many will refuse Mr. Bancroft credit for doing this duty well.—*Chicago Times.*

Conference Minutes.

NORTHERN MICHIGAN.

Conference met with the Juniata branch October 12th, 1889, E. C. Briggs appointed to preside assisted by J. J. Cornish; E. DeLong secretary assisted by W. J. Smith. Branches: Bay Port last report 97, present 101; Juniata last report 49, present 51; Maple Valley last report 51, present 52; West Bay City 22; St. Thomas last report 37, present 34; Bay City last report 26, present 30; Delaware last report 30, present 31; Iosco last report 41, present 47; Reese last report 19, present 18; Gravel Creek 67; Pigeon River last report 30, present 30; Chase last report 20, present 27; Mill Creek last report 30, present 29. Elders: W. Davis, baptized 9, L. Phelps, baptized 3. E. DeLong, baptized 14, J. J. Cornish baptized 23, R. Davis, baptized 1, J. A. Carpenter, baptized 7, J. J. Baily, A. Barr, R. W. Hugill, W. J. Smith. Priests: T. Rawson, W. Dowker baptized 1, J. Hartnell, J. A. Grant, F. C. Smith, R. E. Grant, G. Jenkinson, E. J. Martindale baptized 3, G. Mc Kenzie, F. Rodgers, baptized 3, J. Burget, A. P. Dewolf, R. Ulman, T. Reid, R. Hartnell, A. Anable, C. Wolvin, W. Jenkenson. Teachers: W. Hartnell, D. Petee, C. Grant, A. Brintnell, G. Crouch. A committee of 3 appointed to examine the Bishop's agent's books found them correct. The Genesee branch was declared disorganized on account of the members moving away; the president and clerk of the district to grant letters to the Genesee Saints. Moved to hold the next conference at Bay Port the first Saturday and Sunday in June. Resolved to sustain Elders E. C. Briggs and G. T. Griffiths as presidents of the mission; J. J. Cornish president and E. DeLong clerk of the district, and all the general conference appointees in the district, and the Bishop's agent. At 2:30 Sunday the meeting for the dedication of the church was opened by J. J. Cornish, sermon by Elder C. Scott, dedicatory prayer by E. C. Briggs. A vote of thanks was tendered the Saints for supporting the conference. Five were appointed delegates to general conference: J. J. Cornish, J. A. Carpenter, A. Barr, L. Phelps, E. DeLong. Resolved that in the event of any not attending the general conference that W. J. Smith act as delegate. Moved that all the officers labor as circumstances permit. Preaching by A. Barr, J. J. Cornish, C. Scott and E. C. Briggs. Adjourned.

NORTHERN ILLINOIS.

Conference convened with the Mission branch October 5th at 10:30 a. m., Bro F. M. Cooper presidiug, M. T. Short secretary *pro. tem.* Prayer was offered by Bro. I. L. Rogers. Bishop's agent, T. Hougas, reported, but secretary failed to note items so they do not appear. Branches: Braidwood 40; 2 baptized, 1 received, 1 removed, 1 ordination, 1 marriage. East Delavan 45; 5 baptized, 2 received. Mission 102. Plano 204; 1 died, 2 marriages. Courtland 25; 2 baptized; 2 received. First Chicago 26; 1 baptized, 1 received. Elders reporting were A. H. Smith, F. M. Cooper (baptized 4), I. L. Rogers, M. T. Short (baptized 3), C. G. Lanphear, A. Hayer, T. Hougas, S. C. Good, G. Scheidecker, R. R. Partridge and W. Vickery. Priests: H. J. Worby and J. Walters. Teachers: A. R. Wilcox and W. Walrath. The name of the Burlingington branch was changed to East Delavan. A petition was read from J. S. Patterson asking forgiveness and restoration to the office of an elder. Forgiveness was granted and petition referred to the General Conference for their kind consideration. F. M. Cooper was sustained president and W. Vickery secretary of the district for the next four months. Two-days' meetings were appointed to be held at Custer Park, Plano and Chicago. The district president was appointed to deliver a course of lectures in Sandwich in the near future. The preaching was done by Bro. M. T. Short, A. H. Smith and F. M. Cooper. A spiritual time was enjoyed and peace and harmony prevailed. Adjourned to meet at Plano the first Saturday and Sunday before the full moon in February.

ONTARIO.

Conference was held at St. Thomas City, Ontario, October 19–21st, Elder J. H. Lake, president of mission was chosen to preside, Elder R. C. Evans, president of district, vice-president of conference, Elder J. Shields secretary, Sr. E. Mortimer organist, Bro. T. E. Phillips chorister, with Brn. J. H. Taylor and C. Insell as ushers, Bro. E. K. Evans. W. A. Hardy and W. Strange were chosen press correspondents. A committee on credentials was appointed. Auditing committe on Bishop's agent's books found them correct. The report is as follows: Balance last report $164 09, received since $134 62, paid out $152.68, balance on hand $146 03. Branches: Cameron 43. Corinth 37; 1 received. Garafraxa 63. Longwood 13; 7 removed. Proton 58. St. Thomas 66; 14 baptized, 1 death. Waterford 47; 23 baptized, 1 marriage. London 128. No reports from Alliston, Egremont, Ellice, Irondale, Masonville, Monmouth, McKillop, Riverview, St. Marys, Usborne and Windham branches. Elders by letter: J. McClean, W. Strange (baptized 1) A. E. Mortimer, J. Shields (baptized 1) J. B. Watson. Verbal reports: R. C. Evans (baptized 21), J. H. Lake (baptized 5), T. A. Phillips, J. McKenzie, C. Pearson, W. Jenkins, J. A. McIntosh. Priests: J. H. Taylor, G. Henley, E. Hensel, E. K. Evans. Report of committe on printing received and committee discharged. Report of committee on railroad reduced fares received and committee discharged. District secretary is hereby at this conference instructed to write to all the railroad officials on cheap rates, and all district clerks hold this right hereafter. Resolved that Brn. J. H. Lake and R. C. Evans be delegates to General Conference at Lamoni April 6th, 1890. That the above delegates present to General Conference, 1st, the revelation of December, 1832.; 2d, the one to W. W. Phelps; 3d, the revelation of 1882. That these be brought before General Conference to present to the Quorums to decide upon and have them printed in their proper place in the Doctrine and Covenants, and that if we are to present and defend them they be incorporated in the same way as all others; 4th, that General Conference be changed from April to June to agree with the first held by the church, and to furnish the advantage of water navigation which we are prevented from in April; 5th, that General Conference of 1891 be at Kirtland; 6th, when the matter of re-baptism (on appeal) comes before General Conference, that our delegates be requested to bring the re-baptism question before the quorums for enquiry and find settlement, as a rule for future action; 7th, that our delegates invite Pres. Joseph Smith to visit the Canada mission. A question concerning all officers having license and not acting being called up was decided by referring back to June, 1880, and October, 1881, with the following resolution: That all licensed officers who refuse or neglect to act in the calling they are appointed to, on proper enquiry resulting in satisfactory evidence to the district president, that he demand the license of any such officer, thereby silencing him until the next following conference where said officer so silenced may appear and call for a hearing, and that he remain silenced till he does appear before such conference and have his case settled. On motion the following district officers were sustained: President R. C. Evans, secretary J. Shields, Bishop's agent E. K. Evans. Resolved that we sustain the general church authorities. Motion to consider whether we have two conferences during the year, or one and a two days' meeting, resulted in 9½ for and 39½ against resolution. Resolved that the president of conference at next conference be requested to appoint a special committee to administer to sick so as not to interfere with prayer and testimony meetings. Resolved that we adjourn to meet in June, 1890, at Vanessa, according to appointment of president of the mission. Preaching by Brn. E. K. Evans, J. A. McIntosh, J. H. Lake. One was baptized. The preaching throughout the entire session was good and the prayer services were attended by the Spirit of the Master, producing love, joy and peace, and that charity which thinketh no evil was manifest on the part of the Saints, with a desire to assist in spreading the everlasting gospel.

EASTERN MAINE.

Conference was held with the brethren of West Jonesport, October 5th and 6th, Apostle W. H. Kelley president, Elder S. O Foss assisting, J. S. Walker secretary, J. N. Ames chorister, Miss Mable Church organist. Invitation extended to all visiting brethren to take part. Elder A. H. Parsons and J. N. Ames chosen committee to examine branch reports. Reports: Mason's Bay 45; 2 baptized. May 28; 2 baptized, 6 removed, 10 died. Pleasant River 25; 4 received, 3 baptized, 7 died. Olive 63; 18 baptized, 3 died. Elders reports: S. O Foss, J. C. Foss, Seventy, (baptized 5), J. D. Steele, A. W. Kelley, N. W. Crowley, A. H. Parsons, Seventy. Priest: J S. Walker. Teacher: S. M. Kelley. Deacons: E. A. Ackley, C. H. Hinkley. Apostle: W. H. Kelley, reports an increase in faith and strength in the Lord's work and that the cause is hopeful all along the line. Committee on reports found Mason's Bay and Olive branches reports correct; May and Pleasant River branch reports corrected and accepted. Voted that E. C. Foss have a rehearing and that Elders A. H. Parsons, J. C. Foss and W. H. Kelley compose the court for that purpose. Bishop's agent's report: Balance due church March 1st $20 30; received $85 85; paid oui $53 60; on hand $52 55. Report accepted. Voted to sustain S. O. Foss president, J. S. Walker secretary and Bishop's agent, J. C. Foss as missionary in the district, W. H Kelley missionary in charge, and the general authorities of the church in their work, and A. H. Parsons in the Eastern mission. Preaching by Elders A. H. Parsons and W. H. Kelley. Adjourned to call of district president.

Miscellaneous.

CONTENTS OF THE NOVEMBER FORUM.

American Rights in Behring Sea, by President J. B. Angell, of the University of Michigan, which is an historical explanation of the jurisdiction over these waters, and a correction of the erroneous popular supposition concerning it.

Public Opinion and the Civil Service, by E. L. Godkin, editor of the New York *Evening Post*, who describes the puzzling stage in the agitation for reform, both political parties preaching it and neither heartily practicing it. He declares an advance to complete reform or the fatal degradation of the government inevitable, and points out the deep meaning of the agitation.

Modern Claims upon the Pulpit, by the Very Rev. F. W. Farrar, Archdeacon of Westminster, who declares that the two worst pitfalls of the pulpit are theological dogma and speculative discussion. He takes very radical ground against dogmatic theology.

The Owners of the United States, by Thomas G. Shearman, the New York statistican. This article tells the wealth of each of the seventy richest Americans—the Astors, the Vanderbilts, the

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Rockefellers, Leland Stanford, Jay Gould, and others, and a calculation showing that the United States are practically owned by less than than one in every sixty of its adult male population, and that there is greater concentration of riches here than in any other country.

Industrial Co-operation in England, by Prof. F. G. Peabody, of Harvard. A study made in England, of the practical workings of the system, its success, statistics of its growth and its moral significance. He explains why co-operation has not yet succeeded in the United States.

Municipal Control of Gas Works, by Bronson C. Keeler, of St. Louis—A comparison of municipal and private control in the principal cities, American and European, and the cost of gas and its price to the consumer in each of these cities.

The Cost of Universities, by President David J. Hill, of the University of Rochester, who sets down the wealth, the income, and the expenses (including salaries to professors) of the chief German and American schools, and explains their financial conduct.

Wendell Phillips, as an Orator, by Rev. Carlos Martyn, of New York.—A critical study.

Requirements of National Defense, by Adj. Gen. J. C. Kelton, of the United States Army, who shows the inadequacy of the militia of the states, and explains what would constitute a sufficient trained force in case of sudden war. A military study of our defenseless condition, and the duty of the National Government.

The Domain of Romance, by Maurice Thompson.—A critical article to show that this is the most romantic era of modern times, and that Darwin is the master mind of the epoch.

Types of American Women. Prof. H. H. Boysen, of Columbia College.

NOTICE.

To Kent and Elgin district. Dear brethren and sisters: Our treasury is empty, and we have not the means to supply the families of those who are laboring in the vineyard of the Lord. We hope all who see this notice will make an effort to help by sending in their tithes and offerings, and by so doing relieve the wants of those who are in need, and also obtain the blessings God has promised to those who observe his law.

RICHARD COBURN, *Bishop's Agent.*

BLENHEIM, Ontario, Nov. 5th, 1889.

MARRIED.

HAWLEY.—WHITE.—At the Saints' chapel, Lamoni, Iowa, Sunday evening, November 5d, 1889, by Elder Asa S. Cochran, assisted by Elder W. W. Blair, Bro. Eber P. Hawley, of Sheridan, Mo., and Sr. Lenora E. White, daughter of Bro. Valentine White of Lamoni, Iowa.

"Two minds linked in love, one can not be
Delighted but the other rejoiceth."

DIED.

DINSDALE.—At his home, in Woodland, Yolo county, California, July 12th, 1889, Elder Owen Dinsdale, aged 74 years and six months. He was born November 21st, 1814, in the town of Gale, York county, England; was baptized in 1841, in the town of Bradford, York county, England, by Elder H. Cuerden; was ordained an elder in England, but we have no date of his ordination, nor by whom. He died full of faith in this latter day work, and in full hope of a glorious resurrection with the just, and bore a faithful testimony until he departed to meet his Savior and receive the reward of the righteous.

JENKINS.—At Jonesport, Maine, October 22d, 1889, Samuel J. Jenkins, aged 53 years, 5 months and 3 days. He was a great sufferer, having kept his bed for nearly a year. He told the many who called to see him that he would like to get well so he could obey the gospel, and hoped others would not put it off as he had doue. He leaves a wife and several children to mourn his death. Funeral sermon by Elder J. C. Foss.

CALOR.—At Jonesport, Maine, October 23d, 1889, Elbertie A., daughter of Paris and Adaline Calor, aged 2 years, 6 months and 2 days, of diphtheria. A dear little bud gone to live with the angels. Prayer at the grave by Elder J. C. Foss.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 339, Book of Covenants and Commandments, sec. 109, par. 4.

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Elra L. Scott

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 23, 1889.

THE following clipping from the *Chicago Times* is valuable as showing (1) how few there were prior to 1860 who thought it possible that the United States would ever have a civil war over any question, and, (2), how indistinct, imperfect and limited in detail were the premonitions and prediccions of that few. In contrast with the clipping, we place the prophecy of Joseph Smith which he gave to the church December 25th, 1832, which was often talked of by the Saints up to 1851 when it was published in the *Pearl of Great Price*, in Liverpool, England, and in the Compendium, page 103, by F. D. Richards, Liverpool, England, in 1857, and in many other publications since. The latter, it will be observed, is a "thus saith the Lord," thus giving to God, rather than to human forecast and sagacity the honor and power of making known to man the coming of that terrible calamity.

Here is the clipping:

LINCOLN'S PREMONITION.

Every now and then some good story bobs up about honest old "Abe." All of them are not of a strongly marked religious character, but occasionally something is said or written which serves to show the more serious and even deeply religious side of Lincoln's personal disposition.

At a recent "harvest-home" celebration near Lewiston, Illinois, the Rev. Richard Haney is said to have told a singular story about Abraham Lincoln not elsewhere published. Some years before the war Dr. Peter Akers, who had the reputation of preaching very long but very able sermons, had an appointment to preach at a place not far from Springfield, Illinois, in which latter place lived Mr. Lincoln. A carriage-load of lawyers, including Mr Lincoln, went out to hear the learned Akers, whose fame was then well known. The story, as told by "Uncle Dick" Haney, runs thus:

Akers' theme was "The Sin of Slavery." He portrayed its horror in vivid color. He prophesied that God would wash away the crime of crimes in blood. He predicted the war and with prophetic accuracy described its terrors. But he put off its date some years. It was a startling and thrilling sermon. Few hearers sympathized with the preacher's views. They regarded the sermon as the idle frothings of a harmless old abolitionist. As the lawyers drove home they chatted gaily about the absurd fears of the preacher. They expected to see a railway built to the moon before any civil war would happen in this country. But Lincoln was silent and thoughtful. At last they rallied him.

"What do you think about it, Abe?" they asked.

"Well," he replied, "I confess that I have never before been so deeply impressed by human utterance. I have never thought we should have war over slavery or any other question, but those utterances to-day seemed to come from far beyond the preacher. They came to me as a real and awful prophecy. More astonishing than all—and you may laugh if you will—I seemed to be thrilled in my very soul with the conviction that I am in some way to have tremendous responsibility in that coming and awful war.

Mr. Lincoln's solemn manner impressed his hearers, as usually he was the happiest in any company. It was only a few years until "Father" Akers' prophecy and Mr. Lincoln's remarkable impression were fully verified.

Lincoln, himself a prophet, readily recognized th voice of a brother prophet, and readers of the little story may judge of the value of the impressive words of Dr. Akers, as well as their relation to the then future of Abraham Lincoln.

And here is the revelation of the Lord through Joseph, the "Choice Seer":

"Verily thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints and the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

A MAN'S SALVATION DEPENDS UPON HIMSELF.

NOT long since we read a dream related by a man in a public meeting, in which dream he saw the Savior and his early disciples who were to accompany him to his abode. The one who was dreaming desired greatly to go with the Savior, and asked permission to do so, even pleading earnestly for such privilege, which was denied upon the ground that his work was not yet done. The dreamer then asked the Savior to promise him that when his work was done he might then come to the Savior. The answer of the Savior to him was: "That will depend entirely upon yourself."

This direct statement to an earnest plea to go from the scenes of earth to the presence and company of the Savior, the great lawgiver of the Church, is very striking though it was made in a dream—the "airy, unsubstantial fabric of a dream." It is, however, in keeping with the words of the same divine being when teaching in the temple he said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It is not for him to know who only *saith*, "This is the work of God," but it is to him who *doeth* the will of Him who sent Jesus to make that will known. He it is who is to know.

This idea of a man being permitted to go and be with Christ depending on himself entirely is also consonant with the statement of the same Savior when he said: "If any man hear my word, and believeth not, I judge him not: for I came not to judge the world but to save the world. He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

In this case the judgment in that last day is to be predicated in the word Jesus had then spoken.

The same loving Savior said also: "If ye love me keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with

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him." "If ye keep my commandments, ye shall abide in my love."

Again, this same Jesus Christ said: "Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."

"The beginning of the gospel of Jesus Christ, the Son of God," is the preface with which Mark openes his account of the birth, work and mission of the Savior. Another writer upon this sacred theme of salvation dependent upon the obedience of man to the word of God, wrote as follows: "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

That which was from the beginning is made plainly manifest to this latter day church. The Seer of Palmyra, the translator of the Book of Mormon, in which is the fullness of the gospel, gives the testimony of John, the beloved Disciple, whose words are quoted above: "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God." —John 1: 1, Inspired Translation.

To this agrees the word of this same Son of God given to the church in 1830, in which word he says: . . . "and this is a new and an everlasting covenant, even that which was from the beginning." To them then who desire to go to the Savior and be with Him, the way is open and should be plain; and it is equally plain that it does depend entirely upon themselves, whether they will "walk after his commandments" as they were given at the beginning, or attempt to climb up some other way. Let us be diligent in the study of the word of God, that we may not defeat our own desire to be with Christ, by failing to discern and receive his word. The Savior's answer in the dream is worthy of our consideration, for it really does "depend entirely upon" ourselves.

THE RESURRECTION.—No. 2.

WILL ALL WHO HAVE DIED BE RESURRECTED?

SOME teach that the wicked and the infant children of the wicked, will not be resurrected; some that all but the wilfully and finally impenitent will be; and others that none but those who attain to righteousness in this life be. The Scriptures teach us that all—positively *all*—will be resurrected. The final judgment does not take place with either Saint or sinner until after their resurrection. Christ does not fully reward His Saints until after His second and glorious appearing, and not finally and fully until after the one thousand years reign and the "little season," which is after the resurrection.

"And behold I come quickly; and my reward is with me, to give every man according as his works shall be."—Rev. 22: 12.

"For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16: 27.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." —Acts 10: 42.

"For we [the Saints] shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. 14: 10–12.

"For we must all appear before the judgment seat of Christ; that every one may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad."—2 Cor. 5: 10.

"I charge those therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and in his kingdom." —2 Tim. 4: 1.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the Saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."—Rev. 11: 15, 18.

All this takes place after the second advent, and at the end of the thousand years they who remain wicked are to be punished finally after the judgment.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death [the grave] and hell [the prison] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." —Rev. 20: 12–15.

That all the dead shall be raised is further manifest from the following:

"Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust, and shall all be judged of the Son of Man." —John 5: 28–30.

Paul said he had "hope toward God, which they [Pharisees] themselves also allow, that there shall be a resurrection of the dead, both of the just and *unjust*."—Acts 24: 15.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall *all* be made alive."—1 Cor. 15: 21, 22.

"And I saw the dead, small and great, stand before God."—Rev. 20: 12.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous; and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and *all men* become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass that when *all men* shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, and they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end." —2 Nephi 6: 4–6.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the *wicked* and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that *this* mortal body is raised to

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an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."—Alma 8: 10, 11.

"Behold there is a time appointed that all shall come forth from the dead. Now, when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case, that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death and the time of the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now We do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignation to happiness or misery. Ye [illegible] not suppose that this is what it meaneth. Behold, I say unto you, nay; but it meaneth the reuniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they ALL come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup."—Alma 19: 4–7.

"Yea, and it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again the spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto the second death."—Helaman 5: 6.

"And he [Jesus] did expound all things, even from the beginning until the time that he should come in his glory: yea, even all things which should come upon the face of the earth, even until the elements should *melt* with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should *pass away;* and even unto that *great* and *last day*, when ALL people, and ALL kindreds, and ALL nations and tongues shall stand before God, to be judged of their works, whether they be *good* or whether they be *evil;* if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began."—Nephi 11: 7.

"But, behold, verily I say unto you, before the *earth* shall *pass away*, Michael, mine arch angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even ALL; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."—D. & C. 28: 7.

"And Enoch beheld the Son of Man ascend up unto the Father, and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace; wherefore I ask you if you will not come again upon the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a vail of darkness shall cover the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of ALL men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem."—D & C. 36: 12.

We have been thus profuse in our evidences, that all may see what a great amount there is to prove that *all* the dead are to be resurrected.

(To be continued.)

JOHN, THE APOSTLE, NOT DEAD.

"ALL THE GRAVES OF THE APOSTLES BUT THAT OF ST. JOHN THE EVANGELIST ARE DEFINITELY LOCATED.

"ALL that now remains of the apostles of Christ are in the following places: Seven are in Rome—namely: Peter, Phillip, James the Lesser, Jude, Bartholomew, Matthias and Simon. Three are in the kingdom of Naples: Matthew at Salerno, Andrew at Amalfi, and Thomas at Ortona. One is in Spain, James the Greater, whose remains are at St. Jago de Compostella. Of the body of St. John the evangelist, the remaining one of the twelve, *there is no knowledge.* The evangelists Mark and Luke are also buried in Italy—the former at Venice and the latter at Padua.

"St. Paul's remains are also believed to be in

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Italy. Peter is, of course, buried in the church at Rome which bears his name, as are also Simon and Jude.

"James the Lesser's remains are in the Church of the Holy Apostles; Bartholomew's in the church on the island in the Tiber which bears his name.

"Matthias' remains are said to be under the great altar of the renowned Basilica. Little faith, however, is placed in the legend."—*Chicago Times.*

THE above is presented to our readers as one of the many similar accounts or legends of the resting places of the apostles of Christ. What has been stated in other accounts together with what is stated in the above may or may not be true; but it is noticable, if not significent, that almost all of the purported records or traditions of the deaths and resting places of the other apostles fail to give any positive information concerning the death, and location of the remains of the Apostle John.

The above account says: "Of the body of St. John the evangelist, the remaining one of the twelve, there is no knowledge." It will be noticed that he is here mentioned as "the remaining one of the twelve;" and that while history or tradition locates the resting places of all the others of the original and of some or all of the later twelve apostles—of the burial place of St. John, it simply states "there is no knowledge."

Before presenting other matter relating to our subject we call attention to the statements of holy writ concerning the beloved disciple. In John 21: 18, 19, I. T., is a prediction concerning the death of the Apostle Peter, after which the following is written:

"Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." —John 21: 21–24.

Some may conclude that because it is stated "yet Jesus said not unto him, He shall not die;" that the question of his living was left in doubt; that there was no certain prediction made by the Savior that John should not die before His second coming. We think differently, however; and conclude that when Jesus said to Peter, "If I will that he tarry till I come, what is that to thee?" He plainly and clearly implied that John would live and continue to minister while he tarried until He should come again; but that Peter should soon "put off this tabernacle, even as our Lord Jesus Christ had showed" him.—2 Peter 1: 15.

"Then went forth this saying among the apostles that John should not die." Jesus would hardly allow an impression of an erroneous character concerning his statements to obtain among his apostles and not correct it. As an example that he would not permit them to retain a false conception of the meaning of his statements, see Acts 1: 6, 7. While in that instance he did not fully explain that which was not for them to then fully understand, he evidently indicated to them that their understanding of the matter was erroneous. That John should tarry and minister until Christ's second coming is no more wonderful than the translation of Elijah and Enoch, and the raising of others from the dead.

In Revelation 10: 8–11, I. T, we find the following concerning John:

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings."

We can best explain this by inserting the following question, and the answer to it, written by Joseph Smith the Seer:

"What are we to understand by the little book which was eaten by John, as mentioned in the tenth chapter of Revelations?"

"We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things."

We also insert the following:

"Revelation given to Joseph Smith, Jr., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself:

"And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily I say unto thee, because thou desirest this, thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

"And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men, than what he has before done; yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth; and I will make thee to minister for him and thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

"Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired."—D. C., section 6.

In the Book of Mormon we have an account of three of the twelve apostles who were ordained on this continent, a part of which account is as follows:

"And when he had spoken unto them he turn himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, Behold I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality; and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world; and all this will I do because of thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand."—Nephi, 13: 3.

"And now behold, as I spake concerning those whom the Lord had chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality. But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me, that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; therefore that they might not taste of death, there was a change wrought upon their bodies, that they might not suffer pain nor sorrow, save it were for the sins of the world. Now this change was not equal to that which should take place at the last day; but there was a change wrought upon them, insomuch that satan could have no power over them, that he could not tempt them, and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them; and in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens."—Nephi, 13: 6.

In this connection we present an extract from a sermon by Joseph Smith concerning translated bodies, angels and ministering spirits, as it has a connection with our subject:

"He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits — the other a disembodied spirit, visiting and ministering to disembodied spirits, Jesus Christ became a ministering spirit, while his body laying in the sepulchre, to the spirits in prison, to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples, etc, Translated bodies can not enter into rest until they have undergone a chang equivalent to

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death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body, Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies."—*Times and Seasons*, vol. 2, p. 577.

In conclusion we present but one selection from among the many of those written by scholarly theologians concerning the Apostle John. We quote from Dr. William Smith's Bible Dictionary, page 422:

"In the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has not power to hurt him. He is then sent to labor in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. There he settles the canon of the gospel history by formally attesting the truth of the first three Gospels, and writing his own to supply what they left wanting. . . . At Ephesus, he appears as one who was a true priest of the Lord, bearing on his brow the plate of gold, with the sacred name engraved on it. The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A. D. 89 to A. D. 120. The result of all this accumulation of apocryphal materials is, from one point of view, disappointing enough. We find it better and more satisfying to turn again, for all our conceptions of the apostle's mind and character, to the scanty records of the N. T., and the writings which he himself has left."

Our conception, formed from "the writings which He himself has left" and from others, given above, is that he did not die, but tarried, and will tarry until Christ comes.

EDITORIAL ITEMS.

By letter from Bro. Joseph Dewsnup, Sen., we learn that "the Harmony is much appreciated in the Manchester, (England), district by those who are competent to judge."

Bro. G. Carlton wrote from Petrolia, Ontario, the 3d instant that he had two new openings to fill, hoped for good results, and says many are searching the claims of the church.

By letter dated the 5th inst., Cora Trout, of Detroit, Michigan, informs us that her mother is very sick and desires some of the elders to call on her. The latter has been a member of the church over thirty years. She requests their HERALD to be sent to 378, Grand River Avenue, Detroit, which is probably their residence.

The missionary in charge of the Nodaway, Missouri, district, requests us to correct an error in the last published minutes of said district conference. The resolution "that J. D. Bennet be suspended from preaching in the district" failed to pass, and should have been expunged from the record. The error occurred through the loss of the original minutes of the secretary.

In the Indianapolis, Indiana, *Sentinel* of the 11th inst. we find a good defense and exposition of the faith by Bro. W. H. Garrett of Greenville, Pennsylvania, who has lately been endeavoring to acquaint the citizens of Indiana's capital with the faith and practices of the Reorganized Church.

EXTRACTS FROM LETTERS.

Bro. J. A. Upton wrote from Collins, Benton county, Oregon:

"I am experiencing frontier life in its fullest sense. Hard up, but working and economizing, and gradually getting in better circumstances."

Bro. I. N. White recently wrote from Clinton, Missouri, as follows:

"I am sorry to say that I am sick. This is the first time in near a twenty years' ministry that I have had to quit the field and go home sick. I have had too much to do in my mission work and had felt that sooner or later I would go down unless I took some recreation in the way of a Reunion or something of the kind. I find I am mortal. The Lord has been kind to me and I am hopeful of a recovery."

Pray for him.

Bro. D. S. Mills wrote the 7th inst., from Los Angeles, California:

"I have never before seen such a spirit of inquiry among so many people at once as there is here at present, for the Spirit of God is moving mightily among them. Many of their sick are being healed in a wonderful manner while they call upon God and our elders administer to them. They are anxious to learn the truth, and can talk of nothing else day and night. God is blessing me with good health and his Spirit continually, else I could not keep up under the amount of labor I have done. My leg is healed, and I am called by many a walking miracle."

From Greenville, Rhode Island, Bro. M. H. Bond wrote under date of the 4th inst., as follows:

"Meeting here yesterday; awakening some interest in our work."

Bro. George E. McConley wrote from Sterling, Colorado, the 11th inst. as follows:

"I was elected to the office of county assessor by thirty-eight majority. The county is about forty miles square, and in this state one man is elected for the whole county, and is then permitted to appoint deputies. I have served as deputy three years, and now have the position two years. I had a hard fight because I was a Mormon, and was also opposed by a strong man."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The wise and bold
All the powers of Nature hold
Subject to their kingly will;
From the wandering crowds ashore,
Treading life's wild waters o'er,
As upon a marble floor,
Moves the strong man still."

[We commend the following article to the careful and thoughtful consideration of all parents who read the "Home Column."—ED.]

TRAINING A CHILD TO SELF-CONTROL.

An inevitable struggle between the individual and the several powers that go to make his individuality, begins in every child at his very birth, and continues so long as his life in the flesh continues. On the outcome of this struggle depends the ultimate character of him who struggles. It is, to him, bondage or mastery, defeat or triumph, failure or success, as a result of the battling that can not be evaded. And, as a matter of fact, the issue of the life-long battle is ordinarily settled in childhood.

A child who is trained to self-control—as a child may be—is already a true man in his fitness for manly self-mastery. A man who was not trained, in childhood, to self-control, is hopelessly a child in his combat with himself; and he can never regain the vantage ground which his childhood gave to him, in the battle which then opened before him, and in the thick of which he still finds himself. It is in a child's earlier struggles with himself that help can easiest be given to him, and that it is of greatest value for his own developing of character. Yet at that time a child has no such sense of his need in this direction as is sure to be his in maturer years: hence it is that it rests with the parent to decide, while the child is still a child, whether the child shall be a slave to himself, or a master of himself; whether his life, so far, shall be worthy or unworthy of his high possibilities of manhood.

A child's first struggle with himself ought to be in the direction of controling his impulse to give full play to his lungs and muscles at the prompting of his nerves. As soon as the nerves make themselves felt they prompt a child to cry, to thrash his arms, to kick, and to twist his body on every side, at the slightest provocation—or at none. Unless this prompting be checked, the child will exhaust itself in aimless exertion, and will increase his own discomfort by the very means of its exhibit. A control of himself at this point is possible to a child, at an age while he is yet unable to speak, or to understahd what is spoken to him. If a parent realizes that the child *must* be induced to control itself, and seeks in loving firmness to cause the child to realize that same truth, the child will *feel* the parent's conviction, and will yield to it, even though he can not comprehend the meaning of his parent's words as words. To leave a child to himself in these earliest struggles with himself, is to put him at a sad disadvantage in all the future combats of his life's warfare; while to give him wise help in these earliest struggles, is to give him help for all the following struggles.

As soon as a child is able to understand what is said to him, he ought to be taught and trained to control his impulse to cry and writhe under the pressure of physical pain. When a child has fallen and hurt himself, or has cut his finger, or has burnt his hand, or has been hit by an ill-directed missile, it is natural for him to shriek with pain and fright, and it is natural for his tender-hearted mother to shrink from blaming him just then for indulging in this display of grief. But even at such a time as this, a mother has an unmistakable duty of helping her child to gain a measure of control over himself, so as to repress his cries and to moderate his exhibit of disturbed feeling. A child can exercise self-control under such circumstances. His mother can enable him to do so. It is better for both child and mother that he should have her help accordingly. Because of the lack of help just here, many a child is a sufferer through life in his inability to control himself under physical pain. And because of this inability many a person has actually lost his life, at a time when calmness of mind was essential to that endurance of physical suffering which was the only hope of prolonged existence.

Coaxing and rewarding a child into quiet at

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such a time is not what is needed; but it is the encouraging a child into an intelligent control of himself that is to be aimed at by the wise parent. It is only a choice between evils that substitutes a candy-paid silence for a noisy indulgence of feeling on a child's part. A good illustration of the unwise way of inducing children to seem to have control of themselves, is given in the familiar story of the little fellow throwing himself on the floor and kicking and yelling, and then crying out, 'Grandma, grandma, I want to be pacified. Where are your sugar-plums?" Dr. Bushnell, protesting against this method of coaxing a child out of a state of irritation, in a fit of ill-nature, by "dainties that please the taste," says forcefully, "It must be a very dull child that will not cry and fret a great deal, when it is so pleasantly rewarded. Trained, in this manner, to play ill-nature for sensation's sake, it will go on rapidly, in the course of double attainment, and will be very soon perfected in the double character of an ill-natured, morbid sensualist, and a feigning cheat besides." By what methods, or means, can the great themes of God and religion get hold of a soul that has learned to be governed only by rewards of sensation, paid to affections of grief and deliberate actions of ill-nature?

That control of himself which is secured by a child in his intelligent repression of an impulse to cry and writhe in physical pain, is of advantage to the child in all his life-long struggle with himself; and he should be trained in the habit of making his self control available to him in this struggle. "I buffet my body [or control it] and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected," says the Apostie Paul; as if in recognition of the fact that a man's battle with his body is a vital conflict, all his life through. Every child needs the help of his parents in keeping control over his body, instead of allowing his body to gain the control of him. The appetites and passions and impellings of the outer man are continually striving for the mastery over the inner man; and unless one is trained to master these instead of being mastered by them, he is sure to fail in his life-struggle.

A parent ought to help his child to refrain from laughing when he ought not to laugh; from crying when he ought not to cry; from speaking when he ought not to speak; from eating that which he ought not to eat, even though the food be immediately before him; from running about when it is better for him to remain quiet; and to be ready to say and do just that which it is best for him to say and do, at the time when it needs to be said and done. Self control in all these things is possible to a child. Wise training on the parent's part can secure it. And by means of this self-control the child is made happier, and is fitted for his duties in active life, as otherwise he could not be. Many a man's life-course is saddened through his hopeless lack of that self-control to which he could easily have been helped in childhood, if only his parents had understood his needs and been faithful accordingly.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Mary Dawson, of Ellensburg, Washington, requests your faith and prayers in behalf of her husband who is sick.

HOME COLUMN MISSIONARY FUND.

Oct. 31, amount received to date.....		$2,072 29
Sr. E. Ransom, Cal...	$1 00	
Sr. Fannie F. Steward, Ia.	31	
Sr. E. Hightower, Kan...	2 50	
Sr. M. E. Pace, Ia.....	1 00	
Sr. Ina A Shawl, Col...	2 50	
Sr. Sarah Hudson, Neb..	2 00	
Srs. L. and E. Watkins, Neb.....	25	
Sr. E. J. Grimmet, Wyo..	50	
A Sister, Ia.....	30	
Sr. C. Wahlstrom, Ia....	1 02	
Sr. H. A. Griffiths, Ia....	1 00	
Sr. Amanda Wood and sons, Roy and Fred, Ia.	1 00	
Sr. E. A Fitton, Feb	1 00	
Sr. Orill Sheehy, Me.....	8 00	
Sr. Angeline Beebe, Ia...	2 00	
		24 38
Nov. 14, amount to date.....		$2 096 67

☞Send all moneys to D. Dancer, Lamoni, Iowa.

Dear Sisters of the Home Column:—In the last *Herald* is an article, "Literature for the boys and girls," which I liked very much, and as it is a subject that has often occupied my thoughts, and the subject has been opened I would like to write a few lines on it.

It is said that it would require a hundred years for one to read just the titles of all the books in the world's libraries, and of all these books fully one-half are not worth reading. Some are immoral, and impure, and hurtful to the reader. Another class, though not tainted with impurity, are frivolous and empty, and not only is our time thrown away in reading them, but they destroy our taste for more solid and better literature.

In these busy days the most of us have but a few hours each day, at best, to devote to reading, and those who have most leisure could not read one book in every thousand published. When we consider this, should we not choose the very best, most useful, and most elevating reading matter to devote our leisure moments to? Youth seems to be a period much given to reading because they have most leisure, and being a period when they are little competent to judge of the merits of a book, parents should not only choose their children's reading, but, if they are given to trashy reading, should try to encourage them to read good books, and the books of the best masters. If, in our spare moments we would read aloud to them from some good book, I think they would soon acquire a taste for that kind of reading and read only good books, for people who like good solid reading seldom care for that which is light and trashy; but reading can be light and good. In your selections do not choose anything too dry or hard at first, to read aloud, but something interesting, light and good. I think parents are often careless in this matter, and do not consider enough the deep impressions, and influences left on our inner lives, by what we read, particularly that of children. We should also keep our children supplied with good reading, even at the sacrifice of something else less important. Good literature is as cheap as bad literature, if we only use a little caution and judgment in our selecting. I have seen many parents and adults use poor judgment in their choice of literature. Will some one give us a little advice as to choosing reading matter? Are all standard authors reliable? I will close now lest I occupy too much of your valuable space.

SISTER POLLY.

WEBB CITY, MO., Nov. 1st.

Sister Frances:—I thought I would write you a few lines, if it was just to tell you that the Mother's Column is both read and appreciated in our home.

It has been over two years since I first heard and accepted the gospel. I have never had any cause to regret it. On the other hand I feel truly thankful to my Father in heaven for the many blessings which I have received. I have always found my Heavenly Father ready to answer and bless in every time of need, if I was humble and faithful. I have three little ones, and my desires are to bring them up in the way they should go; with an eye single to the glory of God. I for one believe and realize that it is better to lead our little ones by kisses instead of scolding. Kisses are stronger than blows, and they leave no stings like bitter words. They are blessed memories in our crown of thorns, when the sweet babes we kissed have gone from us into that higher life in that city whose builder and maker is God.

My children are not large enough for the literature of the day to have much effect on. And I think with the good advice given in the Home Column there would be but little excuse for me, if they were ever to go wrong in that respect.

Ever praying for the welfare of Zion; I remain, Your sister in Christ,

HANNAH PUCKETT.

WILLOW BROOK, MO., Nov. 4th

Dear Sisters of the Home Column:—I will write and thank you for writing to me, as I could not very well answer all by letter. Your letters have helped me more than I can tell, and I am trying to live so that I can stand on the right hand of my Heavenly Father when he gathers the wheat from the tares. If it is possible I pray that an elder may be sent to this part of the country, so that I can see my sister and her children and husband unite with the church. I know that this is the only true church and I thank God I am one of you. I believe that I will be healed. Pray for me that I may not waver.

ADDIE E. HULL.

MEDINA CITY, Tex, Oct. 15th.

Mothers of the Home Column:—The time has not been long since I have had the pleasure of being placed upon the list of mothers; for my first born, (aged a little over two months) lies in the cradle before me, a bright, blue-eyed boy, and if I can only be permitted to raise him so that he will respect and love the work of God as I do, I will feel that I have not disgraced the sacred name of mother. If every mother would strive to raise her children aright how much different the rising generation would be. But ah! it does not all rest upon the mother, if so where is the father's duty? I think they should equally share the raising of their children.

One reason I have called upon you for a portion of the precious space in the *Herald* to-day is to add one more to the many testimonies, that it is not folly to obey the fifth chapter of James. When my baby was three weeks old he was seized with a cough that the neighbors all called the whooping cough. When I had seen other children with it I had said if my baby takes it I have no hopes for it. But after he had coughed about as long as it seemed that he could, and all that

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saw him thought that he would not live until morning, no one except a mother knows my feelings as I sat by the side of the cradle watching the precious form wasting away. I went out for secret prayer but I was so full of grief that I could not utter words. But God knew my heart and put it in my mind to send for the Saints. My father (being the presiding elder) was away and we did not look for him until the next day, but when the news got to the Saints, four miles away; he was there unloading his lumber for the church. He came as soon as he could and administered to my child. The fever left him, he opened his eyes and aroused from the stupor he had been in all day except when his cough aroused him, and we immediately had hopes of his recovery. From that time on his cough grew better and he recovered. Thanks be to the God we love. His affliction is not yet removed. Please pray for him, sisters of the Prayer Union. May God bless his people. Pray for your unworthy sister,

HATTIE MINEAR.

LITTLE SIOUX, Iowa., Oct. 26th.

Dear Sisters of the Column and Union:—It is needful that we strive diligently to heed the admonition, "Come up higher." That we may be as a city set upon a hill that can not be hid, if we are not, in a degree, responsible for our neighbor's and friend's faith in the gospel, why does the Savior admonish us to live a righteous life, as the gospel teaches that, "others seeing our good works" may be constrained to obey this blessed gospel and have the same spirit to help them to lead a life that is pleasing in the sight of ths Lord. "Faith without works is dead, being alone." This the Saints have learned long ago, but it reaches beyond the obedience to the first principles, as recorded in Hebrews 6:12. Everything we do should be with an eye single to the glory of God, and these advanced principles, brotherly kindness, godliness, charity, patience, diligence, etc., will bring us up to that higher standard where our works can not be hidden from the world, and our children will then truly call us blessed. When a Saint observes these things those outside of the church who hear them speak in social meetings, or in the pulpit, will have confidence in what they say, and can not fail to profit by it, because, others seeing your good works will glorify God. We may not see and know on whom it takes such an effect, but the Savior's words are none the less true. As Bro. McDowell stated in a sermon last spring, there may be a "hidden faith" within them—planted within their hearts at such times when seeing our "good works" that will in time bring forth fruit. Unless we observe these, our words are as a tinkling cymbal" in the ears of the hearers and they will not believe our testimonies even should we speak with the tongue of men or of angels. Thus we become a stumbling block to those around us, hence the "necessity of a strict examination of personal conduct and habits of life" as mentioned in the editor's comment upon "Longing to go back" in the last number of *Herald*.

Sisters, and brothers too, if we offend a brother, sister, friend, or neighbor in any way, let us not fail to correct the offense if known to us. If it has been done unintentionally, we surely ought not to be backward in asking their forgiveness. It is not half so hard a task as some suppose. "Think upon these things," let us not be afraid to humble ourselves, it is just what we need to do; and if you give offense in a fit of anger, and afterwards see you have done wrong, acknowledge to the one offended that you have done wrong and wish to make amends for it; profit by that lesson and strive not to commit the same error again.

Autumn Leaves is indispensible in my home. I have volume one bound and my husband said he would have the next volume bound when I get the next two numbers. I think he is very kind. I take the *Herald* too, and he is willing I should, although he professes unbelief in the latter day work. I have the three Sunday School books also. The Compendium is a little gem. I want Sr. Walker to sending me the *Autumn Leaves*. The *Herald* is always a welcome visitor, it always tells me how the work is progressing and how the Saints are living in such a quiet and modest way that it inspires me with new zeal in the Master's cause, which I love more, if possible, each day.

The sisters of this branch have organized a Sewing Circle with twenty-two members and the following named sisters as officers: Annie Butts president, Hattie Beecham treasurer and Ella Miller secretary. We have had four meetings and have sewed enough rags for one carpet and sent it to the weaver's. Sr. Annie Crabb donated six pounds which was quite a help.

Speaking of the publications I forgot the "Harmony" which I prize very highly. He said in the last revelation of his will to the church that a hymn sung from the heart in the spirit of prayer was accepted by him as such. The Harmony "bears acquaintance." The selection of tunes are from the authors and every Saint who loves music should study and become acquainted with it.

I have been alone in the Prayer Union with the exception of a few times, as the sisters were not united upon organizing one here, and unless unity prevails there is not much use to attempt. I will enclose two names of sisters who have resolved to keep the hour at home as much as lies in their power and perhaps ere long organize.

Yours in gospel love,

ELLA MILLER.

WALNUT CREEK, Cal., Oct. 16th.

Dear Sister Frances:—I have often thought to add my mite to the Home Column, but was afraid it might not be as interesting as I would like to make it, but to-day I have so much work on hand and so many necessary things to do, I felt and was tempted again not to write, but I went and knelt down and asked the Lord for the help I needed. And did you ever know him to fail you in the time of need? Oh, no, not if we are humble. I received an immediate witness of the Spirit, and my cares took flight and the joy of the hereafter presented itself. Sisters, why should we bend like broken reeds beneath our many trials. Why grieve over what we can not help, when there are so many around us with so much greater burdens than ours? When we try to lift the burden from another's shoulders, we are lightening another's load; and let us not be careless in these lesser things. How many times we might step into our neighbor's home and sew a little while for this one who has so many little ones to care for, or take that sick one some little extra dish. Cut over those stockings small enough for some poor child or take this little dress or that piece of cloth that is just enough for some poor little one a dress. You don't need it and what right have we to let the moths eat those things that are laid away doing no one any good while our sister or neighbor shivers with cold how dare I offer my petitions to such a loving Father and look on the suffering of my own sisterhood. Yes, brother, sister, all I have in this life of sunshine or of tears, they are all, all His. He gives to each a portion of sunshine and of shadow that we may better enjoy the future when that glorious day of our redemption shall be ushered in, and then, dear suffering sisters, who have endured to the end, what joy to meet your loved and faithful, in that bright home of the blest.

I have quite a family, six children. Four have obeyed this gospel and the fifth desires baptism and the partner of my life's joys and sorrows is also with me. We have been very poor like many other Saints but for the past two years the Lord has blessed us with plenty to eat and enough to wear, but all that I have my Heavenly Father gave me. He has heard and answered my prayers and He will also hear yours. Please pray for me, dear sisters, that I may prove faithful.

In bonds,

SISTER WELDON.

Correspondence.

SANTA ANA, Cal., Oct. 30th.

Dear Herald:—I inclose a report of our Sunday School Association meeting held at San Bernardino. We did not have a large attendance but we had a peaceable one, no jarring, but a happy good time. I trust it will do a great deal of good. I can see that we have to be patient and wait for the growth of this movement. I believe that in the end it is going to be a power in the church for doing good. When the parents in the church see the need of their children being instructed in the principles of the gospel of Christ, then they will come to the front, and ask for a power for good to be thrown around them; but now so many are reclining at ease, trusting that God will bring all safely through without any particular effort on their part.

I look back upon my life, and not far back either, and see myself a bitter opponent of the Sunday School; but today I find there has been a change, and I find myself a strong advocate of the system of Sunday School work. I ask myself, how came the change? and I find it answered by saying that I sought the Lord daily, and weekly, and monthly to know what he had for me to do that I might not be idle, and my astonishment was, and is today, that he led me to take hold of something that I abhorred. I do not know how the mind was changed, but I do know that there came a change of mind, and also of conduct; and in the language of Paul I can say, "That which I once hated I now love;" and I have never felt such peace of mind as I have since I have been working for the Master in this cause, and I expect to so continue.

When the rules were drawn up for an association I knew that they were prayed over day after day, and therefore I was a strong advocate of them. Although opposed and still continue to be opposed, yet I can see the good they have done, the good they are doing, and feel that they will

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be the means of doing much good in the future. The seed is sowon and now it only needs a little care and it will grow until a mighty harvest will be the result. The young minds need food; yes, the very best of food; and who is more capable of furnishing it than true, faithful and honest Latter Day Saints! I answer, none. Then I am going to work patiently and wait for the time when there will be a greater effort put forth to build up Sunday Schools than ever before and when some who are now opposed will, like myself, shake off the lethargy that binds them and go to work for the Master.

I heard a parent say, not long since, that the great desire of the heart was that their sons would take the field and be ministers of the word, and help to build up Zion. What a good desire, I thought. But then, there arose another thought like this: Do you when the shades of evening have gathered around and the family are seated in their respective places as Abraham of old command your children? If not, I thought, there was much to be done by way of preparation before the desire could be realized. How many today are wishing that their children would be good and religiously inclined, but seldom if ever do as the Lord said of his servant Abraham: "I know him that he will command his children after him, and they shall keep the way of the Lord to do justice and judgment." And when time had rolled on and his posterity had become numerous we hear of a commandment being given by the prophet Moses to the people as the Lord commanded him: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." If the Lord is unchangable as all Saints believe, then he surely would require as much of parents today as then; and when I take up the Book of Covenants and read the commandment of the Lord in these last days, "That inasmuch as parents have children in Zion or of any of her stakes that teach them not to understand the doctrine of repentance, faith in the Son of God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents." And further on I read where certain of the leading men of the church neglected to teach their children according to the commandment above and the Lord was displeased with them, and commanded them to set their own house in order: "And now a commandment I give unto you, if you will be delivered you shall set in order your own house; for there are many things which are not right in your house."

And further: It was once said that the whole church was under condemnation, and that it would remain under condemnation until they repented and remembered the new covenant, even the Book of Mormon and the former commandments, which had been given them, not only to say but to do according to the things written. Now if the Lord was so particular to warn the people of their transgressions and admonish them to return and remember, the Saints should be particular to keep them—the commandments.

We find that when the church was rejected, it was not individually but as an organization; and as they were to remain under that condemnation until they returned and remembered the former commandments, not only to say but to do; I conclude that all who do not, as is written in the former commandments and Book of Mormon, are still rejected or are under condemnation just as much as those in the early days of the church; for God is no respecter of persons. Now if each one who have a name in the Church of Christ would examine themselves and see whether they be in the faith or not, many no doubt would find that they were in the transgression spoken of or are rejected as much so as those were who were declared rejected in 1841. The Lord said in 1831: "Who am I that made made man, saith the Lord, that will hold him guiltless that will not obey my commandments?" No wonder he spoke to them in this way, because if they would have continued to neglect the instruction which He gave them, the church would have dwindled away in unbelief and to-day it would have been hard to have found faith upon the earth. The Psalmist David has told us in beautiful language how their fathers had instructed them. He says: "I will open my mouth in a parable, I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children. Showing to the generation to come the praises of the Lord, and his strength, and his wonderful works which he hath done. For he established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers that they should make them known to their children." And why? Because they might set their hope in God, and not forget the works of God, but "keep his commandments." The need of such instruction is felt to-day as much as any other time in this dispensation. I hope we will all see the need of a closer walk with God so that when he shall come we will with our works be saved and with those whom we have taught in the Sunday School enter into the marriage supper of the Lamb. Yours in the covenant of Christ,

DANIEL GARNER.

WEST FORK, Ind., Oct. 9th.

Dear Herald:—The last time I wrote for your pages I was at Midletown, Ohio, trying to do my duty toward building up this great latter day work. We labored there three weeks, baptizing three. Bro. Gillen came to the rescue and baptized two more at that place; while I went on to New Trenton branch with him and baptized two more at that place. We were greatly blessed in our sacrament meeting with the Spirit of God, and some grand instructions by the Spirit were given, and we were made to rejoice in this great work. Since leaving there I learn that the branch had greatly revived through Bro. Gillen's labors. We came on to Ripley county and stayed there some twelve days. We met Bro. Daniel there and held meetings every night, Bro. Gillen doing most of the speaking. What a nice time we have when he have a good preacher with us.

On Sunday, at the sacrament meeting, we were blessed with the Spirit and good instructions were given to the Saints to be faithful to their covenants and to press forward, that God would bless them. May all heed the warning given at the meeting.

We then came on to the district conference, which was good. Here we separated from the company of Bro. Gillen, I coming home to see what could be done for the work in this vicinity, laboring a few times at the Wright School-house and the vicinity of Birdsye, meeting Bro. Gillen again at Boston Station. Then we came to West Fork, my home, where he preached four discourses, among them the funeral of Sr. Elizabeth Bowman, to quite a crowded house, but not with Mr. Bowman's consent, for he forbade us preaching it. But he could not keep the crowd away. How narrow some men are, but God will reward every man as his work shall be.

Uncle Harbert had but just left this place when Bro. Gillen got here. The Christians had sent for him to do their preaching through their big meeting, but they did not have very much confidence in him. Bro. Gillen knocked the bottom out, as some say here. He did good and we rejoiced and thank our Heavenly Father for such talent. A good many here say they want Bro. Gillen to come back and stay longer. He made a great many friends for the work.

After he left for St. Louis we went to Plainville, Davis county, Indiana, the home of Brn. Daniel and D. O. Stites. Labored there for two weeks and baptized Bro. Daniel's wife. He has done a good work there in spite of all obstacles, and has made friends for the work. May he continue to fight the fight of faith and stand as a witness for Jesus. Several here are near the kingdom. Patience and a continual work, with faith and prayer, will gain the day. We will long remember our visit to that place. With all our ups and downs we have some good times, especially, if God is with us. We are at home nearly sick with a cold on the lungs. Pray for us, Saints; we want to do our duty.

V. D. BAGGERLY.

Editors Herald:—By the diligence of the few members in Denver a suitable public hall was secured, in which services were held for four successive Sabbaths. Said services were published in three different newspapers which circulate among one hundred and fifty thousand people, the present population of the city as claimed; but so numerous and fascinating were other attractions, (or so it would seem) that we were never honored with more than four or five strangers.

Denver City is making rapid strides indeed, in the most approved and modern style. Of wealth there seems no lack, while modern attractions can not fail to meet the expectation of the most sanguine. Costly church buildings abound, and Sunday exercises therein, as advertised, forcibly reminds one of the vivid description presented by the apostles of old in reference to the great apostacy. And while it is clear that the social gatherings, fairs, bazaars, etc., are bringing to both Catholics and Protestants popularity and prestige which appear quite essential for their perpetuity, it is just as clear that from the primitive doctrines, practices, etc., they are drifting farther and farther, and the glare of modern Babylon's creeds, and dogmas are so dazzling and bewitching as to make any and every primitive doctrine distasteful to most of the cultured and refined of this age of progress. Yet it seems that many of these professed modern christians are not so contented as the exterior grandeur and seeming progress of their respective societies would indicate, hence the frequent hints and corresponding efforts to reform, modify and revise their various creeds.

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An Editor recently referring to the proposed change in the Westminster Confession of faith said: "A change should be made to comport with pulpit preaching" So while some of the editors are in sympathy with whatever may tend to make popular religion more popular, they have but little to say in favor of the Latter Day Saints, who are striving against the popular tide to represent, defend and practice the primitive religion or gospel in its entirety. Yet despite this, present and anticipated events greatly tend to furnish proof in favor of Joseph Smith's mission. And as coming events cast their shadows, the divided and contradictory positions of that known as the christian world, is bringing them to the very edge of the yawning precipice of rationalism, into which without a radical change they will be precipitated; thus bringing rationalism face to face with the verity of Christ's mission, the unchangeableness of his promises, etc., thus making the distinction between the Latter Day Saints and so-called Orthodoxy more visible, and the battle more fierce.

The early snow storms and cold snaps—almost unprecedented in Colorado—making out-door work uncertain, and the little interest manifested, induced the brethren (most of whom have to depend upon out-door labor, and being illy prepared for a protracted winter), to let one month's rent of an expensive hall suffice for the present. They nevertheless were anxious for branch organization, which was effected on Sunday, November 10th; twelve members being present. A greater unanimity of feeling I seldom have seen on such occasions. That suggested seemed to have been anticipated, hence received and agreed upon.

Nothing is so effectual in producing unity and evincive of a oneness of purpose as God's saving method. And modern revelations through the Palmyra Seer setting forth God's government have rendered the duties, prerogatives, etc., of the various officials that God deems requisite to consummate his purposes, so plain that when believed and acted upon a unity ensues that is inspiring indeed. But the reverse of this show should the sacred precincts of that government be invaded.

For the present the Denver branch will worship at Bro. O. A. Westland's private residence, No. 1123 Evans street. Known representatives of the church or scattered members in or adjacent to Denver will be recognized and received when making themselves known to the little band so far as church fellowship and the extension of hospitality within the reach of the sons of toils are concerned. But none need expect special or extended privileges. House rent is high in Denver, so that the laborer and mechanic are necessitated to do with small house or limited room.

Whatever the future may develop, at the present time this little band of Saints are peaceful, zealous and united. God keep them! Their ready co-operation with and kindness to me, will often loom from memory's chamber as green spots to the weary traveler over the sandy desert.

I go to-morrow to Kit Carson, a hundred and fifty miles east in response to an urgent request; on new and unbroken ground.

We would be glad for all scattered members in Colorado to report themselves to Bro. James Kemp, Hutchinson, Colorado.

In bonds,

JAMES CAFFAL.

SALT LAKE CITY, Nov. 10th.

Bro. Blair:—As Joseph has kept you advised of our movements and the work in general I have not written. We expect to start out on a tour this week to different points.

Joseph is billed to speak twice here to-day. There are two or three places we want to reach if possible, and we are under promise to go to Plain City. Politics is the chief theme here at present. In Salt Lake City now a person might think it was a recruiting station instead of a peaceful city. It is almost impossible to get out of hearing of the clatter of drums and the sound of horns. If the war spirit does not prevail here it is one very near it.

Yours in Christ,

R. J. ANTHONY.

FLORILLA, Mo., Nov. 5th.

Bro. Blair:—I promised to write to many, but I have neither time nor money to spare to do it, so I will say to all that this country is good for a man with small capital. The land is rich; good market for all you raise at Willow Springs; five years time to pay for land, and prices from two to three dollars per acre. Will correspond with all who wish in course of two or three weeks—too busy just now. I have spoken twice at Bro. Barrett's, twice at Sister Tuckers, twenty-seven being present the first time, and the number increasing. Mr. Tucker drove us over to Willow Springs last Saturday. Mr. Lay and grandma tried to get me the Methodist Church to speak in; they got consent of three of the trustees and the minister, the other two refused. Not wishing to press the matter we stuck posters for preaching at Sister Lay's house at 11 a. m., when the writer spoke to a goodly number. Bro. Atwell gave notice he would speak in the evening. A great many seem interested from the efforts made by Srs. Lay and grandma in loaning the Voice of Warning and Tracts. Bro. Atwell left an appointment for the first Sunday in every month. There is now in this vicinity something over twenty Saints, members of no branch, and some of them have not even certificates of baptism. There are from ten to fifteen down at West Plains in the same state. Two branches could be organized here if we only knew who is missionary in charge of this district, or whether it is in a district at all or not. Hoping to hear from some one in charge, I remain, in bonds of love,

HENRY SPARLING.

PLAINVILLE, Ind.

I came here from Terre Haute, the 12th of Janury last, found Brother and Sister Stites the only Saints in this county. Commenced preaching as opportunity offered. Many are investigating now, and some have promised to be baptized. I sent for Bro. V. D. Baggerly and he came. We held meetings in Epsom several evenings. The M. E. preacher found his craft was in danger and got some help and kept some from being baptized for the present, but they say they are yet determined to be. A sister Wilson of the U. B. sect, one of the most worthy members and the best read of the place is the one they hindered. Mr. Wilson says she don't need to go back to her church any more since their preacher gave her such abuse publicly, last Sabbath. Satan is mad and is trying his utmost to stop the good work, but I don't think he will effect it. Half of the M. E. church are investigating, and the other half are trying to keep them from it. I think we will be able to organize a branch before long.

Bro. V. D. Baggerly baptized my wife last Sabbath, preached in the evening and left for home Monday the 4th. Am looking for some other elder to come this winter. Bro. M. R. Scott talks of coming through this county this fall. Elder V. D. Baggerly rendered good service for the church here. May God bless him in preaching everywhere as he did while here. Bro. and Sister Stites and my wife and myself are all the Saints here at present. We are working hard. Pray for us that we may withstand the persecution and keep the faith.

ELDER L. F. DANIEL.

COLEMAN, Mich., Nov. 4th.

Dear Herald:—We have about twenty members and they are trying to live to the covenant made at the water's edge. Our prayer-meetings are attended with much of the Holy Spirit, and our teachers take great interest in showing us the right light and keeping us in the straight and narrow way.

Your sister,

MARY E. SMITH.

DELOIT, Iowa, Nov. 11th.

Bro. Blair:—One of the most successful quarterly conferences of the Galland's Grove district closed here last night. The attendance was good; the business portion passed off pleasantly. The Sunday School association occupied a part of Saturday afternoon with a good interest manifest. The preaching of the word was seasoned with the Spirit of the the Master and the prayer and testimony meetings were active, spiritual and the gifts of the gospel were manifested.

Yours for truth,

C. J. HUNT.

ST. CLAIR COUNTY, Mo., Nov. 11th.

Dear Herald:—I am now holding meetings three miles south of Osceola in St. Clair county. My greatest desire is to do the Master's will. I wish you to say to the missionary in charge of New Mexico that Sr. Medie Story lives near Victoria, Donnaanna county, New Mexico. She thinks her husband is ready to be baptized and wants some of the elders to come there and preach. Sr. Story was baptized here in St. Clair county by Bro. E. Curtis and would be glad to see some of the elders. D. E. TUCKER.

LLANSAMLET, South Wales, Oct. 19th.

Bro. Blair:—It is almost a strange thing to see a letter from Wales appearing in the *Herald.* There are some here that can write well if they only try. This writer belongs to the Morriston branch, and has the care of said branch at present. There is a good little branch here numbering about twenty-five members, but only about fifteen are attending regularly. We have had a very good time here some years ago, the gifts were in our midst in abundance. There has been some changes; some have departed through death, others have emigrated to America; therefore the branch has been affected very much through such circumstances. I am sorry to state that the church is a rather low estate in Wales at present. We regret that Bro. J. T. Davies was obliged to leave us so suddenly, owing to the ill health of his dear wife. He could have done a

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lot of good if he could have stopped here a little longer. He is a very good man, and a very good preacher in English and Welsh. Some of the brethren in America wrote to Bro. J. T. Davies when he was here, stating that they should like to help the Welsh mission in some shape or form; and in regard to that I beg to inform them that Bro. B. D Davies, Frederick Place, Llansamlet, Wales, has published a little tune-book, in the tonic-solfa notation, entitled, 'The Songs of Zion,' for the use of church and family. If any of the brethren feel to send for some copies of same, we shall be very thankful.

Yours in the gospel of peace,
D. LEWIS. (DEWI CHWEFROR).

FLORENCE, Mich., Oct. 22d.

Dear Herald:—I was baptized June 12th, 1889, by brother Willard J. Smith, and now the Spirit urges me to write my testimony and send it to the *Herald*. The Holy Spirit of promise, the Comforter, that was promised to the true seeker after truth; and I can say with all my heart that I have found that Comforter in the restored gospel that the Reorganized Church of Christ teaches. It is the glorious gospel of the kingdom of God. I know it is true, for God has shown it to me by His matchless power. I feel my weakness and nothingness in the sight of God; also to have my poorly written letter go to the *Herald* to be published; but this is precious truth to me, and I give it to the *Herald* as truth. Spots of bright gold and sparkling stars have appeared before my eyes on paper when I have been reading the Holy Scriptures, the *Herald*, the Doctrine and Covenants, and the Book of Mormon. The Lord has shown me a marvelous light in three different shapes over and above it, and it lighted the room as light as a lamp.

Hopefully, a sister in Christ,
MARY A. LAWRENCE.

ŒNAVILLE, Texas, Nov. 8th.

Mr. David Dancer:— Please send the *Herald* to Columbia Holcumb, Albany, Shackleford county, Texas. She says she has read the Voice of Warning and a book of tracts sent her by Bro. J. A. Robinson, and heard him preach three sermons while he was in Texas. She is persuaded the truth is with the Saints. I want to send her the *Herald* for one year that she may be more thoroughly convinced. I have sent my *Herald* to H. C. White, Pensacola, Florida, for four years, also the Book of Mormon, and the good news comes to me that all of his household are ready for baptism. He says he knows that the Saints possess the kingdom. I also sent the *Herald* to Mrs. Sarah Atkinson, Science Hill, Pulaski, county, Kentucky, and the answer comes back from that country, "I read the *Herald* with great interest." And she rejoiced because of the conversion of her husband. May the Lord bless the *Herald* as it goes laden with good.

Yours, C. C. HOLCOMB.

LAMAR, Mo., Nov. 3d.

Dear Herald:—I would like to say a few words through your columns, although I feel that I will not be able to write anything interesting to your readers. Though not a member of your church, I would like to express my love for the cause.

My people came to this place three years ago from Wisconsin. We like the country very well and have a pleasant home, and think if we only had some Saints to meet with it would add so much to our enjoyment. Besides my father and mother there are none here. We are in hopes that ere long some of the elders will come this way and preach for us. We are much interested in the labors of Elder D. S. Crawley and others at Webb City, and surrounding country, as we think the Webb City branch is the nearest one to us.

I am thankful for such good reading matter as the *Autumn Leaves*, *Herald* and *Hope* contain. Should any of the elders or Saints pass through Lamar, they will be very welcome guests at our home. We live one mile west and half a mile north of Lamar, Barton county, Missouri. Enquire for William Souders.

With love to the cause,
ZADA SOUDERS.

COOKSPOINT, Texas, Nov. 7th.

Brn. Smith and Blair:—Our district conference is over and we had a fine time, though the congregation was not as large as common at our meetings in the past. Four were added to the church, two by baptism and two by letter; the two by letter being scattered members who had not attended a meeting of the Saints in about three years, and had not seen a member of the church for nearly three years until I went about fifty miles to where they lived from any branch. They are now happy in a branch and their daughter was also baptized.

The good work moves on in this section—more calls for preaching than I can fill.

I am still yours for the truth,
E. W. NUNLEY.

BLENHEIM, Ont., Nov. 10th.

Bro. W. W. Blair:—Please publish the enclosed minutes in the *Herald* and oblige. We had an excellent conference, the spirit of the Master being present to bless and edifying the Saints.

This is a grand work and I hope to continue faithful in it. The prospects seem brightening and the time drawing nearer when, if faithful, the Saints Saints will be blessed more than ever they have been.

The religious world seem to be very uneasy, in fact it is hard to distinguish those who belong to the churches from those who do not. The Methodists of to-day are far different from the Methodists of twenty-five years ago. Many of them own fast horses and attend horse races and do things that would not be tolerated then at all. I believe the Saints will have to be careful lest they drift into the same worldly and indifferent groove. May God bless and prosper his people.

In gospel bonds,
RICHARD COBURN.

COVE SPRINGS, Kan., Nov. 9th.

Brn. Joseph and William:—I have had the pleasure of baptizing Grandma Nave, a lady who has been a believer for sixteen years. She has been suffering with cancer for three and one-half years, but was cured by using Bro. Levi Cheney's receipt for cancer, lately published in the *Herald*, and which I would recommend to any who may be suffering from cancer.

Yours in bonds,
O. BAUMGARTEL.

Communications.

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

THE "SEALED BOOK."—No. XXI.

BY ELDER R. M. ELVIN.

DWELLINGS.

THE Book of Mormon was not written with a view to what was known of the aborigines of America prior to its publication, because it most emphatically and squarely contradicted what were regarded as scientific and historical facts, but which have since been shown to have been historical inaccuracies and scientific fallacies.

1. The Book of Mormon affirmed that the principal aboriginal migrations were from *south* to *north*, whereas the view entertained by antiquarians before its publicarion, and for sometime thereafter, was that those migrations had been from *north* to *south*, as the following evidences show: "It is believed both by Clavigero and Humboldt, that all these tribes of the Toltecs, Acolhuans, Chichemecas and Nahuatlacks, spoke the same language, and therefore, in all probability, emigrated from about the same degree or northern latitude."—Mayer's Mexico, p. 261.

Bancroft writes: "Second, this fact is directly opposed to the once accepted theory of a civilized people, coming from the far north, gradually moving southward with frequent halts, constantly increasing in power and culture, until the highest point of civilization was reached in Chiapas, Honduras and Yucatan, or as many believe, in South America."—Native Races, vol. 5, p. 167.

Delafield on page 18 of his work, distinctly asserts the theory of a migration from the north into Mexico and the other southern countries, and speaking of the inhabitants of Mexico, he says: "The civilized inhabitants came originally from the north."—p. 102. On page 103 the same theory is asserted.

Caleb Atwater, and Josiah Priest maintained the theory of a northern origin of the Mexican nations, *i. e.*, that there had been a great migration from north to south. —See Priest's American Antiquities, p. 189.

Jedediah Morse, a geographer and divine, whose "Universal Geography" was published in the latter part of the eighteenth century, in the preparation of which several of the eminent scholars of the United States assisted, maintains the theory of a migration from the north of the people of Mexico.—See page 618.

2. The Book of Mormon affirms in Ether 4:3, that the people had horses, and that there were elephants, and cureloms and cumoms. This was a pointed contradiction of the then scientific theory.

Robertson says: "America gives birth to no such creature of such bulk as to be compared with the elephant or rhinoceros, or that equals the lion and tiger in strength

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and ferocity."—Robertson's History America, p. 138.

The scientific writers of the present day are not making the same mistakes Robertson did. In their book published at Philadelphia, in 1857, one of the conclusions arrived at by Nott and Gliddon in regard to the aborigines of America is the following: "That they possessed none of the domestic animals."—Types of Mankind, p. 296.

Of course these theories are now known to be false; but they were maintained as true, both before and after the publication of the Book of Mormon, and were regarded by the wiseacres of scientific lore as indubitable evidence against that book.

3. Aboriginal civilization, as understood by the world prior, and for some time subsequent to the publication of the Book of Mormon, was located principally in Mexico and Peru; whereas that book locates that civilization principally in Central America, and the central portions of North America.—See Lamoni edition of the Book of Mormon, pages 43 63, 136–7–8, 155–6, 248–9, 267–8, 279, 512, 518 and 520.

SUMMARY.

From the foregoing I conclude: 1. The early Spanish explorers were not capacitated to discover, did not discover, and therefore did not report, or in any way make known to the world the aboriginal civilization of Central America.

2. That these explorers made some attempt to describe sixteenth century civilization; but that their reports of this were "unsatisfactory," "imperfect," "vague," and of "but little value, even had they been more extended."

3. That what knowledge the sixteenth century explorers made known to the world, was between the sixteenth and the nineteenth centuries practically obliterated; so that the ruins lay "untenanted and unknown," to the world, until after "1830."

4. That "since 1830 the veil has been lifted" from Central American civilization, first by Zavala, but principally by Stephens and Catherwood, whose works were published in New York in 1841 and 1843 respectively.

5. That the first modern visit to any of the ruins of Central America was made by Zavala, between the years 1830 and 1834.

6. That the first account of the ruins of Uxmal was published in 1835.

7. That the first exploration of Copan was by Palacios in 1576, whose work was not published in any language until 1843, and not in English till 1860; and that therefore the first account of Copan was published to the world by Catherwood and Stephens.

8. That the first account of the ruins of Palenque was published in English at London, England, in 1822, that it received so little attention that the *Literary Gazette*, a paper of wide circulation, announced it in 1831 as a discovery of Galindo; that Prof. Rafinesque, in America, regarded it as unsatisfactory, unless confirmed by other reports, which other reports he was disappointed in not receiving prior to 1832; that it deduced an Egyptian origin for the people of Central America, whereas the Book of Mormon asserts a Jewish origin.

9. That the first Isthmian antiquities were discovered by Berthold Seeman, near David, in 1848; that Costa Rican antiquities were first discovered by Drs. Wagner and Scherzer, in 1853–4; that the chief antiquities of Nicaragua have been by two men, Squier and Bovle, the former in 1849–50 the latter in 1865–6; that the most important antiquities in Guatemala were first visited in 1840, by Mr. Catherwood.

10. That the civilization of Central America was not comprehensively treated upon until 1857–9, and then by Brasseur de Bourbourg.

11. That "the richest mythological legacy" of the aborigines of America, the "*Popol Vuh*," was not given to the world until 1857.

12. That Robertson, the "equal of Hume and Gibbon in style and diction, and their superior in impartiality," in 1777; Humboldt, one of the most thorough, systematic and comprehensive scientists of his day, in 1809; Priest after 1832; Goodrich, assisted by other able men, in 1836; and Delafield, whose able work was published in the three leading cities of the civilized world, New York, Paris and London, in 1839, though describing the civilization of Mexico on one side, and Peru on the other, yet do not attempt to describe the civilization of Central America. Central American civilization was not, therefore, known when these authors wrote.

13. That the first "systematic," "perfect" and comprehensive survey and exploration of the works of the Mound Builders of North America, and therefore the first survey which could reveal the scientific skill employed by those Mound Builders in the construction of their earthworks, were made by Squier and Davis, and first published by the Smithsonian Institute in 1848.

14. That two of the most important elements of the civilization of the Mound Builders, namely, mining and weaving, were not made known to the world until 1849 and 1868, respectively.

15. That the publication of the Book of Mormon antagonized the world upon the following points: the location, character, and derivation of aboriginal civilization, and the kinds of animals which in aboriginal times had inhabited this continent.

16. That, therefore, at the time of the publication of the Book of Mormon, no man or set of men, had sufficient data from which to write that book.

17. That the testimony of the hundreds who have read the book is—notwithstanding its lack of elegance, and want of literary perfection—that no man could write such a book without the divine aid of inspiration.

18. That without any particular attraction in diction, and without the aid or influence of a great name or wealth to push it, it is marvelous how it attracts the love and hatred of the world.

GLASS.

I do not call to mind a positive assertion in the Book of Mormon that either the Jaredite or Nephite civilization possessed the article, glass. But on account of the following,—"And he did moulten out of a rock sixteen small stones; and they were white and clear, even as transparent glass," (Ether 1:7),—such men as Lamb and Braden assault the book. It will be seen by the reading, that it mentions sixteen *stones*, not glass; and they were *white* and *clear* AS GLASS. Glass is from the word ice; (See Chambers Encyclopedia, vol. 4, p. 773, article Glass); and I would as soon or rather believe that the ancient people of this continent had a knowledge of the same. But let it be understood that the original account of those sixteen transparent stones was translated into the Nephite language and subsequently, in 1829, into the English.

The art of manufacturing glass was understood in Egypt more than two thousand years before Christ, or more than three hundred years before the Israelites made their four hundred years sojourn in that land. The Israelites thus gaining that knowledge from the Egyptians, it would be nothing strange that they retained the word and the knowledge of how to produce the article after their settlement on this continent. Josiah Priest however claims that glass has been found: "He discovered in one mound, an article of glass, in form resembling the bottom of a tumbler, weighing five ounces; it was concave on both of its sides."—American Antiquities, p. 280,

This discovery was made after the publication of the Book of Mormon, and is therefore another proof of the advanced civilization of the Nephites. With the increase of clear evidence on this topic, some one like Job of old will exclaim in honor of God: "Which doeth great things past finding out; yea, and wonders without number."—Job 9:10.

ABORIGINAL RELIGION.

We establish the fact that a form of religion existed among the aborigines of America that came down by tradition from the ancient inhabitants, and it is the very strongest evidence of the truthful character of the Book of Mormon. I will therefore first direct attention to the

SACRED RECORDS.

Ellen Russell Emerson says: "The Ojibway Indians, relates Mr. Copway, had three depositories for sacred records near the waters of Lake Superior. Ten of the wisest and most venerable men of the nation dwelt near these, and were appointed guardians over them. Fifteen years intervened between the opening of these records. If any vacancies had been caused by death, others were chosen in the spring of the year; and in the month of August these were called to witness the ceremony. As they were opened all the information respecting them was given. After this, the plates were closely examined; and if any had begun to decay, they were taken out, an exact copy was made and placed in its stead. The old one was divided

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equally among the wise men. It was very highly valued for being deposited; every fiber was sacred, and was considered capable of endowing the possessor with wisdom. These records were written on slate rock, copper, lead, and the bark of birch trees. It is claimed that they contain the transcript of what the Great Spirit gave the Indian after the flood, which has been transmitted by the hands of wise men to other parts of the country ever since. There is a code of moral laws, which they call a path made by the Great Spirit. They believe a long life will result from obedience thereto. In them are represented how man lived before death entered the world; and the path he then followed marked out an example for those of the present time."—Indian Myths, p. 225–6.

This book was published in Boston, in 1884. See also Copway's "History of the Ojibways."

A truth in tradition, held by some Indians is, that they at one time had a book the equivalent to our Bible. On this Boudinot says: "It is said among their principal or beloved men, that they have it handed down from their ancestors that such a book as the white people have, was once theirs; that while they had it they prospered exceedingly; they also say that their fathers were possessed of an extraordinary divine Spirit, by which they foretold future events, and controlled the common course of nature; and this they transmitted to their offspring on condition of their obeying the sacred laws; that they did by this means bring down showers of blessings upon their beloved people; but that this power for a long time passed, [past] had entirely ceased."

He also says: "There is a tradition related by an aged Indian of the Stockbridge Tribe, that their fathers were once in possession of a sacred book, which was handed down from generation to generation, and at last hid in the earth, since which time they had been under the feet of their enemies. But these oracles were to be restored to them again, and then they would triumph over their enemies, and regain their ancient country, together with their rights and privileges."

Mr. Boudinot after recording many traditions similar to the above, at length remarks: "Can any man read this short account of Indian traditions, drawn from the tribes of various nations, from the west to the east, and from the south to the north, wholly separated from each other, written by different authors of the best characters both for knowledge and integrity, possessing the best means of information, at various and distant times, without any possible communication with each other, and yet suppose that all this is the effect of chance, accident or design, from a love of the marvelous, or premeditated intention of deceiving, and thereby ruining their well established reputation?"

Mr. Boudinot was the first president of the American Bible Society. The above quotations will be found in a work entitled "Star of the West, or an effort to discover the lost tribes of Israel," See American Encyclopedia. article Boudinot.

ONE SUPREME BEING.

Paul wrote to the Ephesians, there is "One God;" and there seems to be sufficient evidence to show that the ancient people of America were monotheistic in in their belief concerning God: "The Mexicans had some idea of a Supreme God, to whom they gave fear and adoration. They did not represent him by any visible form, calling him 'Teotl,' or God, to whom they applied expressions highly characteristic of his nature. They also believed in an evil spirit, called 'Tlacatecolotl.'"—Researches in America, by an officer of the army, Baltimore, 1816, Delafield, p. 32.

Jones says: "Among the southern tribes the sun was regarded as the symbol of the power and beneficence of the Great Spirit, the Supreme God, or Creator, the soul and governor of the universe, the giver and taker away of the breath of life. Hence, to this celestial luminary, did they pay profound homage as to the visible minister and representative of the author of life."—Antiquity of Southern Indians, p. 20.

Bancroft says: "The Californian tribes, taken as a whole, are pretty uniform in the main features of their theogonic beliefs. They seem, without exception, to have had a hazy conception of a lofty, almost supreme being; for the most part referred to as a Great Man, The Old Man above, the One above."—Native Races, vol. 3, p. 158.

"The natives of Nevada have ideas respecting the great kind spirit of some kind, as well as a myth concerning an evil one. . . . The Utah belief seems to be nearly as possible identical with that of Nevada. . . . The Apaches recognize a supreme power of heaven, . . . the creator and master of all things."—Ibid, p. 170.

Again he says: "The people of Durango called the principal power in which they believed Meyuncame, that is to say, Maker of All Things."—Ibid, p. 179.

He tells us that: "The Abbe Brasseur believes in the knowledge by the Mexicans and certain neighboring or related nations, of a Supreme God."—Ibid, p. 185.

Kind reader, if you will accept I will furnish the true foundation upon which rests these aboriginal traditions relative to the Supreme Being. That wonderful Book of Mormon, the sacred record of the Nephites, speaks on this wise: "Hearken unto me, O Jacob, and Israel my called; for I am he; I am the first and I am also the last. Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens."—1 Nephi 6:3.

The same authority further says: "For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are."—2 Nephi 1: 7; while another writer has it thus: "And no man knoweth of his ways, save it be revealed unto him; wherefore, brethren, despise not the revelations of God. For behold, by the power of his word, man came upon the face of the earth; which earth was created by the power of his word."—Jacob 3:3.

Bancroft says: "The Mexicans and the Tezcucans, 'following Senor Pimentel,' recognized the existence of a Supreme Being, of a First Cause, and gave him that generic title Teotl, God."—Native Races, vol. 3, p. 190.

He further says: "It is well to remark, 'writes Camargo,' that allthough the Indians had a divinity for each thing, they were aware of the existence of a Supreme God."—Ibid, p. 195. Almost in the opening of the Book of Mormon is this statement: "He saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God."—1 Nephi 1:4.

Ellen Russell Emerson says: "In the opinion of all, some ruling deity was an object of worship and reverence to the North American Indian. There was a conception of a Supreme Being, Creator and ruler of the universe. . . . However broken the image, however dim this consciousness of the one universal Lord, its prevalence is indubitable."—Indian Myths, p. 4.

Of the American Indian she further says: "They recognized the supreme power of the Great Spirit, who rules the sun, moon and stars."—Ibid, p. 634,

Mr. Wood in speaking of the American Indians says: "One of the most pleasing traits in the character of these tribes is the strong religious feeling which pervades the general tenor of their lives, and which raised them above the rank of mere savages. However imperfect may be their ideas on this subject, they are not idolators, and give all their worship, whether directly or indirectly, to one Great Spirit, whose aid and protection they continually invoke."—Uncivilized Races, p. 1313.—He still further says: "To the Great Spirit they ascribe the possession of all the necessaries and pleasures of life, and to him they offer their prayers and return their thanks on almost every occasion."—Ibid, p. 1313.

The cogitation of an Indian is given in this language: "Such were frequently the reflections of Dee Coo Dah. He was aware of the condition, and mourned the doom of the Indian race, but would occasionally take comfort in the exercise of a faith that the Great Spirit, or God of his fathers, would at some future day pour out his wrath in retributive vengeance, to to the total extermination of the white man."—Traditions of Dee Coo Dah, p. 177.

Speaking of a grand stair case at Kabah, Stephens says: "The doors of two center apartments open under the arch of this great stair case. In that on the right we again found the prints of the red hand; not a single print, or two, or three, as in other places, but the whole wall was covered with them, bright and distinct, as if but newly made."—Incidents of Travel, vol. 1, p. 402.—The meaning of these "red hands" will be presently explained.

Of another part of the same ruins he says: "It had a raised platform about four feet high, and in each of the inner corners was a rounded vacant place, about

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large enough for a man to stand in; part of the back wall was covered with prints of the red hand. They seemed so fresh, and the seams and creases were so distinct, that I made several attempts with the machete to get one print off entire, but the plaster was so hard that every effort failed." —Ibid, p. 411.

Speaking of the ruins of Sabacche, Stephens says: "On the walls of this desolate edifice were prints of the 'mano colorado," or red hand. Often as I saw this print, it never failed to interest me. It was the stamp of the living hand."—Incidents of Travel, vol. 2, p. 46.

Bancroft speaking of antiquities of Nicaragua says: "Of the remaining figures shown in the cut in the following page, the red hand is of frequent occurrence here, and we shall meet it again farther north, especially in Yucatan."—Native Races, vol. 4, p. 37.

"Mr. Boyle found the cliff paintings to have suffered much since Mr. Squier's visit thirteen years before; so much so none could be made out but the winged snake and the red hand."—Ibid, p. 38.

In speaking of Uxmal Bancroft says: "And take leave of the Casa del Gobernador with a mention of the red hand, whose imprint is found on stones in all parts of the building,"—Ibid, p. 164; and of Kabah he says: "One of the apartments has the red hand imprinted in bright colors in many places on the walls."—Ibid, p. 209.

He gives this additional notice of Sabacche: "Three other buildings were visited, and one of them sketched by Catherwood, but they present no new features except that the red hand common here as elsewhere, is larger than usual."—Ibid, p. 212.

Writing concerning the red hand at Labphak he says: "The lower ones present numerous imprints of the ever present red hand."—Ibid, p. 251.—He also says that at Tuloom, "The imprint of the red hand appears on the interior walls."—Ibid p. 257.

Now for the explanation of the red hand, found so frequent among the ancient temples. Schoolcraft says: "The figure of the red hand is used by the North American Indians to denote supplication to the deity or Great Spirit; and it stands in the system of picture writing as the symbol for strength, power, or mastery, thus derived. In a great number of instances which I have met with of its being employed, both in the ceremonial observation of their dances, and in their pictorial records, I do not recollect a single one in which this sacred character is not assigned to it. . . . This use of the hand is not confined to a single tribe or people. I have noticed it among the Dacotahs, the Winnebagoes, and other western tribes, as among the numerous branches of the red race still located east of the Mississippi river, about the latitude of forty-two degrees, who speak dialects of the Algonquin language." —Incidents of Travel, vol. 2, p. 476–7.

The prevalence of the red hand throughout Central America as well as among the North American Indians, indicates, if Schoolcraft's definition of its import be right, that the worship of the Supreme Being, known to the Indians as the Great Spirit, was universal throughout those regions. Of the American Indians, the American Encyclopedia says: "They recognized a Supreme Being."

(To be continued.)

Selections.

ROMANISM AND OUR PUBLIC SCHOOLS.

THE Rev. Dr. A. P. Foster of Boston preached last evening at the First Congregational church on "Romanism and Our Public Schools." He said the public-school system of this country had been struck a deadly blow by the pope of Rome. It was a peculiarity of the American people that they were anxious to treat all religions with equal toleration. This spirit of generosity was commendable and right, but in consequence of this peculiarity there was danger from any attack that might be made at the vital principles of our government in the guise of religion. He did not wish to speak of Romanism as a religion, but as a political power. There were at least 8,000,000 Roman Catholics in this country. It was the Romish theory that the pope was king of kings. It was his right to command obedience of all his subjects, even if his commands conflicted with the principles of the government under which the subjects lived. The Roman Catholics of this country in establishing parochial schools were not expressing their own will, but that of the power which they felt compelled to obey. The plenary council at Baltimore was not a representative body, but it expressed the will of the pope and the people had only to obey. There was no vote taken by the people. Of the 7,2000,000 baptized members of the Catholic church in this country there were none that had any voice of their own. The pope at Rome was the autocrat of the Catholic population in this country. The clergy must obey the pope and the people must obey the clergy. When the pope said the public schools of America must not be used by Catholics his subjects must obey.

At a convention of representative Irishmen in Chicago in April, 1885, protest was made against the pope's denunciation of the plan of campaign in Ireland. They were nearly all Catholics, but they declared that they would resist to the bitter end any encroachment of the Roman court on their political rights. If these people would show the same devotion to America, the country they live in, as they did to Ireland, if they displayed the same spirit in standing up for American institutions as they did in defense of those of Ireland this country would be saved from a great danger. Such Catholics ought to be on our side in this school question, and they would be if it were properly laid before them.

Catholics were urged to make themselves active political elements wherever they lived. They were taught to obey the laws of this country only when they did not conflict with those of the pope. A foreign and despotic government caused them to violate their oaths of allegiance to this country. The growth of the Roman power in America was checked for awhile by the public schools, for they made patriots of the children. The pope discovered this and attacked the schools. The public schools taught American instead of Catholic principles. No wonder a power like Rome, desiring to rule in America, hated this public-school system. Without the public schools this republic would be a failure. The Catholics began to establish parochial schools, of which there was about three thousand, with an an attendance in 1888 of over five hundred and eleven thousand. Public schools were denounced as "nurseries of vice," yet in order to gain control they put their own people in them as teachers. It was said that in Chicago the majority of the board of education were Catholics, while eighty per cent. of the teachers were of the same faith. Now that the Roman clergy were making the public-school system of this country the point of attack Protestants and Americans must rally to its support.—*Chicago Times.*

VERY GOOD DODGING.

REVIEWING the work of its general convention, which closed last week in New York, the observer can not fail to be impressed with the extreme conservatism of the Episcopal church. There is scarcely a great deliberative body in this or any other land which so successfully and withal gracefully succeeds in dodging awkward questions and persistent people as does the Episcopal church.

The convention has adjourned, yet little or no action to speak of has been taken on the vexed questions, such as revision of the prayer-book, change of name, alterations in creed, and the precise settlement of the color line south, which are so persistently dragged into its councils. Verily, the general convention of the Episcopal church represents a learned, scholary body of gentlemen who for tact, suavity, and adroitness in the art of how not to do a thing can scarcely be equaled and certainly not surpassed in the world.

The council did take some action on the divorce question, however, and has recommended that the marriage service be so amended as to read "live together in holy love until our lives end." This new departure provokes an expression from a Roman Catholic direction which is to say the least severely critical:

"This canon prescribes some very commendable provisions, which, however, are by no means new. They have been from time immemorial enjoined by the Catholic church. They include the forbidding of marriage within certain degrees of consanguinity and affinity, the forbidding of clandestine marriages, and the requiring of registry of names, residence, and other particulars.

"On the question of divorce the canon makes marriage indissoluble except for

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adultery, with the proviso that the guilty party in such case is not permitted to marry again during the lifetime of the other party. It also enjoins that 'persons divorced are forbidden to marry each other again if meanwhile the woman shall have married again.' This, it seems to us, is a strange provision. A person who would do what it forbids would be guilty, under the laws of the land, of bigamy. From the point of view of Episcopal church law or the secular law the canon might as well have specified bigamy as one of the things prohibited.

"It is a pity that the Episcopalians can not see their way to settling this important question once for all by adopting the marriage law of the ancient and universal church. It is the law which upholds and defends the dignity of woman, which guards the rights and interests of children, and maintains and sanctifies the family relations. The divorce court is a blot upon our civilization, an incentive to immorality, a scandal to Christianity. It ought not to have the sanction of any organization having at heart the temporal and spiritual welfare of man."—*Chicago Times, Sunday, Oct. 27th*

CONFESSION OF FAITH.

JUST what intelligent, wide-awake, modern men and women of the Presbyterian church really do believe about that grim old Westminster confession of faith is a pretty hard thing to find out. The perplexing question, "Revision or non-revision?" is just now making the Presbyterian pulpit critically difficult and the pew decidedly uneasy.

The logic of their theological system is not palatable to modern Presbyterians. They want more comfortable and more popular teachings, even if logic must go by the board. If they do manage to get rid of "election" as a sort of sugar-coated compromise, to be consistent they will have to throw overboard the entire doctrine of hell. It is a doctrine which, with the idea of a personal devil, is already in much disrepute among the more liberal-minded and better educated of their congregations as it is getting to be among the more enlightened Christian people generally.

The most trenchant utterance recently upon this much vexed subject of revision is from the pen of the Rev. Dr. Q. L. Scott in the *Presbyterian Journal:*

"The term 'elect infants' is at best unfortunate; it means something or nothing. If nothing, then let it be expunged. If something, then what? Does it mean that all infants dying in infancy are elected? Very well; then say so. One thing is certain, the single word 'elect' does not convey that meaning. Does it mean that by election all infants dying in infancy are saved? Then so express it. The sense will then be one of method, and not limitation, which many now claim. I submit again that 'elect' is not the word to express that idea. Or, further, does it mean that there is a possibility of one little soul being passed by in the exercises of God's sovereignty and left to the pangs of eteral torture? We declare that to be a libel on God, a slander on the Christ. The Presbyterian church believes nothing of the kind, and it is to escape the suspicion of such a horrid possibility we want the word changed. The canonization of Herod is something for which our church is not yet prepared. No one who has ever looked into the face of his own sweet infant dead, and then thought of the gentle Christ and his tender, child-like love, can entertain the remotest thought that such are lost. This may be sentiment. Be it so; with the heart man believes unto righteousness, and sentiment may be the outburst of the purest faith."—*Chicago Times.*

PLEA FOR COMPULSORY EDUCATION.

WE are a firm believer in a stringent law for compulsory education. Public sentiment, which upon this subject has been appallingly dormant, seems lately to be aroused, and it is to be hoped that this interest will bear fruit, both in insistence upon the strict execution of the law in such states as have one, and a formulation in such states where such measure is wanting. A philosopher has wisely said that the state should either educate or kill its children. Behind the ghastly wit of the statement is the great fact that society has no more paramount duty than insisting that the youth of the land shall be educated. Education is a certain road to success, and it behooves the commonwealth to see that the young are directed therein. The people of ancient Greece understood these things better than we do. With them child training was considered a matter worthy public supervision. It may be argued that if children grow up to illiteracy, it is through their own truancy or the carelessness of parents and guardians. This is to a certain extent true, but if behind all this a law for compulsory education were rigidly enforced, such a condition could not exist.

A state is what its citizens make it. The children of today are the citizens of tomorrow, and the necessity for the proper training and preparation of these young people is apparent. At no time in the span of human life is the mind more impressible than in the years of youth. If in these plastic years the child is permitted to grow up in ignorance, it is bound to grow up in evil. What would life be worth without at least an elementary education. Who would wish to live in intellectual darkness? Ignorance on the part of the public of the value of such a law has allowed thousands of children to grow to majority uneducated, unfitted for the duties of life. Some weak-headed sentimentalists object to a law of this nature on the ground that it is an infringement of personal liberty. Such objection is extremely trivial. Every child who runs away from school at every opportunity, or who is kept there by stern parental command is educated on the compulsory plan. No one—not even the sentimentalist—objects to that kind of compulsory education. That the general and strict enforcement of such laws will come is not to be doubted. The public mind has only to be aroused to the dangers of neglect in this matter, and to the blessings that will follow an intelligent and thorough enforcement of wise measures upon this question, to not only approve, but insist.

Conference Minutes.

NEVADA.

Conference met at Fairview, Nevada, October 26th, D. I. Jones president. Thomas Daley, president of mission being present was invited to preside. Elders reported: T. Daley, D. I. Jones, T. R. Hawkins, D. and R. Jones. Branches: Diamond Valley 32, Mottsville 30. Elko, Carson and Franktown branches not reported. Bishop's Agent, A. B. Johns, reported that a short time back he had made remittances to the Bishop and obtained receipts, and now he had on hand twenty-two dollars. On motion Bro. T. R. Hawkins was elected president of the district, also to act as clerk for the ensuing term. Resolution to uphold the presidency of the church, also Bro. Thomas Daley as president of Nevada mission was adopted. Preaching by T. R. Hawkins, evening by T. Daley. Adjourned to Genoa, the second Saturday and Sunday in February.

WELSH MISSION.

The conference of the Welsh mission convened June 9th, 1889, at the Saints' chapel, Llanelly; president, J. T. Davies, D. Lewis, clerk, harmoniumist, B. D. Davies. At 10 a. m. a hymn was sung and prayer was offered. Preaching by E. A. Davies in English, and by J. E. Hughes in Welsh. At 2 p. m. a hymn was sung and a prayer was offered. Preaching by J. T. Davies and J. R. Gibbs. At 6 p. m. a hymn was sung, and a prayer was offered. Preaching by T. E. Jenkins in Welsh, and by E. A. Davies in English, and by D. Lewis (Dewi Chwefror) in Welsh. June 10th: At 10 a. m. a hymn was sung and a prayer was offered, and an address by the president. The minutes of last conference were read and approved. The eastern district was reported: Branches 6, seventies 1, elders 17, priests 7, teachers 1, deacons 2. Baptized 1, died 1, members 56, total 84; William Morris, president. Western district was reported: Branches 2, elders 11, priests 4, deacons 4, members 51, total 70; D. Lewis, president. The books' account was reported: In hand when last reported £8, 8 s. 2½ d.; received since £2, 17 s. 11 d.; paid out £5 4½ d.; in hand £6 5 s. 9 d.; D. Lewis, secretary. Bishop's Agent's account was reported: In hand when last reported, 11 s.; received since £7 19 s.; paid out £8 10 s.; T. E. Jenkins, Bishop's Agent. Proposed and passed that we approve the labor of Bro. B. D. Davies, in bringing out some tunes in the tonic sol fa notation, for the use of the church in Wales. The authorities of the church were sustained in our faith and prayers: Joseph Smith as president, and all the quorums of the church in America, J. T. Davies in charge of Welsh mission, T. E. Jenkins to labor in Wales, J. E. Hughes for North Wales, William Morris president of Eastern district, D. Lewis (Dewi Chwefror) president of Western district, and all the household of faith. At 6 p. m. a hymn was sung, and a prayer was offered. Preaching by T. E. Jenkins in Welsh and by E. A. Davies in English. A pleasant time was spent. The preaching was excellent throughout, and the attention was good. Adjourned to meet at Aberaman, next Whit-Sunday and Monday.

PHILADELPHIA.

The above district conference convened in the Saints' hall, Brooklyn, New York, Saturday evening, August 24th; Bro. W. H. Kelley presiding, J. Squire associate, H. H. Bacon secretary. Branch reports: Brooklyn 62, 2 baptized, 2 received by letter and 2 on certificate of baptism; Philadelphia, no change. Bishop's Agent, A.

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Cameron, reported: Balance last report $81 63, received since $26.95, total $108 38; credited W. H. Kelley $54 50, balance $53 88. Audited, found correct and adopted. Resolved that whereas, Bro. Cameron, being in poor health desires to be released from acting as Bishop's Agent for the present, that we recommend to the Bishop that he be released according to his request, and that Bro. Joseph Squire be appointed to take his place as Bishop's Agent for this district. The report of committee on reunion was received and committee continued. Joseph Squire was sustained as president, H. H. Bacon secretary, also the authorities of the church. Preaching Sunday morning and evening by W. H. Kelley. Adjourned to meet in Brooklyn, the fourth Saturday in February.

SOUTH-EAST ILLINOIS.

Conference convened September 7th at Pleasant Ridge school-house in Dry Fork branch, G. H. Hilliard in the chair, I. A. Morris chosen secretary *pro. tem.*, the secretary being absent. Branch reports: Brush Creek, 154, 3 baptized, 1 died, 1 removed; Springerton 56; Parrish 32; Dry Fork 31, 2 expelled, 2 received; North Fork 11; Tunnel Hill and Alma not reported. Elders seports: J. F. Thomas, T. P. Green, H. Walker, (baptized 1), R. Etzenhouser, (baptized 5). I. A. Morris, (baptized 6), G. H. Hilliard, (baptized 7), J. M. Tousley. Joseph Kurtz, priest reported. Conference missioned the elders for the next quarter. J. W. Gillen, missionary in charge, and his associates were sustained. The authorities of the church were also sustained. Preaching during the conference by I. A. Morris, R. Etzenhouser, and G. H. Hilliard. Adjourned to meet at the call of the president.

KENT AND ELGIN.

Conference met with the Chatham branch, October 5th; J. H. Lake chosen president, Samuel Brown assistant; R. Coburn and R. C. Evans secretaries. Under the representation system of the district the credentials of the branch delegates were examined by a committee and the number of votes to which branch delegations were entitled determined. Branch reports: Chatham 75, 11 baptized, 2 received, 1 removed; Petrolia 41, 6 baptized; Puce River 12, 4 baptized; Lindsley 34, 1 removed; Tilbury 30; Zone 47. R. Coburn, Bishop's Agent, reported: Balance last report $26 21, received since $152 51, paid out $177 90, balance 82 cents. Audited, found correct and and adopted. Brn. E. L. Kelley, R. C. Evans and W. Vickery were appointed a committee to inquire into a certain ordination. Ministry reports. Elders: W. J. Smith (baptized 9), E. Carlton (baptized 5), S. Brown (baptized 3), G. W. Shaw, A. Vickery, G. Green, R. Coburn. Priests: M. Eaton (baptized 3), G. F. Green, J. H. Tyrrell. Teacher, G. Hampshire. The committee appointed at last conference to see about securing a house of worship in Chatham reported that they met in Chatham and looked at a church for sale there, but thought it was too high priced, so they recommended not to purchase it, but buy a lot and build. Report received, and committee discharged. An account was presented from the district secretary of 85 cents. A collection was taken up to defray the above expense, amounting to $2 23, the balance over being given for future expense. Resolved that the resolution on the district record pertaining to ordinations be referred to the committee on ordinations. On motion J. H. Lake was chosen delegate to General Conference. S. Brown was sustained as president, N. L. Blakely vice president, and R. Coburn secretary and Bishop's Agent. Resolved that Bro. Lake be requested to use his influence to have Bro. Joseph Smith attend our conference next June. Bro. Lake was sustained as president of the Canada mission. The committee on ordinations reported as follows: Your committee would respectfully show that they have examined into the matter referred to them of the ordination to the office of an elder of Bro. Edward Carlton by Bro. A. Leverton, and find there was no irregularity which would tend to vitiate said ordination, or that the district under its adopted rules could refuse to recognize it. The committee further report that they would advise the substitution of the rules adopted by the General Conference for the government of districts in matters of ordinations in place of the resolution upon the district record, which conflicts with the general rule of the church. E. L. Kelley, W. Vickery and R. C. Evans, committee. The above report was received, and the committee discharged. The resolution on the district book was rescinded. The committee to whom was referred the question of election of officers in the Chatham branch would respectfully report: That on or about the 29th of June, 1889, there was certain action taken at the conclusion of a Sunday School business meeting, but neither members who were present nor those who were absent had due notice that an election of officers in the branch was to take place prior to such meeting. Under the rule of the church due effort should be made, to give full and sufficient notice of business meetings for such important matters as the choosing of officers, that all may be permitted to take part. The committee are therefore of the opinion that a new business meeting should be held of the aforesaid branch under the supervision of Bro. J. H. Lake, the missionary in charge, and the branch be permitted to select its officers as the members may deem best. R. C. Evans, W. Vickery, E. L. Kelley, committee. The report was received, adopted, and the committee discharged. The Chatham Saints were tendered a vote of thanks for their hospitality. Resolved that hereafter delegates from branches to the district conference have certificates to present to the conference signed by the president or clerk of the branches or both, to which they belong. Bro. Eaton was then called to the office of an elder and ordained by Brn. Lake, Kelley, Leverton and Evans, and a license given the above named brother by the conference. A vote of thanks was tendered Brn. Kelley and Vickery for their services. Preaching by Brn. Kelley, Lake and Evans. One was baptized. Adjourned to Blenheim, the second Saturday in June.

Miscellaneous.

LINCOLN AND EMANCIPATION.

The last installment of the Lincoln biography in the *Century* for October presents Mr. Lincoln's views on emancipation. The subject is presented by Messrs. Nicolay and Hay in connection with the famous "peace conference," February 3d, 1865, at Fort Monroe, between Mr. Lincoln and the commissioners appointed by Mr. Davis. When he told the confederate commissioners that peace could be restored by the southern states laying down their arms and returning to their places in the Union, the latter cited his emancipation proclamation, the division of Virginia, etc., as obstacles to the restoration of the *status quo ante*. Thereupon Mr. Lincoln replied substantially that in his opinion the proclamation, having been a war measure, would be inoperative after peace was made. It would apply only to such slaves as had come under its operation during the war and would not free others. "It was not his intention," he added, "in the beginning to interfere with slavery in the states; he would never have done it if he had not been compelled by necessity to do it to maintain the Union; he had always himself been in favor of emancipation, but not immediate emancipation, even by the states." He said further, according to Messrs. Nicolay and Hay, that "he would be willing to be taxed to remunerate the southern people for their slaves. He believed the people of the north as responsible for slavery as the people of the south and if the war should then cease, with the voluntary abolition of slavery by the states, he should individually be in favor of the government paying a fair indemnity for the loss to the owners." The disposition to remunerate slave-owners, Mr. Lincoln stated, was extensive in the north. "I know," he said, "of persons in favor of an appropriation as high as $400,000,000 for this purpose."

CHURCH RECORDER'S NOTICE.

Although many branch reports have beeen received throughout the year, yet several district clerks have not forwarded the reports that published minutes show have come into their hands at district conferences. Therefore this is to ask all clerks and presidents, who have possession of branch reports, that they will please forward them to me at an early day. Do not try to send them with a one cent stamp (as some have done), for written matter should pay letter postage. If you are not supplied by the district with postage, and can not afford the stamps, then, rather than the reports be lost, I will send stamps to prepay; or if you put on a two cent stamp it will come, and if more is needed it can be paid here. If only a one cent stamp is put on the package it is likely to be cast aside because of being insufficiently paid, and thus be lost altogether. Some pieces so stamped get through but others are lost. This causes additional expense for correspondence with each branch in search of items and corrections. If mission and district presidents will also take an interest in this matter (as some have already done), it will thereby greatly aid in the work that the Lord requires to be done by us, and for such aid I will be thankful.

HENRY A. STEBBINS,
General Church Recorder.

A CARD.

The young ladies Hawthorn Society would say that the bazar given by it on the 17th and 18th of last month proved quite a success, and it is anxious to express its heartiest thanks to all who donated articles, money, or help of any description. EMMA MILLS, *Sec'y.*

INDEPENDENCE, Mo., Nov. 5th.

DIED.

WILDS.—At Council Bluffs, Iowa, August 11th 1889, from the infirmities of old age, Sister Ellen Wilds, aged 79 years. She was born September 12th, 1810, at Albright, Cheshire, England; baptized January 7th, 1861, at Boomer, Pottawattamie county, Iowa, by Elder Henry Blakeslee, and confirmed by Elder W. W. Blair in the Reorganized Church of L. D. S. She was a member of the church in early days also at her native home, and passed through the dark and trying seasons of the past, ever retaining faith of brighter days for the church, and has been spared to see the same before life's day has ended. Services were conducted by Elder D. K. Dobson at the place of burial, in Boomer township cemetery.

"No seas again shall sever
No desert intervene;
No deep, sad flowing river
Shall roll its tide between;
Love and unsevered union
Of soul with those we love;
Nearness and glad communion
Shall be our joys above.

"No dread of wasting sickness,
No thought of ache or pain,
No fretting hours of weakness
Shall mar our peace again.
No death our homes o'er shading
Shall e'er our harps unstring;
For all is life unfading
In the presence of our King."

MASON.—At Washington, Iowa, November 7th 1889, Mr. W. W. Mason, beloved husband of Sister Elvira Mason, aged 64 years, and was buried at Dixon, Illinois. He was a gentleman of much more than ordinary ability and worth, and ranked well in society and among business men. For some time past his health had been failing, and he passed away to "the beyond" with the full consciousness that his change was at hand. His death will be mourned by many besides his immediate relatives.

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SMITH.—At Jonesport, Maine, Octobbr 26th, 1889, Betsey S. Smith, aged 42 years, 8 months and 19 days. She was highly respected by all who knew her, for she was a noble woman. Funeral sermon by Elder J. C. Foss.

NELSON.—Near Lander, Fremont county, Wyoming Territory, August 14th, 1889, of liver complaint, Sr. Anna, beloved wife of Bro. Anders Nelson, aged 75 years. Deceased was a native of Denmark, emigrated to Utah, and from there moved to Idaho about the year 1868, and joined the Reorganized church while on a visit to her sister in Missouri. Since her identification with the church she has been a zealous and consistent member, and though a great sufferer for months previous to her death, she bore her afflictions with christian fortitude and resignation.

MARRIOTT.—Brother Henry Marriott passed away on the 6th of November, 1889, at Sandy, Utah, aged 76 years last August. He united with the Reorganized Church, March 5th, 1876, at Union Fort, Utah, and went to England on a mission, after which he returned to his home in Utah, where he resided up to the time of his death. Brother Marriott was a good man and a faithful member of the church. He leaves an invalid companion, and a number of children and grand children to mour their loss. The funeral was largely attended. Services by Elder R. J Anthony.

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"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 30, 1889.

THE REORGANIZED CHURCH IN CONGRESS.

A MISTAKE of understanding has occurred among some of the elders in the field concerning the part taken by the Reorganized Church in affecting the various enactments of Congress respecting the repression of plural marriage, or polygamy in Utah.

The presidency of the church, at a very early day, took the subject of what effect the legislation of Congress with reference to Utah Mormonism might have upon the corporate and individual rights of the Reorganized Church into consideration, and decided that the peculiar circumstances by which the reorganization was made a necessity, and the conditions under which it took place, required that those entrusted with the watchcare of the body should in all laudable ways see to it that the law-making powers of the nation and the states and territories should be informed of the facts and true faith of the Reorganized Church, pending all legislation by which the rights of members, as citizens of the Republic, and the church as a corporate body, might be injuriously affected, either directly or in any remote degree.

In pursuance of this decision of duty, upon the occasion of pending legislation in Congress, the church by its representatives has laid before those likely to be engaged in such legislation, in clear terms and concise form the facts of the founding of the church in 1830, its faith then and subsequently prior to and until the death of Joseph and Hyrum Smith, the loyalty of the members of the church and the commands of God requiring such loyalty, the defection from the faith caused by and resulting from the introduction of plural marriage as a tenet, and the utter untenability of such dogma when measured and determined by organic and existing rules and laws; and all this that these persons might fully consider the attitude of the Reorganized Church and that church be spared wrong and distress by unjust legislation.

In 1866, pending legislation following the enactment of 1862, the senior editor of the HERALD, Joseph Smith, was summoned to Washington, at the instance of Congressman Ashley of Ohio, then chairman of the Territorial Committee, to answer questions touching the matter, and to make such suggestions as he might deem necessary. At that examination the position of the church was stated; and the suggestion was made that existing laws be enforced, and no further legislation was suggested.

In the spring of 1870, pending the action of Congress on the Cullom Bill, the April session of conference appointed Joseph Smith, Alexander H. Smith, Mark H. Forscutt, William W. Blair and Josiah Ells, from among its leading men, a committee to draft a Memorial to Congress, setting forth the faith and loyalty to the government of the church, and a statement of facts. This duty these men discharged, and on April 11th that memorial to the PRESIDENT and VICE PRESIDENT and the SENATE and HOUSE OF REPRESENTATIVES was presented, read and adopted by conference, and ordered to be laid before those to whom it was directed. This was done. Copies of this memorial were sent to each member of the Senate and House of Representatives, and to the governors of the several states, that so far as it was practicable to do so the information contained in it might be widely spread in the places where the church might have an existence, and desire to do missionary labor.

In 1882, while the Edmunds Bill was pending, the Reorganized Church sent Elders Zenas H. Gurley and Edmund L. Kelley to Washington, as representatives to do whatever might be done by them to protect the interests of the church, and set such facts before those engaged in shaping the legislation as they would be permitted to do. This these brethren did, being permitted to appear before the committee of which Hon. Reed, of Maine, was chairman.

It was also decided that a statement should be made to Secretary of State, Hon. Frederick Frelinghuysen, in respect to the action of his predecessor, Hon. Wm. M. Evarts, by which the rulers of foreign lands had been asked to take measures to prevent the emigration of persons from their respective countries whose faith was supposed to be inimical to the institutions of America, and who were called Latter-day Saints, commonly called Mormons. This was thought advisable, in order to avoid any subsequent confounding of the Reorganized Church and the Utah Mormon Church, to the prejudice of the former, should any foreign missions be undertaken by it, and to secure if possible a recognition as loyal citizens of the United States. This duty was performed by Elders Zenas H. Gurley and Joseph Smith, who secured a presentation to Secretary Frelinghuysen, through the kindness of Senator William B. Allison, of Iowa, and Congressman W. P. Hepburn, of the eighth congressional district of Iowa, and J. C. Burrows of Michigan; each of whom gave a pleasant and personal recognition of the object contemplated in the effort of these committees.

Subsequently to these efforts, and while the bills contemplating the dissolution of the church corporation in Utah and the confiscation of the Emigration fund and other property of the church in Utah, were under consideration, the presidency addressed Congressman W. P. Hepburn, setting forth the injury likely to result from such extreme measures, and protesting against what would inevitably be construed into acts of persecution; and which would be unproductive of the results intended.

In all these several presentations to Congress the Reorganized Church has had but one object in view, and that has been to protect the rights of the believers in the true faith from being confounded with those who, we believe, have been following a perversion of the faith, and thus prevent so far as it was possible, the law-makers of the nation from doing violence to the constitutional right of conscience. In all of these efforts, we have set before these men the laws of the Lord as given to the church in the Bible, Book of Mormon and Doctrine and Covenants, as the last named was left to the church at the death of Joseph and Hyrum Smith.

How far these several efforts at self protection upon the part of the Reorganized Church may have affected congressional legislation we are not prepared to say, for we have no means of knowing. We therefore think it a grave mistake for any of the elders to assume privately, or in their public letters and lectures that the Reorganized Church "framed," or "was instrumental in having enacted" the various bills adopted by Congress respecting polygamy, for all such assumption is made without other evidence than the fact that the efforts were made as herein stated, and speculation supposes that those efforts assisted congessmen to their conclusions.

We have neither the right to inculpate congressmen in favoritism to us, and hostility to Utah Mormonism on our account, nor to take credit to ourselves when it does not properly so belong, nor to flatter ourselves with having influence and power in

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circles where perhaps no thought of us was ever indulged.

It is as wrong to claim the honors of the legislation referred to, if honors there are attaching to it, as it is for the Utah Mormon church to charge us with the bitterest enmity and malicious and hateful intent in the defensive measures we felt called upon to take in protection of the rights we knew ourselves to be entitled to as members of the body which we believe to be the Church of Jesus Christ.

That the legislation in Congress has been unfavorable to the church in Utah, in the claim made by that church for immunity from interference by law with their plural marriage institution is a fact. Whatever blame may justly attach to the Reorganized Church for the part taken by it and its representatives in the acts recited above, we are willing to bear; but we want neither commendation nor blame, where neither is due. The truth, principle, and fact, will be all that we shall finally stand or fall by; and let us therefore be content with that now. We are not responsible for the mistakes, misunderstanding and misrepresentation of newspaper reporters; but we are responsible for what we ourselves present in press and pulpit, and it behooves us that we present only what is clearly true. When the Senior Editor returns from his western trip, we will set these matters more fully before the HERALD readers, giving dates and such other statistical information as will be needful.

SPECULATIVE THEOLOGY.

IT is a fine thing to be able to wander amid the stars and delve into the depths of the earth in search of the secrets of nature, and possibly a finer thing to seek to explore the borders of the infinite to surprise the divine intents of the Creator, if possible, and thus enthrall and captivate our fellow men. It seems to us, however, that the elders of the church, ministers of the Gospel of Peace, are not called to air their learning, or to lead their hearers into the misty realms of speculative philosophy in search of new and dazzling conclusions. We believe that the injunction, "preach nothing but repentance to this generation," was given to guard the eldership from those vain and idle researches which, while they may possibly be safely indulged in by the strong and healthy reasoner who may come back from the loftiest and farthest flight to the real and solid unharmed, confuse, bewilder and finally overturn the weaker and leave him doubtful, irresolute and finally despairing. This injunction is evidently in harmony in the spirit of it with the statement of the Christ,—"and repentance and remission of sins shall be preached in all the world, beginning at Jerusalem."

"Preach the gospel," was the tenor of the last commandment of the Savior ere he took his upward course after the resurrection; and, "Preach the gospel" is still the command.

Speculative and controversial research into abstruse scriptural themes, while they may possibly be within the limit of the direction to "search the Scriptures," are so frequently permitted to degenerate into wordy squabbles for the mastery or the last word, that those who are witnesses of them—sometimes unwilling witnesses—are seriously pained. Many of these disputes, if finally determined one way or the other, add nothing to the spiritual life or usefulness of the controversialists, nor to that of their hearers or readers. It may increase their store of knowledge, but if it does it is frequently of such a character as simply to encumber the storehouse of the mind with an impracticable thing. The lines between "endless genealogies," "contending about words to no profit," and the useful and beneficial may not be so exquisitely drawn as to furnish a set schedule of what is and what is not permissible; but they are, we think, sufficiently defined to prevent an elder in the field from wasting his time upon fruitless researches with the results of which to astonish his hearers and win a name as a "smart fellow," and point out to him those questions most necessary for him to present as a representative of the faith of the church, by which his hearers and readers may be enlightened and led into the way of forgiveness and peace. As for us, we have not authorized any elder to present us to the world upon the theories concerning the final redemption of all men; fallen angels, the devil included; the propagation of Saints after death and the resurrection; the precise date of the coming of the Savior, and *all* that he may say and do after he comes; whether the Jews will be gathered in belief or unbelief; the nationalities of those who shall compose the armies that shall fight against "the camp of the Saints," and whence they come; the exact naming of who are the sheep and the goats; the admixture of the scattered and lost tribes among the nations, and many other delightful studies to the curious and studious researcher, belief or knowledge of which will neither fit nor unfit a man for duty in this world and salvation and happiness in the next. Indeed, the Lord has said that so far as his second coming is concerned—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Of the final condition of the wicked it is revealed that, "no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;" and although shown in vision to some, it is straightway shut up again, so that the end, the width, the height, the depth and the misery thereof," are not understood by any but those who are to endure that condemnation.

In writing as we have, we do not mean to be understood as curtailing any man's privilege to strive after knowledge, for we have neither right nor disposition to do that; but we do wish to be understood that the elders are called to preach the gospel of the Lord Jesus Christ, the saving grace of God, unto this generation, and are not called to preach abstruse theories and nicely spun reasonings upon subjects but remotely connected with the work at best, and the discussion of which bewilders and does not profit the inquirer after the way of life.

The church expects the representatives of the faith to preach Christ and him crucified, diligently, carefully and in a way to make faith attractive for its simplicity and plainness; but it does not expect the elders to ride hobbies, nor spend their time in the elucidation of pet philosophies peculiar to themselves alone.

The private opinions and beliefs of the elders and members are their own, between them and their God, their correctness or incorrectness to be determined "on the other side of Jordan." Of them the church may not take cognizance either to suppress or make public, but the church is certainly justified in asking and expecting that the elders shall teach and defend the well accredited faith of the church, while representing the church, rather than private opinion and belief.

To our thinking there is an ample field for advancement and research offered in the legitimate subjects for discussion before inquiring multitudes, answering the question, "What shall we do to be saved?"

"Preach the gospel," "teaching them to observe all things whatsoever I have commanded you."

"TWO CHURCHES ONLY."

A BROTHER requests us to explain the following passages: "Contend against no church, save it be the church of the devil" (D. C. 16:4):

"And it came to pass that I saw among the nations of the Gentiles the foundation of a great church. And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and torture them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it. And I also saw gold, and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots. And the angel spake unto me, saying, Behold the gold, and the silver, and the silks, and the scarlets, and the fine twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church; and also for the praise of the world, do they destroy the saints of God, and bring them down into captivity. . . . And it came to pass that when the angel had spoken these words, he said unto me, Remember thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, Behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. And it came to pass that I looked and

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beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw. And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were amed with righteousness and with the power of God in great glory. And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."—1 Nephi 3: 33, 34, 46, 47, 48, 49, 50, 51.

We think the first quotation refers to doers of evil in any and every form, and to sin in any and every phase, whether found among Latter Day Saints or anywhere else, and has no special reference to church forms and organizations whatever, and therefore is not applicable nor restricted to any one separate, distinct church organization as such. The "church of the devil" is composed of those who serve him. Paul said to the Roman Saints,—"His servants ye are to whom ye obey;" and Jesus said to the sinful Jews, "Ye are of your father the devil." John says: "He that committeth sin is of the devil."—1 John 3:8.

To this agree the teachings of the Book of Mormon, for Alma says: "And now if ye are not the sheep of the good Shepherd, of what fold are ye? Behold, I say unto you, that the devil is your Shepherd, and ye are of his fold; and now who can deny this? Behold, I say unto you, whosoever denieth this, is a liar and a child of the devil; for I say unto you, that whatsoever is *good cometh from God*, and whatsoever is *evil cometh from the devil;* therefore, if a man bringeth forth *good works*, he hearkeneth unto the voice of the good Shepherd, and doth follow him; but whosoever bringeth forth *evil works*, the same becometh *a child of the devil*, for he hearkeneth unto his voice, and doth follow him."—Alma 3: 6. Moroni fully confirms the foregoing in these words: "Wherefore, *all things which are good cometh of God;* and *that which is evil cometh of the devil;* for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But, behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to *do good*, and to *love God*, and to *serve* him, *is inspired of God.* Wherefore take heed, my beloved brethren, [and this is applicable to Latter Day Saints.—ED.], that ye do not judge that which is *evil to be of God*, or that which is *good and of God*, to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to *do good*, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to *do good*, no, not one, neither doth his angels, neither do they who subject themselves unto him. . . . And all things which *are good cometh* of Christ."—Moroni 7: 2, 3.

The delineation of character set forth in these texts enables us to judge as to who belongs to "the church of the devil," and therefore what we are to do when we "contend against" that "church" as mentioned in D. C. 16:4.

We think that 1 Nephi 3: 33–51, when speaking of "the great abominable church," refers in a special way to apostate Christianity in all its divisions and sub-divisions, and is not limited to the Roman Church alone as some hold, and that in a general way it refers to all manner of wickedness inspired of Satan. And yet it is manifest that Romanism is the head and chief, when reference is had to an organization. For is she not the chief member and figure in "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," mentioned by St. John in Revelation 17: 5? And yet it should not be overlooked that God has a people within her, for John says: "And I heard another *voice from heaven*, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4. This last quotation will enable us to understand both the text from 1 Nephi, chap. 3 and that of D. C. 16:4, for in the first we are told that, in the latter days, *before* the Lord began his "marvelous work" and restored the "covenants of the Lord," including "the gospel of the Lamb," His Spirit would move "upon the man" who would discover America and "the seed" of Lehi, also His Spirit would move "upon the Gentiles" who thereupon go to America, also that "the Spirit of the Lord" . . . would be "upon the Gentiles," and that they would "prosper, and obtain the land for their inheritance," and that "the power of the Lord" would be with them, and that "by the power of God" they would be delivered "out of the hands of all nations;" also that then would exist the "great and abominable church" and "other churches," and yet that, at that time, there would be "save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil;" and that then, "whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations," etc., all of which shows that God would then have a people whom He would bless with His "Spirit" and "power" and guidance, though the organized, specific Church of Christ was not yet established nor the gospel restored in its fulness; and it shows also that both "the church of the Lamb of God" and "the church of the devil" may exist, at times, outside of and unlimited by organic church forms and church lines.

At that time "the church of the Lamb of God" would manifestly be with and be composed of those who feared God and worked righteousness to the best of their ability and understanding; for "the Lord looketh on the heart" (1 Sam. 16: 7), and "granteth unto men according to their desire" and "their wills" (Alma 15: 11), and "in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 35. Certainly, many of the reformers filled these requirements in an eminent degree, as also did not a few in the Romish, Greek, Abyssinian, Armenian, and other organized churches—persons who, like Cornelius the centurion, lived faithfully to the best light they had, and were reckoned of God to be members of "the church of the Lamb of God;" for all who did not belong "to that great church, which is the mother of abominations," belonged to the other—these two churches embracing all the people then living in the land. And this proves that these "two churches," as such, were known to God by their "desires" and their "works," and were designated and blessed accordingly. In this broad, but just view of the matter, we go back through all time and find men and women who ever sought for, sustained and forwarded the good and the true, as best they could, and we find those whom He who "is no respecter of persons" loves, blesses, honors, and identifies as His by the enlightening, comforting "power" of His Spirit, and who, when His "great and marvelous work" began by the restoration of the gospel and the authority to administer therein, called by "a voice from heaven" to His "people" to "come out of" "Mystery, Babylon the great," etc., as is set forth in Doctrine and Covenants 1: 1, 3–8; 34: 3; 108: 2, 4, etc., etc. The call of the

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Lord in paragraphs two to four is very notable:

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other."

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of *wickedness*, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him."

The visible church of God, that which is identified by clearly drawn lines of divinely appointed, official organization, the visible "kingdom," "fold," "gospel," "net," "house," "body," "commonwealth," etc., is such not only by its organic forms, defining and providing its bounds, limits, authorities and jurisdiction, but also by the character and quality of its members. But "the Church of the Lamb of God" of which Nephi speaks in 1 Nephi 3: 46, 48, is that people who seek to do good, live justly and uprightly, honor and serve God and his Christ to the best of their ability and understanding irrespective of denominational forms, names, creeds or organizations.

The Saints should ever remember that "wickedness" . . . "is spiritual Babylon," and that wherever wickedness exists, there is "spiritual Babylon," and that it is "the church of the devil" wherever its members are found, and in whatever age of the world, also that it is the only "church" they are authorized to "contend against."

Jesus revealed to John that in Smyrna some who claimed to be Jews, were not, but were "the synagogue of Satan;" and of "the church in Philadelphia" Jesus said, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 2: 9; 3: 9.

The wicked ones here mentioned are such as compose "the church of the devil," for they serve him.

In a revelation in the Doctrine and Covenants given March, 1829, over twelve months before the church was organized in this dispensation, we find instructions given concerning the "three witnesses" to the Book of Mormon, and saying: "And to none else will I grant this power, to receive this same testimony, among this generation, in this the beginning of the rising up, and the coming forth of my church out of the wilderness," etc., etc. And in Doctrine and Covenants, 84: 1, we are told in explanation of the parable of the wheat and the tares, how and when Christ's Church went into the wilderness, for he says: "Behold, verily I say that the field was the world, and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign, behold he soweth the tares; wherefore the tares choke the wheat and drive the church into the wilderness."

These texts teach that the primitive church was driven "into the wilderness" —into the very condition signified by 1 Nephi 3: 33–51. The word "wilderness" in this connection evidently means confusion, wildness, disorder, uncultivated, obscurity, darkness and the like. And such was the condition of the church from the sixth century on till the gospel was restored by angelic ministration in the nineteenth century, though heavenly light began to dawn with the labors of the reformers, and they "saw men as trees walking."

The Church of Christ went "into the wilderness" and existed in it till, in this last dispensation, the Lord is bringing it forth "out of the wilderness, clear as the moon and fair as the sun, and terrible as an army with banners," (D. C. 4: 3), taking on its authority, organic forms, ceremonies, ordinances, spiritual powers, gifts and graces, to prepare a people for the coming Lord and King.

These things being true, the Saints should honor the good and the true of all times and all people, and contend against nothing that is good or which tends to good, but confess all that is good and pure and true to be of God and of Christ as the sacred records all teach.

Finally, let all seek to build up the pure, the true and the good as revealed in the works and word of God, but never seek to tear down and destroy the houses of their fellow men. The Lord will do that if he wants it done, and He will do it in the the right time and in the right way.

FOOD NEEDED TO SUSTAIN LIFE.

It is a curious fact, brought out by the New York commissioners of labor statistics, that prison estimates of the amount of food needed to sustain life are more liberal than estimates for persons dependent on public charities.

EXTRACTS FROM LETTERS.

Bro. G. A. Davy of Bellevue, Idaho, thus writes November 15th:

"The *Herald*, *Autumn Leaves* and *Hope* have been faithful visitors every week during the past year. I have read them myself and appreciated their very valuable, and to me, precious contents."

Alta N. Joice of South Boardman, Michigan, writes:

"If an elder in passing, would stop, he could get a place to preach, or could awhile ago, and I think likely could now, in town, and I should be glad to welcome them at our home."

Bro. William Waterman, of Dalas, Texas, wrote the 15th inst:

"I am doing a little for the cause—as much as circumstances will permit. Have done my best to defend the faith when attacked. The tracts are to be our defense among the Campbellites, as their minister refused me a hearing."

EDITORIAL ITEMS.

At last writing Pres. Joseph Smith and Elder R. J. Anthony were in Ogden, Utah, and were going thence to Plain City, ten miles distant, where they would hold a series of meetings. They were both in good health and excellent spirits, and hopeful of good results in their mission work.

Bro. M. P. Hansen, of Plymouth, Massachusetts, writes requesting the prayers of all the Saints, including the Prayer Union, in behalf of the work in Denmark. The few Saints there have stood by the faith in the midst of great opposition and difficulty.

Bro. Newton Perkins, of Campbell, Indian Territory, asks the prayers of the Saints in behalf of his brother aged thirteen years, who recently was bitten by a mad dog.

We call the attention of our readers to a very able and valuable article in this issue on miracles. Although quite lengthy, it will richly repay a careful perusal in detail, for it presents many phases of its subject in a most interesting, satisfactory and conclusive manner. Latter Day Saints will at once recognize the applicability and fitness of the facts and logic of the article to these latter times and to the latter day dispensation committed to their hands.

By letter from Elder H. A. Stebbins in this issue it will be seen that Elder John R. Evans has gone to labor in the Rocky Mountain mission. He will be well received there, and the people will find him a competent, humble, trustworthy minister, and we have no doubt success in the Lord's work will be given him.

Bro. John Barnes writes of late from Excelsior, Iowa, that his little daughter Minnie died April 20th, 1888, aged 1 year, 5 months and 9 days; also his youngest daughter, Rose, November 15th, 1889, aged 1 year 2 months and 20 days, and that Bro. N. Miller spoke words of consolation at the funeral.

In the late minutes of the Pittsburg and Kirtland district the branch mentioned as disorganized was the Lampsville, Ohio, branch; not the Mansfield, Pennsylvania. The last named branch was not disorganized.

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Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"HENCEFORTH be mine a life of action and reality! I will work in my own sphere, nor wish it other than it is. This alone is health and happiness. This alone is life."

OSSIPEE, N. H., Nov. 6th.

Dear Sister Frances:—To-morrow will be my birthday, and I hasten to send my mite on its errand of duty, and I hope it may do more good that all the words I am able to write. I earned it in my canvassing business, having set apart a day of fasting and prayer for the Home Column Fund, in company with a dear sister who is actively engaged in this latter day work. I wish we could tell each dear sister the blessings of that day to us, that it might be the means of inspiring some more to diligence and to duty, for we fully realize if we have the will to do good, the Lord always opens up the way for us either sooner or later. When Sr. Frances first proposed the Birthday Fund I read it with much interest, and with the power of the Spirit manifesting to me it would be a power for good. Shall we not try to make it a still greater power by saving up our pennies for something that will count in the great eternity. ORILLA SHEEHY.

Accompanying this letter was a Money Order for eight dollars and we tell you that our soul rejoiced within us as we read its history and felt how weighted down with earnest prayers and cheerful labor this offering was. It is not enough for Sr. Sheehy that she resigns her husband to preach the gospel, if there is more which it is possible for human effort to achieve she stands ready to do it. Let no one despair of any just cause which has defenders like this, but let every heart be lifted up to God in earnest prayer and supplication to speedily endow his ministry with power from on high, that they may go forth to prune the vineyard for the last time, for the end is surely drawing near.—ED.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Ella Post, of Leon, Iowa, asks your faith and prayers in behalf of Sr. Elizabeth Darrow, who is afflicted with paralysis.

Sr. S. A. Crain, Pomona, California, requests your faith and prayers in her behalf, having been sick for a long time.

Sr. Yocom, of Bellaire, Ohio, desires your special prayers in behalf of herself and family, that God will arrest them in their wild career.

Sr. Jennie Tolls, of the same place, also wishes you to prayer for her, that she may overcome her hard trials and have her husband with her in the faith.

Sr. Lottie A. Dunn, Central City, Iowa, requests your faith and prayers in her behalf, also that her husband may be brought to a knowledge of the truth.

Two sisters of Virginia earnestly request your prayers in behalf of their husbands, that they may be brought to a knowledge of the truth.

Let none omit to pray earnestly for those whose unappy relationship compels them to withhold their names. "Every heart knows its own bitterness," and it may be these more than all others need your prayers.—ED.

Sr. Hannah E. Cairns, of Scranton, Kansas, desires the prayers of the "Union," that God may restore her to health, if it is his righteous will.

Bro. and Sr. Jamison, Ford, Iowa, earnestly desire your prayers in behalf of Sr. Ellen Clark, whose reason is affected. She was a dear lover of the work, but ill health has affected her mind and she is now in the asylum at Mt. Pleasant, Iowa.

HOME COLUMN MISSIONARY FUND.

Nov. 14, Amount received to date		$2,096 67
Sr. Betsy P. Temple, Ill.	$2 80	
Sr. Grace Tabbut, Minn.	25	
Sr. Lizzie Nunn, Minn.	25	
Sr. Ida Layton, Mo.	50	
Sr. Mary Robinson, Cal.	75	
Sr. Ella Dudley, Cal.	50	
Sr. J. Vedder, Cal.	50	
Sr. A. Walmsley, Nev.	5 00	
Sr. Alta N. Joice, Mich.	35	
Sr. M. H. Rannie, Neb.	30	
Sr. M. Burnett, Ia.	3 00	
Sr. Caroline Thomas, Mo.	50	
Sr. M. Bradfield, Ia.	1 00	
Sr. May Bradfield, Ia.	10	
Mother and daughter, Mo.	1 00	
		16 80
Nov. 21, Amount to date		$2 113 47

☞Send all moneys to D. Dancer, Lamoni, Iowa.

ALLENDALE, Mo., Nov. 11th.

Dear Saints:—My husband and myself are members of the Latter Day Saint Church. I was seventeen years old when I first heard the gospel preached, but had not the privilege of obeying it until I was eighteen. Then I left my home and kindred to follow Christ, and I am thankful for the step I have taken. My parents belonged to the Christian Church and I also was a member of that church for two years. I went to work for a Latter Day Saint and I then had a chance to go to meeting and be with the Saints, and I soon found they were right and I obeyed the gospel, I was married a few months after and we have a little home now and though a very humble one I am very thankful for it. It pleased God to take away our dear little babe. She was our only child and our home is a sad one without her.

I ask the sisters of the "Prayer Union" to pray for me, that I may be a more faithful worker. I am a member of the Prayer Union and I love the work very much, and I long to do more than I ever have done. I have not had the chance to meet with the sisters at the church, but I try to keep the hour at home.

NELLIE M. PINKERTON.

COALVILLE, Iowa, Oct. 27th.

Sr. Frances:—I like to read the *Herald* and *Autumn Leaves*. They are so interesting. I thought I would like to write a few lines to the "Home Column." If I could express my thoughts in writing I would write often and give a little encouragement to others. I have been in the church for over nine years and I have never regretted the step I took. I can testify that this is the work of God, and I pray to God for strength that I may be faithful to the end, and that he may keep me in the straight and narrow path that leads to life eternal, that I may gain the crown which is laid up for the faithful I am overcome many times, and I have my trials to bear. It encourages me to read the letters in the Home Column. How thankful I am to God for his kindness to me when I think of the many blessings he has bestowed upon me. I love the gospel and I will strive earnestly to keep the commandments of God. How often our hearts have been made glad through the administrations of God's servants to the sick in our family. I do not remember the time when the elders laid their hands upon us that we did not receive the blessing and were not raised from our beds of sickness instantly. To God be all the glory. We have just said good-bye to Elder D. M. Rudd. He was here with us for a week and a half. He preached eight times and I think good will result. He is a splendid preacher and we feel lonesome since he left. He baptized three children belonging to the Saints and blessed two. He gave the Saints some good instruction while he was here. I hope the Lord will bless him in all his efforts to bring souls unto Christ.

Your sister in the gospel covenant.

MAGGIE TEASDALE.

GREENBUSH, Mich., Oct. 31st.

Dear Sisters:—We are where there is no preaching. We had Elder W. J. Smith with us. He preached three good sermons that cheered our hearts. There are no Saints here only our daughter and her husband, and one other family. I was born in Guysboro, Nova Scotia. I often see letters from Nova Scotia but none from that part. I was brought up in the Methodist Church and at the age of sixteen I joined that church. Almost four years ago I heard Elder J. J. Bailey, Elder Davis, and Elder J. J. Cornish preach, and I saw I had not obeyed the first commandment. I had never been baptized and did not see any need of it; but I am thankful the Lord ever spared me to obey his word. I was baptized by Elder J. J. Cornish, and I have never been sorry. I have my own share of trouble. Eight years ago I fell and broke my leg and I have not stepped on it since and can not go without crutches, yet I feel I have a great deal to be thankful for. I have my hands that I can work with, and I have a good husband and children who will do anything for me; and the *Herald* is such a great comfort. We look for it as we would look for a friend. I love to read the letters, and I see there are others who have to bear trouble, but let us put our trust in the Savior. He bore sorrow and death for us, and if we are faithful we will reign with him when he comes.

Your sister in the one faith,

SARAH S. GRANTHAM.

GROVETON, Tex., Nov. 4th.

Dear Herald:—I have been quite sick since I wrote before, but thanks be to God, I am once more improving. I was sick for two months and had no relatives to look to my interest, but was a stranger and too poor to hire any one to care for me. Yet I had a "Friend that sticketh closer than a brother," and he gave me many kind friends.

I must tell you of one circumstance that occurred while I lay on my bed of affliction. My husband called in a young doctor to see me. I had a very high fever, and he came several times but I grew worse each day, until all could see I would not live much longer unless a change for the better should take place soon. This kind doctor brought his buggy and carried me to his

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house and soon broke my fever. His kind lady and himself nursed and cared for me like a brother and sister. I can truly call him a good Samaritan. When I think of that kind act my heart is filled with gratitude to them. I want the Saints to pray for him and his wife. They have never heard the gospel preached in its fulness, and I believe they are the pure in heart. I hope some day we can get an elder here so that those who would obey the gospel can have a chance to do so. My heart's desire is to be in a branch of the chuch where we can meet with the Saints and enjoy the blessings of church privileges. It seems to be God's will for us to stay here. We have tried so hard to get away from here, but it seems impossible, so I think it is all for the best. I want God's will to be done with us on earth as in heaven. Pray for us, brothers and sisters. Pray that when Christ comes to make up his jewels we will be ready. Your prayers strengthen us so much. I know I do not do my duty at all times as I should, but I can but cry, "Lord forgive." Oh, I hope the blessed hour is coming when we can be together and praise God more perfectly.

My health is very delicate and has been for some time, and I feel like I need your prayers. I pray God to spare me to raise my little children, but if it is not his will, I hope to be ready to go when my Heavenly Father calls me.

Your sister in Christ,

S. B. TEAGARDEN.

WHITEMORE, Mich., Nov. 13th.

Dear Sisters of the Home Column:—Being much cheered and strengthened from reading your letters from time to time, I feel it my duty to say a few words in order to cheer some one else. I too am still trying to do my Master's will. Since I last wrote to the Column, I have had many reasons to be thankful to my heavenly Father. I feel that I can not be faithful enough to repay him for the great blessings I have received from him. When I last wrote to the Home Column our baby was very sick and not expected to live. I wrote and requested the sisters of the Prayer Union to pray for him and for myself also, for I was sick too at the time, and sisters He has both heard and answered your prayers in my behalf, and through the administration of the elders and the prayer of faith, our baby was restored to us again. He is now three years and three months old and is a strong healthy boy. In times of sickness and trials I always find comfort and consolation in secret prayer before my heavenly Father. I feel comforted while reading and meditating on his word. O, what precious promises in that word to us! And we know that God is not slack concerning his promises. If we will only humble ourselves before him and live faithful we shall receive those promised blessings.

There are only a few Saints in this place, all trying to let their light shine. We have prayer and testimony meeting every Sabbath afternoon and we are always blest in meeting together. We do not have preaching here very often, but we trust that God will remember this part of his vineyard also.

The Lord requires of us humility, and if we wish him to bless us we must certainly put away all vain things, for they only belong to the world and not to Saints of God. When I see a sister arrayed in worldly style, I find myself wondering, will she array herself in this fashion when she goes out to meet the Savior at his coming? We feel by his Spirit that the time is not far distant when the Lord will come to number his jewels. Let us therefore have our lamps trimmed and brightly burning, that we may be ready to meet him with joy. We have no Prayer Union meeting here, there are so few sisters that it is difficult to get together. However if some of them would only take hold and lead, I think we could have a meeting where two or three could get together and we know the promise is to two or three as well as to a larger number. We hope that we may have an elder here soon, and that more may be added to our number. I lend the *Herald* and other publications of our church, and always feel glad when an opportunity is afforded me to bear my testimony to the truth of this gospel. I feel blest in keeping the hour of the Prayer Union, but am sorry to say I have forgotten it some times. Pray for me sisters, that I may prove faithful.

Your sister in Christ,

AGNES SMITH.

COLEMAN, Mich., Nov. 10th.

Dear Sisters of the Home Column:—I am young in this work, but not for one moment would I think of retracing the steps I took when I believed the gospel and went forth and was baptized for the remission of my sins. Shortly after (about three months) I received the Comforter, which testified to me that Jesus was the Christ. Our membership in this branch numbers about twenty-three. None have been added since last June but many are investigating. Bro. Martindale gives us timely instruction each Sunday and some times Wednesday evenings.

This latter day work is indeed a "marvelous work and a wonder" and I thank God that I have ever been brought to a knowledge of the truth. My desire is to live by every word that proceedeth out of the mouth of God and to let my light shine, that when our Savior shall come to number his jewels I may be among the redeemed and sanctified of the earth. Ever praying for the welfare of Zion and the advancement of the cause I so dearly love, I remain in bonds.

Your sister,

BERTHA MCCULLOCH.

STOCKTON, Cal., Oct. 30th.

Sister Walker:—I want to do all the good I can while my life is spared to me. I was sixty-one years of age on the 19th of last month and I still desire to live if it is my Heavenly Father's will. I never get reconciled to the thought of dying, but want to live until Zion is redeemed. But I realize that only the faithful few will be found worthy to stand in the great day of the Lord.

The November number of *Autumn Leaves* came this morning and I was glad to get it, for it is full of good reading. Dear brother Green, he was a dear friend, and I heard him relate that incident of his life. I wish you had a better picture of him; I could have sent a better one—the last one he had taken. My husband and self were with him at the time he sat for it; it was in 1873.

How my love and sympathy follows brother Glaud Rodger and his wife in all their trials. They too are dear friends. We were all in Liverpool together, and the last time I saw them was at the October conference of 1873. It was at that conference that brethren Rodger and Wandell were appointed to the Australian mission.

I will inclose this letter to brother Dancer, and when I feel better I will send you one or two incidents that you can publish if you should think them worthy. I pray God to bless you in your work.

AUNT SARAH.

Correspondence.

BOSTON, Mass., November 10th.

Bro. R. S. Salyards:—The month of October I spent mostly in the state of Maine. Two nights ride out from Boston, on "old ocean," found me at Jonesport. Brother and sister Norton met me at the wharf and gave me a cordial welcome. They were in expectation of the arrival of brother and sister Parsons from Nova Scotia, but they failed to appear. I became the fortunate guest—just my luck! Thanks. Nothing like being born in due time. I spent a number of days pleasantly with the Jonesport Saints, making my home mainly with brother and sister Walker, who retain the essential qualities of Saints.

At evening a business meeting was held, and on the following one a preaching service. The presence of the Saints manifested their abiding trust and faith in the work.

On the 5th, the district conference convened at Jonesport which was well attended. Brethren J. C. Foss and A. H. Parsons of the general ministry were present. The day was pleasant and favorable for the gathering. A convenient place had been selected in the west end of the town in which to hold it, and ample preparations were made to entertain all who might attend.

The morning hour was spent in organization and preparation, and in the afternoon the business of the conference was transacted. Unity of sentiment and a kindly spirit was manifest through the entire session. I noted that there had been a revival of interest in the district, especially in parts of it, which was attributed largely to the energetic efforts of Bro. J. C. Foss who had been actively engaged since his arrival in the district. The reports were spirited and good; indicating an abiding zeal and earnestness in the cause. The report of Bro. J. C. Foss was of special interest and confirming. Brethren Aaron Kelley, S. O. Foss, Ackerly, Wm. H. Kelley, of Jonesport, J. Walker, C. Sawyer, and some others also reported in person, each expressing an abiding confidence in the faith. Father Steel, though feeble in health, bore a strong testimony in favor of the work.

In the evening Bro. A. H. Parsons preached with good liberty to a large audience, with signal good effect.

Sunday was devoted to prayer and three preaching services, all of which were well attended, the room being packed at the preaching services. The conference was a decided success and told in the interest of the faith. The Saints were cheered and comforted, and felt much stronger and happier in the faith by having been in attendance. Meetings were continued each evening until Wednesday, when brethren Foss, Parsons and the writer went to Mason's Bay and held meeting in the evening, an attentive audience being present. Brethren Parsons and Foss continued the meetings here, and some thirteen were bap-

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tized, making quite an addition to the branch of that place. We were nicely cared for at the home of Bro. S. O. Foss who is a main stay there.

The day following, we went to Little Kennebec to attend to some business assigned us by the district conference, but on account of the rain the preaching service was not held. We were pleasantly entertained at the house of Sister Foss' sister.

On Friday we returned to Mason's, Bay tarrying at Jonesborough a few hours on the way at the house of young brother Gay where we were kindly received by his very pleasant wife and sister, who had prepared (what we were looking for about that time of day) a good noon meal, which was eaten with a relish, as we had been riding in the cool morning air.

We are indebted to Bro. Foss for our ride out to Kennebec, he having provided himself with a horse and buggy for use in the district—a very necessary outfit for that part of the country, gave us the benefit of them.

In early life Bro. John Foss was identified with the Methodist fraternity, and we observed while on this trip that the old adage—"early habits are apt to show themselves in after life" is a true one, for when we returned to Jonesport, there was a big cabbage head under the buggy seat, the fruit of the exercise of that peculiar suavity that invariably secures the prize; and which, as we take it, is a rare attainment after some rigid training. Thanks to the donor, with the polite remark that he would call and get the other on his return, relieved us entirely from further concern regarding the well being of our extreme eastern co-laborer; quite convinced that under favorable circumstances our comrade might be self-supporting if put to it. All of this and more of the same kind, presumably, that the Scriptures might be fulfilled: "He that will not provide for his own house has already denied the faith and is worse than an infidel." John got that other cabbage.

On the twelfth I attended the Sabbath School in the morning at Jonesport, taught the Bible class, and in the afternoon and evening preached to fair audiences with just fair liberty.

The time having expired for my stay at this place, on the morning of the 13th, I took the boat (the Richmond) for Rockland, arriving there in the evening. Stayed over night at Sr. Murry's and enjoyed a pleasant visit with her and her son, the latter having just come home from sea. The next morning I met the elder brother down at the lime kiln, where I spent an hour to see how they do it. The burning of lime is hot work. The two young men are friendly to the faith. In the afternoon I went on to Lisbon Falls to find that Brn. Sheehy and Greene were away filling an appointment out of town. Bro. U. W. Greene had just moved to Lisbon Falls and was setting up house keeping for the first time. The writer chanced to be their first guest in the new enterprise—just his luck — Codfish and potatoes to match for supper. Thanks. Sister Sheehy being away, Bro. Frank was making himself right handy about the kitchen. Every thing in apple-pie-order. I suspect that Ruthie was a main factor in keeping things looking bright, however. While here we attended the dedication of the new Methodist Church of that place. Dr. Hamilton, of Boston, the noted and successful money getter on such occasions, being present to preach the sermon. He gave us a new cue to a successful way of raising church funds. They raised one thousand dollars almost in a twinkling. The money just seemed to come. No trick at all when you know how! He built the large People's Church in Boston by getting people to subscribe one brick each for its erection, the point being to not only erect a church, but to have every person possible to possess a real interest in it with a view of drawing them to that service. Not a bad thought.

On the 18th, in company with Bro. Sheehy, I went to Dixfield Center being met at the North Jay Station by Mr. Eugene Holmon, who took us by private conveyance to his house, a distance of ten miles, where we met with a cordial reception from all the household, who were now earnestly enquiring regarding the faith. Bro. Sheehy has been the pioneer in carrying the gospel into that place, and has been successful in making a large number of friends to the cause.

Sunday following we preached at East Dixfield, in the afternoon and evening to attentive audiences. Was entertained at Dr. Bootlett's, and he and his very kind lady made it very pleasant for us while there. Strong points with the Doctor are toleration, freedom of speech, fair play and worship, and equal rights. A long way ahead of some sectarian bigots whom we meet quite frequently. We were also very pleasantly and cheerfully entertained at Mr. Blanchard's, the family all being in search of light, and if I mistake not will have the courage to follow it when once thoroughly convinced as to where it is. They seemed like Saints already.

We continued meetings at Dixfield Center until the 25th, when becoming confirmed in the opinion that the brethren could meet all demands there for the present, I returned to the Massachusetts district to aid further in the work there.

The next morning after arriving at Boston, Bro. Parsons came in, having had to cease holding meetings at Jonesport, Maine, for the present, on account of the breaking out of diptheria in that neighborhood.

I went into Western Maine to help support the work at the solicitation of Bro. F. M. Sheehy, who had engaged in discussion with a Baptist minister for two evenings and at the instance of the Baptist the debate was postponed one week. At the appointed time Bro. Sheehy was present, but the Baptist Reverend was absent. A card was received from him by Bro. Sheehy, however, stating that if he was not there for him to go on. This was encouraging and showed the current of the future. The debate being off, the writer was put in to occupy the time—being non partisan—and we continued preaching services until Friday, a large attendance being had each night. This community has been investigating for something like a year, being anxious to see the claims of the Saints fairly presented along with others, which has been done and there has been a favorable verdict for the position of the Saints by a large number. The true and manly spirit of toleration, free investigation, and fairness prevails largely, and misrepresentation, stander, etc., are readily discovered and denounced as weakness and not a necessary factor in determining the truth or falsity of anything.

I am under obligation personally to a number of the citizens there for extended kindness, and not least to the Ladies Sewing Circle, none of whom belong with the Saints, who contributed to defraying my expenses there, all of which is duly appreciated. But it makes me feel better still to know that so many have stood so valiantly behind brethren Sheehy and Greene and supported them in their defense of the truth. May the Lord bless the people and the laborers, and the good work go on.

When last heard from, the Baptist opponent had a call to a larger and a more inviting field, away from the bother of Latter Day Saint preachers.

We enjoyed this trip up in the mountains of Maine. The weather was fine, the atmosphere cool and healthful and the scenery beautiful and grand; the people hospitable and kind, and untroubled with sectarian bigotry and prejudice; that is, the larger number of them. May they be attracted to the gospel, which is the royal road to progress, peace and safety.

Since beginning this letter, I have learned that six were baptized recently by the brethren at Dixfield Center, and more are to follow.

As ever,

WM. H. KELLEY.

TILBURY CENTER, Ont., Nov. 11th.

Bro. W. W. Blair:—I desire to ask the brethren in the ministry in England to go to a place where there are two branches of the Utah church within a distance of six miles. I have a sister there and other friends in the Utah church, and I have been trying for three years to learn Bro. Taylor's address, but can not do so. I wrote to Bro. J. T. Davis in Wales nine days ago, but I see by last *Herald* he had left on account of his wife's sickness.

My sisters and friends have asked me many times to send one of our elders to them, as they can not accept polygamy. But, poor souls, they know nothing nor have they ever heard anything about the Reorganized church, only what I have written them. My sister will find a home for any elder that will go and preach the gospel in its purity to them. Will some of the brethren please see to this and write to me, and also to my sister, whose address is Mrs. Sarah Caffull, Mordiford, Herefordshire. The address on this letter will find me. I hope something will be done as soon as possible.

Your sister in bonds,

M. M. BROOKS.

IRVINGTON, Cal., Nov. 6th.

Bro. Blair:—I feel as though I had strayed from the fold, because I thought the actions of people were not in accordance with the gospel of Christ, and to me these things were stumbling blocks and I, not having enough faith to withstand the trials, cast my lot with other people than the Latter Day Saints. But for several years (although I have tried to feel at ease) something seemed calling me back to the only true church.

It was not that I disbelieved the doctrine of the Saints; but could not bear my trials with faith and patience as I should have done. Therefore, brother Blair, I being acquainted with you personally, feel like making a confession and starting from where I left off, wishing to be numbered with God's people.

I have played every tune in the Saints Harmony, and can truly say it is rightly named. A few scattered souls gather together in our village

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every fourth Sunday at the call of brethren Parkin and Lincoln who are doing what they can for the Lord, and their labors were not in vain because two of our children were baptized, for which we are thankful; and Miss Rachel Stone who lives four or five miles from here, not having any other way to come, walked. So we hope they will not be discouraged. The Lord will bless us if we are but few.

Your sister in gospel bonds,

MRS. HIRAM DAVIS,

(Formerly Mrs. Canavan).

ROMAN, Virginia, Nov. 12th.

Dear Herald:—On the 3rd of this month the Saints' chapel here was dedicated, but the weather was unfavorable and there was not a very large congregation present. On Wednesday the 6th, at nine o'clock a discussion began between Bro. D. L. Shinn and W. C. Thurman, the latter affirming that the Doctrine he taught was the doctrine of Christ in fact, as taught by Christ and the apostles. Four sessions of two hours each were given to this proposition. He tried hard to sustain his position, rejecting water baptism for remission of sins, claiming that a person had to be baptized with wine, that the wine was the blood of Christ which is the blood of the new covenant; but he signally failed, to the minds of most of the hearers. Bro. Shinn completly routed him, showing that Christ had his blood in his body when he said "this [wine] is my blood."

But the people were more anxious to hear the other question discussed, viz.: Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of Christ in organization and doctrine? To this proposition were held eight sessions of two hours each. The question did not include the calling of Joseph the martyr, but his claims were closely examined; Bro. Shinn being very willing to bring in that point, which naturally brought the Book of Mormon into the investigation. I think there was much good done. The people were all pleased with Bro. Shinn's deportment during the debate. They said he was the mildest man they had seen in discussion unless it was his opponent. The truth did not suffer by being brought to light. I consider that the doctrine of the church was well sustained notwithstanding Mr. Thurman made a hard fight —I believe the hardest one I have yet heard. I believe the Saints are all strengthened by hearing the truth tried to be overthrown. Some of the Saints were followers of Mr. Thurman at one time. These especially testify that they were strengthened. Mr. Thurman cleared us of the charge of polygamy and said he wished the Bible was as clear of polygamy as the Book of Mormon is. The congregations were generally large and very orderly. There were six or seven preachers there most of the time. Mr. Thurman is still in the vicinity. Yesterday he met with us in Sunday School and Saints' meeting and took part in both and was at preaching at night.

We are trying to get into some new places, but the way is considerably hedged up, though I think we will get in Mount Sidney, three or four miles from here. We will likely begin there to-morrow night. The Lord willing we will try to spread the work here this winter We have a call south east of Richmond, which we will answer in the near future, if the Lord will.

I feel encouraged in the work and hope to continue to the end. I again ask the prayers of the Saints for the success of this Virginia mission, for it is a hard one; and I ask the Prayer Union to make the success of this mission a subject for prayer, for I have great confidence in them. May the Saints keep the whole law and walk wisely, then God will bless them and hasten his work. I am still in the conflict with hope of eternal life.

JAMES MOLER.

FALL RIVER, Mass., Nov. 16th.

Editors Herald:—Since my last communication to your columns I have visited Nova Scotia and Maine. In the first named place I spent the time principally at South Rawdon where I baptized ten prior to my leaving last May. It was quite encouraging to see young brethren and sisters take part in the prayer and testimony meeting. It showed an appreciation of our labors there in our feeble effort to teach them their duties as saints and the necessity of continuing to be saints by a practical effort as individuals, which effort I discovered was not altogether in vain. It is encouraging to me to see that my efforts and those of my co-laborers are having a good effect. I preached over three Sabbaths there, baptized one young man, and others should have been, if they had considered their own souls' interest as they should; but they are the losers.

I called at Lockhartville, preached once to the five Saints there and one lady not a member of any church. Prejudice is very hard against our faith. But the Saints have the full confidence of their neighbors so long as doctrine is not the subject of conversation. Such lives will tell in God's own time. I am quite confident an opening will be made in that neighborhood. Delhaven was our next stop. I think if Christ had been there instead of at Jerusalem his sayings would not have been changed when he cried out "Ye generation of vipers and hypocrites." I do not think I ever met as hard a class of people as some who dwell there. There are some good ones. I preached twice in a hired hall at Canning to a few.

October 2d we bid the Saints farewell and took passage on the Hiawatha for St Johns, New Brunswick, encountering a storm in the midst of the Bay of Fundy which forced us for the first time to bow to Neptune and pay tribute. After two days and one night traveling "without stopping" we arrived at Bro. Samuel Foss's at Mason's Bay, where, in company with Bro. J. C. Foss I preached a number of discourses and he baptized ten or twelve.

Conference at Jonesport was quite good, presided over by Brn. Kelley and Foss. There seemed to be an interest awakened in some to hear more or a repetition of the gospel story, for there has been a considerable amount of preaching there and yet there is some who have not formed an acquaintance with the truth. I am told that Bro. Briggs foretold some things that have taken place since. "The downfall of the conspiracy" against the Saints, and especially of the parties that cried "Mormonism." Jesus truly said, "What measure ye mete it shall be meted to you." Sometimes it seems to be meted out to man here, no waiting for the future. It is sad to look upon such results, but when men dig pits for others to fall in and fall into them themselves, I can not pity them so much as otherwise; But I do not feel like boasting, but meekly follow the Master and improve upon the opportunities offered. After conference Bro. Kelley left for Boston and left Bro. J. C. Foss and myself to contiuue a series of meetings which seemed to start out in fair shape but soon came to a sudden stop. Diphtheria broke out, and I was called to administer to the child three times. When this was learned my presence was not in such great demand as heretofore, so I bid adieu to Jonesport reluctantly, for I felt a good work had been defeated. And the problem has been ringing in my ears, is this the day referred to in the word of wisdom, "Angels shall have charge concerning you as they did the children of Israel in Egypt?" I am, for one, trying to educate myself "supplemented by the aid of the Holy Spirit" to believe God meant just what he said. Saints (so called) and sinners may laugh and ridicule the idea of trusting God under such and all circumstances, "exercising wisdom;" but for myself I do not understand that we have attained to that degree of faith that is attainable until we can thus confide not only our spiritual life but our physical life to God and to his care in every sense of the term. To this end I desire to strive.

The demand in Maine for preaching is great. It is the best field for an audience I have found in the east. The market for hearing gospel discoursing is not so good in Massachusetts, so far as I have been made acquainted with it, but we want to feel hopeful. Those who are better acquainted think the prospects are much better for the work here than one year ago. God knows there is a grand opportunity for still greater improvement in some places at least; yet it seems as hard for some of us Latter Day Saints to learn the golden rule and live it as it is to get some people to discern the difference between us and the Brighamites. We will commence a series of meetings in Boston next Tuesday night, Bro. Kelley in charge. They will be continued as the interest demands. Those writing me will please remember my address for the winter will be No. 40 Dennis Street, Boston Highlands, Massachusetts. I desire to continue in the faith and see the end of a Christian race.

In bonds I am yourss,

A. H. PARSONS.

CLEVELAND, Iowa, Nov. 18th.

Bro. W. W. Blair:—By request of Bro. J. R. Evans I acknowledge receipt of letter from you yesterday regarding his departure for the field again. I had assisted him in getting a half-fare permit, and all arrangements being made he left Lucas this noon for the Rocky Mountain mission. He had a pass on the Denver & Rio Grande so that it will cost him only fifteen dollars to get through to Salt Lake City.

He feels cheerful and full of hope, and has repeatedly expressed his anxiety to get off to the work again. He is confident that the time is now and at hand when the Lord by his servants would perform good things for the deliverance of the honest lovers of the original faith of the Church of Christ, and when he would turn them back to the old paths, those who will hearken to his servant Joseph and to his helpers in calling them to return. He says that during the past year he has witnessed a marked change in the feelings and actions of many towards the representatives of the Reorganization, and that he

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knows that in the breasts of many there are different sentiments prevailing from what ever have before.

In this [Lucas] branch the cause of truth prospers quite well, although the depression in the coal-mining work has made many of the Saints, as well as others, seek elsewhere for employment. Bro. John Watkins still presides with honor to himself and the cause. The Saints are blessed in many ways, and I believe that the most of them realize it, and that they are striving to be faithful. From time to time some are baptized, and others are being awakened and moved upon to investigate. Last week I had the pleasure of baptizing Mrs. Hannah Hopkins, Mrs. Hattie Griffiths and Mrs. Mary J. Hendra, who have been long believing, or on the way, and at last made ready.

Various brethren are preaching in surrounding towns and School-houses, namely, Elders E. B. Morgan, J. J. Watkins, Frank Izatt, and priests Parley Batten and Isaac Phillips, and they expect to continue the work. I trust that they will do so and use all diligence to magnify their calling.

I was out yesterday with Bro. Watkins and preached at two School-houses to assist their efforts. It was east of shaft number three. There was a good attendance and close attention paid. Bro. James Richardson, though not in the ministry, aids in getting openings and in publishing the appointments.

The general health is better than usual, though Bro. Henry Jones has lung disease, and some others are more or less afflicted. However in nearly all cases the ordinance of the Lord's house has given relief, as I have experienced while I have been here.

Your brother in the truth,

H. A. STEBBINS.

GROVE HILL, Iowa, Nov. 16th.

Bro. Blair:—When I last wrote after I had baptized five I said, "Many more are near the kingdom, and I think will soon obey." That thought has been realized, for on the 9th ultimo I led two more precious souls into the water, and on the 13th I baptized five more, making twelve in all that I have baptized since I came here; and still there are more near the kingdom. There are now eighteen members of the church in this vicinity and the outlook for a good work being done here is fair. I have many calls for preaching in new places where I intend to make openings if I am continued in this mission. So you see that God's "marvelous work and a wonder" is onward here as well as elsewhere. I have good liberty in dispensing the word of God. Thanks be to his holy name.

Yours in hope of eternal life,

JOHN SHIPPY.

INDIANAPOLIS, Ind., Nov. 14th.

Brn. Joseph and William:—I came to this city on the 12th instant, and am stopping with Sr. Everett, who has moved to this city of late and is the only Saint in this city so far as we know. I hope she may be one of the means in the hands of God of introducing the work here. From where I am sitting I can look over this massive city for miles around and see its towering walls and belfrys that reach heavenward, and then the question comes, Is it possible that the fulness of the everlasting gospel has not been preached here? Yes, it is possible; but if the Lord wills, to-night at Wright's Hall and to-morrow night at the Seventh Day Adventist Church, some two and a half miles distant in another part of the city, I shall for the first time set before this people some things which we most surely believe and the reasons why we believe them. Through the kindness of Sr. Everett's husband our meetings are advertised in four of the city papers.

Yours in the conflict,

M. R. SCOTT.

ROMAN, Virginia, Nov. 12th.

Dear Saints:—Our discussion with Mr. Thurman is over and we are pleased to inform you that truth came out of the fire brighter than ever. We found Thurman to be one of the most potent of all the warriors of the opposition that we have yet had to contend with—a man of mental vigor and oratorical power extraordinary, but, like all our opposers, unfair in his mode of reasoning; assuming first the premise that our system was in the start a fraud, planting himself upon this hypothesis without ever attempting to prove a true basis. The Holy Spirit dwelt with us throughout and the blessed charity which "endureth all things, and hopeth all things" never failed us. The organization and doctrine of the church were affirmed by us as being identical with the church of Jesus Christ as seen in the New Testament.

Thurman in first proposition affirmed that the blood of the grapes, and not the blood of the cross, was the blood of Christ; that the blood of the new covenant is not the blood of the flesh of Christ—not the blood of flesh, but the true blood of Christ is the wine of the cup: "This is my blood," etc. This Christ said at the last supper before he was crucified while his blood was yet in his veins. He did not argue for transubstantiation, but founded his belief upon the saying of Jesus, "This [wine] is my blood," etc. No covenant here is necessary; we are to believe it because Christ said it.

The reply was, that if this was the blood of the covenant, Jesus need not have died; because he gave the blood of the covenant while yet living, and said, "This is my blood which is shed for you for the remission of sins." His blood was shed for remission of sins before he died, hence his death on the cross was non-essential but really in vain. I write this to present the peculiar ideas of another religious "abomination;" that is to say, the opinion is abominable. The man himself is honest and respectable; I would not speak evil of him, but the opinion leads to a virtual "denial of the Lord that bought" him by the shedding of his blood upon the cross.

He denied that there was one drop of blood shed on the cross until three hours after Jesus was dead. The answer was that the life is the blood, or "the blood is the life" of the body; and it is admitted that the life was taken. Therefore Christ's life was the blood of the cross.

The new church edifice was dedicated on the 3d inst., Bro. Moler preaching and your humble servant assisting. He preaches an excellent sermon on the one body.

The opposition now blame their man for failing to demolish us. They say he did not accomplish what they expected of him. Many people in this neighborhood are changed from enemies to friends, and we have many social calls and invitations.

Before the discussion I dreamed I was on the river fishing and I saw a great serpent lift up his head out of the water. I immediately began an attack on him with my hook and line and pole, using them as a whip, the heavy hook on the end of the line inflicting summary vengeance upon his head. He swam away from me down stream and I saw him no more.

Your prayers for

D. L. SHINN.

VASSAR, Mich., Nov. 15th.

Bro. W. W. Blair:—Our meetings in the Indian Church are largely attended. Last Sunday I had excellent liberty in presenting the word and am confident good will result. After meeting I baptized two, and others are near. I have preached three times in their church and am to hold meetings again next Sunday.

Just before I went there my wife dreamed the following: She saw me breaking bread and pouring oil upon it. There seemed to be a large gathering of outsiders present and they came rushing to partake of it, etc.

This work is growing brighter and brighter to me every day. When I first entered this church I thought the Bible was all I needed, but I find by reading the Book of Mormon and Doctrine and Covenants that I see how clearly they reveal the origin of the American Indians together with other great and grand truths. I am led to exclaim, What a marvelous work! A short time ago I earn a little money, of which I gave the Lord one tenth, and that same spirit seemed to rule in the minds of the Saints in this district, and I know this work will roll on.

E. DELONG.

TAKE A DAY IN BED.

THERE is no better preventive of nervous exhaustion than regular, unhurried muscular exercise. If we could moderate our hurry, lessen our worry, and increase our open air exercise, a large proportion of nervous disease would be abolished. For those who can not get a sufficient holiday the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily avocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed.—*Boston Traveler*

A contribution to the literature of the controversy about Romanism, just when the recent Catholic Congress at Baltimore has revived the subject, will be made by Bishop McQuaid, of Rochester, N. Y, in the December *Forum*. He undertakes to show that the common-school system is paternalistic and socialistic in its tendencies, and that a gross wrong is done to Catholic parents by taxing them to maintain the public schools.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selections.

SOME CONSIDERATIONS ON MIRACLES.

A LECTURE with the above title was delivered in the Assembly-hall, Collins street, on the 6th instant, by Mr. Andrew Harper, M. A., B. D., in connection with the University Christian Alliance. The lecturer said:

PREJUDICE AGAINST ARGUMENT.

My purpese in addressing you to-night will not be to state the whole case for a belief in miracle. That, it would be quite impossible for me to do in the time at our disposal. I have consequently chosen the narrower, but more modest task of setting before you some considerations in regard to the belief in miracle which have arisen in my mind in reply to the various forms in which the argument against miracle is being put just now. For though I believe in the occurence of miracle, I do not pretend to live always at the height of my own conviction, nor do I come before you as one whom the arguments on the other side do not touch and shake at all. Such a position is not easily attained by any one in these days, least of all by any one of a critical turn of mind. Everywhere about us, in newspapers and magazines, the denial of miracles is being preached. Scientists who, if not always absolutely the most eminent in their several departments, are at any rate sufficiently so to give their words weight, are fighting bitterly for the hostile view, fighting too, with a kind of fury which, with all my endeavors, I can not quite explain to myself. Partly as a result of this and partly as a cause of it, the spirit of the time, or to give it its more awe-inspiring name of the "zeitgeist," is distinctly against the view that miracles have ever happened, or, indeed, can happen. No one, therefore, escapes the contagion of such a state of things, and I freely confess that I have been startled at times to find with what repugnance my mind is brought face to face with some of the less important miracles of the Old and New Testaments. But I have not found any reason to regard this feeling as an inspiration which I ought to follow. On the contrary, when I have probed the feeling to its roots, and made it give an account of itself, I have found it rather a prejudice which I am bound to resist. For if, as our opponents say, we are bound, in examining the evidence for miracles, to remember the bias of the times in which the chief miracles we are concerned to maintain were wrought, and to make allowance for men's manifest readiness to believe in the occurence of such things, it is only fair that in dealing with ourselves, in an age when the current runs so strongly in an opposite direction, we should make a similar allowance. We must remember the bias, and scrutinize with rigor the feeling tending in the popular direction. Just because science is so triumphant, just because so much has been gained by adopting the process of natural development as an explanation of the origin of species and so on, the weak point of the modern mind undoubtedly is a tendency to accept with undue readiness doctrines and explanations which fall in with that way of looking at things. Our business is to keep our feet in spite of the current, and to meet the characteristic propositions of our time with a rigorous demand for proofs of their validity in any new region where they have not yet made good their claims. That clearly is our duty, and just as clearly it is not our duty to spread our sails with a light heart to the breathings of the zeitgest, as Matthew Arnold, with his accustomed infallible airs, has assured us we must do.

THE BASIS OF ARGUMENT.

But in proceeding to inquire whether this feeling of repugnance to miracle which we all feel is justified or not, I must premise that I can deal here only with those who believe in the existence of a personal God. For it is a matter of course that those who deny the existence of a personal God, either on Pantheistic or Materialistic ground, can not admit miracle. For them, there is nothing existent other than nature, and the possibility of any true supernatural is utterly shut out. Consequently our discussion must be limited now to the objections of those who hold Theism in some shape. But on that ground I hope to show that there is no reason to doubt the miraculous; that, on the contrary, belief in it requires no sacrifice of any fact of science or any departure from its spirit, while, on the other hand, the mere hope of Divine self-revelation in this manner, much more a belief in it, as Mill allows, "makes life and human nature a far greater thing to the feelings, and gives greater strength, as well as greater solemnity, to all the sentiments which are awakened in us by our fellow creatures and mankind at large."

THE NECESSITY FOR MIRACLE.

But if there be a God who has brought the world and man into existence, and who has, as we must suppose, at least the best qualities of His creatures, it would seem to follow necessarily that He should have made Himself known to them in some way. Now the men of science who deny miracle are almost as emphatic in asserting that they can find no certain revelation of God in Nature. That He exists may be hinted at, but what His character is, they say, Nature gives us no sort of ground to assert. Mills' tremendous indictment of Nature, in his "Essays on Religion," is only an unusually strong example of the kind of thing they all tell us, differing only in this, that there is in it a cry as of a wounded heart, which is rare indeed among those who occupy his standpoint. Now, I am very far, indeed, from thinking that the case is so desperate as the scientists assert, but I am quite willing to admit that the light which is in nature is but dim, and that further light is not only highly desirable, but to minds darkened by sin, as ours are, is even necessary. In any case, the more thoroughly scientists deny that nature speaks of God, the more clamant becomes the necessity that if His creatures are to know Him, if they are to get any help from Him in their arduous struggle upward to the higher life, it must be by something out of Nature, something beyond nature, something supernatural. In other words, if nature expresses God only in terms of force or power, then something else than Nature must be found to express Him as love and holiness. But how can that be done? That question can best be answered by considering how a man can reveal his moral character to his fellows. They will get but little light on that by seeing him continually throwing huge weights, running swift races, or performing other feats of physical strength, or even skill. To know what manner of man he is, to have a view of him as a moral being, he must enter into relations with them, must reveal himself in conduct towards them, otherwise they can not know him. For a report from others that the man's disposition is good and his moral aims high will not affect them much, if these others can not give instances in which he so exhibited himself. Every one is impatient with Daniel Deronda, in George Eliot's novel, for this reason. She is always telling us that he is morally great, that he exerted a most helpful influence upon others spiritually, but he never does or says anything that shows him to be so, and we call the book a failure and the hero a prig. Now that is an analogy to the case in hand. Nature does not reveal God except in a way which for moral stimulus and help to man is all but useless. How, then, can God reach men, so that their lives may be touched to finer issues by His presence? Only, it would appear, by entering into relations with mankind on another plane, by exhibiting Himself in a supernatural course of conduct with regard to them. Then they will know Him as a moral being; then they will receive the stimulus they need; then, and then only, will the Creator fulfill towards His creatures that purpose for which alone we can conceive that He created man. Now, if that be the case, then it is only by miracle, both external and internal to the mind of man, that he can do so.

MIRACLE NOT THE GUARANTEE OF REVELATION—BUT REVELATION.

The other method of regarding miracle, which is to be found in Morley, and in all our opponents up to Arnold and Huxley, is different. According to it, miracles are the guarantee, the evidence, and the accompaniment of revelation which is thought of as a series of propositions about God and man, which the accredited person sets forth as being the truth of God. But that is not the fashion in which we now desire to look at miracle. Miracle is not the guarantee of revelation; it is revelation itself. What men need is that God should reveal Himself, that He should enter into such rela-

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tions with them that they should learn to know Him, What is mainly needful is that they should see and know him in his moral attributes of love and holiness, and miracles are His acts, the constituent parts of His intercourse, and without them I can not in the least conceive how God could, under the circumstances, reveal Himself at all. It is not, therefore, as last century conceived the matter, nor can the question so frequently raised then and since even come under discussion here. We can not say, Why can we not receive the message, the truths about God and immortality, and so on, without accepting the miracles which were only sent to guarantee them? If we accept the teaching, what do we lose by paying no attention to the guarantee? The question is quite irrelevant, when miracle is seen to be not the guarantee of revelation, but the revelation itself. For clearly, in that case, to ignore the miracle is to ignore the message. In other words, the state of the case is simply this: If God does not do mankind good, if He does not manifest Himself as good and holy by doing good and holy acts lying outside of nature, which is, as all agree, dumb or nearly so on these matters, how can He make himself known at all? Or more briefly put still, our view is this: Miracle does not acoompany revelation, it is revelation, and so revelation without miracle is a contradiction in terms. Here, therefore, if at all, Andrew Lang's epigram on the statement in "Robert Elsmere," "Miracles do not happen," is shown to be true. "Miracles do not happen?" he says. "Then it is a miracle if they do not." For their not happening would mean this—that there exists a loving God, who has made creatures whose highest power is love and compassion for beings like themselves, and though they toil along in agony and darkness, endeavoring to realize that which is highest it them potentially, He never reaches forth a helping hand, never speaks that word which it so overawed Browning's Arabian physician even to think possible.

> Oh, heart I made, a heart beats here,
> Face my hands fashioned, see it in myself;
> Thou hast no power, nor may'st conceive of mine,
> But love I gave thee, with myself to love,
> And thou must love Me, who have died for thee.

That he does not, seems a very incredible proposition, and the claim of the Bible is that this incredible thing is not true. We need not trouble ourselves about any individual miracle. We may even withhold our belief from many without seriously damaging our perception of the character of God. One thing we must however recognize, that is, that in the history of the Jewish people there was a series of supernatural events which revealed the moral character of God. We must acknowledge that He Himself mingled here in human history, and that through these external events and the internal illumination which he bestowed upon chosen men of that nation, God made to humanity a revelation of Himself such as alone could be of value to them in the struggle after moral and spiritual life. And no one can deny that the facts as known correspond entirely with the view that the history of Israel was in this way abnormal. Everyone even today follows in the track marked out by them; and, further, while they were pursuing it the Jews always said they were conscious of the Divine presence, and they always asserted that the supreme revelation of God as love would come to view in the line of their history. And that came true. They did find the highest path, for their religion is the religion of the highest races; their morals are the morals of all the most highly civilized men; and in the line of their history there did appear. just as they expected, a quite unique being, whom even one who doubts miracle, like Mill, still describes as a "unique figure, not more unlike all his precursors than all his successors" — so unique, that he further says of Him: "Nor even now would it be easy for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life." Further, we have the clearest proof that this man, the crown or completion of Jewish history, claimed to reveal God in a quite exceptional way, and that though sensitive beyond measure to sin in others, he never showed the slightest feeling that he himself was in any wise stained by it. Taking all these things together, I think we have so strong a case for miracle that unless there are surprisingly strong reasons against it—reasons so strong as to prove prohibitive—it will only be rational and sane to believe that God indeed was moving here in supernatural and mysterious ways.

THE OBJECTIONS TO MIRACLES.

But here our opponents meet us with two peremptory denials, which run into each other, doubtless; but which must be kept strenuously apart as belonging to quite separate domains of thought. The first denial is that miracles can not occur. The second is that miracles can not be proved.

Miracles can not happen, for they are contrary to the necessary uniformity of nature. At one time this statement played a great part in the battle against the supernatural; but today it is almost completely withdrawn. The only man of note who maintains it to my knowledge is Professor T. H. Green, of Oxford, who says the assertion of miracle is a contradiction in terms; for miracle must have nature as its background, and in asserting the occurrence of miracles you assert knowledge, and you assert nature, and then deny both. But I do not suppose any one here is affected in the least by that statement, for it rests upon a particular view of the Hegelian philosophy, which seems to me to be substantially pantheistic. If it be so, then it does not lie with us to discuss it now; and if Hegelianism be not pantheism, as Hutchison Stirling declares, we have that great authority's word for it that Hegelianism need not exclude miracle. But among all who hold clearly to personality in God this argument is given up, and even by scientists who have materialistic tendencies. Of course you will hear it loudly proclaimed still in sceptical publications of the second or third rank; but where Huxley yields, we need not trouble ourselves about the smaller fry of sceptics. And he does yield in this matter most thoroughly. He admits that the laws of nature are merely generalized experience, and have no virtue in them to forbid the happening of miracles. The tendency to think that nature has been uniform in the past is, he admits, a *petitio principii*, since part of the record we have about nature in the past is the assertion that it has sometimes not been uniform. Further, he admits that even if the course of nature had been absolutely uniform in the past, that fact would give us no right to say that it will be uniform in the future. In short, he admits that the uniformity of nature is an assumption necessary, and justified up to a certain point, but beyond that it is incapable of proof, and its acceptance is due only to natural tendendencies of the human mind. Our opponents then being judges, we may with a good conscience join Rothe, one of the greatest and most spiritual thinkers in Germany for the past fifty years, "We are not afraid of the laws of nature. People are always holding these words up to us nowadays as if they were a Medusa's head, but we will look them steadily in the face and not join in the superstitious worship which thoughtlessness so willingly and with such an imposing air offers up to them." Or, we may sum up with Huxley—"The definition of a miracle as a suspension or a contravention of the order of nature is self-contradictory, because all we know of the order of nature is derived from our observation of the course of events, of which the so-called miracle is a part. On the other hand, no event is so extraordinary as to be impossible, and therefore, if by the term miracle we mean only extremely wonderful events, there can be no just ground for denying the possibility of their occurrence." Further, it seems to me, that the whole difficulty in this regard would not have arisen if the Deistic conception of God had not thoroughly taken hold of the scientific mind. Apparently, it finds it easier to conceive of the relation of God to the world as that of an earthly machinist to his machine. God, according to it, completes his machine, and then sends it forth to do its work without any further touch of his hand, and if it needs that touch it is branded thereby as defective. But a much more reasonable conception of the relation is that which denies the world any stability of its own, which conceives of it as owing all its persistence to the ever present action of the Divine power, and which thinks of God as the all-pervading spirit which moves the whole, as we find our will working so mysteriously in the movements of our bodies. If you will only think of it, it is a most mysterious, even an inexplicable thing, that the will should act with such power upon matter that we can move all parts of our body at discretion. No explanation will ever make that a thing easily conceived, and so far as miracles are or may be the result of the action of the Divine will in the world, which is to it as the body is to our wills, I

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can not see that there should be more difficulty in the one case than in the other. Certainly the one conception involves no more interference with the regular course of of nature than the other.

THE EVIDENCE FOR MIRACLES.

But the real strength of the deniers of miracle lies in the other contention. It lies in their assertion that even if miracles did occur they could never be proved. This, of course, is the strength of Hume's argument, and that argument remains much where it was when it left his hands. Huxley shortly puts his contention thus:—"The more a statement conflicts with previous experience, the more complete must be the evidence which is to justify us in believing it," and with that statement no one can have any wish to quarrel. It is in what follows that ground for objection will be found, for all our opponents go on to speak as if the only possible evidence which can support such facts is the bare word of those who saw the miraculous sign. But this position is defective in two respects. In the first place, it ignores altogether the fact that, in addition to this testimony, we must take into account any preceding likelihood which lies in the circumstances under which the thing is testified to, occurred. In the second, it ignores the fact that we, who have not seen the wonders we believe, but have to trust to the reports of others concerning them, have a compensation in this—that we can trace the effects of the miracle if it be of radical importance, and by that means gain almost as much as we lose by not being the first percipients of it. Now, as we have seen, the case for the miraculous in history does not rest upon individual miracles, every separate one standing upon its own separate basis, and depending for its witness only upon the evidence of those who saw it. Indeed, I distinctly refuse to argue the question on the basis of single miracles, as Hume does. What he really has to deal with is, first of all, a God existing, and presumably desirous of making His existence known to His creatures, so as to exhibit to them, and inspire them with, His highest qualities. But the course of nature, either through original unfitness for that purpose, or through the deterioration of man's perception, has become unsuitable for it. If, therefore, God is to do this, He must do it by miracle, and it is in the highest degree likely that He will do it by entering into a course of action in human history which will bring Him nearer to man than his action in nature does. Now these considerations surely ought to have been weighed by our opponents. They have no right to count up, with scrupulous exactitude, all the unlikelihoods which make for their side, and to ignore the previous likelihoods on the other. Surely, as against the likelihood of an occurence which our want of previous experience of anything similar raises, we have almost or altogether a counteracting equivalent in the likelihood, or even the necessity, involved in the hypothesis with which we start—that if the highest good of men is to be secured, something supernatural must be attempted. The care with which Matthew Arnold and Huxley persistently avoid this point, the skill with which they select their analogies to miracle—the one taking the change of a pen into a penwiper, the other the appearance of a centaur trotting down Regent street—suggest that they have instinctively felt the weakness of their case on any other basis. They always contrive to suggest the utter absence of motive, the absence of any previous likelihood, and a certain triviality in connection with miracle. But certainly, however true it may be that almost no evidence could justify us in believing in the two wonders supposed, it is not true at all that the self-revelation of God to His creatures stands on anything like the same footing. For in the Bible miracles we have not single isolated, almost absurd miracles performed; we have a whole history whose warp and woof was supernatural, a history stretching over many centuries, full of the strangest chances, and resulting in the production of an idea of God which was quite unparalleled elsewhere in the world. Further, those who were most actively concerned in this history have unanimously borne the testimony that God did supernaturally reveal himself, and the loftiness of their conception of God is such as would naturally have been the effect of such a revelation had it occurred. All that surely stands upon a different level of probability from the centaur trotting down Regent street, and is in itself so probable as to neutralize greatly, if not altogether, the *a priori* unlikelihood which experience might be supposed to raise and justify. But if we add to that the other consideration we have referred to above, I think the prejudice should most certainly disappear. We are, it is true, far removed from the time when thse wonders were actually seen, and we are dependent on human testimony in regard to them, and whatever weakness, therefore, attaches to human testimony in things not commonly experienced would attach to this. But, as a matter of fact, that is not all we have to go upon.

THE RATIONALITY OF MIRACLE.

In addition, we reply, partly, upon historic evidence of another, even of the best kind, and partly upon evidence which is actually before us now. For we can now look back over the whole development. We can trace its course, we can judge of its claims by the history of its growth, and we can see how, in the main, and taking the great outlines of things, the chief claims advanced by the teachers of this nation supposed to be supernaturally guided have been justified. Further, we can trace the effects of these supposed supernatural events in institutions, in memorials, in beliefs, which originated in them, and we see that on the whole the outcome of it all has been for the highest good of mankind. We see that, taken altogether, the results flowing from this movement, said to be supernatural, have constituted the main stream of moral and spiritual advance. Lastly, we have had this experience—that wherever the belief in these supernatural dealings of God with man has died out, there, too, the beneficial results which we visible before, the glow and impulse which have proved contagious to force men upwards, have pined and dwindled, so that even Green, who denies miracles as impossible, bears witness that without a belief in the miraculous facts, the Christian faith which he seeks to retain would not have been what it is. In comparison with events possessing such a splendid claim upon the attention and belief of mankind, the penwiper and the centaur cut a somewhat sorry figure; and the demand which Professor Huxley makes that, as "nothing short of a careful monograph by a highly competent investigator, accompanied by figures and measurements," could convince him about the centaur, so here he can not believe without the same things, looks even ridiculous. For though he says he can hardly tell what evidence would convince him about the centaur, I think I can tell. He would not need the monograph and the measurements he speaks of if the centaur did not stand so isolated and unattached. If it had proved to be a necessary link in the chain of proof for the establishment of Darwinism, we may be sure a very little evidence would have satisfied him. Did he not himself invent and cherish Bathybius because it fell in with the general scheme of his thought, and did not Hachel invent, and even give drawings of various forms of life, which no man has ever seen or heard of, because his view of the antecedents and consequents seemed to demand them, because they must have existed if his general view of the universe were true. Now that is not ridiculous at all on their part if their scheme of things be the true scheme, and if they are right in their reading of the antecedents and consequents. If these conditions have been fulfilled I do not see that the absence of specimens of such forms should hinder men believing that they once existed, however remote they may be from what experience gives us now. But if so, how much less is it ridiculous for us to believe that events which are necessary, according to the theistic scheme of the universe, are true when we do not need to imagine them, but have only to trust to what witnesses, who are in themselves at least respectable, have attested in the manner I have pointed out. Further, just as Huxley and Haeckel would scorn any one who should say, I won't believe in any of those forms you say must necessarily have existed unless I can experiment upon them, and would point out to them that it was the very nature of the case that these should now be extant, just so we would meet a similar demand made here by them. For it is of the very nature of the case that the thing we believe in should occur in this fashion once, and only once. If God has revealed Himself, and if the nature of man be such that he can only receive the revelation gradually, line upon line, precept upon precept, by education that is, and if this gradual revelation culminated in the highest possible revelation of God that the nature of things on earth would permit, it

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is only natural that when the whole movement has come to perfection in Christ it should not be repeated. All that then remained to be done could be left to ordinary means to the activity of men, and the experience of life. By these the knowledge of God could be spread abroad in the world. To refuse to believe in such a supernatural manifestation, therefore, because it did not occur in our own time, or because we can not experiment upon it, seems to me unreasonable. One might almost as well refuse to believe in the decline and fall of the Roman Empire, with all its wonders and all its horrors, because it did not occur in our time, or because it can not be rehearsed for our benefit now. The fact is, any such demand means practically this, that unless a modern man can see the event himself, or have the evidence of some of his friends, he need not believe anything he does not wish to believe. But on that principle belief in history becomes a matter of mere arbitrary choice. Our whole conception of the past depends upon belief in facts on which we can make no experiment, and in experiences so extraordinary that the appearance of a centaur would seem to me ordinary in comparison. Yet all men accept the past, and their readings of it are not radically different, partly because they believe the witnesses, but much more probably because the events of the past are still traceable in their consequences, and because they fit in with the general framework of our conceptions.

THE RESURRECTION.

To insist that we shall believe nothing that seems strange to us, except we have had the actual holding of the inquest, so to speak, is consequently a mere surrender to prejudice, and how obstinate such a prejudice may become is seen in Professor Huxley's refusal to believe in the resurrection of Christ. In one respect, indeed, testimony seems to have made an impression on him. He apparently thinks it not incredible that our Lord appeared to his disciples after his crucifixion, and denies the resurrection because he does not think Jesus was really dead. To establish the fact of his being dead, he says, he would require an inquest, and a certificate from a duly qualified practitioner, and even in that case he would like to know what kind of qualification the practitioner had. He says he can not get that, and so he declines to believe. But, curiously enough, this event which he discredits is just the one case in history in which we have clear evidence that an inquest was held, for it is distinctly stated that when the executioners came to give the crucified the *coup de grace* they found Jesus already dead. Now, these executioners, whatever they did not know, knew a dead man when they saw one. They had seen too many not to know that; and further, they were much better acquainted with the symptoms of death from crucifixion than Professor Huxley himself. Moreover, they stabbed the victim in the side to make sure of him, and further we must remember that they wished not only to ascertain but to make sure that he was dead, for they were the agents of a murderous hatred. Still further, they had plenty of time to finish their work. They were not murderers who may let themselves be balked in their purpose because they are suddenly disturbed. They had the law on their side and ample time. What inquest of modern time could give us a greater security that death had taken place? If a man now were said to have been seen after his death, even though an inquest in the best modern form had been held, I feel sure Huxley would be more able to pick holes in the evidence than he can be in this case. Yet he rejects all that with a mere wave of his hand. In doing so, he seems to me to reduce the matter to this: That unless he can hold the inquest himself he will not believe in such a case as we have here, and as he can not hold the inquest, he virtually says that he will not believe anything of this kind, or any evidence, because of the depth of his prejudice. Perhaps, after what I have said, it is hardly necessary to refer to the famous squire and his book on the history of testimony invented by the author of "Robert Elsmere." But as I have met people who seemed dismayed by the imagination, I may say that the whole conception seems to me an incoherency. The idea is, that men at the beginning of their career on the earth were quite incapable of relating facts as they occurred; that they have slowly been becoming capable of it since, and that now the cultured can do so with accuracy. Consequently, any event that is borne witness to by men in this century and the last may be safely accepted; but anything before that can not be accepted, because of the inability of men to see accurately or to speak accurately. The squire's book was to prove this, and he read the Vedas and early Arabic literature, and so on, to ascertain what the attitude of the human mind to facts was in the remote ages when these writings came into existence. But in order to test an attitude to facts, you have to know the facts from some other source than the statements of those whose attitude you are criticising. That knowledge you are totally without in the case supposed, and the result is that you estimate the attitude of the human mind to facts in those ages by your *a priori* belief that miracles do not happen, and your huge and portentous volume thereby becomes merely a portentous *petitio principii.*

THE QUESTION OF HISTORICAL CREDIBILITY.

But there still remains one other aspect of the case, which I should like to deal with before concluding, because is it one which was put forth a century or more ago by Lessing, the greatest of modern Germans, and which has been re-stated by Professor Green in his sermon on faith. The argument may be put in various ways, but probably the form in which it appeals to the modern mind is something like this. This debate about miraculous facts in the past is a question of history, and like all questions of that kind where there are strong interests at work to accredit or discredit them, the debate seems interminable, and at any rate the thing in question can never be demonstrated. Now, can we not judge the ideas which have grown out of these real or supposed facts? Can we not accept them on their mere self-evidencing power, and live in the light of them without troubling ourselves as to whether miracle is possible or not? May we not go further, and say that there is something incongruous in linking together as necessary parts of one whole "a certain intellectual assent of a kind which, if the propositions assented to concerned any other events than those purporting to convey a Divine revelation, we should say could make no difference to the heart or spirit or character," and a certain "attitude or disposition which belongs distinctively to the inner man, and gives us our worth as moral or spiritual beings." Now, I think we must deny that these things, congruous, or incongruous, can be separated, for practically the proposition amounts to this: can not we believe that a Being is a loving and holy Being equally well, whether we believe that He ever showed Himself to be such or not? Translated into a human analogy, the question is this: suppose you take a child born after a father's death or departure to a distant country. Could such a child continue to believe in its father's love and goodness through hearing the elder members of the family speak of the many loving acts he had done, and of his uniform goodness in their daily intercourse with him, if he said to himself, "I can not be sure about this evidence. I have noticed that there are a good many differences as to the times when and the circumstances under which these good deeds were performed. I have heard eager disputes as to whether some of them were done by my father or some one else, and I really do not see how I can ever be sure when they occurred, or even that they did occur. But it is a beautiful idea that they have suggested. The relation between a father and his children so conceived is a very noble one, and I will honor and cherish my father's memory on that account, not on account of anything so incongruous and external as mere historical facts." Now I would simply ask whether you think this a very hopeful state of mind for a child who wished to have a warm and loving regard for his father to be in. Certainly not, you would say, for you feel at once that the faith and love a child under such circumstances possessed would be like a flower cut off from the soil. It would bloom under favorable circumstances for a little while, and then must inevitably wither away. However incongruous it may appear to philosophy, therefore, it is true that human nature is reached by what it regards as facts, as it is reached by nothing else, and that not individuals only but nations have been brought to a far higher state as regards the inner man, by belief in the truth of the history in which God is said to have revealed Himself as supreme love. Professor Green himself seems to me to acknowledge implicitly the very thing he explicitly denies. For he admits that the

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fupposed facts have determined the form and the fate of Christianity hitherto, but he thinks that now they can well be done without, and must be done without, because they are not true. But putting aside the tremenduous paradox involved in supposing that the right ideas could only have come into the world by belief in facts which are no facts, does it not seem clear that while it may be possible for people denying the facts to keep up the glow which they caused, so long as they live among a multitude of people who are still kept warm by their belief in them, it would be quite impossible to keep it up when the fire has once been altogether withdrawn from everyone. In fact, we ask, as Dr. A. B. Bruce in his admirable book on the "Chief End of Revelation," asks, "Does the kernel remain after the so-called shell is cast away. It may, on the eighteenth century idea of what the kernel consisted in—abstract ideas of reason about God, duty, and immortality—or on the notion of Christianity current in in our own day, as consisting simply in an ethical spirit. But if, as we have contended all through, it be God manifesting himself in grace, then we can not part with the shell without at the same time parting with the kernel. Self-revealing grace is history, or it is nothing at all."

THE A PRIORI PROBABILITY OF MIRACLE.

On all grounds, therefore, however the prevailing dislike of miracle may affect me unconsciously, I must confess, with Rothe, "that up to this hour I have never been able to make clear to myself where my thinking could come into conflict with the conception of miracle." As I have said, miracle seems not only *a priori* likely to me, but necessary if there be a God, and He wishes to be known by man; and I can not see anything in the hindrances which are supposed to stop the way. The dogmatic statement that miracles can not happen is given up by those who are most accredited on the opposite side, and the objections to miracles on the ground of evidence are already largely met by the likelihood and necessity of revelation. Taking that into account, I can not see that the difficulty in believing the facts of the historic supernatural is greater than the difficulty in other cases of accepting historical testimony. Indeed, it seems to me that, unless we are going to reduce our beliefs to the narrow limits of what we see, and touch, and handle, and experiment upon ourselves, these facts, both from their antecedents and their results, are among the most satisfactory attested in history. It is true, of course, that miraculous stories, which we do not believe, occur in every country, and that with every popular upheaval, and every spasm of popular emotion, stories of a supernatural kind do arise. But that does not invalidate all narratives which include the supernatural. It only justifies us in exercising extreme caution in accepting them. When the miracles recounted are trifling or unworthy in their character, when they stand isolated and have no consequences, they may be set aside. But when they have in every respect the opposite characteristics, when they have an immensely strong probability behind them, and a most beneficent series of effects as their results, then the falsity of others does not affect them at all. So clear do these things seem to me, that I can account for the fury with which the idea of supernatural revelation is assailed only by supposing that what we should almost naturally expect has happened. The scientists who write have steeped themselves so constantly and so exclusively in the realm of physical nature that that side of their minds which should respond to the supernatural has become atrophied by want of use. In the chief of them all, in Darwin himself, we see how his absorption killed all his imaginative delight in poetry, and it is on that side of the mind that the affinities with religion and the supernatural lie. In the minds of students of science who are still young this absorption has not yet done its work, and I feel sure that if they will keep themselves thoroughly exercised on that side of their nature, and refuse to shut their eyes to all evidence and all probabilities which can not be justified on merely physical grounds, their faith in miracle will not suffer, and the channel of intercourse with a wider life and a purer world will remain open, to the great benefit of their spiritual and moral health.

HEBREWS IN OFFICE.

SOLOMON HIRSCH, a Hebrew gentleman, has been appointed by President Harrison to the important diplomatic position of minister to Turkey. As a class the Jewish race has not been numerous in politics, but an investigation shows that these people have creditably held important positions in national, state, and municipal offices.

One of the most distinguished members of congress of former years was Henry M. Phillips, a Hebrew lawyer of Philadelphia, who served in the Thirty-fifth congress. He figured conspicuously in the debates, especially during the discussion of the admission of Kansas as a state of the union. Though frequently urged to stand as a candidate for the mayoralty of Philadelphia he always declined to do so.

Another able congressman was Lewis C. Levin of the first district of Philadelphia, who was elected for three successive terms to the national house of representatives. He served with great credit, and while holding the chairmanship of the committee on naval affairs was instrumental in the building of the dry-dock at Philadelphia. Mr. Levin was one of the founders of the native American party. He was a Charlestonian by birth, and while residing in Mississippi fought a duel with Alfred Bynum, Jefferson Davis acting as Mr. Levin's second.

In Louisiana Henry Michael Hyams was elected lieutenant-governor some years ago. He was also a Charlestonian by birth and reached New Orleans in company with Judah P. Benjamin. Mr. Benjamin's record is too well known to call for extended observation, but one fact of peculiar interest has escaped the attention of most of his biographers and possesses some fascination for students of American-Hebrew history. Benjamin is said to have developed such remarkable talent as a youth in Charleston as to attract the attention of one Moses E. Lopez, a member of the Hebrew Orphan society, who, from his own means, bestowed a classical education upon his protege.

Franklin J. Moses, the late distinguished chief justice of South Carolina, was the son of Myer Moses, an officer in the war of 1812, and in 1841 was elected to the state senate over two competitors, and re-elected for thirty years. Emanuel B. Hart was elected to congress in 1851, and was subsequently appointed surveyor of the port. David Levy Yulee of Florida, who was born David Levy, was United States senator from Florida for many years prior to the civil war. His wife was a daughter of Gov. Wickliffe of Kentucky.

By appointment of President Pierce, Isaac Phillips was made general appraiser of the port of New York, which position he occupied for fifteen years. William Lovenstein is and has been for the last twenty years a member of the Virginia legislature. Raphael J. Moses has been a conspicuous figure in Georgia politics for the last forty years, and has served in the legislature of that state, where he attracted attention as a legislator and orator of uncommon ability. Samuel Weil has been for many years a prominent member of the Georgia legislature. Dr. Herman Bendell of Albany was appointed by President Grant as superintendent of Indian affairs and afterward consul to Elsinore, Denmark. Philip Schloss was for many years state senator in Indiana, as was also the late Bernhard Schweitzer. Isaac Rusnosky of Boston has served in the Massachusetts legislature, and Henry Muck is now serving in the Ohio senate. In Oregon Louis Fleischner and Edward Hirsch have both occupied the office of state treasurer.

Marcus Otterbourg was the first American Hebrew to occupy the high office of envoy extraordinary and minister plenipotentiary, in which capacity he represented this country in Mexico as the successor to Thomas Corwin, by appointment of President Lincoln. Oscar S. Straus was the second American Hebrew to occupy the office of minister, being appointed to the Turkish mission by President Cleveland in 1887. The state of Louisiana was for several years represented in the United States senate by Benjamin F. Jonas. Leopold Morse of Boston served for five terms as a member of congress. Joseph Blumenthal, now the representative of the Twenty-second assembly district of New York city, was also a prominent member of the assembly in 1870–71. It is generally conceded that Jacob A. Cantor, senator from the Tenth district of the same city, is one of the ablest representatives the city has ever sent to Albany. He was chosen a member of the assembly for three terms, and while a member of that

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body introduced numerous important bills, including many in the interest of various Hebrew institutions, in which he has always evinced a warm interest.

Judge Simon M. Ehrlich of the city court of New York was elected to the bench in 1884, and during his incumbency has won the respect and esteem of his brethren at the bar and the public. Theodore W. Myers, controller of the city of New York, was elected to office in 1887 by a majority of 40,000 votes. Philip J. Joachimse was appointed assistant corporation attorney of that city in 1840, and fifteen years later was made assistant United States district attorney. During his term of office he secured the first conviction for slave-trading. By direction of President Pierce he received the thanks of the government for the ability with which he discharged his official duties. Godfrey Morse of Boston was counsel for the United States in the court of commissioners of the Alabama claims.

Benjamin F. Peixotto has attained high rank as a diplomate. He was nominated by President Grant as consul-general to Roumania during the frightful massacres of Hebrews in that country, and his presence at once checked the tide of persecution. He declined the appointment of consul-general to St. Petersburg in 1877, and was consul to Lyons, France, during the administrations of Presidents Hayes, Garfield and Arthur. At Lyons he displayed a degree of fidelity and intelligence rarely found in consular service, and his official reports to the government rank as the most valuable of their kind in the national archives. The Hebrews of Albany are justly proud of Simon W. Rosendale, who has been assistant district attorney, recorder, and corporation counsel of that city.

Adolph L. Sanger was president of the New York board of aldermen in 1885 and and presidential elector in 1880 and 1884. DeWitt J. Seligman has been a commissioner of education since 1884. Ex-Judge A. J. Dittenhoefer derives his title by appointment to the vacancy caused by the death of Judge Florence McCarthy of the Marine court. He was a presidential elector on the republican ticket in 1860. Few Hebrews in this country have attained a greater degree of prominence than Simon Wolf of Washington, D. C. He has been recorder of deeds of the District of Columbia and consul-general to Egypt, and has been on terms of closest friendship with the leading men of the day of both parties.

The following are some of the prominent Hebrews who have occupied public office: Philip Walter, for fifteen years clerk of the United States court of Florida; Michael W. Ash, member of congress of Pennsylvania; Adolph Brandt, served two terms in the Georgia legislature; Edwin Einstein, member of congress from New York city in 1876; Moritz Ellinger, coroner for New York city; S. H. Fishblote, mayor of Wilmington, N. C.; Morris Friedsam, internal revenue collecter, New York; Solomon Heydenfelt, justice of the supreme court of California; Julius Houseman, member of congress from Michigan in 1880-82; Leonard Myers, member of the Thirty-eighth, Thirty-ninth, and Fortieth congresses from Philadelphia; Phillip Phillips, member of congress from Alabama, 1853-55; Charles H. Schwab, comptroller of Chicago; Edward S. Solomon, governor of Washington territory; Myer Strouse, congressman from Pennsylvania; David Eckstein, consul to Amsterdam; Gerson N. Herman, coroner of New York; Isidore Raynor, Baltimore, state senator and congressman; Leo C. Dessar, civil justice Eleventh district New York; Henry M. Gelfogle, civil justice New York; Jacob Hess, commissioner of charities and correction and commissioner of electrical subways, New York city; Joseph Koch, civil justice, deputy county clerk, school trustee, dock commissioner, state senator, and excise commissioner, New York city; Samson Lachman, civil justice, New York city; Ferdinand Levy, alderman-at-large 1872, and coroner of New York city since 1882; Jacob Shroder, judge of the Court of Common Pleas, Cincinnati; Alfred Steckler, civil justice, New York city; Samuel D. Rosenthal, assemblyman, New York city, 1887; Myer S. Isaacs, judge of the Marine court, 1880, and Reuben Trier, assemblyman, New Jersey, 1889. The secretaryship of the treasury was tendered by President Grant to the late Joseph Seligman, the banker, but it was declined by him.

Adolph Krause, Chicago, Illinois, was tendered a foreign general consulship by President Cleveland, which he declined.

GOOD OBSERVED BY PREJUDICE.

Dr. H. W. Thomas preached yesterday morning at the People's church. His text was:

"There be many who say, who will show us any good."—Psalm 4: 6.

The preacher said in subsrance: "Man is conditioned in the three-fold life of sense, intellect, and morals. In each of these he is a learner; and this is a world of questioners and questions. Many are saying who will show us the earth and the stars; explain the mystery of life, of reason, of spirit, and God? And in response to these questionings up rise the chemists, the astronomers, the psychologists, the theologians. After thousands of years there are to-day more questioners and more questions awaiting the final answer than ever before; not that men doubt their senses, or their reason, or that there is a meaning in life and an end to which all things tend, but that every question grows with the growth of thought, and hence the answers of the past do not satisfy the questions of the present.

"The mind does not create, but perceives; it can not make the true false by denial, nor the false true by affirmation, and hence all should desire an open, honest vision of things as they are. The scribes and pharisees could not see the good in Christ because of the prejudices of aristocracy and learning. Bruno was burned for heresy nearly 300 years ago. The present pope of Rome feels that an insult has been offered to his holiness besause the free Italians have erected a monument to commemorate Bruno's sacrifice in the cause of liberty. The pope sees in the freedom of reason the fruitful mother of heresy and that which unsettles all true religion and morality. All the world rejoices in the liberty of Italy and in the amazing progress of man in the last 400 years: but the pope sees only evil, and justifies the burnt ing of Bruno, and we must suppose that he thinks the tenth and fifteenth centuries better than the nineteenth, and that the persecutions waged by the holy church, of which he is the august head, were no-wrong—that the massacre of St. Bartholomew was a blessing to mankind.

"Bruno believed in the new astronomy. He was an Italian philosopher, and his views of God were quite similar to those of Spinoza. Not an atheist, not in the lowest sense a pantheist, he believed that laws resulted from wisdom, and that all wise laws were for the good of the world. Morally he was far better than many of the popes of his own and earlier times, but he would not consent to let the church do his thinking, and, rather than give up his reason and his liberty, he gave up his life. Compare the results of liberty in England and Germany with any country ruled by the papacy. And in the United States the people have elected presidents all the way from Washington to Harrison of far more intelligence and moral worth than were the popes in any hundred years of the dark ages. The freedom of thought in this land sends 10,000,000 children to school; there are 2,000,000 women marching under the simple banner of non-sectarianism in religion, no sex in politics, but all for home, and country, and God. To see the good it must be studied in the broad relations of the harmony of man's three-fold life. Honest toil is goodness in action. All the struggles and attritions of thought are working out the final harmony of truth. There are thousands of good priests and good preachers and people in all the churches, and the good is outside of all and in pagan lands, but it takes a large charity to see it.

Miscellaneous.

CONFERENCE NOTICES.

The Nauvoo and String Prairie district conference will convene at Keokuk, Iowa, November 30th, at 10: 30 a. m. It is hoped that a number of the traveling ministry will be present.

G. P. Lambert, *Dist. Clerk.*

The North-East Missouri district conference will convene at Bevier, December 7th, 1889. A general attendance is earnestly desired. Business session to convene at three o'clock p. m.

John Taylor, *Dist. Pres.*

The Kewanee district conference will convene at the Saints' Chapel, Kewanee, Illinois, December 7th. All are cordially invited to attend. Branches will please send their reports to John D. Jones, Kewanee, Illinois. It is hoped that all branches will report their statistical standing.

J. W. Terry, *Dist. Pres.*

The quarterly conference of the North-East Kansas district meets in the Scranton church, at ten a.m., Saturday, December 7th. E. C. B.

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OMISSIONS.

Bro. R. J. Anthony, Bishop's agent for Salt Lake district omitted the name of Sr. Ann Smith for $20 tithing, June 24th, 1888. Also in elders' report of Bro. R. C. Evans, of Ontario: Total amount received for years 1888, 1889. $214 21

Exp. by postage	11 70	
Hair cut and shave	4 85	
Books	4 85	
Photos	5 00	
Clothing	52 35	
Father's funeral	16 00	
Donations by friends	22 26	
Traveling expenses	54 00	
		$171 01
Balance on hand		$ 43 20

Yours for the truth,
G. A. BLAKESLEE.

CORRECTION.

In the annual report of the Decatur district it should read February 27th, 1889, Matthew Taylor, $10, instead of Martha Taylor.
G. A. BLAKESLEE, *Bishop.*

MARRIED.

BIRCHELL — COOK. — At Cleveland, Lucas county, Iowa, on the evening of November 14th, 1889, Mr. John Birchell and Miss Elizabeth J. Cook were united in marriage by Elder H. A. Stebbins. As a worthy young couple they start together in life. May they so continue, and also come into the bond of the Lord's covenant, that they may obtain the fulness of his blessing now and hereafter.

DIED.

ANGELL.—At Belleville, Illinois, October 26th, 1889, Bro. Thomas Angell. He was born April 6th, 1818, in Staffordshire, England, and was aged at death 71 years, 6 months and 20 days. He leaves a wife and ten grown children. He united with the Reorganized Church, March 26th, 1876. He bore a strong and faithful testimony to the truth of the latter day work. Funeral services conducted by Elder Wm. Jacques.

'Twas sad to part with father dear,
Although gray hairs adorned his brow;
God called him from this world of care,
His work on earth is over now.
Many years he toiled with patience,
For to do his Master's will;
And though we've said farewell, dear father
Thou art in our memory still.
May you sleep a peaceful slumber—
Till our Savior comes to reign,
Then with all of those departed,
We hope to meet with thee again, F. B.

MCKNIGHT.—At Omaha, Nebraska, November 7th, 1889, Sr. Nellie McKnight. She was born January 1st, 1832, in Steward county Tennessee, and was baptized by Bro. John Bearman at Omaha, Nebraska. The funeral services were conducted at Omaha, by O. H. Brown.

ANDERSON.—At Lebeck, Cedar county, Missouri, November the 11th, 1889, of membraneous croup, Vida Maud, only child of Bro. Myron and Sr. Olive Anderson. She was born in Independence, Missouri, November 12th, 1888.

Little Vidia sweetly sleeps
In the Savior's loving arms,
And we know he safely keeps
Our lost loved one from harm.
Sad the parting was to us,
When she crossed the silent shore,
When they took her from our arms
And they said "She is no more."
We would fain have kept her here,
But the Lord who knoweth best
Called her to a happier sphere—
To the mansions of the blest.
When our labors here are o'er,
And our earthly race is run,
May we to those mansions fly
Where our lovely babe has flown.
May the Savior guide our feet,
Ever t'ward the radient shore,
Till our loved one we shall meet—
Meet in heaven, to part no more.

Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph Mo.
Isaac N. Roberts, Springdale, Arkansas.
E. C. Brand, No. 712, Q st., Atchison, Kansas.
John T. Davis, 42 Lakefield Road, Llanelly, Carmarthen shire Wales, Great Britain.
J. H. Lake, Kirtland, Lake co., Ohio.
E. C. Briggs, Shenandoah, Iowa.
Willard J. Smith, Box 153, Buchanan, Mich.

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

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 7, 1889.

"HE SAID NOTHING ABOUT TITHING."

THE foregoing is one of the remarks made by a good sister on her way home with others from one of our services at Richmond, Utah, and overheard by Brn. Anthony and Nilsson.

Sure enough we said nothing about tithing in our evening's discourse, not a word.

Whether this good woman thought a sermon without an exhortation to pay tithing was an unfinished production and we remiss in duty as a minister; or that the remark was a comment on an unusual occurrence, a sermon without tithing, and intended as a bit of sarcasm on what they had listened to customarily, we really do not know; but certain it is we said nothing about tithing.

It is not a usual thing for the elders of the Reorganized Church to preach tithing. There has been so much and so long continued abuse of the principle that the elder in the field, honorable minded as he is, shrinks from incorporating it into his gospel sermons, and leaves the task of the Bishopric and his agents to now and then present a set service on the topic, when some necessity for money looms up in the way of progress. The elder shrinks from presenting tithing for another reason, and that is this: he is constitutionally not a beggar, and the abuses of the past make him to hesitate to talk of finances and the duty of Saints to help the work along, for fear it may be construed as asking for money on his own behalf, or on behalf of his family. He is as conscious of his duty to see that his family has a sufficient and proper support as any other can be; but while duty is present with him, the duty to preach the gospel imposed upon him by his call and ordination and the appointment of the church is also present with him. If he leaves the field to labor for and look after his temporal interest, in support of his family, is charged with having an undue love for "filthy lucre," and lacking in the faith which a minister should have, and is afraid to trust the Lord. He feels this criticism keenly, and if quite sensitive he is hurt, sometimes to the degree that he not only leaves the field as an active laborer, but quite ceases to take interest even in local effort. If, however, he decides to keep in the active field, he is sometimes mortified by the fact that the church coffers are not plentifully supplied, and those dependent on him by nature's ties, but whom the church has proposed to look after, are but scantily and irregularly supplied. It may be true that if he were at home and at labor to care for his family there might chance to be no better condition of things; but his family would have the comfort of his presence in their cramped circumstances, and he would have the satisfaction of honorably sharing their unfortunate burdens. Poor as that satisfaction might be, it would at least convince his neighbors that he was willing to abide with those he loved in their weal or their woe. There is another condition attaching to the life of a minister in the field. He has consecrated his life to the service of the Master to preach the gospel. His thoughts, his time, his talents, his studies, his inquiries are all directed into those channels in which he may most effectually prosecute his mission and perform his duty. This unfits him for temporal pursuits, and though he may be a good preacher, he is a "poor financier," "a bad manager;" so his brethren say. This may be true, but where is the remedy?

Trust in Providence is an excellent thing; but Providence works her benefactions by means more or less natural and human. And it sometimes happens that trust is made faint and doubting by betrayal on the part of the human instruments through which Providence should have been able to confer her care and blessings. It is aptly though rudely pictured in a story running like this: A circuit rider in the south going to his appointment one Sunday morning saw a negro at work in his little garden patch:

"Hallo, Pompey! what are you doing there?"

"O, Massa, just hoeing my garden sauce."

"Why don't you work it on a week day, Pompey?"

"Can't, Massa, have to work for Massa then."

"Well, you might do it morning and evening."

"No, Massa, have to go to work for Massa soon as its light, and too tired to work garden when I gets back."

"Well, Pompey, you ought not to work on the Sunday, anyway."

"Why, Massa, who would hoe my garden, then?"

"O, just trust to Providence."

At this the Negro indulged in a hearty laugh and said:

"Ah, now, Massa, you'se out, for Providence is the laziest nigga on this plantation."

It would appear that there was a field hand on the farm that wae called Providence, and that he was very lazy. Providencies should be timely; and those who are among the aids to her good offices should not be lazy in the sense of being dilatory in their helps. And while praying for the success of the elders in the field, remember that the "effectual prayer of the righteous availeth much."

If the faithful man of God preaches the gospel and teaches that the diligent and willing and obedient shall obtain the blessings and the Good Spirit bears witness to his ministry by testifying of Christ and giving the peace of the life to come; it would seem as if he had preached all that was needful to cause disciples to be anxiously engaged in a good work and render it unnecessary to say anything about tithing. For the Saint to impart of his substance for the spread of the gospel, the sustaining of the ministry and the poor of the church ought not to be an irksome task; nor should it be needful for them to be constantly reminded of this duty by persistent preaching from the stand, to the exclusion of other and spiritual "meat in due season." To pay the tithe of rue and mint and cummin was easy for the Jew, who neglected the weightier things of the law.

No; we said not a word about tithing.

THE RESURRECTION.—No. 3.

SOME oppose the idea of all being resurrected, because they think there would not be *enough room*. This is one of the great Infidel objections. Let us see what it is worth. The probable number of the human family from Adam to the close of this century, (by or before which it is probable Christ will come and the first resurrection take place), is about 70,000,000,000, in round numbers. We arrive at this conclusion by allowing that there are now upon the earth over 1,000,000,000 of souls, and that the mean average for each generation from the time of Adam till now is about 500,000,000, and that for the first 1656 years there were sixteen generations; (the average age of man then, judging by the patriarchs, was about 840 years,) and since the flood to A. M. 6000, there will be about 124 generations, making 140 in all—140 x 500,000,000=70,000,000,000. Allowing ten square feet of

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ground for the burial of each person, (which would be quite enough, averaging small and great,) we would have a total of 700 000,000,000 square feet, or about 2,568,807,340 square rods, or about 16,-055,046 square acres, or about 25,086 square miles as a burying ground, an area less by one sixth than the state of South Carolina, or about 1,993 and 1-7 times *less* than the total land area, or about 7,978 times less than the area of the globe. It should be borne in mind that at the end of the thousand years reign, and by the time the unjust are resurrected, there will be "no more sea;" and furthermore, it is highly probable that then, at the great and last change, this planet will be greatly enlarged, and who knows but that it then will become a sun to some system?

And of the capacity of the New Jerusalem, the capital city of the "new earth" after the thousand years reign and the "little season" mentioned in the Revelation to John, chapters 20 and 21, we present the following calculation, based on chapter 21:16, which is both curious and interesting. It is copied from the Charlottesville *Jeffersonian*:

"And he measured the city (New Jerusalem) with the reed, 12,000 furlongs. The length and breadth and the height are equal.

"Twelve thousand furlongs—7,920,000 feet, which being cubed is 943 088 000,000,000,000 000-000,000 cubic feet, and half of which we will reservefor the throne of God and the court of heaven, half of the balance streets, and the remainder divided by 4 096, the cubical feet in a room 16 feet square and 16 feet high, will be 30,843 750,-000,000 rooms.

"We will now suppose the world always did and always will contain 900 000 000 of inhabitants and that a generation will last 30⅓ years —2,700 000,000 000 persons. Then suppose there were 11,230 such worlds, equal to this in number of inhabitants and duration of years—then there would be a room 16 feet long, 16 feet wide and 16 feet high for each person, and room to spare."

Those who have time and inclination and are well versed in mathematics can readily test the solution here given.

Of this all may rest fully assured, there will be no lack of room on this planet in its celestialized state for all who are born upon it, when resurrected.

When men jump to conclusions they are likely to go wrong; but when they reach them in the direct line of well established facts and figures and logical deductions, they then are found to be true and sound and thoroughly reliable. The figures we have given are not far from the exact truth.

When this planet reaches a state of positive, absolute perfection—when it is fully celestialized—it probably will no longer need the light of the sun, the moon, or the stars, but similar to a degree with the "holy city:"

"And the city had no need of the sun, nor of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be *no night* there."—Rev. 21:23-25.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

"Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestial kingdom, or that of a telestial kingdom. For he that is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spirituai body: they who are of a celestial spirit shall receive the same body which was a natural boby: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same even a fulness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."—D. C. 85:3-6.

The *glory* that made the face of Moses to shine so that Israel could not look upon it; the *glory* that made the face of Jesus to "shine as the sun;" and that made his raiment "white as the light;" the glory that appeared to Saul of Tarsus, "at midday," "above the brightness of the sun"—when this shall be given to this planet in its fulness—then shall it become, indeed, a sun. How grand the idea! how sublime the thought! how worthy is such a work of God! Progression from chaos to absolute perfection—to a *fulness* of the glory of God! Here is Almighty power; here is infinite wisdom; here is boundless love.

"O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The faith of God's children smiles at seeming impossibilities, and rests secure in His promises; knowing that he that hath promised is able also to fulfill.

Another objection that is urged against the literal resurrection of the body, is, that the particles of which the body is composed at death, will, at the resurrection, be found in other bodies. Paul tells us that "thou sowest not that body that shall be, but grain, it may be of wheat, or some other, but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 37, 38. The wheat that is produced, is the same in form and elements as that which was sown; so is the body. It is not aecessarily composed of the same identical particles.

HOW ARE THE DEAD RAISED UP?

By the Spirit of God, for,

"If the Spirit of him that raised up Jesus from the dead, *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8: 11.

Christ took his body from the grave by the power of the Spirit. He says:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father"—John 10: 17, 18.

Paul says, Heb. 9: 14, that Christ "through the eternal Spirit offered himself without spot to God." The "eternal Spirit" was the "power" by which Christ offered his body to the icy embrace of death, and it was the "power" under the command of his Father, by which He took it up again.

"AND WITH WHAT BODY DO THEY COME."

We have already seen that the bodies of the resurrected come forth from the "dust," "the grave," "the sea," and that "the *earth* shall cast out the dead." We have also seen that those "brought up out of their graves," have bodies composed of "bones, "sinews," flesh," and that "the skin covered them above." We have also seen that they are "restored to their *perfect* frame"—their perfect form—that they are spiritual bodies," "immortal," "incorruptible," and "can die no more," and that the spirits and bodies of the resurrected can never be divided, and we have already seen that Jesus was the pattern, as also the pledge of the resurrection. Christ took the same body he laid down—a corporeal body. His disciples at first did not believe it, however, for when the women who

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saw him testified that they had seen him, "their words seemed to them as idle tales." (Luke 24: 10). But our Savior soon dispelled their doubts on that point, for he soon after appeared unto the eleven, and some others, as they were assembled at Jerusalem, and were conversing about the matter.

"And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my *hands*, and my *feet*, that it is I, myself. Handle me, and see; for a spirit hath not *flesh* and *bones*, as ye see me have. When he had thus spoken, he shewed them his hands and feet." —Luke 24: 35-39.

Doubtless the amazed and wondering disciples examined, with mingled sorrow and, delight, the traces of the cruel nails with which his hands and feet were torn, and as they "handle" him, make careful inquiry for the spear thrust in His side. What a scene! The smiting, the scourging, the terrors of the cross, the earthquake, and the pall of darkness, the burial, the Roman guard at the tomb, the three days of mourning and despair—how vividly and thrillingly must these have passed in review to the minds of the disciples as they feasted their gaze upon their risen Redeemer! Death had been vanquished; the grave invaded, and its lawful captive delivered; victory had been secured by the victim and "captivity led captive!" Reader, can you, by faith, see the hands, the feet, the side, of that crucified and risen Savior? And do you realize that all this shame, this suffering, was endured by Him for you? that here, at these cruel, gaping wounds, poured forth that precious blood by which our guilt is cleansed, and we are saved?

Jesus often appeared to his disciples, "to whom also he showed himself alive after his sufferings by many infalliable proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3.

Paul says:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—1 Cor. 15: 3-8.

Peter says:

"Him God raised up the third day, and shewed him openly; not to all the people but unto witnesses chosen before of God, even unto us, who did eat and drink with him after he rose from the dead."—Acts 10: 40, 41.

Here then is a literal body of flesh and bones, in the person of Jesus, raised from the dead by the power of the Spirit. But Jesus had not yet appeared in his glory. He ascends from the Mount of Olives to His Father's throne, and not long after His ascension, Stephen, who was then being stoned to death by the persecuting Jews, "looked up steadfastiy into heaven and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7: 55.

And Paul testifies that "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 3). For the Lord had said unto him, "Sit on my right hand until I make thine enemies thy footstool."—verse 13.

Of His personal appearance after He ascended to his Father we have but a limited account. Probably we would not be able to comprehend it if it were fully described to us. John says he saw him in His glory, when on the Isle of Patmos, which was about sixty-three years after His ascension. He describes His appearance thus:

"I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see from whence the voice came that spake to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs were white like wool, and white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice is the sound of many waters, . . . and his countenance was as the sun shining in his strength."—Rev. 1: 10-16

In this last quotation we have a most vivid description of our Savior's personal glory. It is far beyond human conception; and after it has been given us, the weak mind of man fails to appreciate it in all its fulness, for the Spirit alone can enable us fully to comprehend it. Pause and consider it well; and then know, if you are saved in celestial glory, you will have just such a body, with the same glory.

Paul says:

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his most glorious body."—Phil. 3: 20, 21.

Again he says:

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 4.

John says:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, *we shall be like him;* for we shall see him as he is."—1 John 3: 2.

This is an engaging, encouraging and a glorious hope. As the very same elements of which the unattractive charcoal is composed is made glorious in the beautiful, brilliant diamond, so the elements of which our weak, vile, corruptible bodies are composed, are made indescribably glorious in the celestial resurrection. John says: "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure."

WHERE ARE THE SPIRITS OF THE DEAD BETWEEN DEATH AND THE RESURRECTION?

The Spirits of the righteous are in paradise, or "Abraham's bosom," which is in the presence of Christ, and is a state of peace, "comfort," and joy; while on the other hand, the spirits of the wicked are "turned into hell"—the "prison"—a place and state of punishment, of "torment," from whence they can not come until the time of their resurrection. Hell is always represented as being "beneath," and is probably in the central part of our earth.

Some have represented that hell and paradsse are one and the same place; but this is neither reasonable nor Scriptural. When the wicked rich man "died and was buried," he went to hell. "And in hell he lifted up his eyes being in torments, and saw Abraham *afar off*, and Lazarus in his bosom."—Luke 16: 28.

"And Abraham said, son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus, evil things; but now he is *comforted*, and thou art *tormented*. And besides all this, between us and you, there is a great gulf fixed; so that they who would pass from hence to you, can not; neither can they pass to us that would come from thence."—16: 30, 31.

By this we learn that one was fully conscious of his comfort, and the other of his torment; and further, that they did not mingle one with the other, but were positively debarred from going to and from each other. And in verses 32 and 33, we learn that however much the wicked desired to communicate with the living, they could not do so, neither *would* the righteous do so for them. It was contrary to God's order. In connection with the above, the following passages cited show the place and state of the spirits of the wicked: Isa. 24: 21, 22; Ps. 9: 17; Ezek. 32: 18-32; Luke 12: 4; and the following show the place and state of the righteous: Rev. 2: 7; 2 Cor. 12: 4; Luke 23: 44; 2 Cor. 5: 6-8; Phil. 1: 23; Ps. 116: 15. The Book of Mormon fully corroborates the above teachings, and renders them quite plain:

"O how great the goodness of our God, who prepareth the way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, is the temporal, shall deliver up its dead: which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on

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the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness."—2 Nephi 6: 4, 5.

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea in, darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Alma 19.

We are often asked, if in the intermediate state, and in the resurrection, we will retain a recollection of friends and former friendships, etc. It would be folly to think we will not. Both Lazarus and the rich man were fully conscious of the scenes they had witnessed on earth; Mary at once recognized the voice of Jesus, after his resurrection; and his affection was no less for her than when in natural life. In the resurrection we shall know as we are known, and see as we are seen. (1 Cor. 13: 9, 12.)

We have every reason to believe, that those who have passed into paradise have as ardent love for their dear friends, and for their race, and for Christ and God, as when on earth; aye, and far greater; and that they have a yearning anxiety for our welfare here, and hereafter; and that as many as are commanded or permitted of God, minister for us at times, though we may not be conscious of it.

Joseph the Martyr taught that many of our forefathers who are saved, are now angels, ministering for the salvation of man, and that "their bowels yearn over us," and that "at times they are pained with our actions." But mark, these are the righteous. The spirits of the wicked are in "hell," (Ps. 9: 17,)or "the prison," (Ps. 3: 19, 20,) and are therefore prevented from returning to communicate with the living. The souls that were under the altar were fully conscious of the scenes on earth through which they had passed, and of the fact that they had been persecuted and martyred for Jesus, "and they cried with a loud voice, saying, How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6: 10.

No doubt the mental—spiritual—powers of the righteous are greatly augmented after death; and that their capabilities, and enjoyments, are vastly beyond what they could be in this life.

(To be continued.)

THE following item we take from a late *Chicago Times*. It will be read with interest by the Saints.

In the Book of Mormon, (2 Nephi 7: 2), is a prediction in respect to affairs in America at the time of, and *after* the coming forth of the Book of Mormon, in which occurs the following:

"But behold, this land, saith God, shall be a land of thine [the "brethren" of Jacob. Ed.] inheritance, and the Gentiles shall be blessed upon the land. And this land shall be *a land of liberty* unto the Gentiles, and there shall be *no kings* upon the land who shall raise up unto the Gentiles; and I will fortify this land against all other nations, and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish; for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever that hear my words."

Brazil, since 1824, has been a hereditary and constitutional monarchy, an empire having four powers in the State,—the legislative, executive, judicial, and the "moderating" power, or royal prerogative. The senators and representatives were chosen every four years by the whole of the free population except minors, monks and servants. The executive power resided in the emperor, assisted by his ministers and a council of state. From this it will be seen that Brazil differed but little from a republic, except in name. But by the decree of heaven, even that vestige of monarchial government must cease, for God wills that America "shall be a land of liberty unto the Gentiles," and that "there shall be no kings upon the land, who shall raise up unto the Gentiles."

In this connection we may remind our readers of the speedy, tragic downfall of the empire sought to be established in Mexico by the kings of France and Austria in 1864-66. Disaster and defeat marked the course of that movement from the time Maximilian departed, April 14th, 1864 for Mexico at the instance of Napoleon III, till he was publicly executed at Queretaro, June 19th, 1867, by the authority of the Republic of Mexico under the intrepid Juarez, its native Mexican President.

All America has caught the inspiration of the divine idea, expressed in the immortal Declaration of Independence, where it says that governments among men derive "their just powers from the consent of the governed;" and that truth, like an all-glorious sun-burst, is flooding all kingdoms and nations abroad with the blessed light of human freedom and the inherent, inalienable rights of man, so that all may hope that soon, not only in Europe, but in all the earth abroad, mankind will have no king save "the king of heaven." Present conditions indicate that the prophecy we quote from Jacob is in process of speedy fulfilment.

NO KINGS IN ALL AMERICA.

When Dom Pedro, long emperor of Brazil, sailed from Rio Janeiro to Lisbon, the home of his fathers, the last throne on the western hemisphere tottered to its fall.

Certain portions of this most favored division of the globe, the land opened by the genius of Columbus to the knowledge of Europe and all civilization, acknowledge the sway of a personal monarchy. The most important of these are Canada and Cuba, but neither is hampered by its allegiance to old world kingdoms, and Canada particularly, though it is subjected to the humiliation of a viceroy at its capital, is emancipated from the payment of tribute to the older land. Indeed, it is almost as free as if it were a republic. When the time shall come for Canada's shaking off England, as come it will, the revolution will be as bloodless as that which in the largest, most prosperous, and stable of the South American countries deposed Dom Pedro and set up a republican form of government.

Only a little more than a century ago there wasn't in all the new world an independent civilized government. This mighty hemisphere and the peoples that had gathered here from the days of Columbus were subject to Spain, and France, and England. Everywhere regal authority. Everywhere a demand for tribute in the king's name. Almost all of Central and South America was in the grasp of Spain, once the most powerful nation of the globe, more aggressive, more enterprising, more grasping than even the England of to-day. The entering wedge of disintegration was the American revolution. The little leaven of republicanism has at length leavened the whole lump. From the confines of Canada—which is a republic in everything but name and could cast off England to-morrow if she would—to the farthermost point of Terra del Fuego there is not in this hemisphere a crown, a throne, or a vestige of the divine right of kings. All have been swept by the board. The great result has not been reached without tremendous upheavals, through awful trials and much bloodshed. Dictators have taken the place of viceroys. Regal power has been exercised by patriots who denounced kings. In Mexico emperors have arisen, and reigned, and fallen. None of the republics south of us has been so firmly established and so habituated to order that repeated revolutions have not been easy of accomplishment, but year by year the people have grown stronger in their capacity for self-government. The example of the great republic of North America has been of vast importance in shaping the destiny of the other countries of the hemisphere. If it had not survived and flourished Brazil would hardly have ventured the experiment of dethroning a popular monarch who had succeeded in maintaining a stable government.

Run through the following list of countries

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forming the chief political divisions of the Americas and note the vastness of the empire. Compared with it Europe shrivels into insignificance. And every one of these states, Canada excepted, is a republic:

	Area.	Population.
Canada	3 470,257	5,000.000
Venezuela	632,695	2,121.988
Uruguay	72,150	632.000
United States	3,501 404	65 000,000
Argentine Republic	1,125 086	3,894 995
Bolivia	772 548	1,182 279
Brazil	3,000,000	10,000,000
Chili	293 970	2 500.000
Colombia	504 773	3,878 000
Costa Rica	33 000	183,000
Ecuador	248.370	1,100 000
Guatemala	46,800	1,400,000
Hayti	10 204	575,000
Honduras	46,400	330.000
Mexico	742 148	10,500.000
Nicaragua	49.500	276.000
Paraguay	91.970	1,400.000
Peru	503,000	2,700.000
Salvador	7,225	652 000
San Domingo	18,045	610,000

In all America there is no king. Within little more than a century he has been banished, obliterated root and branch. Within another century there will probably not be a king in all Europe. Whether the human race shall be better for this emancipation will depend upon itself.

DEDICATION AT CRESCENT.

We have never witnessed a better feeling by the Saints and their friends and neighbors than was exhibited and enjoyed on the 24th instant at Crescent City, Iowa, on the occasion of the dedication of the neat, new church at that place. The services at 11 a. m. and 2:30 p. m. were blessed by a large degree of the Holy Spirit and all seemed cheered and joyful. A goodly number of the ministry were present, and we called to our aid elders Hansen, Peak, Davis, Carlisle and Smith. Brn. Peak and Davis, by our advice, will probably spend a few days holding services in the new chapel ere they go on to their field in Minnesota. Prospects for the future welfare of the church in and about Crescent are good.

Both there and in Council Bluffs and Omaha the opportunities to preach the word of life are unsurpassed, and those in charge should see at once that they are well and wisely occupied. We held service Sunday night (the 24th inst.) in Council Bluffs, also the two evenings following, and we were requested earnestly by the branch officers to see that a capable minister is sent to labor actively there in gospel work.

Western Iowa never offered better inducements than now to the worthy worker to preach the gospel of Christ. May the Lord of the harvest send forth efficient, spiritual laborers into that field at an early time. These are stirring times, and all around are signs full of excellent promise for the Church of God.

EXTRACTS FROM LETTERS.

From Manchester, England, November 11th, Bro. Joseph Dewsnup, Sen., writes: "We held our quarterly reunion meeting at Leeds, on the sixth of last month. Had a very successful time from a spiritual point of view, and I believe much good has been done thereby."

SPECIAL REQUEST.

It is necessary that those who have occasion to write the Herald Office should address all matter of a business nature to David Dancer, the business manager. All matter designed for publication in the Herald such as communications, letters and selections should be addressed to the Herald editors. The business and editorial departments are entirely separate, and neither have the time to attend to the work of the other. Please remember this when writing that precious time be not wasted, and that order be had.

All items designed for publication in the Home Column, *Autumn Leaves* and *Hope* should be addressed to their editor—Sr. M. Walker. But all remittances, changes of address and other purely business matters concerning them should be addressed to D. Dancer.

Writers are requested to be reasonably brief and to prepare their writings as correctly as possible. This done, we will do our best with their manuscript. "What is worth doing at all is worth doing well."

EDITORIAL ITEMS.

In this issue will be found important extracts from the official report of the Governor of Utah, Arthur L. Thomas, to the Secretary of the Interior. The Governor has long been a resident of Utah, was for years secretary of that territory, has been a member of the Utah Commission, and was appointed to his present position by President Benj. Harrison. He is a first class citizen, an honorable and efficient officer, and an upright Christian gentleman. With those well acquainted with him his report will carry great weight; and while it is quite possible that his views on some points may not be found thoroughly correct, it is probable, nevertheless, that in the main they are quite reliable. Many of our readers will be deeply interested in the facts and views and recommendations which the Governor presents.

In Herald editorial in the issue for November 16th, page 742, in fifth line of third paragraph, the word "not" was omitted. It should read, "In what way God may have designed to preserve the church by the laws of the United States in accordance to which laws it was governed in its organization we may *not* comprehend."

We acknowledge the receipt of the Brooklyn edition of the New York *World* of the 18th inst. which contains an account of the World's expedition to the ancient American city of Palenque. As we discover no new items of particular import we omit publication.

The attention of delinquent subscribers to *Autumn Leaves* is called to the notice of Bro. John Scott, the foreman of the mechanical and mailing department. It will be found in our miscellaneous column.

We acknowledge the receipt of the Denver, Colorado, *Times* of November 15th; the Boston, Mass., *Herald* of the 10th, and the *Valley Virginian*, of the 21st, published at Staunton, Virginia. The *Herald* contains quite a fair and lengthy account of the faith of the Saints in Boston. The *Virginian* denounces in strong terms the meanness of some persons who "egged" some of the residents for attending the meetings of Brn. Shinn and Moler at Mt. Sidney, Virginia.

What is the significance of the clipping below? What has called these chief dignitaries of the Utah Church to make a lengthy journey in the beginning of winter, to that cold, desolate and far away country, Winnipeg? Time, the revealer of secrets, may explain by-and-bye.

MORMON VISITORS IN WINNIPEG.

Winnipeg, Man. Nov 18th.—A number of leading Mormons from Salt Lake City are at present visiting the Mormon colony near McLeod. The party of visitors include President Woodruff of the Mormon Church, and Mrs. Woodruff, George Q. Cannon, late territorial representative for Utah in the American congress, and Mrs. Cannon, Brigham Young, Jr., and a Mr. Smith, [probably Joseph F.], a nephew of the Mormon prophet, Joseph Smith.

QUESTIONS AND ANSWERS.

Ques.—Can a person who acts as bartender in a saloon be regarded as a member of the church in good standing?

Ans.—We think not; for a person to be free from censure must not only do no evil, but do nothing which tends to evil.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"He findeth not who seeks his own;
The soul is lost that's saved alone."

LOOK UPON THIS PICTURE AND THEN UPON THAT.

The letter from the wife of an elder, from which we gave an extract lately, has, as we anticipated, struck a chord and produced vibrations in many a heart. Yesterday's mail brought us a letter from a friend whom we have known ever since we came into the church. Now her soft brown hair is interlaced with silver threads and time has ploughed deep furroughs on cheek and brow, where then the rose and the lily vied for each other. She was then the mother of children who are now married and have homes and families of their own. In regard to her daughters' marrying elders she says: "I wish, Sr. Walker, that I could feel as you do about it, but I can not. I do not want my girls to suffer as I have. Everythlng in the way of poverty, hard work and loneliness, is the portion of an elder's wife. Add to this the care of a family, the fault finding upon every hand and so much expected of her and her children. . . . I have just been reading the sisters letters in the *Herald*. How I pity her and the little girls, too. Poor little one, I know just how she feels about it. Tell her to be good and learn to work real well and she can soon earn herself a new dress. . . . I do not think it is right to in any way speak of a child's hat or clothes as being cheap. This was said to one of my children not long since. I know the hat is cheap, but I am trying to pay off

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old debts and it is slow work, but I am gaining on them, and so we must dress cheaply until it is done. But this is not interesting to you, so forgive me for troubling you with the cares and vexations of my life."

It is well at all times to view things from every available standpoint and in every possible light which can be reflected upon them, but especially is this the case when the matter under consideration involves eternal consequences. As Saints of God we talk of *celestial glory* and expect to inherit it, but it is, or should be, a solemn thought to each one that those who do inherit a celestial glory must abide a celestial law. We are followers of Christ (if indeed we are not deceived or deceiving ourselves). How then is it that we overlook the first requirement made of those who would follow him; namely: "*Let him deny himself, and take up his cross daily.*" Following the Savior, as his life is recorded by the evangelist, we find that it was one life-long sacrifice, crowned with a cruel death, and let us, when we have fully taken in and comprehended this fact, remember the declaration: "He that climbeth up any other way is a thief and a robber." Thieves and robbers will not dwell with Christ, therefore it follows that if Christ dwells in a celestial glory, those who dwell with him will have done celestial works even as he did: "daily."

Faith, repentance, baptism and laying on of hands are but the gate opening upon the narrow path leading to everlasting life. Upon this path we must walk from day to day, and each morning we are to take up our cross and follow him.

Let us do this in perfect, in loving submission to his will, for if we do we will find his words verified—"My yoke is easy and my burden light." We have proven God true to his word many and many a time, and if we can not trust him in this, how can we trust him with our soul's salvation? Has he not done enough for us to win our love and confidence? Surely we treat no earthly friend so ill as to doubt him without cause when we have proved them true a thousand times.

Let me give you a simple illustration: "When my girls were going to school there would always be a heavy day's work to be done on Saturday. I would frequently say to them: "Now, girls, there is a big day's work to be done today, but if you will just let mamma plan and you do just as she tells you, we will get along splendidly and be through before night." And when they conceded to this arrangement we never failed to have a pleasant time and always finished the work in good season; but when for some cause either one of them felt disinclined to do this and wanted to do their own planning and work in their own way, the result was always delay and many times failure with no end of needless worry and vexation, for, to constrain obedience where it ought to be lovingly rendered is always an unpleasant task.

If we want peace and success to crown our efforts, let there be but one will—God's will—and we be found working in harmony with that. It is loving and infallible and will lead to perfect results, and when our confidence, our love is abundant, we will do it cheerfully, willingly, gladly, and, what is yet more difficult, we will *suffer it to* be done in the same manner.

Sisters, it is because the plane upon which we are living is too low, that we do not enter into the sanctuary of peace. We are out of the way—the narrow way—which leads to him, and many of us instead of denying self have wrapped up a large share of it carefully and bound it to the cross we take up from day to day. This is why the burden we carry is so heavy and the yoke galling. Let us love God supremely and then, no service done for him is grievous, but in that service be found our joy and delight. Resign fully and unhesitatingly the things of this world. God's service demands this, because if we do not resign these we can not obtain eternal life. The heart will be where the treasure is. We will love whom we serve. Oh for that love which will enable us to say, "As for me and mine, we will serve God!"

Is it because God is to receive honor and glory, that we must pass through the fires? Nay, verily! If the dross is not consumed, how can the gold be purified?

We recall the words of a song by which in the midst of care perplexity and sore trials, we were many times cheered and comforted. One couplet is like this:

"For as gold is tried by fire,
So a heart must be tried by pain."

You have, we doubt not, in the course of your life each one of you seen the child of luxury, ease and folly take a seat of idleness and dishonor; and you have seen the child of poverty, privation and toil, bidden to come up higher. Why then should we murmur or rebel, when we know that it is in this eternal fitness of things that it should be so. God leads us in that way because it is the way to eternal life and *there is no other way*. Do we want eternal life—a home where God and the Savior are, then let us be willing to pay the price, to obtain it upon God's terms, for we will never get it upon any other.

This is a probation and God is trying us to know whether we are worthy. We read that when Christ reigns, some are to reign with him as priests and kings. There is a valid reason why Christ is to be anointed above all others even as there was for his being found worthy to take the book and open the seals, and dear sisters, if ever we inherit eternal life there will also be a valid reason for it. The kings and priests who reign with him, will reign because they are *like him*, and we will inherit because we have *followed him*, and followed, bearing our cross. There will be no favorites, no exceptions, for the God we serve is a just God, therefore if he requires one to pass through the furnace, he will require it of all, just in proportion as we need it. It is folly in us to measure the justice of God in a balance made by the hands of man. To love him, because he first loved us; to serve and obey him, because we shall by so doing work out the greatest good for ourself; to trust him implicitly, because he can not make mistakes, is our duty and should be our chief joy.

Is the way hard? Let us say to you, sister, the service of self is far harder. We have tried it and affirm only what we know. Looking back now over our past life, how many years we count as lost—utterly lost! None do we contemplate with any sense of pleasure, only those given to the service of God. Let us keep our eyes fixed steadily upon the goal we desire to gain and let our desire to reach it be so earnest that we would prefer to be just what Lazarus was and gain it, rather than live as the rich man lived, and fail to reach it.

HAVE THOU THY WAY.

"Have Thou Thy way with me, O God!
Although I beg my own;
Heed not the body's noisy cry,
But the soul's undertone.

Have Thou Thy way with me, O God!
This is my spirit's choice.
Though stubborn greed of present good
Drowns all with deafening voice.

Have Thou Thy way with me, O God!
Nor let me dread the proof
Thine unguessed way may put me to
For some divine behoof.

Have Thou Thy way with me, O God!
Until my life attest
That just the will to do Thy will
Is, of all gifts, the best.

Have Thou Thy way with me, O God!
And, O my soul, take care
To have thy daily attitude
In keeping with thy prayer!"—*Sel.*

Faith is more than reason, but faith is not unreasonable. 'It is the most reasonable thing in the world,' says Mark Hopkins, 'to believe that God, being what he is, will do as he promised to do', and Jeremy Taylor suggests, that 'it is impossible for that man to despair, who remembers that his Helper is omnipotent.' An unshaken confidence in God is, to the Christian believer, a reasonable hope."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Polly A. Morris, Sweet Home, Oregon, requests your prayers in her behalf that God may be pleased to restore her to health.

Sr. Mary C. Hannah, of Los Angeles, California, requests your faith and prayers for her mother, Emily Brown, and also her little babe which is suffering with the dropsy.

Sr. Rebecca Humphrey, of Massachusetts, requests your faith and prayers, that if it is his righteous will God may restore her to health.

OAKDALE, Neb., Nov. 17th.

Dear Sister Frances:—While reading the letter in the Home Column in *Herald* of November 16th written to you by "a sister," and what you had to say in connection with it, the very depths of my sympathy was stirred, and my mind went back over some similar experiences of my own such as the sister mentions in regard to her little daughter's dress. Yes indeed it is thought by the majority (it would seem) that this is a small matter; but let me ask all who have scarcely ever known a want of the comforts of life to mentally picture such sad and lonely scenes as the sister mentions, putting themselves in her place, is it a small thing, the faithful, helpful husband and father gone to perform his labor of love as a minister for Christ, leaving behind him the dearest objects of life in the hands of God and humanity. But alas for the human help. We are able to bear this testimony of the faithful watchcare of God: when all earthly help seemed so deficient and our hands were limp with fatigue, our heart aching with the sadness of our surroundings, and future prospects so far as the comforts of this world are concerned, God's blessings have ever been ours to enjoy. The sweet whisperings of His Holy Spirit reviving our desponding hopes and enabling us to realize that we were not making our sacrifice in vain. Oh, sisters, you whose companions are in the ministry, take courage. Read and reread the

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parable of Lazarus and the rich man. It is but human to feel the sacrifice and trial it naturally is of being an L. D. S. elder's wife, but we believe and testify that God is the author of this work. If this is a fact then your reward is sure. But I must say it has seemed that the majority of the laity of the church poorly realized how to sympathize with the elders' families. How keenly we remember of going into an assembly of the Saints and meeting the happy faces of unbroken families; groups where the husbands were tenderly helping the wives with their little ones, of their taking seats in church with the affectionate husband and father who responded to the needs of his little flock, while our helper, our companion and protector, where was he? Oh, he had only gone for a year or fifteen months on a mission, that was all!

How was it about your's and the little one's comforts? We answer, so far as God could help us we were abundantly supplied, but if you mean in regard to our wardrobe, we must confess we sometimes felt the blush come to our cheek when coming in contact with Saints so amply supplied while our own supply seemed so scant.

I often think if the law of tithing was lived up to by all of the church, there would be no such sad feelings as these on the part of elders' families, I mean in regard to temporal things, and the church members would be far more prosperous in all their business pursuits. I can not believe God ever called men to the ministry because he wanted to make paupers of their families. I believe God delights in the knowledge of the ministers' families being made comfortable, and it gives cheer and renewed energy to the elder who can take the parting hand of his wife and know she and their little ones are going to be amply supplied. Is the church afraid to take God at his word and prove him and see if he will not keep his word to her? It sometimes looks to me as though she was. But thanks to the Giver of the temporal law, there is once in a while one able to rise up and testify he has proven God and found him true to his word. In what way, somebody asks? Why I have observed the law of tithing and I am blessed in basket and in store.

Yours in the interest of Zion's cause,

SR. C. H. D.

EAST DELAVAN, Wis, Nov. 15th.

Dear Herald:—While looking over your columns to-day, after returning from church, I felt my indebtedness to you for the many consoling thoughts you have brought to my mind. It causes my heart to rejoice to read over the letters from my sisters. Although we may never meet in the flesh, yet we have the promise, if we are faithful, of meeting in a better world than this. When I hear of the many trials some of you have had to endure, and who, like myself, have been led to become submissive and say, "God's will be done and not mine," it makes me rejoice. I too have had much to endure and great cause to mourn. I once had a family of six little children, all bright and promising, as youth could expect, to live long upon earth. But oh, how sad when I tell you how the angel of death came to our door, and took them one by one until he had taken all. You can but imagine my feelings when the last one was taken from my once happy home. I could not hear those little pattering feet on the floor, no one to kneel by mamma's side and say their little prayers, or say "Good night, mamma." All were still and cold in death. Oh, where could I go to find peace or a balm for my poor broken heart! Dear readers, I could not find it anywhere, only in and through that loving One who suffered this great chastisement to come upon me. It was in him I found peace and rest to my soul. Why? Because I have had many precious promises that if I was faithful I should meet them all again where parting is no more; and I want to say I know this work is true and it will stand while all else must fail. Pray for me when it is well with you. From your sister in the one faith,

MRS. L. E. SOUTHWICK.

BEATTIE, Kans., Nov. 2d.

Dear Sisters:—I have long thought of writing, for I have a testimony of this work, and I know for myself. I feel to praise God for his mercy to me and that he has spared me to live to embrace this gospel. It is now about sixteen years since I came into the church, and if I could have lived near the Saints I would have been happy. I ask the prayers of the sisters, and of all Saints that I may be healed. I have catarrh of the head and throat. Ever praying for the welfare of Zion, I remain your sister,

E. HIGHTOWER.

EXTRACTS FROM LETTERS.

Sr. Strang sends this to the Home Column. "A cure for dropsy. Put two heaping tablespoon-fuls of cream of tartar into a bowl, pour a pint of boiling water on it, then stir it, and let it settle until it is cold. Drink all the water when going to bed, but leave the sediment in the bottom, and pour more hot water on it to drink the next night. Take a dose of jalap in the morning. It will carry all the water of from the body. Repeat the dose of jalap the second morning. I have never seen this fail."

HOME COLUMN MISSIONARY FUND.

Nov. 21, Amount received to date.....		$2,113 47
Sr. Ella J. Green, Iowa ..	55	
Sr. C. Hanson, Iowa.....	50	
Br. Leonard Covert, Nev.	6 25	
Sr. Susan Tyler, Pa.....	1 00	
Sr. K. Cunningham, Kan.	3 00	
Sr. A. E. Gill, Neb.	50	
Sr. Pearl Gill, Neb.	10	
Br. Arthur Gill. Neb.....	10	
Br. Amos Gill, Neb.....	10	
Sr. M. A. A. Ashford, Eng.	1 80	
Sr. J. Thornton, Mo.....	75	
Sr. Eliza Mantle, Mo.....	50	
Sr. Priscilla Mantle, Mo..	50	
Sr. Lucinda Mantle, Mo..	50	
Br. Chas. Mantle, Mo. ...	50	
Br. Joel J. Mantle, Mo. ..	25	
Sr. Ollie Ames, Cal.....	20	
A friend A. B. Rutland, Ill.	1 00	
Sr. A. Nelson, Wyo.....	1 25	
		19 35
Nov. 28, Amount to date.....		$2 132 82

☞Send all moneys to D. Dancer, Lamoni, Iowa.

NOT FREE FROM TEMPTATION.

"No place, no company, no age, no person is temptation free. Let no man boast that he was never tempted, let him not be high minded, but fear, for he may be surprised in that very instant wherein he boasteth that he was not tempted at all."—*Herbert Spencer.*

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

Correspondence.

SILVER HILL, Ark., Nov. 15th.

Bro. Blair:—My health is still poor but I am doing the best I can under the circumstances. I have had twenty-one chills since the first of July. I would have left the mission some time ago, but with the continual pleading to hear the gospel, coming from every quarter, I could not leave. Trusting that I might regain my health I have continued on, and though weak in body the good Lord has blessed me with his Spirit in declaring the gospel to the people. I have held a series of meetings ot Coal Hill, Benton and Stuttgart and have baptized some at all three of the above named places. I am now engaged here.

The church here is in a poor condition spiritually, but bids fair for a revival, of that divine influence that gladens the heart and enlarges the understanding of the honest in heart everywhere. I think the prospects are good for the Saints here to revive and a work be done that will be lasting. They are a good, generous hearted people as far as I am able to judge I am taking great pains to teach each one their duty, and can truly say that all seem to appreciate my feeble efforts. The troubles that have existed here so long are of a trivial nature and I think can be easily settled.

As far as I have been over this state it bids fair for an ingathering of souls. Brother J. D. Ervin has opened up some places of interest where it bids fair for a harvest in the future. The weather is cool and considerable rain has fallen which is very much against our holding meetings in this country. It is also hard on me, the condition my health is in. I shall do what I can to get things in order then work my way to the north and work there if able to do so.

May the good Lord bless all his people, is my prayer. Saints, pray for me.

In bonds,

I. N. ROBERTS.

ST. LOUIS, Mo., Nov. 17th.

Bro. R. S. Salyards:—At the request of Bro. George H. Hilliard I went from the scene of the Smith-Throgmorton debate to Tunnel Hill, and began work October 29th. The situation was not very cheering, but the command to labor in faith and hope with energy was remembered. The crowds on several occasions over-ran aisles and other available space, rostrum included. The interest grew, reached and was held at what might be properly termed, intense. Bro. Hilliard joined me after the first week. We then held day as well as evening services, all being well and some very largely attended; and though we had a number of rainy times not an hour was missed. Baptism was deferred three days because of bad weather and additional candidates when on November 9th eight were baptized a large number being present, and on the 10th another was buried with Christ in baptism, and still more present.

If any difference, the day services under Bro. Hilliard's ministrations on duties of Saints including the temporal law were fraught with the most spiritual power. We do not remember

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ever facing the unseen though clearly felt powers of darkness so continuously and long as during two weeks there. Among the outward demonstrations of it were the throwing of a large stone through one of the doors after service one night, the moving and hiding of Mr. A. Kelley's team another, while it was on constant duty in other senses all the while. We recognized some of the agencies at sight before a single demonstration had been made.

When needed most Bro. Hilliard was under an old and peculiar affliction that yielded only at the last point; and to add to all else, as he took the stand at 11 a. m. on the 10th tidings came of a son severely ill. In the opening prayer we felt that all would be well and so assured him, and since returning home he has so written us.

The first candidate for baptism was Sr. Martha E. Kelley, cousin to Brn. E. L. and W. H. Kelley, who is as promising in woman's sphere as they in man's, if spared. Sr. Martha had long felt the necessity of obeying the gospel, but peculiar hindrances had environed her and now that the dread disease, consumption, had almost completed its task her position was peculiar indeed, as obedience might be interpreted as an act done when all possibility of deferring it was over. Strength was given her in answer to prayer each day so that for three weeks she attended all but three services, being hindered then by rain. On the night before her baptism she saw herself in dream on an old-house crumbling and almost down, where she sat, and possibly one other spot firm. From this she went with the writer down a slope where, in the minds of most surrounding, disaster awaited her. She felt calm and that all was well. Though naturally frail and now but a shadow as compared with the other candidates, her calmness over all the others in baptism was apparent to all, none of whom faltered or made an unseemly move. This plain and striking dream she saw in its true light. We made a special case in fasting and prayer of Sr. Martha's condition, and when the hour for administration came were much blessed, and received the witness of the Spirit that if her faith fail not she should be restored to health. We therefore ask the ministry, Prayer Union, and other Saints to remember her.

On November 13th a Sunday School was organized with Bro. Wm. A. Kelley in charge, which will be watched with deep interest. That cast of intellect found where seven out of nine of one family are the most successful school teachers of a locality can not fail in the Sunday School; it is simply a matter of the motto we saw in a school room there: "Never say fail; try, try again." The seven school teachers referred to are Sr. Martha, her brothers, and a sister. The realization of the late work were mentioned as surpassing any other occasion for many years, and since Brn. W. H. Kelley and J. W. Gillen had lately ministered there, Bro. Hilliard and myself felt complimented as well as highly favored of God. Bro. Robert Ouldcott of Metropolis, Illinois, was with us and lent good cheer and courage all around. He said that in thirty years his cup of joy had not been quite so full. He with others repaired the church building somewhat inside and out, underpinning among the rest. It was both pleasant and profitable to labor with Bro. Hilliard.

En route to this city a leading Baptist who attended the late discussion volunteered the statement that Elder Throgmorton failed to sustain his canon of Scripture, but that he took the fort on the Book of Mormon; to which we rejoined that in the first a just estimate was made, and as for the second Bro. Smith's arguments were unscathed. I was then asked if Hilliard and Elder Throgmorton would ever debate, to which I replied that it was not likely, as a splendid opportunity to so arrange was passed by at the close of the debate referred to, where the (to us) come off, "That where the Baptist brethren would demand it, it would be seen to where harm was likely to be done by the L. D. S." was used. "Wit the mother of invention" has its counterpart in "necessity the mother of such expedients." It is sometimes hard to be patient, but it is more apparent all the while that those who have the truth can do so, for it will prevail.

Brethren of the Fifth Quorum of Elders will each be mailed circular letters this week. The late work away from any publishing centres has delayed it. Please excuse us for once being tardy.

In bonds,

R. ETZENHOUSER.

LAMONI, Iowa, Nov. 26th.

Editors of the Herald:—I shall not undertake to report all my labors since I last wrote for publication, not because I have done so much, but because (1) it has been quite a long time; and (2), it is not necessary.

I have gone where I thought I was most needed, and have at least made an effort to do what I could for the advancement of the good cause. Have been blest and tried, comforted and afflicted. These things are common to us all; but we feel our portion more keenly, and hence are apt to think that our trials are greater that those of others. One thing is quite clear; it is our privilege and duty to learn as we move along; and although the lessons learned bring grief as well as joy, yet the ultimate will be the enjoyment of solid peace in God, if we love him and abide in his truth.

On October 29th, according to previous agreement with Bro. W. W. Blair, I left home for Thurman, (Plum Hollow,) Iowa, to continue a series of meetings which were to be introduced by him in the new church, and of which you have already heard. I arrived on the grounds on Thursday morning in time to say "good-bye" to Bro. M. H. Forscutt, who had been called to assist Bro. Blair. Bro. Henry Kemp, in charge of Fremont district, as a "field," also president of the district, was on the grounds too, ready for duty, as usual.

On account of rain and snow, we were not permitted to commence our work till Saturday evening. We continued for nine consecutive evenings, including two Sunday's. The weather was beautiful; the attendance all that could be expected under the circumstances, interest fair, and both continued to increase till the close. The measles had broken out in the immediate neighborhood, and, as we learned, kept many away. However, the meetings were a success. All seemed to be satisfied, and we felt assured that our work was accepted by our Heavenly Father. Bro. Kemp did part of the preaching and rendered valuable assistance in other ways.

In this series of meetings were represented four of the leading quorums of the church, viz: First Presidency, Twelve, Seventy and High Priests. So that if success depends upon the amount of priesthood authority brought into requisition, there can be no question about the result of these meetings. But right here I will risk the expression of a conviction which has been with me for years. I do so with ill feeling to none, and a desire for the general good. When the respective duties of different church officers are better understood, and there is a corresponding willingness to act in harmony with the law and order of God as laid down in the books, there will be a great saving of time and money to the church, neither of which have we any to spare. To this end may God move upon his people with the Spirit of wisdom and revelation!

Tuesday, November 12th, found us in Macedonia, ready to respond as best we could to a Macedonian cry, "Come over and help us."

Through the intervention of Bro. James M. Kelley of this place, and the kindness of the M. E. Church, we were permitted to occupy their chapel for five evenings, and once on Sunday. The attendance was fair, and with the interest manifested in the expression of our faith, continued to increase till the close. At our last meeting one young man presented himself as a candidate for baptism, and the next day, before leaving for home, another man told me he had made up his mind to obey the gospel. I referred them to Bro. Kemp who was laboring near by, and whose meetings they expected to attend.

Physically, I had a hard struggle while at Macedonia; but spiritually it was a feast. To God be all the glory, for we know He is worthy, and we are safe only when we give it to Him.

It was, I believe, a mutual pleasure to meet two young men who were students at the Fort Madison, Iowa, Academy, at the same time that my brother D. F. and I were attending school at that place. Messrs. Dye and Stempel are their names, and they are both business men of Macedonia. I visited with them, and, from the pulpit, preached to them God's saving truth. I should be glad indeed to learn that they have not heard in vain. May God bless the kind friends who cared for us at Macedonia and Thurman.

The work we so much love is moving, it is true; but not so fast as it would move were we a wiser and better people. "Zion might have been redeemed even now," etc. But why was she not redeemed? Let him that readeth understand. We have made progress, but are not yet out of danger, nor will we be till the composition of the church, the human, becomes more like her Author, the Divine Being, and He whose right it is to reign shall come and take the reins of government into his own hands. My ideas of the work are well expressed in a communication lately received from one of God's noble workers in the field. It reads as follows: "We are having good attendance here, and much interest, but it seems hard to convince them of the necessity of personal obedience. One obstacle in the way is the lax living of some of our members, who seem to be converted to the theory of the ordinances of the gospel, but fail to comprehend the necessity of Christ-like living; converted on the spiritual side of character, but not on the moral side. When we can get the Saints to put into practice the righteousness of the gospel, we can then go to the world with a far greater degree of assurance and power. The existence

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of this condition of things only shows more plainly the urgency of the ministry being instant in season and out of season." So we shall strive to continue to "rebuke, reprove and exhort, with all long suffering and doctrine;" and we hope and pray for the speedy success and triumph of the truth. In gospel bonds,

JOSEPH R. LAMBERT.

COLDWATER, Mich., Nov. 18th.

Editors Saints' Herald:—Our courage is renewed for the great spiritual conflict as the evidences of progress in the good work of the Lord appear all along the line. From all quarters where the field is occupied come joyful tidings—salvation to the obedient—the cause of Zion is onward. And we, too, here "on the sides of the north" are made to rejoice because of the kindly remembrance of our Heavenly Father and his favor to us.

I had the pleasure of attending the conference of the Northern Michigan district on the 12th and 13th ult., with Bro. E. C. Briggs, and noted a marked advancement in the numbers and spiritual growth of the Saints in attendance. The grace of God in spiritual endowment rested on the Saints during the session, and the testimonies were strong and edifying. The preaching was spiritual, stirring, and seasonable.

Elder Briggs gave much timely, spiritual, and encouraging instruction relating to the work. One of the encouraging features of the work to me, is, quite a number of young preachers were present, who, if studious in the word of the Lord, humble, prayerful and diligent, trustful in God, will yet be hosts in the army of the Lord, and we shall expect good results from their faithful labors.

The Saints of the Juniata branch, having built a neat little house of worship, and desiring it to be dedicated at conference, we by invitation arranged, and attended, delivering the sermon, Bro. Briggs offering the dedicatory prayer. The Saints of the branch met my expenses, on the tour, and I hereby acknowledge and tender obligations.

I had intended to remain longer in the district, but circumstances ordered otherwise, and I came on to my field of labor.

On the 2d and 3d insts. the conference of the Southern Michigan and Northern Indiana district convened here, and was held in the New Saints' chapel just finished, a neat, convenient house, but hardly large enough for conference occasions; and, by the way, I rejoice that the numbers of the Saints are so increasing that our houses of worship are too small to hold them.

Brn. Briggs and Rathbun presided at conference, and the session was spiritual and refreshing. On Sunday, the 3d, the church was dedicated, brethren W. J. Smith, H. Rathbun, E. C. Briggs, L. Scott and myself participating in the exercises as arranged by committee. The Lord was present by the Holy Spirit to own, bless and accept. Marked prayers were offered by Brn. Rathbun and Briggs. Two young persons were baptized during conference. A committee was appointed, consisting of Bishop G. A. Blakeslee, William Lockerby, and Ella Houseman, to consider the propriety and feasibility, conjointly with other committees who may yet be appointed, of holding a Re-union meeting in this mission some time in 1890, asking the co-operation of Saints of Eastern Illinois, Wisconsin, Ohio, Indiana, Pennsylvania, Canada West, and all other Saints desiring to join in the enterprise.

Brn. Smith, L. Scott and Rathbun did the preaching for the conference, Bro. Briggs chromatizing in interludes as wisdom seemed to direct.

The church is a brick building twenty-eight by forty, sixteen feet ceiling, with a neat basement, being warmed with the lately invented Boyington heater and registers. The building is a very easy one to speak and sing in, and does credit to the Saints and friends who built it. Most all the children of the Saints have given one dollar each toward the building, and the sisters Mite Society here have devoted two hundred and eighty dollars to it. Truly we may ask, What may not the Saints accomplish in righteousness, where they labor unitedly?

A number of meetings have been held in the new church since conference, and yesterday two more young persons were baptized and confirmed; and so the good work moves on hitherward.

The reception that Bro. Joseph is meeting among those astray from the fold, away on the mountains—the opening of their doors to him—reminds me of an open testimony given me some four or five years since when he was there before and was received so coldly. I was riding along alone, in a buggy, thinking of that cold reception. I saw Joseph standing in the presence of vast congregations of those people, and their hearts were so cold that their faces presented a rigid, stony appearance; but as Joseph stood pleading with them, I saw the power of God in or through him touch their flinty countenances, and they were softened. May the Lord open the hearts of the honest wherever the truth is sent, to its reception, is the prayer of

Your co-laborer in the kingdom,

C. SCOTT.

GRAND BLANC, Mich., Nov. 17th.

Editors of the Herald:—I wish to inform the traveling ministry that we are situated near the F. P. M. depot, in the village of Grand Blanc, and would be pleased to have them call on us and make an opening here. We are ready to assist in getting them a house and we will give them a home as long as they will stay.

Yours in faith,

A. B. ANABLE.

FREMONT, Neb., Nov. 19th.

Bro. Dancer:—Perhaps some of the Saints had wondered what had become of me, as I have not appeared in the *Herald* for some time. Well, I still have confidence in the work, but was compelled to leave the field in July because of financial difficulty; as the amount allowed me failed to meet demands. It was quite a trial to me in having to change my plans through the oversight or carelessness of others. I feared that it would shake my confidence, but it has not, thank God; as I have passed through it and am again in the field, and I desire to do what I can for the cause of Christ.

Four were baptized at our late conference at this place and a good time was had. I would be glad to hear from any living in the field assigned me where it is thought good could be done in presenting the word. Address, Box 477, Fremont, Nebraska. In gospel bonds,

W. M. RUMEL.

ELLIOT, Mo., Nov. 19th.

Editors Herald:— There was a little interest created here through the mission and preaching of Bro. M. Turpen of Lamoni, Iowa, some time ago. He was well liked by both Saint and sinner in the way he divided the words of the gospel. The Saints are looking for his return in a short time. One was baptized while he was here. He also ordained Bro. Thomas D. Williams to the office of a priest and he has baptized two more since Bro. Turpen returned home. A number of others have united with the Renick branch whose hearts are in the work of God. There are also a goodly number of Saints at Higbee, Missouri, six miles from Elliott. They are waiting for Bro. Turpen's return, that he might set them in order.

O, that the Saints might so live that others would see their good works and follow in the good old path, the gospel of Christ.

Yours in the faith,

THOMAS LILLY.

SALTCOATS, near Glasgow, Scotland.

Dear Bro. Dancer:—The *Herald* and *Autumn Leaves* reach me regularly here and are my close companions wherever I go. I have not yet come into any town or district where any of the members of our church hold meetings. Bro. Dewsnup kindly supplied me with addresses of some of the elders, most of whom are in the counties of Lancashire and Yorkshire.

I am glad to say my health has improved very much of late, for which I am very thankful, and I hope God will continue to bless the little work I am trying to do for His church as I travel from place to place. The people in this part of Scotland are very devoted Christians, and I think an elder of our church could do good work among them.

At this house at which I am at present stopping are seven young men belonging to the Evangelical Union, preparing themselves for missionary work in Morocco, for which country they intend starting about the end of the year. They are all total abstainers and non-smokers, and seem very earnest in their work; they take neither purse nor scrip to provide for themselves whilst preaching what they know of the gospel to the inhabitants of Morocco. I enclose their names as I wish you to send them some of our papers and books before leaving for the seat of their labors.

On the enclosed slip I give you the names of several others to whom I wish you to send some of our publications; I also send my list of subscribers to the *Herald* and *Autumn Leaves* for next year. I may have one or two more before the end of the year, when please forward me my account altogether for payment. I am going from here to my mother's in Westmoreland, and ask you to still continue your prayers in my behalf, for I often feel lonely, and get discouraged at times. I hope that Bro. Joseph is in good health and that his time spent among the Utah church be followed by good results. What I try to do with regard to the latter day work in which I rejoice is this: I try to impress upon the minds of all those I think are honest hearted and are searching for truth that there is a Church of Jesus Christ of Latter Day Saints that never was taught polygamy as one of its doctrines, and that does not believe in one man having more than

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one wife, and that the Book of Mormon does not teach polygamy but speaks in the strongest language against it. This fact seems to be known to but very few here, and whenever this stumbling-block is removed they are anxious after to hear some of our teachings, which I make known to them as well as I can; and should an elder of our church come amongst them in the near future they will not be able to give polygamy as an excuse for turning a deaf ear to him.

GILBERT J. WALLER.

SAGINAW, Mich., Nov. 21st.

Brn. Joseph and Blair:—Since coming to Saginaw I have been blessed in preaching the word to fair sized congregations. On Sunday, the 17th, seven were baptized for the remission of their sins, and I suppose when E. Day Bennett learns that his two brothers and his sister were three of the number he will feel to rejoice and thank the Giver of all good for His Spirit to draw them into the fold of Christ.

On Monday, the 18th, Bro. E. Delong came down and preached in the evening and confirmed them members of the church. There are others believing, and if care is taken will before long come into the church.

In gospel bonds,

F. C. SMITH.

TESTIMOMY OF ELDER JOHN LANDERS.

GIVEN SUNDAY, NOVEMBER 3D, 1889, AT THE SAINTS' CHAPEL, LAMONI.

After speaking a few words Bro. Landers said: "I know that when the Lord said to me, 'If you will go to New Brunswick and preach my word I will give you many sheaves,' I performed my mission. I never felt that I did anything so poorly; but God did reward me with many sheaves.

"It pleased the Lord when I first came into this cause to endow upon me a special gift of healing. I have been called upon to admintster to a great many, and there may be some one under the sound of my voice to-day that knows that when Father Landers laid his hands upon them they felt the power of God to heal. I want to say to you that God is in this work, and I know that when physicians have failed and announced that people would die, the Lord has heard me when I laid my hands upon them. I have known five or six whom when the doctors pronounced them incurable, and said they must die, the Lord has raised them up by the prayers of faith under my administration.

"I could talk to you for two hours and tell you what the Lord has done with this poor instrument. There are those in this church that know that the power of God attends the ministrations of his work, and ordinances, and is manifested in they various gifts of the gospel; the gift of tongues and interpretation, of prophecy, of vision, that God has bestowed upon his Saints. And I pronounce it in your hearing that all the Saints of God that will live godly in Christ Jesus will receive greater blessings than God ever bestowed in any age of the world upon any of his people, and will multiply blessings upon the heads of those who serve Him.

"I beseech you to mend your ways and live nearer to God, that you may receive of that Spirit which is the power of God unto salvation to every one that is saved in the kingdom of God; of the glorious Redeemer when he comes to select his jewels; and it is that Spirit that will testify against every man that does not serve God faithfully.

"May God bless you all and bring you to enjoy eternal life is my prayer in the name of Jesus Christ. Amen."

LAMONI, Iowa, Nov. 27th.

Editors Herald:—Please permit me to request brethren John W. Wight and C. A. Butterworth, one or both, to call upon my aunt, Mrs. Sarah Patterson, No. 166 Princes Street, Sydney, New South Wales. I have sent some of our tracts.

In bonds, R. M. ELVIN.

Selections.

REPORT OF THE GOVERNOR OF UTAH.—EXTRACTS.

TERRITORY OF UTAH,
SALT LAKE CITY, Oct. 20, 1889.

SIR:—In compliance with the request made in your letter of July 19, 1889, I respectfully submit the following report of affairs in Utah Territory.

There has been no census of the inhabitants of the Territory since the National census of 1880. It is now estimated that the total population of the Territory is 230,000.

LIST OF UTAH MINERALS.

An adequate idea may be formed of the generous manner in which nature has lavished her treasures upon Utah from the following statement of minerals found in the Territory:

GOLD—Occurs in placers in Bingham and in lead, copper and silver mines in various parts of the Territory.

SILVER—Native wire silver, silver glance, brittle, horn and ruby silver occur in the different mines, mixed with lead, iron and copper ores.

ANTIMONY—Has been mined at Marysvale, and occurs in lead-silver ores in the form of sulphuret.

ARSENIC—This occurs as mispickle in lead-silver ores.

COPPER—Native copper occurs at Tintic and many other places. Various forms are found, such as carbonate, azurite and malachite. Silicate and pyrite of copper are found in the mines at Tintic, in central Utah, in the Wasatch Mountains and on the western border.

IRON—This is very abundant throughout. In Iron county there are several million tons of hematite, magnetite and limonite running over 60 per cent metallic iron, occurring in one locality. At Tintic there is a large body of hematite with some ilmenite. In various parts of the Territory there are large deposits of oxides of iron of all shades, valuable for paints.

Nearly all the forms of iron occur in our lead-silver and copper-silver ores.

LEAD—Is the most abundant metal in the mines. It is most commonly found as galena, though anglesite and wulfenite occur. Lead is found in almost every mining camp in the Territory, and is the chief source of all the precious metals. Were the production of lead to become unprofitable, nearly all the mining in the Territory would cease.

MANGANESE—This occurs in several places. In Central Utah there is a large bed that will doubtless become very useful in making manganese iron.

MERCURY—Cinnabar occurs near Camp Floyd and at Marysvale, where it has been made into metallic mercury.

MOLYBDENUM—Occurs in ores.

ZINC BLENDE—Occurs in many ores and is often a troublesome element.

COAL—Exists in vast quantities along the east side of the coal range and on both sides of the Uintahs, from the northern limit to Arizona. It belongs to the cretaceous age. Some of the veins are 40 feet thick. Some veins make a fair quality of coke, and are being utilized now.

BUILDING STONE—Of every grade from the finest quartzose granite, marble, limestone and sandstones of every hue, are abundant and accessible.

SALT—Occurs both as rock salt and as a part of the Great Salt Lake. Unlimited quantities can be procured annually.

SULPHUR—Occurs at Ceo Creek and in the mountains in seemingly inexhaustible quantities.

ALUM—Is found in many localities.

ASBESTOS—Also occurs.

ASPHALTUM—Also occurs in many places in vast deposits or lakes. Ozocerite occurs at Colton in small seams. Uintahite (gilsonite) is found in a four foot vein near the Uintah reservation, and now supplies the world with Japan varnish. Elaterite a closely allied product is also found in a large vein on the reservation. Petroleum occurs at Green River and gives indication of being valuable.

CEMENT—There are several places where there is a natural Portland cement.

FIRE CLAY—Is found in many places.

GEMS—Are found, such as topaz, garnet, chalcedony, amethyst, etc.

GRAPHITE—Is found in paying quantities in three places.

GYPSUM—Occurs in endless quantities: also alabaster and silenite.

KAOLIN—Is found of very pure quality and would make very fine ware.

LITHOGRAPH STONE—Occurs in several places.

MICA—Is abundant, and in a few places valuable.

OBSIDIAN—Occurs abundantly in the volcanic regions.

SALTPETER—Is found in two places.

SILICA—Of a quality to make the finest glass is abundant.

SLATE—Good for mantels is found at Utah Lake.

TRIPOLI—Of fine quality is mined near Salt Lake City and on the Promontory.

PUBLIC AND DENOMINATIONAL SCHOOLS.

Under the provisions of the Edmonds-Tucker Law, the Territorial superintendent of public schools is appointed by the Supreme Court of the Territory. He is required by law to make an annual report

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to Congress, and to give in his report detailed information respecting the schools. I shall therefore only refer to the subject in a general way. The importance of free public schools and an efficient public school system in which the youth may be educated, is universally recognized. While Utah has a very fair system of public schools, they fall far short of what they should be. The tax collected for the support of the schools does not pay one-half the expenses of maintaining the schools, consequently the pupils must pay tuition fees or the schools be closed. In many of the poorer districts the children are denied school privileges for many months of the year.

There is but little prospect, in fact there is no prospect, that this will be changed. I am led to this conclusion by the fact that the Mormon people with almost entire unanimity are quietly preparing for denominational schools, in which their children may be taught Mormon theology in addition to the ordinary branches of education.

Stake or county academies have been established under church auspices, and in some of the school districts the Mormon children have been withdrawn from the public schools and placed in church schools.

The following extract from a letter written by Wilford Woodruff, the President of the Mormon Church, shows very clearly the object and purpose of establishing these church schools:

"We feel that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from the public schools. The perusal of books we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-Day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the church that we should have schools where the Bible, the Book of Mormon, and the Book of Doctrine and Covenants can be used as text-books, and where the principles of our religion may form part of the teaching of the schools."

It is very plain that the church has decided to take its place as an enemy of the public school system and the principles which are at its foundation. The remedy for such an evil is obvious. Congress should at once place the control of the public schools in the hands of those who are disposed to be friendly to the public school system. If the Mormon church leaders are determined to oppose these schools by establishing denominational schools, their power and influence should be destroyed so far as the administration of school affairs is concerned, and this can only be done by taking the management and control of these schools out of the hands of its members. The free public schools have justly been regarded as one of the strongest pillars which support our political fabric, and it is a strange perversity which prompts the dominant power in Utah, in this age of enlightenment and progress, to attempt to break it down.

The different denominations had in Utah for the year ending June 30th, 1889, the following schools:

Denomination.	1889.			1888.		
Baptist	2	3	150	2	30	140
Catholic	6	50	900	7	50	1,000
Congregational	24	48	2,490	22	38	1,883
Methodist	21	35	1,396	20	61	1,649
Presbyterian	32	62	2,150	33	61	1,925
Protestant Episcopal	6	27	800	5	22	800
Swedish Lutheran	2	5	75	1	3	45
Total	93	230	7,961	90	265	7,442

Or the 2,490 scholars enrolled in the Congregational schools, 1,035 were the children of Mormon parents; of the 1,396 scholars enrolled in the Methodist schools, 291 were the children of Mormon parents.

Bishop Abiel Leonard of the Episcopal church in his report says: "I am persuaded, that the religious schools planted in this Territory have done very much to bring about the change in public sentiment as to the bounden duty which rests upon every true man to uphold the government of the United States, and to compel respect to the laws enacted by the highest legislative authority. The work of our schools is not yet completed, but I believe the day is not distant, especially in the larger towns, when we may feel that our mission in sustaining free schools has passed."

It is but a small tribute to the unselfish work of the various denominations to say that they have performed a great work in prompting the emancipation of the people of Utah, and that they have supplied a need that could have been met in no other way; and yet, I can not but feet that the presence of the denominational school is not consistent with the principle upon which our government rests. I believe the non-Mormons in Utah will welcome the day when they will give way before the rise of a free public school system.

CERTAIN OFFICERS TO BE APPOINTED.

There is an imperative necessity for some action that will help to build up a population in sympathy with the Government in those parts of Utah where a Gentile is as much a stranger as he would be were he in a foreign land. A great many people have apostatized from the Mormon Church; by so doing they have deprived themselves of all association with their Mormon neighbors, and experience has shown that when a man becomes an apostate, as a rule, he leaves the Territory. Thousands have apostatized who would now, had they remained, have been a power in the Territory. Among the reasons which they give for leaving the Territory are these: They say they were socially ostracized; that they were made to pay taxes on a larger proportionate assessment than their neighbors; that they were deprived of the means of obtaining a livelihood, etc., etc.

It is of vital importance that something should be done to keep them in the Territory, and if they can be made to feel that the officials will deal with them fairly they will probably do so.

Some Federal agency should be authorized to appoint the following county officers: Selectmen, Clerks, Recorders, Superintendents of District Schools and Assessors.

THE SITUATION.

Recent events of a political and business nature which have transpired in the Territory during the past year, have led many people to believe, especially outside of Utah, that a marvelous change has taken place, and the downfall of Mormon domination practically assured.

If this were true, the need of Federal supervision over the political affairs of the Territory would no longer exist. I am forced to express the opinion that it is not true, and feel that I will be performing a grateful duty, if I can give the facts concerning the Utah of to-day, in such shape and form as to enable Congress and the country to form clear opinions concerning them. It must seem strange to many that public officers in official political reports, constantly intermingle political and church affairs, and in considering the importance and effect of political action, refer to contemporaneous action of church officials as interpreters of the acts, when in this country church and state are separated by law, and in political discussions religious beliefs are almost a prohibited subject.

If the change referred to has taken place, it means:

1. That the non-Mormons are now in the majority and control in political and business matters; or,

2. That the Mormon Church has ceased to sanction violations of law, and the people have abandoned their hostility to the Government and its laws.

THE GENTILES STRENGTH.

The facts are, that at the last municipal election the Gentiles carried the city of Ogden by four hundred and thirty-three majority. Six months later an election was held throughout the Territory for members of the Legislative Assembly. The Gentiles elected two of twelve members of the Council and six of twenty-four members of the House. At this election the Gentiles again carried Ogden and also carried Salt Lake City by forty-one majority. These notable victories awakened the wildest enthusiasm, and were hailed with delight by the people of the country, and many expressed the opinion that the Mormon power was at an end in Utah.

I regret to say that they were in error. The time may come when the Gentiles will be in a majority, but it will be many years hence. The facts are, that outside of Salt Lake City and Ogden the Gentile population is found in the mining camps and in the small railroad cities and towns. They are principally settled and engaged in mercantile and professional business. In Salt Lake City and Ogden they own more than one-half of the real property. As a rule, they do not own or occupy any of the agricultural lands and are not engaged in agriculture.

The strict Mormons regard the invasion of Utah soil by Gentiles somewhat as the Crusaders regarded the occupancy of the

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Holy Land by the Saracens, and are advised by their leaders not to sell their lands to Gentiles.

In 23 of the 24 counties, and in 253 of the 278 election precincts, the Gentiles were in the minority at the last election. The great bulk of the population of Utah is and will always be in the valleys. The agricultural lands lie in the valleys and comprise a very small part of the whole. The total land and water area of Utah is 54,380,000 acres. From reports made to me by the county courts, it seems that not more than 500,000 acres were under cultivation during the present year. Probably 500,000 acres more could be brought into cultivation if some way were provided to store the surplus water during the wet season. Nearly all the land under cultivation, and all the water that can be used to irrigate it without great expense, is owned and appropriated by the Mormons, and as they hold and own the land and water, they hold and own Utah.

That this is so is shown by the fact that they have been sending out colonies into the States and Territories adjoining Utah. This is an overflow, and in this they do not go singly, as settlers usually do, but the neighborhood where they intend to settle is explored, a few families sent to be followed by others and a colony established, and exclusive occupation taken, so far as they go, and so far as such occupation is possible. In this way they have colonized Utah, and with the aid of assisted immigration have acquired the agricultural lands, and appropriated the waters which can be easily reached to irrigate them.

While it can not be denied that progress is being made, and more rapidly, too, than at any previous time in the history of the Territory, it will be seen that those who are of the opinion that Utah has passed from under the Mormon power are mistaken.

THE PRESENT ATTITUDE OF THE MORMON PEOPLE.

In passing to the consideration of the question whether the Mormons have ceased to enforce the doctrine of plural marriage and have abandoned their well-known hostility to such Federal laws as are in conflict with what they claim to be religious belief, let us look at the character of the Mormon people and their leaders.

The early Mormons were mainly native Americans and religious enthusiasts. Under a vigorous system of proselyting by missionaries, they have been largely recruited from all parts of the world. Either by chance or from policy their missionaries have mostly been to the parts of the country where the average rate of intelligence is the lowest, and they have made many converts from people of American birth or from those of foreign birth who had first settled elsewhere in the United States. For a long time the bulk of their converts have come from the lower classes of England and Scandivavian countries, and they are yearly brought over by ship loads. Their missionaries say nothing of plural marriage and some converts hear of it for the first time when they reach Utah. They are picked up by a process of natural selection; the doctrine as expounded by the missionary fits the mental condition of the convert. He is told of the new and wondrous revelation, the intercourse with and guidance of spirits and angels, the power to work miracles, heal the sick and cure the deformed. That God has not only taken his chosen people under his care, but has given them a fine country where everyone can have fertile land, the association of a Brotherhood of Equals, and separation from the wickedness and oppression of the world. The doctrine thus put forth by shrewd leaders is accepted by the illogical, and those who give credence to the marvelous, to miracles, the portents of dreams and those in whom the imagination is not controlled by strict methods of reasoning.

The hope of a better worldly condition and the offer of aid to reach it are not without effect. They are not without intelligence sufficient to utilize their general experience in practical affairs; they are industrious in a slow, plodding way, frugal and easily governed. A firm religious enthusiasm is their leading characteristic. As a rule, they are law-abiding, especially as far as the law is confirmed by the Priesthood, but they accept the doctrine of plural marriage in all sincerity and as a radical and necessary part of their religion, and any civil law punishing polygamy and kindred offenses as crimes is considered wrong.

They have accepted the doctrine of polygamy and will probably adhere to it as long as they live, and it is but a very poor tribute to their honesty to say they have abandoned it. The women are as devotional as the men, probably more so. An intelligent woman probably expressed the sentiment of her sex in regard to polygamy by saying: "It is a cross, but I suppose it is true, and we must bear it."

MORMON SINCERITY.

While the Mormon masses are too sincere to voluntarily make false pretenses, they could be induced to accept and adopt any form of words however contradictory, if advised to do so by their authorities, for obedience to the Priesthood and to obey counsel is diligently inculcated as a first duty, and should they be told to sign a declaration that they were Mohammedans, that the Priesthood understood the matter, and it was for the advancement of the cause and the glory of God, they would probably do it.

In other communities every man feels a consciousness of personal equality and independence and personal responsibility, and a strong love of country as against everything else. In Utah among the Mormons, this is not the case. That instinctive love of country which is the distinguishing characteristic of the American people, does not find a responsive sentiment in Utah. The orthodox Mormon, in every political and business act, puts the Church first, the country afterward. It can not be otherwise, for the priesthood claim all government but its own to be illegal, and claim a "separate political destiny and ultimate temporal dominion and by divine right."

Of political and official Mormonism I can only say it is probably sincere. There is insincerity, but it is not the rule. It is illogical to suppose such a body can be substantially held together on any theory of combination to support what they consider a mere imposture. It may as well be understood that the strength of Mormonism, both in its masses and officials, is in its sincerity and not in its imposture. In official Mormonism there may be some insincerity, but not enough to affect the question, and it may use its position for selfish ends; but this can be done by force of the position, and as well if it be sincere as if it be insincere, for human nature is not changed by the kind of church it enters.

A fair degree of sincerity is the only virtue I can ascribe to political and official Mormonism. When it has any point to attain in behalf of Mormonism it deals in evasions, or words of double meaning, meaningless words, hypocritical pretenses, false assertions and every helpful evasion of word or act. Its attitude in regard to the status of the Mormon people in regard to polygamy is delusive to the last degree. It knows there is no material change of opinion on the subject; but it seeks to convey the idea that there has been. It will not come out with a clear expression on the subject; but seeks and uses evasive expressions, intended to convey the idea abroad that the declaration has been made, and it is irritated when something express and definite is asked. The position it assumes is this, we have numbers and wealth sufficient to be released from Federal control; there formerly was opposition in the Territory to the law against polygamy, but see the present loyal attitude of our people. They have taken the registration oath, have put in their proposed Constitution a condemnation of polygamy as a crime. What more can you ask? If the express question is put, do you and your people still believe that polygamy is right and the doctrine one of divine origin? the answer is evasive; it will at once be said, you should not inquire into our religious views; those are mere opinions, and so long as we swear loyalty to the laws and offer you this Constitution, and thus fulfill all proper political conditions, you have no right to intermingle church and state and ask our religious views, or suspect the bad faith of what we have sworn. When other Territories have applied for admission, and given you the evidence that they have fulfilled all political conditions, you did not enter upon an unconstitutional inquiry concerning the religious belief of its inhabitants, and how can you in our case? we demand Statehood as a right always accorded when political conditions are fulfilled.

This sophism, accompanied by suggestions of oppression, unjust prosecutions, agitation against them for the sake of plunder, and that there is no Utah ques-

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tion because polygamous marriages have ceased, entangles many who can only give the question a passing thought, and they are apt to think there are really two sides to the question.

No Territory has ever applied for Statehood or release from any measure of federal control with the great body of its people devoted to social crimes, and firmly believing such crimes are either commanded or permitted by revelation; and no Christian church has ever taught any such doctrine, so that Congress has never had occasion to enter upon any such inquiry.

LOCAL POLITICS.

In regard to the political affairs of Utah, one side claims the inquiry as to the loyalty of the people to the laws of their country is a proper political inquiry. The other side claims that this is bringing in a religious discussion and you have no business with a religious belief. There is such a wide difference in the use of terms that a harmonious conclusion is impossible.

One example will illustrate the distinction, and show the agitation of the question is not, as has been asserted, the work of jealous priests or rapacious laymen. The Josephite Mormons are understood to accept all the doctrines of Mormonism, except the revelation concerning polygamy, which they have claimed is a forgery, and they have intermingled with other religious denominations in the States and Territories, undisturbed, and enjoying all the immunities and privileges of law-abiding citizens. They have not withdrawn by themselves, organized crime, sanctified it to the people by revelation and called it religion; hence there is no political discussion concerning their belief.

(At one time it was thought the Josephite doctrine might be an important factor in Utah, but its influence has been crippled by the later proof, that at Nauvoo in the lifetime of Joseph Smith, polygamy was practiced by the leaders, and that men could and did marry two women by one ceremony, until the proof was made; and *perhaps it was permitted to come out to meet the growing influence of the Josephites*, and their assertion that the revelation was a forgery concocted in Utah; the Mormons *had persistently denied they were guilty of any violation of law, and were driven out without excuse*, at the instigation of priests and for plunder, though there are still living in Utah those who practiced polygamy at Nauvoo. The incident shows that mendacity and deceit are not new characteristics of orthodox Mormonism.)

ADHERENCE TO POLYGAMY.

The last official expression of the Mormon people in regard to polygamy, other than the proposed State Constitution, was made May 2d, 1885, and is as follows:

"As to our religious faith, it is based upon evidence which to our minds is conclusive; convictions not to be destroyed by Legislative enactments or the judicial decisions. Force may slave the body, but it can not convince the mind. To yield to the demand of the Legislature or judge the rights of conscience would prove us recreant to every duty we owe to God and man. Among the principles of our religion is that of immediate revelations from God; one of the doctrines so revealed is celestial or plural marriage, for which ostensibly we are stigmatized and hated. This is a vital part of our religion, the decisions of the courts to the contrary notwithstanding."

This candid admission of their position is as true to-day as when it was first made, and expresses the situation at this time. Some young Mormons, probably one hundred and fifty, at the late election broke away from the ancient discipline and voted as they pleased. I hope the number will be increased on the next election. In that way the church is losing a few adherents at the outer side, but there is no change in the position of the leaders and the sincere Mormons will never renounce polygamy until they are convinced that God has commanded it; and they will, whenever they have the power, enforce and practice polygamy, and every other interest of the church, whether it conflicts with law or not, and will believe that in doing so, they are serving the divine will, and will gladly accept any punishment which may come to them because of this, in the spirit of martyrs. This fact stands out very clearly. There has been no change in the doctrines of the church or its teaching and it will not do to claim they have assumed a loyal attitude because they refuse to sanction violations of law. They must teach their people that the law is supreme and cease to honor those who violate it.

CHURCH AND STATE.

The claim is made that the church does not now interfere in political matters, but, like all other religious organizations, leaves its members free to act for themselves.

The Gentiles claim that the past and the present history of the church does not support this claim; that the church is a political organization with aims that are political, and that it manifests greater zeal in preserving and perpetuating its political power than in promoting the religious purposes for which it was ostensibly organized.

They call attention to the fact that the money which it collects from its people, as tithing, under the plea of religious duty, is mainly used in promoting political ends in and out of the territory, and notably at Washington City, the Capital of the natiun.

The Mormon people are constantly advised to be united in their temporal and spiritual matters. This advice does not come from the laymen; but is given from the pulpit. A union of temporal and spiritual affairs means that the people must be "obedient to counsel," and the "counsel" always emanates from the high priesthood.

The non-Mormons are amazed that the fact of the church interfering in political matters should be denied. Every apostate Mormon in the territory bears willing testimony to the fact, and the acts of the Mormon leaders confirm it. At the last legislative election there was a contest in the Ninth Council District, between two Mormons, one the candidate of the Mormon party and one who ran as an independent candidate, and whose candidacy was a protest against the political methods of the Mormon Church. In a letter received from a prominent citizen of the district occurs the following statement:

"Apostle John Henry Smith made his appearance in our county on Friday, the 2d instant. The people at Huntington were drummed together on said evening, and Smith called their attention to the fact that he was an apostle of the Church of Jesus Christ of Latter Day Saints; that they had chosen and sustained him in that position, and had covenanted to sustain him as their counselor and advisor, and he now wished them to thoroughly know and understand that he was there to see, to counsel and advise, and to persuade all to sustain the People's (Mormon) ticket."

In Davis county at the same election there was a contest between two Mormons for the office of selectman. One nominated by the people's party, the other as an independent candidate. A prominent citizen of the county, and an official, in a letter makes the following statement:

"I had the pleasure of listening to him (Geo. Q. Cannon) the last day of the meeting. He dwelt wholly upon politics, and among other things said, 'Now brethren you will shortly have an election here (referring to the county election) and how will you act, after the order of the world to stir up strife and contention, or will you do it after the order of God, and elect the men whom God wants?' That sermon, with a visit from Penrose, editor of the *Deseret News*, settled the election. If you will turn to the returns from Davis county, you will see David Stoker was run for selectman by the Liberals. The priesthood prevented his election."

Another well known citizen of Davis county makes substantially the same statement, with the further statement that it occurred at a "priesthood meeting," and that "on election day teachers were delegated to see that every one of the People's party voted the straight ticket."

A CHURCH MATTER.

I submit these statements for consideration in connection with the assertion that the church does not interfere in political matters, but leaves its members free to act for themselves, and will only state that Mr. Cannon is not a member of any committee of the People's party, and had no other relation to the people of Davis county than that given by his official position as an apostle in the church.

If a member of the church acts indepently of the People's party, he is made to understand in a very pronounced way that he has displeased the church; that he has taken a step which is wrong, and is frequently declared "an enemy of his people." The result has been that few men have had the courage to avail themselves of the opportunity to be independent under such circumstances. While there are many Mormons who would gladly welcome some action on the part of the church abandoning polygamy and remanding the church to its appropriate sphere as religious

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organization, the greater number still adhere to the old faith with all its teachings and practices. The church and people stand to-day where they stood when the first colony was planted in Salt Lake valley. In conversation with a Mormon member of the Legislative Assembly on this subject, he said, "Well, this is God's work. If it is right, it will go ahead; if it is wrong, it will not. It is in His hands, and he will take care of it." This probably expresses the opinion of the orthodox Mormon.

It will now be seen why political officers in political reports, refer to church doctrines and practices. It is because they involve the body of the people and are disloyal and hostile to the laws, and hence the subject becomes in the strictest sense political. In fact, the church doctrines and their practices are so intimately interwoven with the political affairs of Utah that they can not be considered separately.

RECOMMENDATIONS.

Elsewhere in this report I have recommended that the public schools be placed under the control and authority of some Federal agency; that certain county officers be made appointable by some Federal authority; that a new Legislative apportionment be made after the taking of the next census, and that prisoners confined in the Penitentiary be placed at work.

I believe it is the intention of the American people to extirpate polygamy and its kindred evils from their land; and that Congress is determined to give force and effect to this intention by appropriate legislation.

The reports made by previous Governors of the territory, and by the Utah Commission, recommend special measures for consideration by Congress, all of which, so far as they are now essential, have my hearty endorsement and support. Encouraging Gentile immigration has been suggested. The walls are up against it, unless a great increase in mining, the establishment of manufacturing on a large scale, or the founding and enlargment of industrial pursuits, other than agriculture, take place. The founding, example and teaching of Christian churches has been recommended. Several denominations have established churches, but the converts from Mormonism are none too numerous. There is a self-sufficient complacency in the Mormon, which entirely satisfies him with his religion. Establish schools throughout the territory, others say. This has been done to some extent by various religious denominations, but the progress is slow in producing any marked result. It has been suggested that the courts should be increased and offenses vigorously prosecuted. The Government has been for years well represented by able and efficient officers, and the result has been important but not decisive. This course has not changed opinion, but has caused greater care in concealing offenses.

OFFICIAL DIFFICULTIES.

Officers have great difficulty in making arrests in the agricultural districts, and are forced to find out the residence of the person wanted, approach and surround his house in the night, or come upon it at some unexpected hour of the day; and at times, after getting in sight of the man, ability as a hurdle racer is more serviceable in making the arrest than their warrant or official character. If they run down their man, and return to his house, the witnesses wanted have disappeared and inquiries made of men, women or children, are met with a universal "don't know." If the witness is placed on the stand, and questioned as to facts of recent occurrence, his mind is a blank. Mothers have frequently testified that they did not know their daughters were married, and when asked if the fact of their daughter having children did not at least excite some interest as to the fact of marriage, the answer would be, "It was none of my business," or "My daughter is old enough to take care of herself." Members of the Priesthood have denied facts while on the stand which were notoriously known to be true.

A REMEDIAL MEASURE.

Others suggest the taking of all political power from the Church, and call attention to the fact that this power is used by the church to strengthen the position of its leaders socially, politically and financially. They point with emphasis to the fact that the most lucrative county offices in the Territory are continued in certain families, descending like the priesthood, by inheritance from father to son, to the exclusion of the "common people," and also say that a high position in the priesthood is generally accompanied by an equally high position in the political and business world, secured by church influence, until religion, politics and business are so intermingled that it is difficult to draw the line where the one begins and the other ends, and this will continue to be so until the strong hand of the Federal Government is interposed to force an effectual divorce of Church and State.

The suggestion to strip the church of political power is met by the objection that it is an attempt to punish the Mormon people for their religious views, and because of this is unconstitutional.

In a discussion of this character we must be careful that both sides understand and employ terms in the same sense, otherwise the discussion will run on lines so far apart that no definite result or understanding can be reached. It is well here to see what is meant by religious belief and unconstitutional inquiry about religious belief and church affairs and doctrines. In this country, under constitutional guarantees, it is impossible for the law to encroach upon the domain of religion while the latter keeps within its true boundaries, but if a religious sect can adopt and practice something prohibited by law and claim immunity on account of religious belief, it may, or other sects may, extend religious belief and practices to cover the whole domain of criminal law, and crimes and religion would become synonymous terms. The Mormons believe in and practice polygamy and claim it is justified by revelation, and, therefore, a part of their religion. The United States punishes the offense and calls it a crime, and what the Government calls *crime*, the Mormon Church calls *religion*—claims immunity for it as a religious belief, and to that extent swallows up the domain of the law.

A CHANGE NEEDED.

I believe the great majority of the people will welcome any change that will end the long struggle, which has only brought sorrow and suffering to them, while their leaders have enjoyed plenty, and apparent immunity from punishment. With them it is not a question of political power. They care nothing for the offices, but they do want peace, and if they were left alone would have peace.

I recognize, however, how serious the situation is, how much is involved in the duty of changing the attitude of a perfectly disciplined host. I do not care to interpose any suggestions beyond echoing the voice of the loyal people here, which insists that which is unlawful in the Mormon system must be extirpated; that there must be no relaxation; on the contrary should the present laws prove inadequate, and the Mormon people continue in their present attitude, then the Government should not fail to provide some form of government for the Territory which will be patriotic and wise enough to do what is right.

In my opinion, expressing to the Government my best judgment, which it is entitled to, and should have, I do not hesitate to say that any temporizing policy which leaves the church in a position to control the political policy of the Territory, is only delaying the final settlement, and that future legislation should be aimed at the political power of the church, which has been the main pillar of its strength in Utah.

In the meantime, it will be seen the Utah problem is wholly new in America, and not so easily solved as those unacquainted with all the facts might suppose, and its laterals reach to the mooted questions of unrestricted immigration, cheap citizenship, and whether in this country personal rights have not been hedged so closely that at times public danger may ensue.

CONCLUSION.

In conclusion, I desire to say that so far as I have been able to learn, the Federal officers in Utah are performing their duties faithfully and efficiently. The courts and District Attorneys are enforcing the laws with vigor. The election laws have been ably enforced by the Utah Commission. I take this opportunity to say that the presence of the Commission and its work have been of material aid to the Government.

I am, sir, very respectfully,
ARTHUR L. THOMAS,
Governor.

HON. JOHN W. NOBLE, Secretary of the Interior,
Washington, D. C.

It is an error of the unlearned to suppose that the knowledge of books is of no account, and an error of scholars to think there is no olher knowledge worth having.

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Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at the Saints' Chapel, Quincy, Michigan, November 2d, E. C. Briggs president, H. Rathbun assistant, D. B. Teeters secretary, L. Fay assistant. Branch reports: Coldwater 88. Clear Lake 68. Galien 108. Maumee 21. Marcellus 15. Dimondale and Knox not reported. Elders: E. C. Briggs, H. Rathbun, C. Scott, W. J. Smith, L. Scott, T. Horton, B. Corless, W. Reynolds. Priests: G. F. Weston, J. Emrick, G. Corless, J. Shook, J. Erter. Teachers: D. B. Teeters, W. Lockerby. Bishop's agent: Received $157 96. Expended $25.50 Balance 132 46. Brn. G. A. Blakeslee, W. Lockerby and Sr. Ella Houseman were appointed a committee to take into consideration the propriety and feasibility of holding a reunion meeting in this mission in 1890, with the cooperation of eastern Saints in Wisconsin, Indiana and Western Canada. Resolved that all branch treasurers of the district forward all moneys or receipts therefor intended for general church purposes to the Bishop's agent. G. A. Blakeslee, H. Rathbun, C. Scott, W. J. Smith and L. Scott were chosen delegates to the next General Conference. On motion H. Rathbun was sustained as district president, E. C. Briggs and G. T. Griffiths were sustained as missionaries in charge. On Sunday at 10:30 a. m., the Saints' Chapel was dedicated. Prayer was offered by H. Rathbun, dedicatory sermon was preached by C. Scott to a crowded house of attentive listeners, dedicatory prayer was offered by E. C. Briggs. Preaching by W. J. Smith, C. Scott, L. Scott and H. Rathbun. Two were baptized and an excellent time was enjoyed at the conference. It was well attended. A large number of visiting Saints were present. All seemed to be firm in the faith and hope of the gospel. Adjourned to meet at Clear Lake, Indiana, at call of the president.

SOUTH-EASTERN OHIO AND WEST VIRGINIA.

Conference met at Vales' Mills, Ohio, September 28th, G. T. Griffiths in chair, T. J. Beatty associate. An invitation was extended to visiting brethren to participate. Bishop's Agent's report read, found correct and adopted. Branches: Clarksburg 19, net gain 1; Syracuse 42, net loss 2; Union Grove 33, net gain 1; Vinton 63, net loss 1; Milton 19, net gain 1; Mt. Zion 18, net gain 4; Fairview 28, net gain 8; Hocking Valley 43, net gain 22; Washington no change; Highland 45, net gain 4. Branches reporting show a net gain of 38. No reports from Cabin Run, Morgan, New Hope and Wayne branches. Official reports. Elders: G. T. Griffiths, T. J. Beatty, L. R. Devore, T. Matthews, D. L. Shinn, S. J. Jeffers, J. L. Goodrich, A. W. Kriebel, D. Thomas, A. B. Ervin, L. W. Torrence, A. B. Kirkendall. Priests: C. Hunter, W. H. Rhoads, T. Smith, R. H. Ervin, G. D. Hannah, C. Cooper, H. E. Moler, T. W. Williams. It was resolved that Bro. J. C. Abbott be ordained to the office of a deacon. Teacher's license of J. G. Depue was returned to conference. Moved that we send two delegates, Brn. G. T. Griffiths and T. J. Beatty to next General Conference. Bro. L. R. Devore was chosen as alternate. Delegates were instructed to vote for General Conference of 1891 to be held at Kirtland, Ohio. Branches are requested to furnish their *per capita* for delegates' expenses to General Conference. Brn. Beatty, Matthews and Jeffers were appointed a committee to consider future Reunion. Local elders and priests were invited to labor as circumstances permit. First Presidency and missionaries in charge sustained by vote. Committee on Reunions reported to have the next Reunion after next conference at Sinking Springs, Ohio. Bro. J. C. Abbott was ordained to the office of a deacon by G. T. Griffiths and T. J. Beatty. T. J. Beaty reported $2 85 collected for defraying expenses of district clerk. T. J. Beatty was re-elected district president, A. B. Kirkendall continued secretary, T. J. Beatty sustained as Bishop' Agent. Priest's licenses granted to Thomas Smith, T. K. Ferrell, D. J. Hannah, J. G. Depue and Lewis Walters; teacher's license to Lewis Smallwood. Adjourned to meet at Sinking Springs, Highland county, Ohio, the third Saturday in August. Preaching services as already published in Reunion minutes.

SOUTHERN CALIFORNIA.

Conference convened at the Saints' chapel, San Bernardino, October 4th. Bro. H. C. Smith was chosen to preside, with Bro. D S. Mills to assist. Brn. D. E. Lander and S. G. Wright were chosen clerks. Officers present reporting were, Elders, H. C. Smith, D. S. Mills, W. Gibson, A. W. Thompson, E. J. French, D. Garner and D. L. Harris; Priests, W. P. Pickering, S. G. Wright, D. E. Lander, A. E. Jones and J. Morris. Branches reported as follows: Laguna 36, 10 baptized, 9 removed, 1 died; New Port (corrected report) 154, 8 baptized, 1 died, present report 161, 8 received, 1 removed; Los Angeles 79, 1 baptized, 1 received, 3 removed; San Bernardino 220, 2 baptized, 1 removed, 5 expelled; Valley Center 14. Bishop's agent reported: Received since last report $688.66, paid out $614 76, on hand $73 90, bills payable $139 65, indebtedness, Oct. 1st, $65 75. Bro. H. C. Smith, church historian for Southern California, was released and Bro. D. S. Mills appointed in his stead. Bro. D. S. Mills was continued district president, Bro. H. L. Holt chosen assistant, and Bro. A. A. Goff elected secretary. Bro. H. C. Smith was sustrined as Bishop's agent, and the missionary and general officers of the church were sustained. Brn. J. F. Burton, H. C. Smith, D. S Mills and Q. S. Sparks were chosen as delegates to general conference, and the conference was petitioned to return Bro. H. C. Smith as president of the Pacific Slope mission. It was decided by this conference to hold one business session annually in November and one reunion meeting in May. The committee to examine into the Laguna branch matter reported the organization effected on February 2nd, 1889, regular and legal, and recommended that said organization be considered a coutinuation of the former Laguna branch, and that members of the former branch be considered members of the new. This report was referred to a committee for final action, which committee reported. After hearing arguments concerning the case, that the organization and election and election on Feb. 2, 1889, not being in harmony with branch rules adopted Dec. 18, 1884, was null and void, and they therefore rejected the report of the former committee. A notice that the case would be appealed to the general conference was then read. During the conference three were baptized, and Bro. D. E. Lander was ordained to the office of elder. Brn. H. C. Smith, D. S. Mill and Q S. Sparks preached during the conference; Brn. Smith and Mills giving an instructive talk to the priesthood on Sunday morning. The meetings throughout were profitable, and the conference adjourned to meet for reunion at Ayusa in May and for business at Newport in November, 1890.

Miscellaneous.

A PROPOSED REMEDY FOR DIVORCE.

The Hon. Edward J. Phelps, ex-Minister to England and Lecturer on Law at Yale, has turned his attention to the subject of Divorce in the United States, with an effort to discover a practical means of lessening the evil. How great that evil is may be seen at a glance from the fact that during the last twenty years more than 500 000 divorces have been granted, whereas, during the preceding twenty years, only a few more than 325,000 were granted. This rapid increase is the main fact which has directed the attention both of social and legal reformers to the subject. Mr. Phelps treats it from a practical, legal boint of view, and considers the means whereby the law may be best used as a preventive.

A uniform divorce law in all the States he regards as impossible ever to obtain, and his view of the Federal Constitution is that it would be illegal for the United States to enact a law on this subject, this being a matter which falls within State jurisdiction. He addresses himself, therefore, to State laws; and, after a discussion of the main features of all these laws, reaches the conclusion that the remedy will be found in a prohibition of marriage by either divorced party so long as the other lives. He shows historically thal it is the liberty to marry again that has caused such an increase in divorcess; and he concludes that it is the desire for another marriage alliance that is the main cause of most separations between husbands and wives. Mr. Phelps contributes this study of the subject to *The Forum*, and it appears in the December number.

CONFERENCE NOTICES.

The quarterly conference of the North-East Kansas district will convene in the church at Scranton, Kansas, Saturday, December 7th, at ten a.m. An attendance of all officials that can come is earnestly desired; and brethren that can not come, be sure and report. E. C. BRAND.

The Alabama district conference will convene at the Lone Star branch, January 11th, 1890. I suggest to the Saints of the Alabam district that we fast and pray to God, the first Sundny in January, that God will revive his work in this part of the land. M. K. HARP,
District President.

"AUTUMN LEAVES."

When through mailing the December number of "Autumn Leaves" I found only seventeen copies left on hand, and in order to meet future contingencies a sufficient number of those who were in arrears were held back and not mailed. This will explain why some did not receive December "Leaves." On application, and payment of subscription, they can be had as long as any are on hand. JOHN SCOTT, *Supt.*

BORN.

To Bro. E. T. and Sr. M. E. Dawson of Ione, California, a daughter, named Irvy Clifford, born July 24th, 1889; blessed October 13th, by Elders J. R. Cook, G. W. Harlow and J. H. Parr.

DIED.

MATTHEWS.—At Los Angeles, California, November 10th, 1889, George Leon, infant son of Bro. George L. and sister Anna Matthews, aged 1 month and 4 days. The mother passed away a few days before. It has found a welcome there. Funeral services conducted by Elder Heman C. Smith, assisted by Elder E. L. Kelley.

SMITH.— At Three Oaks, Michigan, in the thirteenth year of her age, Rosa Adella Smith, youngest sister of Bro. G. F. Weston. She was a member of the Disciple or Christian Church.

Sister, my love, bow down thine ear,
My rhythmic tribute fully hear;
Nor from thy heart let wrath erase
Its silvered cadence from its place.
Where heart joins heart in living coal,
Though broken be "the golden bowl."

No common slab should mark the place
That covers o'er that sacred face:—
Sacred? Ah; well! The word allowed
To him who's of a sister proud;

That face whose pressed together lip
Of sweets beyond expression sip;
That face whose sight from earth now torn,
Looks upon scenes to us unborn;
Those hands so lily-like and fair,
And all so lowly resting there.

Why should my pen one soul annoy,
The legal argument employ,
How justice claims her right with Him
Whose mercies running o'er the brim!
Let time and fortune rule the way
For her to realms of endless day,
And so for all, let justice be,
My Father, swallowed up in Thee.

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DAVIS.—At Spring Hill, Montana, November 9th, 1889, of brain fever, George, son of George E. and Catharine Davis, aged 5 years, 6 months, and 23 days. Funeral services by Elder Gomer Reese, assisted by J. E. Reese.

Thou art gone little bud, to the home of the living,
Prepared in the mansions of God;
Thou hast left us all here with our hearts sore and bleeding,
Till Jesus returns from above.
Then you will return with the angels of love,
No more our presence to leave,
Where death and sorrow and pain can ne'er come,
Life eternal then be our reward.

MARTIN,—At Stanley, Indian Territory, May 4th, 1889, Sr. Rettie Martin, wife of Bro. William Martin, and daughter of Bro. Curtis Randall, of Columbus, Kansas. She was born at Leroy, Boone county, Illinois, May 17th, 1858; and was baptized and confirmed May 4th, 1868, by Samuel Powers. Funeral Sermon by Elder D. S. Crawley at Columbus, Kansas. She died in full faith of a glorious resurrection. A noble mother and a faithful wife!

AUTUMN LEAVES.

We wish to announce to our friends and patrons that with the beginning of Vol. III we purpose adding

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In addition to this there will also begin in the February number a

DOMESTIC DEPARTMENT,

Which will be taken charge of by "MARTHA," and will be devoted strictly to such matter as will aid the mother and housewife in her toilsome labor of love, and help her to realize how high and holy is her calling, and how much of the abstract comfort and peace of the family is dependent upon her.

Brethren and Sisters, will you aid us, by helping to enlarge our subscription list? If cash commission suits you better than premiums, write us for our terms. Less than a month now remains before the January number will be ready for sending out, but much can be done in a month, by persistent and earnest effort. We could furnish you many testimonials of the work the magazine is doing, especially outside of the church; but we do not believe it necessary. We look for a largely increased subscription list the coming year, and hope we shall not be disappointed.

Yours gratefully,
M. WALKER.

N. B.—A request for renewal of subscription, or to have the magazine sent on time will be all that is necessary, if you are not prepared to pay now. We want to accommodate all, but can not afford to continue it to parties who do not request it. Remember it will only cost you a postal card to keep your name from being dropped, and inure you the magazine for 1890.

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

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 14, 1889.

UTAH MORMONISM COME TO JUDGMENT.

BELOW we present our readers with essential portions of a recent decision of Judge Anderson involving the civil standing of the members of the Brighamite "Mormon" church, and reserve our comments thereon till our next issue:

In the District Court for the Third Judical District of the Territory of Utah.

In the matter of the application of John Moore, Fred W. Miller, Henry J. Owen, John Berg, Walter J. Edgar, Charles E. Clissold, Nils Anderson, Carl P. Larsen, Thomas M. Mumford, John Garbet and Arthur Townsend, to become citizens of the United States.

OPINION.

Anderson, J.

In these applications the usual evidence on behalf of the applicants as to residence, moral character, etc., was introduced at a former hearing, and was deemed sufficient. Objection was made, however, to the admission of John Moore and William J. Edgar upon the ground that they were members of the Mormon Church, and also because they had gone through the Endowment House of that Church, and there had taken an oath or obligation incompatible with the oath of citizenship they would be required to take if admitted. The admission of the other applicants was objected to solely on the ground that by their own statements they were members of the Mormon Church, although they had not gone through the Endowment House, and had not taken the oath usually administered there, nor in fact any oath incompatible with citizenship.

The claim is made by those who object to the admission to citizenship of these persons, that the Mormon Church is and always has been a treasonable organization in its teachings and in its practices, hostile to the government of the United States, disobedient to its laws, and seeking its overthrow, and that the oath administered to its members in the Endowment House binds them, under the penalty of death, to implicit obedience in all things, temporal as well as spiritual, to the Priesthood, and to avenge the death of the prophets Joseph and Hyrum Smith upon the government and people of the United States. The taking of further testimony at this time is for the purpose of determining whether or not these allegations are true.

The third sub-division of section 2165 of the Revised Statutes of the United States provides that in order to entitle an alien to be admitted as a citizen of the United States, it shall be made to appear to the satisfaction of the court admitting such alien that he has resided in the United States five years at least, and within the state or territory where such court is at the time held, one year at least, and that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same. Those objecting to the right of these applicants to be admitted to citizenship, introduced eleven witnesses, who had been members of the Church of Jesus Christ of Latter Day Saints, commonly called the Mormon Church. Several of these witnesses had held the position of Bishop in the church, and all had gone through the Endowment House and participated in its ceremonies. The testimony of these witnesses is to the effect that every member of the church is expected to go through the Endowment House, and that nearly all do so; that marriages are usually solemnized there, and that those who are married elsewhere go through tho Endowment ceremonies at as early a date thereafter as practicable, in order that the marital relation shall contitue throughout eternity. That these ceremonies occupy the greater part of the day, and include the taking of an oath, obligation or covenant, by all who receive their endowments, that they will avenge the blood of the Prophets, Joseph and Hyrum Smith, upon the Government of the United States, and will enjoin this obligation upon their children unto the third and fourth generation; that they will obey the President in all things, and will never reveal the secrets of the Endowment House under the penalty of having their throats cut from ear to ear, their bowels torn out, and their hearts cut out of their bodies. The right arm is anointed that it may be strong to avenge the blood of the prophets. An under garment, a sort of combinatlon of shirt and drawers, called the endowment robe, is then put on, and is to be worn ever after. On this robe, near the throat, and over the heart, and in the region of the abdomen, are certain marks or designs intended to remind the wearer of the penalties that will be inflicted in case of a violation of the oath, obligation or covenant he or she has taken or made.

"On behalf of the applicants fourteen witnesses testified concerning the endowment ceremonies, but all of them declined to state what oaths are there taken, or what obligations or covenants are there entered into, or what penalties are attached to their violation; and these witnesses when asked for their reason for declining to answer, stated that they did so "on a point of honor," while several stated they had forgotten what was said about avenging the blood of the prophets. John H. Smith, one of the Twelve Apostles of the Church, testified that all that is said in the endowment ceremonies about avenging the blood of the prophets is said in a lecture, in which the 9th and 10th verses of the sixth chapter of Revelations is recited, as follows:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Other witnesses for the applicants testified that this is the only place in the ceremonies where avenging the blood of the prophets is mentioned.

John Clark, a witness for applicants, testified he took some obligations, made some promises, entered into some covenants in the Endowment House, and wore his endowment robes, but did not know the significance of the slit over the heart. E. L. T. Harrison, another of applicant's witnesses, testified he had a clear recollection that his right arm was washed, and something said about it being made strong to avenge the death of the Prophets, and that the names of Joseph and Hyrum Smith were not mentioned, but were understood to be among the number whose blood was to be avenged; and E. G. Woolley, a witness for the applicants, testified they were to pray to the Lord to avenge the blood of the Prophets. Every other witness for the applicants who was asked the question stated that Joseph and Hyrum Smith were understood to be included among the prophets whose blood was to be avenged.

The witnssses for the applicants, while refusing to disclose the oath, promises and covenants of the endowment ceremonies, and the penalties attached thereto, testified generally that there was nothing in the ceremonies inconsistent with loyalty to the government of the United States, and that the government was not mentioned. One of the objects of this investigation is to ascertain whether the oaths and obligations of the Endowment House are incompatible with good citizenship, and it is not for applicants' witnesses to determine this question. The refusal of applicants' witnesses to state specifically what oaths, obligations or covenants are taken or entered into in these ceremonies, renders their testimony of but little value, and tends to confirm rather than contradict the evidence on this point offered by the objectors. The evidence establishes beyond any reasonable doubt, that the en-

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dowment ceremonies are inconsistent with the oath an applicant for citizenship is required to take; and that the oaths, obligations or covenants there made or entered into are incompatible with the obligations and duties of citizens of the United States. The applications of John Moore and Walter J. Edgar, both of whom were shown on the former examination to be members of the Mormon Church, and to have gone through the Endowment House, are therefore denied.

As to the objection made to the admission of of the other applicants upon the ground solely of their being members of the Mormon Church, a large amount of evidence, mostly documentary, has been introduced, only a small portion of which can be noticed in this opinion without extending it to too great a length. The evidence consists mostly of the sermons and writings of the Mormon rulers and leaders, published under the direction of the church.

Then follows much of the evidence in the case upon which the Judge bases his opinion, which we omit; and the following is the closing part of the document:

As further showing how the Mormon Church honors those who violate the laws of the United States, it is only necessary to look at the cases of some of its leaders. John Taylor, lately one of the presidents of the Church, was indicted for unlawful cohabitation, and died while in hiding to avoid arrest, still retaining his position as president.

George Q. Cannon who is now one of the presidents of the Church, was indicted for the same offence, and was convicted and served a term in the penitentiary. Apostle John Henry Smith, a witness in this case, testified that he is a polygamist, and that he married his plural wife since the law of 1862 was passed prohibiting polygamy. Chas. W. Penrose, who was a witness in this case, and who was indicted for unlawful cohabitation, and was pardoned by the president of the United States, is today the Editor of the newspaper organ of the Church. Joseph F. Smith, who is also one of the presidents of the Church, is and has been for several years, under indictment for unlawful cohabitation, and has been hiding from the officers in order to avoid arrest.

It is claimed by counsel for applicants, and some evidence was introduced tending to show that in the Doctrine and Covenants and other church publications, obedience to the laws of the land is taught, and also that the Constitution of the United States is an inspired instrument; but the evidence discloses that the reason the Constitution of the United States is considered an inspired instrument is that it is construed by Mormons to prohibit the passing of any law against polygamy, and all such laws are considered by them as in violation of the Constitution. As to their teaching obedience to the laws of the land, it is only taught in general terms. During the ten days this investigation lasted, not a word of evidence was introduced or offered showing that any preacher or teacher of the church ever, in a single instance, advised obedience to the laws against polygamy. On the contrary, the evidence in this case, and the whole Mormon Church in Utah show that it has persistently refused obedience to at least a portion of the laws of the Government, has insulted and driven United States officers from the Territory, has denied the authority of the United States to pass laws prohibiting polygamy as unwarranted interference with their religion, and generally has antagonized and denounced the Government in almost every possible way. Undoubtedly there are many members of this church who feel friendly to the Government, and would gladly break the shackles that bind them to the Mormon priesthood if they felt that they dared do so; but with an organization the most thorough that can be imagined, which can be wielded against them, they remain in the church rather than take the risk of financial ruin and social ostracism.

The Mormon Church teaches: First: That it is the actual and veritable kingdom of God on earth, not in its fulness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are his vice-gerents on earth.

Second: That this kingdom is both a temporal and a spiritual kingdom, and should rightfully control and is entitled to the highest allegiance of men in all their affairs.

Third: That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

Fourth: That the doctrine of "blood atonement" is of God, and that under it certain sins which the blood of Christ can not atone for, may be remitted by shedding the blood of the transgressor.

Fifth: That polygamy is a command of God which if a member obeys he will be exalted in the future life above those who do not.

Sixth: That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy, and disfranchising those who practice it. are unwarranted interference with their religion.

Can men be made true and loyal citizens by such teachings, or are they likely to remain so surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the government constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect to gather grapes from thorns or figs from thistles.

It has always been and still is the policy of this government to encourage aliens who in good faith come to reside in this country, to become citizens; but when a man of foreign birth comes here and joins an organization, although professedly religious, which requires of him an allegiance paramount to his allegiance to the government, and organization that impiously and blasphemously claims to be the kingdom of God, to control its members under his immediate direction, and yet teaches and practices a system of morals shocking to Christian people everywhere, and under which the marriage of a man to two or more sisters, or to a mother and daughter is sanctioned, an organization that sanctions blood atonement as a means of grace, and murder as a penalty for revealing the secrets of its ceremonies, and which for nearly half a century has refused to acknowledge the supremacy of the United States or render obedience to its laws, it is time for the courts to pause and inquire whether such an applicant spould be admitted to citizenship.

The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon Church are antagonistic to the government of the United States, utterly subversive of good morals and the well being of society, and that its members are animated by a feeling of hostility towards the government and its laws, and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States.

The applications of Fred W. Miller, Henry J. Owen, John Berg, Charles E. Clissold, Nils Anderson, Carl P. Larsen, Thomas M. Mumford, John Garbett and Arthur Townsend, to become citizens are therefore denied.

[Signed.] THOMAS J. ANDERSON,
Associate Justice Supreme Court, and Acting Judge Third Judical District.

THE RESURRECTION.—No. 4.

ONLY ONE EARTHLY PROBATION.

THIS life is a probation—a trial state—in which we are to be fitted for the joys, powers, and dominions of the eternal world. It is appointed unto all men to have but the one earthly probation. Of Christ, who "was made like unto his brethren in all things," Paul says:

"But now *once*, in the meridian of time hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, and after this [one death] the judgment; so Christ was once offered to bear the sins of many."—Heb. 9:26-28.

Alma says that this life is man's *only* earthly probation.

"And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is *after* the resurrection of the dead. . . . But it was appointed unto man that they must die; and *after death*, they must come to judgment, even that same judgment of which we have spoken, which is the end."—Alma 9:4. 5.

"For behold, *this life* is the time for men to prepare to meet God: yea, behold the day of this life is the day for men to perform their labors."—Alma 16:30

We saw in a former quotation from 2 Nephi 6:4, 5, that, after death, the spirits of the righteous go to paradise, and the spirits of the wicked go to hell, where they remain "until" their resurrection.

This precludes, then, forever, the idea of more than *one* earthly probation. God determined the probation of man before the world was; for Christ was as a Lamb slain from before the foundation of the world. Then the whole scheme of the creation, the fall, the redemption, and the eternal glory were all foreknown and provided for. (1 Pet. 1:19, 20; Rom. 16:25; 2 Tim. 1:9; Tit. 1:2.

Of this probation the Book of Abraham says:

"And they who keep their *first* estate, [in the spirit, before they receive earthly bodies,] shall be added upon; and they who keep not their

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first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their *second* estate, [earthly probation,] shall have glory added upon their heads forever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second [Satan] was angry, and kept not his first estate, and, at that day many, [spirits—spirits of devils,] followed after him."

All these passages go to show plainly, that man has but *one* earthly probation.

WHEN SHALL THE DEAD BE RAISED?

Alma said long before the resurrection of Christ:

"Behold there is a time appointed that *all* men shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things."—Alma 19:4.

Since the days of Alma much additional light has been given upon this subject.

We have seen that *all* the righteous dead, before Christ, were *with* Christ *in* His resurrection (D. C. 108:10), and that they received their crowns of glory. (Gen. 7:63.) Paul says concerning the future resurrection of the saints:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain until the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Again:

"Now this I say, brethren, that flesh and blood can not inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:50-54

Again:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."—Vs. 22, 23.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

"And I say thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first rusurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:4-6.

From the Doctrine and Covenants we learn that:

"The great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; ye *saints* arise and live; Ye sinners stay and sleep until I shall call again."—Sec. 43:5.

Again,

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the *saints* that have slept, shall come forth to meet me in the cloud. . . . Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, [Olives], and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that watch for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, and shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver."—D. & C. 45:7-10.

"And the graves of his saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night forever and ever."—D. & C. 108:10.

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he comes in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."—D. C. 76:5.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded when it is rolled up, and the face of the Lord be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of

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the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the sounding of the trump of the angel of God."—D. C. 85: 27.

By the foregoing quotations we learn that the saints will be resurrected just *before* the thousand years' reign, just *before* Christ's glorious appearing on earth, and that they will be caught up into the cloud to meet him in the air, and will stand at his right hand, enrobed like himself, and be crowned with his glory. We also learned by the quotation from section 45: 10, that at the time of Christ's coming, the "heathen nations" shall "be redeemed, and they that *knew no law* shall have *part* in the first resurrection." This would embrace little children, for they "know no law."

"Sin is not imputed when there is no law."—Rom. 5: 13.

"For where no law is, there is no transgression."—Rom. 4: 15.

Abinadi says, those who have part in the first resurrection are those "that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have *a part* in the first resurrection, or have eternal life, being redeemed by the Lord." (Mosiah 8: 6.)

After this comes the redemption of those who have received the gospel in the prison:

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh."—D. C. 85: 28.

The unjust, or wicked, they who negligently, or wilfully persist in sinning against light and truth, are not resurrected until the end of the thousand years, or the end of the millenium:

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. . . . And I saw a great white thone, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which are written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20: 5, 11–15.

"And again, we saw the glory of the telestial, which glory is of the lesser, even as the glory of the stars differs from that of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one, and the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul and of Apollos and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the Saints, to be caught up unto the church of the first born, and received into the cloud; these are they who are liars, and sorcerers and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighth God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit."—D. C. 76: 7.

"And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation; and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

"And another trump shall sound, which is the fourth trump, saying, These are found among those who are to remain until the last day, even the end, who shall remain filthy stil."—D. C. 85: 29, 30.

And again, of those who will not repent it is said:

"I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection."—D. C. 63: 5.

How terrible must be the condition of those who are denied resurrection until the end of the thousand years reign! How great their shame and contempt, who, by their rebellion against God, have forever deprived themselves of the Father and the Son, and the society of the just! And how unspeakably awful the fate of those who "remain filthy still"! Their fate is sealed—misery is their doom. They perish forever, self-reproached, self-condemned and self-destroyed. But "the righteous shall shine forth in the kingdom of their Father," forever and forever.

(To be continued.)

THE following, which we take from the Salt Lake *Evening Times* of the 27th ult., will interest our readers, especially those who see the need of having the lines made plain which so sharply and widely mark the differences between the genuine doctrine of the Saints and the Brighamite apostasy. Pres. Joseph Smith is setting forth the true light in respect to what was, now is, and ever must be, the authorized, genuine faith of those worthy to be called Latter Day Saints, and this serves to reveal, by contrast, the errors, evils, and blindness of Brighamism, or, in other words, the latter day apostasy, of which Brighamism is the chiefest and most prominent part. The *Times* editor, it will be seen, introduces the article of Pres. Smith in such a just and proper manner as gives marked emphasis to it. Here is what he says:

"So much has been preached in Utah upholding the doctrine of polygamy in direct violation of all laws of civilized government, and said preaching has been done under the name of Mormonism, that THE TIMES again sought Joseph Smith, president of the Reorganized Church, for his teachings on the subject of obeying all laws of the land.

"There is another strong point to show that

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the earlier teachings of Mormon doctrine were loyal to the government in the fact that a brother of Joseph Smith, the prophet, over fifty years of age, carried a musket through the entire war of the rebellion, and scores of other relatives done the same. From the Utah branch of Mormonism not a solitary oath-bound member served in either the Union or the Confederate army, but earnestly prayed for the destruction of both. Mr. Smith shows strongly the teachings of the church in its early days and the teachings yet of the many thousands of the Reorganized Church who live at peace with all people in many parts of the world as follows, under the head of, Is conservative Mormonism disloyal?"

And here is the article referred to:

IS CONSERVATIVE MORMONISM DISLOYAL?

Both contending political parties in Utah claim to be loyal to the United States government, but each charges the other with being at enmity with the Constitution. The Peoples' party claims that in the church in Utah the real friends of the American idea of constitutional and guaranteed liberty are found, and that in some way not yet defined, there is to be found in the church the saviors of the Constitution when that instrument and freeman liberties under it shall be in extreme danger. The Liberal party claims that while the church in Utah has been professing great reverence for the Constitution and for the government, there has been and is now a persistent disregard of the law and contempt for its executors, and an active effort to evade its provisions.

The conservative element in Mormonism will claim that while other sects are held to allegiance to the government and the law by reason of citizenship and the implied teachings of the New Testament Scriptures, the Church of Jesus Christ, organized in 1830, is held by these; and also by them to other and qually strong obligations; these are, that God has chosen America to be the land upon which the experiment of a government by the people is to be demonstrated and carried to a grand and successful issue; and is also the land upon which the "new evangel" is to be revealed and taught, and to finally reach all men unto a due preparation for the righteous reign upon earth of a rishn and glorified Christ, unto whose rule all nations shall be subjected. That to accomplish this, the same Divine Ruler inspired men to embody in the Constitution, the foundation principles of a human government that would permit the preaching of the new evangel, and preserve the liberties of those who should be called to do such preaching. To enhance the sacredness of an observance of those principles and secure obedience to the laws that should be enacted under them, the church was commanded to keep the laws of the land.

The church was organized "agreeably to the laws of the country" in accordance with commands accepted as coming from God through revelation, in keeping with a cardinal feature that God could, had, would and did reveal his will directly to men upon the earth for the purpose of carrying out his designs, touching the redemption of man from the consequences of sin. Of this organization the history of the church states that it "was regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month which is called April." The church being organized by the command of God in recognition of the law, no member of that church is at liberty to suppose under any circumstances that he may do what God did not do, that is, to violate the laws of that country,—their country, whether by birth or adoption.

The law was still further recognized, when in 1831 the elders of the church were to be gathered together to receive charges concerning their work. The command to them then was: "They shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man."

That there might be no dubiety in the minds of those to whom this came, it was told them why they should so enter into association as religionists by law. It is as follows: "That your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people."

Whether there was or was not an organized effort to destroy the church at the time this instruction was given, there was considerable bitterness exhibited against some of the leading members, and some lawless prosecution. Some of those most bitter and relentless in urging this prosecution, would have been pleased to have had just cause against those leading men upon which to have arrangned them in the courts, for violation of statutory enactments, the penalty for which would have been fine and imprisonment. As a precautionary measure to be observed by the elders of the church, and as a protection to the membership, respect for the law was counselled. Further than that, and of really better significance are the conditions named, preservation in all things, and the keeping of God's laws, both to result from such observance of the laws of man. This principle is equally positively enjoined by a charge given the church in August, 1831, which is as follows: "Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land; wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hands are the laws of the church, and in this light ye shall hold them forth."

The language and the import of the foregoing command are clear; and the command must first be repealed, or its import be utterly broken and rendered nugatory by a change in the purpose and design of God in establishing the church by revealing his will concerning it, before any member of the church is absolved from obligation to keep within the pale of the law by which his personal liberty is preserved. The length of time during which this command was to continue in force is stated; hence no other conclusion can be drawn from the words but that it was for all time.

Whatever may have been claimed by any one since 1831 respecting its being the duty of man to obey God rather than the laws of man, the members of that church which preceded the one in the valleys of Utah, and its rightful succession in the title of the church of Jesus Christ of Latter Day Saints, can make no claim not in keeping with the plain expression, "He that keepeth the laws of God hath no need to break the laws of the land." This rule was given to American subjects, citizens of the Republic, dwellers upon the land on which they believe the laws of God were to be kept. There was not then and has not been since any reason to suppose that God would change or has changed the purpose or design; and none to suppose that he would be, or has been so unmindful of the rule given by himself as to give that people a command that would require them to break the laws under which he commanded them to organize and live, and which he said they had no need to break, while they kept his laws. One of the principles held by the church, said to have been given by revelation unto them, old as the world and good as all principles of light and truth are, states: "That which is governed by law is preserved by law, and perfected and sanctified by the same."

The troubles and persecutions which have fallen upon Latter Day Saints have not been the result of their obedience to the statutory laws of the states where they lived. The charges made against them upon which they ware harassed and tormented, were for violations of law. If they were guilty punishment ought to have followed. If they were innocent the laws of the land enforced no penalty. The really just cause of complaint the Saints have had against the government of the United States, or any one of them, is that the executors of the laws failed to extend to them the protection from lawless oppression that was their due as citizens; the laws were not the channels through which their persecutions came; these persecutions were urged upon them contrary to and in disregard of law.

That this article may not fall pointless for want of application in the controversy between the parties named at the beginning of it, the following is offered as an illustration directly in point:

In the law given to the church in 1831 are the following rules of government: "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not lie." "Thou shalt not commit adultery." "Thou shalt not speak evil of thy neighbor, nor do him any harm." "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." "Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out."

Again: "Whoso forbiddeth to marry, is not ordoined of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

This was the law under which the rite of matrimony was to be celebrated, and the martial relations entered into and observed in the church according to the revelations understood and acknowledged to be of God. From them a declaration upon the subject was promulgated and published in 1835, which declaration runs thus: "All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled."

"Inasmuch as this Church of Christ has been

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reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

Polygamy, plural marriage, the practice of men having more than one wife with whom they live in the marriage relation at the same time, is one of the principal differences existing between the two parties in Utah as causes of political quarrel. The People's party claims sanction for this practice under a command of God authorizing it, and that for this reason neither the Liberal party nor the law should interfere with men who practice it. The Liberal party claims that the government of the United States is a human government "of the people, by the people, and for the people," and as such holds paramount claims upon the allegiance of all people who dwell in the regions of the earth over which that government extends; and that no citizen has right or privilege, either upon the motions of his own will, or upon a commrnd of God, to practice what is forbidden by that government.

It is fortunate for conservative Mormons and those who maintain it, that in the issue thus joined between these two parties in Utah, there is no necessity to argue whether men should obey the command of God, or human laws; for it is shown in this article by quotations from the laws given of God to the church which the Utah Mormon body claims to succeed and be identical with, that no such contingency could arise in the legitimate prosecution of the mission of that church. Obedience to the law is enjoined in every enactment of divine will touching the conduct of the members of that church as citizens of the land of America. And in regard to the domestic relation the rule is specific and clear; hence, he who has accepted those laws given to the church, has no need to ask himself whether he will obey a command to marry more than one wife, or observe the law of the land which makes such an act a crime; supposing the former to be a command from God, and the latter to be human only; for no such supposition can be raised. The law of the Lord to the church, and the laws of the land though they are human enactments, are in unity; to keep the law of God on the subject is to observe the laws of man; to break the laws of the land is to disregard the law of God.

The space given to this article does not permit a discussion of the origin and human author of the dogma of plural marriage in Utah; the design being only to answer the question: Is conservative Mormonism disloyal? No matter when, or by whom such tenet originated, it has no warrant in the law of the Lord, and no claim upon the faithful and consistent believer in Mormonism. The duty devolving upon true believers now, is to return at once to allegiance to the laws of God, and the laws of the land, in the willing obedience to which alone there is safety and continued and ultimate preservation. To persist in disregarding the provisions of the civil code and in breaking the laws of the land, is to continue in rebellion to the long accepted rules which should prevail in the church and with all true believers. It is high time that the conservative and saving element in Mormonism should awake to the magnitude of the issue now upon the people, and asserting itself put a stop to the painful spectacle being presented to the world, believing and unbelieving, devotee and heretic, of apostles and prophets, evangelists and teachers, high priests, seventies, priests and deacons being arraigned before the courts and condemned to prison for crimes of which they are guilty. If accused and condemned when they are innocent, imprisonment would be martyrdom; but being guilty, it is shameful. If they were innocent they would have the sympathy of the good everywhere; but guilty, the doors of pity are closed against them, and sympathy has no place for them; they suffer justly the penalty of outraged law, and justice with stern countenance and unmelting heart must punish them as evil doers.

JOSEPH SMITH.

"THE Methodist missionary convention which met in Kansas City, recently appropriated over $1,000,000 to foreign missions. It must be discouraging to the advocates of missions to read the following complaint of the decline of Methodism in New York and Brooklyn from the Rev. Dr. Roche. "Try as we may," said he "and use every endeavor, it is impossible to get a congregation. This state of affairs is not the fault of the ministers engaged in the work, for I have filled my pulpit with the most able preachers and the body of the church has not been half filled. There is no use trying—*employ every device*—you can not secure a congregation.' "—*Kansas City Journal, November 25th.*

Does the Rev. Dr. Roche mean to say to Christianized (?) America, "Seeing ye count yourselves unworthy of Methodism, lo, we turn to the heathen"? Will it yet come to this? If after many years of growth and education modern Christendom rises up and rebels against the glaring inconsistencies of creedology, will not the heathen do likewise as his perceptions are also quickened by education and reflection?

How hardly shall they who are unwilling to believe in present inspiration arrive at the truth, the whole truth, and nothing but the truth! Verily the modern religious teacher trusts in his learning and scholastic perceptions rather than in Him who declares himself to be "the same yesterday, to-day and forever," and who declares "the end from the beginning." "'Tis true 'tis pity; 'tis pity indeed 'tis true."

"Man by his own wisdom can not find out God!"

EXTRACTS FROM LETTERS.

THIS from Bro. E. C. Brand, Atchison, Kansas:

"Baptized a fine young man (Methodist) last week in Atchison; his wife nearly ready. Am now preaching at Oak Mills."

Bro, John G. Holman of near Conneautville, Crawford county, Pennsylvania, wrote, the 25th ultimo, as follows:

"Brn. Griffiths and Powell were here a short time ago and preached for us, baptizing one and leaving others investigating."

Thus the gospel wins its way in the vicinity of Conneaut creek, the former residence of Solomon Spaulding. The wisdom of Solomon the Hebrew is not always justified of his namesakes. "What's in a name!"

Bro. and Sr. Holman were baptized a few years after the death of the Martyrs. Remaining firm in the faith and refusing to follow the fickle fortunes of self-constituted religious leaders, they rejoice in the fruits of their steadfast labor and constancy, which now appear in the organization of a branch in their neighborhood, with good prospects of others being added to the church there. A few members who are steady and sensible in their religious course furnish a better basis for the establishment of a successful branch than fifty or a hundred who are either hot, cold or lukewarm in the faith. The light of truth includes the inspiration of common sense. That followed, things move along smoothly; and all things work together for good. Let us cultivate that worthy virtue and thus build with gold, silver and precious stones. Paul commended some of the Saints in his day, and we may properly commend others if we do not descend to flattery—the garb of hypocrisy, deceit, and that which is foreign to the spirit of sincerity and frankness.

Bro. Wm. Chapman of Scranton, Kansas, wrote the 2nd inst. as follows:

"I believe if more of the Saints would do as I have done more of the church publications could be sold. Some of the brethren could not pay all at once, so I let them pay in installments."

The efforts of Bro. Chapman are commendable. Such aid the HERALD office and give others a knowledge of the work.

Elder J. A. Currie Jr. writes from San Antonio, Texas, the 27th ult.:

"Elder H L. Thompson and the writer will leave by train for Gonzales county tomorrow. We expect to hold a series of meetings there. God is certainly blessing our efforts and the work is moving onward."

SR. MARY WINSHIP of St. Marys, Elk county, Pennsylvania, wrote the 24th ultimo, asking prayers for herself and family who are by isolation debarred from the full privileges of communion with the church. She desires to correspond with some Saints living in a branch where there are coal mines, as she desires to rear her children in the faith—we suppose by removing where she can better do so.

Sr. Winship also asks an explanation of the mysterious references to Melchisedec in King James version of the Bible. In reply we quote from the Inspired Translation and Doctrine and Covenants:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is, King of peace; for this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."—Heb. 7: 1-3.

"There are, in the church, two priesthoods, namely: the Melchisedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest: before

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his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood."—D. C. 104: 1.

TO DISTRICT SECRETARIES.

THE HERALD editors find it necessary to again call attention to the manner of preparing minutes of all district conferences. It is strictly necessary in order to economize the space in the HERALD, and which the growing demands of the church require should be carefully used, that these matters receive close attention. In reports of districts, Sunday School associations, and all business matters, it is not necessary to publish reports of officers, or lengthy constitutions and by-laws. Secretaries are requested to hereafter omit every unnecessary item, such as the approval of minutes, reports of officers, etc. It is only necessary to state who have reported, the number baptized and the statistical reports, when refering to officials and branches. Cut all items down as closely as possible in order to make room for more important matter. The items omitted in the publication of minutes should be recorded on the local records. They are only of interest to their respective districts or associations.

OF LATE we have received numerous large orders for papers, books, pamphlets and tracts. Some of the largest of these came from brethren Brand, Forscutt, Bond, Bohall, Cornish, Waller, Roth, Short, Caffall, Clapp, H. C. Smith, Edward Rannie, etc., etc. These parties are building up the work of God in this manner rapidly and effectively, and this, added to their ministerial work in personal teaching from the pulpit and elsewere, makes their ministrations particularly prominent and valuable in advocating and forwarding the interests of the church of God.

This is as it should be. Every one who procures the distribution of our church works are fellow-helpers in the Lord, and such, whether ministers or members, male or female, old or young, are worthy and will receive the reward of the Lord's workers according to their deeds. We would be glad to see others, and all who can, exhibit the same wisdom, zeal and industry in this direction as the aforementioned.

Our letter register for the ensuing year shows a gain of more than fifteen per cent over last year in the number of business letters received, and indications show that that ratio will be largely increased in the near future.

The wheels of progress are increasing their speed and momentum in the various departments of the church, and the publishing house is anxious and determined to keep full pace with the demands and opportunities of the times. Those helping this department help the church in all its work, for when one department prospers, all are partakers of the benefit.

THE business manager, Bro. D. Dancer, desires all who are in arrears on subscriptions for church publications to pay up therefor by next January 1st, or as near so as they can, and thus begin the year 1890 free of any indebtedness to the printer for church publications. He is likewise desirous that all the saints, and their friends, and especially the ministry, including branch officers, do the best they can, and as early as they can, to get subscribers for the church papers, and purchasers for our books, pamphlets and tracts.

All business letters with the office should be sent to D. Dancer, all letters for the editorial department should be sent to the editors, and all letters and documents pertaining to the First Presidency should be directed to either Joseph Smith or W. W. Blair. Please don't fail to observe this order, for by heeding it confusion, delay, misunderstanding and loss will be avoided, and the work of the office will be facilitated. These suggestions are offered in the interest of orderliness and systematic methods, and close observance of them will benefit both the senders and receivers. Try them according to directions; and if they don't pay well no charges will be made.

EDITORIAL ITEMS.

BRO. M. H. BOND wrote "Thanksgiving day" from Providence, Rhode Island, that he would leave the day following for New York or Brooklyn to hold a series of meetings. The Empire state offers a choice field for some of our ministry. May it soon be occupied, and, so successfully, that from New York City to the Hill Cumorah the honest in heart therein may rejoice and walk in the light. The Reorganization will yet reach all those localities where once the faith was preached and in which many converts were made. Not westward alone does the rising star of Christ's spiritual empire wend its way: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

A brother wrote us from Utah the 1st inst., that the late decision of Judge Anderson is in effect that, "No alien who is a member of the Mormon Church [Brighamite] is fit to be an American citizen, and is not entitled to naturalization;" also that "the Endowment oath is incompatible with the duties of an American citizen." He further says: "This has fallen like a thunder clap from a clear sky and has startled the community as nothing has for years."

Bro. Thomas Taylor, of Birmingham, England, wrote the 18th ult.: "The work in this mission is moving on and prospects are encouraging."

"Preaching nearly every night. Now and then one comes into the church," writes Bro. A. J. Moore from Ross Grove, Missouri, November 28th.

Bro. J. L. Boyd, of Detroit, Minnesota, writes: "The church papers give me much joy."

Bro. Lucien B. Richmond, of Wellsville, Kansas, wrote of late, expressing the satisfaction he feels in and the blessings he derives from being associated with the latter day work. He feels desirous of coming up higher and also to aid the good cause, as best he can.

A sister asks where it is written that the nations will grow weaker and wiser in the latter days. We know of no such prediction.

Bro. Thomas Matthews, of Syracuse, Ohio, wrote the 26th ult., that himself and little daughter were very sick, and have been for three weeks seriously so. He desires to inform the brethren and Saints in his mission of his condition and the cause of his non-appearance among them. Let Bro. Matthews and family be remembered before the Lord in their severe sickness.

Bro. A. P. Larson, of Nephi, Utah, sends for HERALD, *Autumn Leaves*, Inspired Translation of the Bible, and tracts. He expresses profound gratitude for the light and comfort he derives from our church publications and is anxious to disseminate the light so far as lies in his power. This is well.

Sr. McIntyre, of St. Joseph, Missouri, renews for HERALD in good season. We trust it may throw comforting rays of heavenly light on the pathway of her lonely widowhood.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The summer warmth has left the sky,
The summer songs have died away;
And withered in the footpaths lie
The fallen leaves, but yesterday
With ruby and with topaz gay."

DEAR SISTERS:—I am now in the central part of California, away up among the hills of San Benito, where we lived when the gospel came to us.

When my husband and I abandoned the seafaring life, and came with our little family across the continent to California, and wended our way over and around the many hills until we entered this, then unsettled valley, save by one farm only, we felt that we were lost to both the pleasure-seeking and the religious world. But none are so lost that the loving Father can not find them. Nay, his watchcare is ever over them though they know it not. And it often becomes necessary for him to remove them from all dazzling allurements of worldly life, that he may lead them to something higher and better. "Come away into the desert and I will speak with thee." And so it was with us; our being lost to the world proved to be our finding in Christ,

Yes; it was here among these hills that He sent his servants, saying in answer to their inquiring prayer, "Show us this night whether we shall go onward, or return?"

"Go on yet farther, for there are some even now praying for the gospel, and I will go before you and prepare their hearts."

It was in the morning of the selfsame night in which that answer to prayer was given, that I was shown in a vision the "shining city" and the

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road which led thereto; and also that I was not in that road. That I must return and do my first works over — repentance and baptism — ere I could enter.

It was here, too, that about three months later, when wearied with my days' work, and being all alone in the house, I took up the little *Herald* (the first number we had ever seen) and read an article on the gift and power of healing the sick. All this was new and strange to me then and I became lost in wonder concerning the "great work in these last days." The elders had told us of this power being in the church, but as yet we had not seen it manifested.

I tried to read another article but my thoughts wandered from it. Being in a reclining posture, I laid the *Herald* over my face and gave myself up to thought concerning what I had been reading, and what a wonderful thing it was that the diseased and suffering ones could be healed in these days just the same as in the days of the apostles, when the words, "You shall have it," were loudly whispered in my ear, and I felt the warm breath on my face as it came forth with the words. I sprang up in astonishment, believing it to be my brother George, and wondered within myself how he could have entered the house without my feeling his step on the floor; but was still more surprised when I saw no one in the room. Then I thought he was playfully trying to give me a bit of a scare, and had skipped into the other room; still wondering how he could have made his exit so quickly, but never doubting that it was he—for my husband was thirty miles away and the children were at school. I went in hasty persuit into the front room. There was no one there. Well, thought I, you are giving me a chase at "hide and seek." And out I ran through the open front door and made the circuit around the house as fast as I could, but still did not sight him till I came around to the front of the house again and stood for a moment wondering if he had entered the house by the back door. Just then I looked over towards his place and saw him at work in his own yard, and there was not a living soul on our place except myself. The silence suddenly became oppressive, a strange feeling of awe took possession of me as I entered the house and only had strength to cross the room when I rank into a chair trembling like a leaf; for now I knew that the voice and the breath was from some being, not of earth. But it was a voice and it was breath that suffused my cheek, as warm and natural, as if it came from a human being.

But where shall I stop? The foregoing is only one link in the chain of events that makes these dear old hills now looking so green and beautiful, spotted over with majestic oaks—a place of almost sacred memory.

But what I have written was not in my mind to write when I first took up my pencil. No, I have digressed. My intention was to tell, for the encouragement of some weary mothers who have to stay at home nearly all the time, of what a great and good work one sister, a mother who lives a few miles from here, has done for the church. Her work did not consist in giving financial aid, though I believe she did all that was required of her in that line, for her means were very limited. Nor was it in writing, for she never wrote more than three or four letters to the *Herald*, (but they were good ones), nor did she ever go on a mission. Oh, no! She had so many children she never went anywhere scarcely, except to church or to attend a district conference. Then she made it a point not to let any work keep her from taking as many of the children as was practicable and going. Perhaps some mother who has a large family is wondering how she could havn done such a great work for the church, seeing it takes about all their time to see to their children. Well, that is just what she did. She saw to it that her children were instructed in the principles of the gospel. It never became an old story in that house as it has in some. Yet it is a truth that the warm love and earnest desire that is first felt in the work, is lost sight of after a time by many. They allow the cares of the world to choke out much of the good seed sown in the heart. But not so with this family. The gospel, the latter day work, has ever been first in their minds. All else is made secondary, and they have so instilled it into the hearts of their children that it has brought them not only into the church, but forward in the work. Her young men are a credit to the class. All the family who are old enough are members of the church, not silent members, but active. Two have been called to the priesthood, one ordained. One is district secretary, but the voice of the Spirit to him is full of promise for a noble and useful life in the gospel work.

At home these children are obedient and kind to each other, and thoughtful toward their mother. The young men do not think it beneath them to take up their little baby brother and amuse him to rest their almost worn out mother. This work looks more strikingly creditable because circumstances and surroundings, in many ways, have been adverse to the proper training of their children. Nor did they naturally inherit religious principles from either of their parents. I have heard the father say "when the gospel came to him he was a most unpromising subject." But the fruits of the gospel took deep root in their hearts, and they both became, through grace, what they were not by nature. He is an elder and has assisted much no doubt in the rearing of the family, but as he is away from home often that work devolves largely upon the mother.

She now looks weary and worn with the years of trial and privation that have filled up her life. Whether she realizes the fact or not, others can see that she has wrought a good work. Few mothers have accomplished so much. And though there may be but little rest for her head, the rest and the reward will come on the other side of the river. What joy to be able to say at the great day of reckoning, "Father, here are my children, all that thou has given me, I have kept them and not one is lost." Truly "her children will rise up and call her blessed," and her sons will be her crown of rejoicing.

Oh, mothers! each one of you have a little missionary field of your own in which a glorious work can be done, and in that work is the light of the gospel made to shine forth to the world.

SISTER EMMA.

SAN BENITO, Cal., Nov. 22, 1889.

Blessed, aye thrice blessed, is the child born into a home like this. Welcomed as a gift from God and trained up to be an heir of glory and immortality. It is a very small thing to say, "I would rather be that mother, than the Queen of England," for the humblest saint of God has nothing to envy Queen Victoria for. I would as soon be that mother as Michael the archangel, for she has done her appointed work nobly and well—the angel has done no more. And just here the thought occurs to us, had every father and mother done this, could we number the church of God today without going beyond the tens of thousands? O my soul, what a mighty host have been lost to her of those born in her own fold! There comes to us a wail of sadness from young wives into whose keeping God has entrusted no little ones. Their hearts like Hannah's of old are bowed down and refuse to be comforted. Into our listening ear is poured the dread, the sorrow of yet others who feel that the cares of maternity laid upon them are greater than they can bear. Oh, mothers in Zion! shake your garments from the sins of Babylon. Put your trust in the living God and accept as sacred charges the children he sends you. Train them up in his fear and in the morning of the resurrection they will be gems in your crown of rejoicing which will outrival the sun in his brightness. Let it not enter the heart of any mother that this work is small, for it is great and when we are faithful to our trust great will be our reward.—ED.

CEDAR RAPIDS, Iowa, Oct. 30th.

Dear Sister Frances:—I am still strong in the faith and my desire is to see God's people steadfast and humble before him. I have many trials and dark clouds pass over me, but the Lord has been good to me when I was humble and trusted in him.

Dear sisters and members of the Prayer Union, I ask God to bless you all and that you may prove faithful and continue in well doing and God will answer your requests. Pray for me that I may prove faithful and that God will remove the dark cloud from me, and send one of his true servants to break the bread of life to us again, for we do not have much preaching here. This field is not much cared for by the elders and we do feel so forsaken in Cedar Rapids without the church. Your sister,

MINNIE LEMBURG.

NEW PARK, Pa., Nov. 3d.

Sister Frances:—I have felt many times to write to the Home Column and tell the sisters and mothers in Zion how much strength I have received through their instruction. I can truly say this work is of God and the signs do follow them that believe. I feel it my duty to bear my testimony to the readers of the Home Column. My little boy who has been afflicted with a spinal disease for three years, and could not walk, is, through the kindness of God, almost as well as he ever was, and is gaining strength every day. He wanted me to write to the sisters to ask Jesus to make him well; and I wrote some time in the summer; I do not know what time now, but in two or three weeks after I had written he was by my side and said to me, "Mamma, Jesus has made me well," and he got better from that day. Oh how I thank my God for his kindness! I also thank him that he gives me an understanding of the gospel, for I know this gospel is true, and oh, how I love it! Our branch is scattered so that but few can meet, but we meet once a week. We have one priest and one

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teacher, but our teacher is some distance away and can not meet with us very often. We would be glad if Bro. W. H. Kelley would visit us. He would find a home with us, and I think much good could be done. My prayer is for the welfare of Zion. I remain,

Your sister in the one faith,

MOLLIE S. MATTHEWS.

PRAYER UNION.

MEMORY TEXTS FOR JANUARY.

First Thursday, D. and C. 38: 9; Deut. 30: 11–14.

Second Thursday, Nephi Son of Nephi, 12: 2.

Third Thursday, D. and C. 108 8; Ps. 66: 4.

Fourth Thursday, Eph. 1: 9–11. Rev. 21: 7.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Kate Weed, of Cody, Nebraska, asks your faith and prayers that she may be relieved of a deafness from which she is suffering.

Sr. Trena M. Sorrencen, of Norman, Nebraska, earnestly desires your prayers that if it be God's holy will, he will restore her to health and grant her the desire of her heart.

HOME COLUMN MISSIONARY FUND.

Nov. 28, Amount received to date.....		$2,132 82
Sr. Thirza Chapman, Ia..	50	
Sr. J. Duckworth, Kans..	25	
Sr. Aletta Randall, Kans..	1 25	
Sr. M. Mahoney, Idaho..	3 10	
Sr. Maria E. Eye, Cal....	55	
Bro. F. W. St. John, Mich	65	
Sr. Phillips, Mass.....	2 00	
Sr. Susan Brush, Cal.....	2 00	
		10 30
Dec. 5, Amount to date.....		$2 143 12

☞Send all moneys to D. Dancer, Lamoni, Iowa.

Correspondence.

EUREKA, Kans., Nov. 28th.

Dear Friends:—It has been two years the eleventh of this month since my husband and myself were baptized into the Church of Christ by Bro. Moses Turpen. I have never regretted the step I have taken, but I thank my Heavenly Father that I ever came to the knowledge of this great latter day work, for I know it is a marvel and a wonder and God prepares the hearts of some even beforehand.

I will relate a dream I had two years before I had any knowledge of this church: I dreamed I went to the post-office and at the door on the outside there were a great many men, women and children. Some were weeping bitterly. I was at a loss to know what this meant. I thought they had come out of the post-office. I went on into the office and called for my mail, and as I did so my voice sounded and echoed back very solemnly and mournfully. I thought the office had been moved from the north side of the house to the center. As I called for my mail two men came from the north side. One went to where the letters were and handed me one with just my given name on the back; but when I opened it there was nothing but a clean sheet of paper in it. I did not know what this meant. I would like very much for some one if they can interpret my dream to do so.

Your sister,

CYNTHIA CATO.

COLDWATER, Mich., Nov. 20th.

Dear Herald:—I want to say a word to encourage your readers to make special efforts to supply themselves with the literature of the church, and answer many of my correspondents who inquire about the merit of the *Autumn Leaves*. I was really surprised in visiting some parts of my mission to find so many who had never seen the magazine, and I wish to illustrate its estimated value by one new subscriber for this month. An energetic, deserving brother, R. Hartnell, of Juniata, says: "The first number of *Autumn Leaves* has come and is mostly read. I did not expect to find in it such valuable and instructive reading. I would refuse ten dollars for this number if it could not be replaced. I shall do all I can to procure subscribers, for it ought to be placed in every family of the Saints, and also among the world as a preacher."

And we may add, and is more than necessary food for the intellectual child of God, to keep pace with the stirring events of the church, and yet keep out of the contentious battle fields that bring so many harsh feelings into the ecclesiastical conflict. It sharpens the appetite and rounds up the religious knowledge of those who are thirsting after righteousness.

The *Herald* gives more details of current events, elders' reports, and withal, deals with the unpleasantness of the abominable latter day apostasy and unsavory things connected therewith, while *Autumn Leaves*, in a word, helps the student to keep in memory the wonderful maxim of the great apostle when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

And, dear Saints, it is almost indispensible for real, living faith in God, that you have the brilliant magazine, so elegantly and ably edited by the philanthropic educator of Zion's children, sister M. Walker. She was born in the church, reared in its love, saw its glorious and rapid strides from conquering to conquer, with its tens, yea, hundreds of thousands flocking to the standard of Prince Emanuel until its fall in 1844 and during that dark and dreadful day of despondency that followed, when most of the Saints hung their harps on the weeping willow, to mourn, she, true to her indomitable nature, entered one of the great institutions of learning in our glorious republic, as though by inspiration led, for renewal of strength to write and prepare for the reorganization of the Church of God, to gather its forces to consummate the work in robing the bride for the marriage supper of the Lamb. And then O, how quickly and with what courage she again rallied to its side that Zion's banner might be unfurled aloft to every nation, kingdom and people.

And there are hundreds and thousands of young men and women in the church who ought to have the benefit of her careful culture and efforts, that their minds may be well stored with the history of the church, and with the real spirit of the latter day work in all its grandeur, unalloyed with stupidity of foolish apostates, or sectarian cant. Or if you wanted to hand anything to your friend to read and elucidate the beauties of the gospel of Christ, without bringing anything before them to crimson your own cheek with shame, the *Autumn Leaves* is just the thing to hand to them, brim full of the choice literature of the church, interspersed with doctrine good for the most fastidious, and fascinating to the young and growing mind. The sage and would-be teacher of the popular religious world is challenged with admiration in reading its glittering pages, and we fear no attacks upon its real worth from our most bitter enemies.

And now is the time for every family in the church to quickly subscribe for it, so as to secure the third volume without the loss of a single number. If you expect to make any holiday presents there are none so valuable for lasting good as a volume of *Autumn Leaves*.

I have often been informed of conversions to Christ through its balmy influences, and I feel to exhort you all, for your own good, not to neglect it. Let every one who is interested in the salvation of souls resolve themselves into a committee of one to work in the interest of the church publications, not for any money there is in it, but for the everlasting and eternal good that will surely come to the perishing world; it is the cheapest and best manner to introduce our glorious hope in a silent yet effective way to the most prejudiced against Christ's gospel.

Now is the time to strike for victory and glory, and thus help in ministering the word of life and gain the reward of those who shall shine as the stars for ever and ever.

With great esteem and love, I am, your fellow-laborer in this last kingdom,

E. C. BRIGGS.

SALT LAKE CITY, Utah,
Nov. 29th.

Bro. W. W. Blair:—Yours from Council Bluffs received. For its cheering news accept my thanks; and for *Globe* and *Bee*.

A Mr. Mercer, a Liberal, and the owner of "Agnostic Hall," Ogden, assured me week before last that he felt satisfied he could get the Tabernacle in Ogden for me to speak in. I thought not, but consented to let him try. So last week I sent him word I would come up Wednesday of this week, which I did. But his application met with no success. He reported a failure; for those controlling the Tabernacle said: "We are in considerable trouble just now, and he [Joseph Smith] is hostile to us. We prefer not to let him have it." This was a courteous but sufficient denial; so our trip to Ogden failed.

Bro. Enoch King made application for the Ward House at Kay's Ward, but was refused. However, we were offered a hall—private hall—there. Have not yet determined to occupy.

Bro. John Taylor succeeded in getting the "Old School-house" at Plain City for one night; so on Monday, November 18th, I spoke in that place. The audience was not a very large one, though the house was fairly filled. There was some unruly ones who disturbed those who wished to hear, both inside and outside of the house. Some eight or ten men and women got up when I began to quote from the law of 1831, in Doctrine and Covenants, and went out. I waited till all were out and then proeeeded with my argument. No one was present from whom

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to secure the house for further services, so we came away. The weather was damp, snowy and rainy.

We drove to Bro. Weaver's, at Layton, and spoke there Thursday and Friday nights, November 21st and 22d. Audiences small, owing, probably, to wet weather and dark nights. However, as at Plain City, there was some disturbance by whispering and laughing among some young men, while I reproved; the first time I have had occasion for such a course on my entire trip. We occupied a School-house controlled by the Episcopalians, Rev. Young, pastor.

From Bro. Weaver's we drove to the city Saturday the 23d, where I spoke Sunday at two and 7:30 in the afternoon, the audience in the evening being quite good and very attentive; only one, and he a young man, going out during the service.

Monday, the 25th, drove to Bro. Weaver's, and Thursday to Ogden; spent one day there and drove back to this city yesterday.

The weather the last two days is splendid.

I surmise no reasons for the refusal of houses at Ogden and Kaysville. The authorities in charge preferred not to let me occupy, for reasons good to them, doubtless, and we complain not.

We, all of us, regretted that we were disturbed at Plain City and Layton, but think it likely that it was simply youthful exuberance and ill manners. We venture to express the hope that children of members of the Reorganized Church have been taught better behavior, and have within themselves more noble spirits than we saw exhibited at the two places named. Who the parties were, or what their parentage, we do not know; we do know, however, that they need discipline of both brain and heart.

The elders of the Reorganized Church traveling in Utah, Idaho and Montana, as well as everywhere else, most earnestly trust that no house controlled by the church which they represent will be refused to any properly accredited minister of a believing body of worshipers, when it is possible to grant such use, no matter how widely the faith of those ministers may be from our own. And when such use is granted, we hope, and request, that our officers will see that the services are not disturbed, either by hoodlumism, or grown-up indolence. Bro. R. J. Anthony has been with me the entire trip; joining in its labors and its services.

In bonds,

JOSEPH SMITH.

BAY VIEW, Washington, Nov. 7th.

Dear Herald:—I live out here away from all the branches of the church. There is but one other family besides mine that belong to the Saints. I think if an elder would come here he would reap a rich harvest. A great many never heard the gospel as we teach it. I often wish I had the strength to tell them of God. I am weak and need the prayers of the Saints and I ask you to pray for us that we may be faithful. Pray with me that God in his goodness will send a messenger here to tell us how to be saved. I have not been to a Latter Day Saint meeting or heard a sermon as our elders used to preach for over five years. I sometimes grow weak in faith, but I know this is the work of God.

Your sister,

ETTIE HILSINGER.

McKINNEY, Wis., Nov. 22d.

It rained here here yesterday, snowed last night, and is blustering to-day. The tall Norway Pine—straight as an Indian, and as elegant and symmetrical as many fondly-cherished liberty poles, or the mast and yard of a well-equipped sail-ship—rocks to and fro, and echoes forth a plaintive, doleful, lonesome rhythm. The stately sentinels of the hills and margins of the marsh, call to their white-wood evergreen genus and species of the low-lands and bogs; while the german cousins join the sad cadence. The solemn sounds remind one of the dirge of dissolving nature, or the requiem of a dying world.

"The fir trees shall be terribly shaken," [see Nahum 2d] for lo! the hand of man is upon the forest; while wind and fire contribute to mutilate the woods, and mar and despoil the glory of "God's first temples." Two mills within a few rods of my temporary studio, and less than half a mile apart, are using up, on an easy average, a log to the minute; and soon they are to run night and day.

All modern improvements are brought into ready use; and thus lumber, shingles, and laths are manufactured with wonderful rapidity. The camp is generally irreligious, and the few that have a faith are damaged thereby; because a false devotion is a positive injury.

I do not think the gospel had ever been proclaimed in this county till the 14th instant, when my co-laborer and I appeared on the sandy scene. We opened up six miles south of this place in a rural district. This settlement was originally occupied by the dispersed followers of the polygamous apostate, James J. Strang. This portentous fraud arose to public notoriety after the death of the two martyred brothers had sealed their testimony and mortal toils with their blood. He began his arrogant career of usurpation in Voree, now a quiet suburb of Burlington, Racine county, Wisconsin.

He moved his heretical crew, *en masse*, to Beaver Island, situated in Lake Michigan. There he arose to the zenith of his transitory power and despotic rule. A member of the politico-ecclesiasticism, by the name of Thomas Bedford, because he divulged their thievings, was whipped with forty lashes save one, as per the penalty of the pseudo king; for forsooth, the false prophet claimed kingly prerogatives, and had been duly crowned.

The Johnny Bull blood that coursed warm through the Briton's veins, grew hotter still under such radical, unhallowed treatment. He secured the co-operation of two sympathizing friends, viz., Alex. Wentworth and Bro. McCullough. An iron clad war-ship came to the island port, anchored in the harbor, and Strang was sent for, by, it is thought, the captain of the vessel. Having been drawn into ambush the three confederates opened a deadly volley, and several shots took effect, in the head and chest, and proved fatal; for he lingered and died in a few weeks, being brought, ere his demise, back to Voree. The unfortunate colony was soon after broken up, their houses were burned, and their goods and chattels purloined, under the plea of confiscation.

The Brighamites struck a rich harvest here among the dispirited, disappointed Strangites that held substantially to the same theory as touching marriage. They have convened several conferences in the McMett neighborhood, and have had a score of elders, on one occasion, at the aforesaid meeting. Several families, and parts of the household bands have gathered, and the remainder have the fever to go to the fat (?) vallies of Ephraim. A man named Doty took two sisters to wife, propagated from both, left them on the grass, and absconded for parts unknown. One of these women united with the Utah hierarchy, and is now over in Michigan trying to convert her sister. Her daughter married one John Shelhammer, now of Viroqua. They had a child, the mother in the meantime connected her fortune, or rather misfortune, with Utah Mormonism. She abandoned her husband, but he came to see his only child, when it was six months old, and when he got his hands on the prize he beat a lively retreat, and protested that he would slaughter some of the emissaries that thought to interfere. He thus stood them a bay, for, troth, they saw vengeance and blood in his eye. He holds the child, while the once happy wife is in Salt Lake City. Her sister married a Mr. Ketcham of Presbyterian sympathies. They have two small children, but the wayward young wife is at Grand Rapids, Michigan, with her mother, trying to influence relatives and friends to behold the beauties of polygamous wedlock. She too will gather, it is believed; but her husband is not made that way.

The son of Strang parted from his wife, but she heard the "celestial law of marriage," accepted the philosophy, gathered, and wedded one of the missionaries. And thus confusion and odium heap disgrace, even on the fair fame and name of our church.

The harem has withdrawn its missionaries from Dakota, Minnesota, and this state, and say for their membership to flee to the valleys, for, zounds! they are doomed. I am stopping with a family that belong to the Utah church. They are ever so kind, have ten children, poor in worldly goods, talk up plurality strong, have two sons in Ephraim, Colorado, and think to go there soon. And thus you have a birds-eye view of my uncanny surroundings.

Bro. William S. Pender left me all alone last Monday, and is now in Vernon county, where he hoped to co-operate with and be joined by Elder A. L. Whiteacer. These two good men have worked together some hitherto, and have been greatly blessed.

Bro. Pender baptized five at the Valley Junction recently. The church there is less than a year old, and numbers thirty-six. The Saints are all exremely poor there, and the land is sandy and light. When the blue and cranberry season is passing they betake themselves to the hills for the former, and to the swamps for the latter, and in this way help to earn a livelihood. They are generous for their ability, and kind and clever. They intend to erect a chapel for Sunday School, and to worship in. And by the way, I wish those full handed, and humane would aid them in this laudable enterprise, by sending your liberality to Elder Jonas W. Hancock, Valley Junction, Monroe county, Wisconsin.

I also appeal, most earnestiy, to all the Saints throughout this Western Wisconsin district, to send your sysematic benevolence to the Bishop's Agent, at once and from time to time; so that the financial custodian of the church, and your humble servant, can perfect arrangements, upon

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a cash basis, to have our esteemed Bro. A. L's hands untied, so that be can go forth, and remain in the active field service from henceforth. He is ready, willing, ardent and devoted; and withal, the most available man, to my knowledge, throughout the state. He is both apt to teach, and willing to learn, as also of a cheerful disposition, and of a hopeful heart. He stands first class as a citizen, and is noted for his integrity; and if the church members do not raise the pittance, I will feel hurt, and as though I had bestowed toil, time, and means on you you all in vain. I know of several with experience and application who, with time, chance and opportunity would speedily become able representive ministers. If our people loved this work at all times, as well as their testimonies would indicate by times, there would be enough money raised to defray all lawful expenses. How would it do to first obey, second pay, and third pray. The treasurer writes of lean coffers, but hopes for the better. The poor ought to come to the rescue, for the rich seldom will. Some rely upon what they have done, but, forsooth! the "water that is past never turns the mill." Others are "just a going to Massa," forgetting that while "the grass was growing the horse starved to death." I would spurn any church, or people, that would ask the head of a family to leave home, and loved ones, and allow the wolf of poverty, and distress, to show his white teeth, and howl around "home sweet home." My spirit would be broken, my tongue would cleave to the roof of my mouth, and my oft weary feet would bend homeward at once and forever, did I not know that the loved household band had ample.

The elder's families should practice decent economy, while they ought, in all good faith, to ever thrust in their sickles and in this way the sacrifice and blessings would be mutual all around.

The only loophole I can see out of wholesale rejection and a complete forfeiture of our claim to being the people of the living and true God, is that to the church, the bride, the Lamb's wife "was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of Saints." Bye and bye all the faithful will exclaim, "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

Should I fail of the "robe and crown," after all the long years of anxiety, pain and missionary labor, I would feel "perfectly awful," I trow. I oftentimes tremble and fairly reel beneath the heavy cross, but thus far, thanks be to God most high, I have been upheld.

One additional day has brought clear skies and balmy air for the season and this high latitude. A full fortnight since we called on and spent several hours with the Winnebagoes. Some lived in houses, while many domiciled in miserable wigwams or rude tents. They were eking out their aimless lives in ignorance, sloth, filth, indolence, drunkenness, and bestiality. We assayed to preach the gospel to these "noble Reds (?) but there was a destitution of books, and they did not appear to have any reverence, knowledge, or concern for a Supreme Being. They had buried a four-year-old boy that morning, and as usual, without song, prayer or any ceremony whatever. The children were almost nude in some instances, and many of the adults were highly ornamented, yet shabbily attired.

I once before undertook to break the bread of life to a camp of Utah Indians, in Salt Lake City. When they came up from the south they called a halt on Provo River, secured a quantity of fish and had them for use, which had become putrid.

When I asked the leading spirit if they had come up to join the polygamous church he evasively said: "Me don't know; maybe so," whereupon I opened out by their campfires, about an hour. They paid marked attention, but what they thought or done with my pointed testimony I can never, as yet, tell.

Excuse this lengthy epistle about this, that and the other, and I will try and do better next time.

M. T. SHORT.

DILLON, Colo., Nov 24th.

Brother Dancer:—I am one of the scattered Saints in Colorado. I have lived here nine years and have never heard a sermon preached since I came. If any of the ministers or Saints come near here my home is theirs as long as they will stop.

When I married my husband he was a class leader in the M. E. Church. Thank God the scales have been lifted from his eyes. He says there is no church preaches the true gospel but the Latter Day Saints. He has not obeyed yet, but I think he will if a minister will come here.

I desire the prayers of all the Saints and Prayer Union in behalf of my husband and two boys, that they may be gathered into the fold of God. My desire is to live faithful and "come up higher."

Your humble sister,

MRS. BETTIE JETT.

BALM, Mo., Nov. 24th.

Dear Herald:—I was baptized September 11th by Bro. Curtis, and now the Spirit urges me to write my testimony and send it to the *Herald*. The Holy Spirit of promise, the Comforter that was promised to the true seeker after truth, I can say with all my heart, I have found that Comforter in the restored gospel. It is the glorious gospel of the kingdom of God. I know that it is true, for God has shown it to me by his great power.

I feel my weakness and littleness in the sight of God, although this is precious truth to me, for the Lord has shown me a marvelous light and a wonder. I had been afflicted for fifteen years with rheumatism and spinal trouble, but was healed almost instatly through the obedience of baptism. I was administered to by the elders two or three times about seven or eight months ago. The disease attacked me again while I was praying for relief. I felt about the weight of a man's hand on my shoulder. It remained about one moment, then I looked to see if any one was near. I could not see any one. The pain ceased and has never returned. I think that the good Lord sent one of his administering angels to my relief. There is no tongue can express or pen write the thankfulness that I feel to the Master for the blessings that he has bestowed upon us since we came into the church. My husband and I and four of our children are in the church. We have two others out but hope to see come in some time.

I belonged to the Baptists twenty-one years, but by reading the Scriptures I became dissatisfied about seven years before I heard the true gospel. I was praying earnestly to God if the same gospel that Paul and Peter and Christ himself taught was or ever would be preached on earth in my time that He would send it this way. And thanks be to God he sent Bro. I. N. White here to preach. The first sermon I ever heard I believed it. The Holy Spirit bore witness with my spirit that it was true, although I was slow to obey.

O, brothers and sisters, this is a grand and noble work if rightly lived up to. We think the law of tithing is as just and binding on God's people as it ever was. We are poor, but we expect to pay our tithing as soon as we can. Pray for us, that we may be found among the faithful.

Yours truly,

MARY RITTENHOUSE.

MINNEAPOLIS, Kan., Nov. 25th.

Dear Herald:—As I promised in the *Herald* of August 31st to write again and relate a portion of my experience which might be a little amusing, I will now try to fulfill that promise.

Ever since becoming a member of a church I always made it a point when going to a strange place to remain a little while, to find a place of worship where I would find a welcome and feel at home, regardless of name; where I could go to worship and keep the Sabbath. So on coming to Kansas City I was inquiring and trying to find a place as above described, but before I had made up my mind where to go a gentleman—whom I shall refer to as Friend—with whom I was working, said to me one day, "There is a Latter Day Saint church up Troost Avenue a little way. Suppose we go and hear them." As I had heard considerable about the Saints or Mormons, and was at the time reading a book, a United States Marshal's experience among the Mormons, I of course felt a curiosity to see and hear them; so I told my friend I would be glad to go whenever he wished.

The next Sabbath evening we went to the little, unpretentious church and went in. A few of the Saints had gathered when we got there. We took a survey of our surroundings and also took notice of those that were still coming in. As for myself, I kept watching for some one that I might pick out as the minister; but in this I was disappointed, as my idea of the minister did not come in, for when the time arrived for the services to begin one of those sons of toil (as their appearance showed them to be) filled the stand and preached the first Latter Day Saint sermon that I had ever listened to. But before services began my friend gave me a nudge with his elbow. I leaned over towards him to hear what he had to say. "Why," said he, "these are an intelligent looking people; see what intelligent heads they have!" I replied that I saw nothing wrong with them, but I concluded from his remark that he expected to find an ignorant, unintelligent class of people, probably because they were Mormons.

After services while we were going home my friend remarked that he did not see or hear what he expected, but was favorably impressed with the services and the people. As for myself I hardly knew what to expect or what to look for. I expected, however, to hear some strange doctrine, different from what I had ever heard. I was agreeably surprised on hearing the doctrine as presented by the Latter Day Saints, which

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made such an impression on my mind that I continued going and took part with them until I finally became one of them by being obedient.

Dear Saints, I do not regret the step I have taken, but feel to rejoice that I have been permitted to hear the gospel in its purity. Let us all be faithful to the charge committed to our care. Although the world may speek disparagingly of us it will be all right when the Master comes if we are only faithful. Remember me in your prayers, for I feel that I need them.

The *Herald* is the only preacher I have, and am made glad by its arrival each week. I have the promise of a school house and also the promise of one of our ministers to come and preach for us; so that ere long I expect the gospel will be preached in this part of the country.

Yours in hope,

HENRY RESCH.

ANIWA, Wis., Nov. 14th.

Brother Blair:—We are still striving to set the gospel before the people. Bro. Waite and myself have preached here and at Elmhurst most every Sabbath since the first of August. There are some that admit that it is the truth, but whether they will obey time will only tell. This is a hard country for true religion to thrive in. This is a small village but we have four saloons to deal out that which many think is necessary for them to have to enjoy life, as they term it. Bro. Wait is at Elmhurst today; there is quite an interest to hear the truth. Sister Pickel lives at Antigo, ten miles from here. She is a live Saint, and lets her light shine, but they reject it. She is strong in the faith. May God bless her and all the scattered Saints.

We have an appointment next Sunday two miles in the country. Have held meetings there and have some hopes for additions to the cause. Our prayer is that the work may roll on till all the honest in heart may be gathered into the fold of Christ.

Your brethren in the covenant,

J. M. WAIT,
W. S. MONTGOMERY.

WILLIAMSBURG, Ill., Nov. 19th.

Bro. W. W. Blair:—Bro. D. S. Holmes and myself have been putting in every Saturday night since last conference with good congregations, and there seemed to be a good interest. Saints are all well in this part of the country.

Respectfully,

J. W. TERRY.

SAN BERNARDINO, Cal., Nov. 27th.

Bro. W. W. Blair:—I have just returned from San Diego county, where I have been laboring some time. It is a good field. It was hard to get some of the people to come out to hear—they are the wholly sanctified, and Methodists. I labored with them and found some good people, and the good will come out. I baptized six of them, and seven in all, and hope more will come to the light. Some told me they would not have anything further to do with the sects.

I have great faith that I will get some from the wholly sanctified people. There are many weak in that faith, and they came to my meetings and treated me well. I organized a branch ant Valley Center with twelve members. Two have been added since by Bro. H. C. Smith, and the little branch is rejoiceing in the gospel. I hope to return in a few weeks, if God will, and that more will be added.

Yours in truth,

WM. M. GIBSON.

Communications.

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

TERMS OF COMMUNION.

As this is a subject on which I have seen but little written, I write a few thoughts as they have been presented to me, more for the purpose of drawing out abler minds upon the subject, than of being able to present what is necessary myself. I prefer rather speaking on any subject, than writing upon it, as I can always express myself more fully and satisfactorily. However I make this effort for the benefit of those who may not have given it much consideration.

I fear that with many there is a very mysterious, awful reverence; a peculiar devotion inexplicable by themselves, and unintelligible to others connected with this sacred ordinance, called the "Sacrament." I mean that which is administered as bread and wine in rememberance of the body and blood of Jesus Christ.

1 John 1:7 says: "But if *we* walk in the light, as he is in the light, *we* hav fellowship one with another, and the blood of Jesus Christ his Son cleanseth *us* from all sin." I have emphasized the pronouns *we* and *us* to draw attention to the fact that they refer *only* to members of the Church, as is further evident from the tenor of the epistle, and more particularly from the fact that it is only those who have "fellowship" with one another, which the Church can not have with the world, and claim that they "walk in the light."

Another consideration is, the words used by Jesus Carist when he first administered it to the apostles: (Matt. 26:26–28) "And as *they* were eating, Jesus took bread, and blessed it, and break it, and gave it to the *disciples*, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to *them*, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for *many* for the remission of sins."

Mark 14:22–24 says: "And as *they* did eat, Jesus took bread, and blessed, and brake it, and gave to *them*, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to *them:* and *they* all drank of it. And he said unto *them*, This is my blood of the new testament which is shed for *many*."

Luke 22:19, 20: "And he took bread and gave thanks, and brake it, and gave unto *them*, saying, This is my body which is given for *you;* this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testrment in my blood, which is shed for *you*."

The foregoing scriptures teach that only church members are entitled to partake of the communion sacrament, but do not teach the pre-requisites, or terms, otherwise than that they must be members of the Church. As I remarked concerning the pronouns "we" and "us," so also I ask the reader to notice the pronouns "they," "them" and "you," and further notice that in speaking of the wine as in remembrance of his blood, he said of his blood, "which is shed for many," "which is shed for you."

Matthew is the only one of the three who says that his blood was shed for many "for the remission of sins;" but Paul tells us in Heb. 9:22, "Without shedding of blood is no remission." From what has been quotec, it is evident then that as members of the church only are proper subjects to partake, that by partaking it is an evidence that they are walking in the light (or trying to). They also evidence their remembrance of Christ's death. They also evidence that they desire fellowship one with another, which they could not enjoy unless they are in unity of spirit. So that by having fellowship they further evidence that they entertain no evil, malice, etc. They further evince that they are in union with Jesus Christ the head of the body; and as his entire life and mission was love,—"For greater love hath no man, than that he lay down his life for his friends,"—so they who eat that bread in remembrance of his broken body and drink the wine in remembrance of his shed blood evince thereby their reciprocity of love. That love on our part is born of the fact that *God first loved us* and gave his Son a ransom to redeem us—John 3:16; also 1 John 3:1; 4:16, 19; John 13:1; 15:9; 16:27; 17:23, 26; Eph. 2:4; 5:2, 25. Then it follows that as none but members of the church are proper subjects to partake of the sacrament, how are they to become members? On what terms?

Faith is certainly necessary to cause repentance, and repentance is as necessary to prepare for baptism, and by baptism we are grafted into the visible body of Christ. For no one can repent who knows no law, or who has no knowledge of law; and no one could be induced to repent even when they have a knowledge of law until they are convinced that they have transgressed that law, and when that is shown, they believe that law has been transgressed by them, so then they are sorry for the violation and now retrace their steps, so that sorrow leads to repentance. And now that the offenses have been committed how are they to be got rid of? They must either be punished for the offenses, or have them remitted; therefore was baptism instituted, for the remission of sins when they had faith and brought forth fruits of repentance. It follows then that faith, repentance any baptism are terms of communion, or fellowship.

This must very naturally lead to inquiries, such as, Can a member of the Church of Jesus Christ sit down and commune with members of other churches and be in the faith? No. Neither can members of other churches sit down and commune with members of the true church and they believe their own faith to be right. Nor

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can the members of Christ's church believe themselves to be right who permit others to partake and have fellowship with them. For if I sit down to the communion table of another sect they, for instance believing in infant sprinkling, a God without body, parts, and passions, that "faith only" is a good and wholesome doctrine, etc., do I not verily evince by my fellowship with them that I endorse their doctrines? If not I am not in unity of faith, hence not in unity of spirit, with them, therefore I do but act a lie when I say I have fellowship by communion with them whose faith and doctrine I do not believe. Paul says in 1 Cor. 10: 16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For *we* being many are one bread, and *one body;* for we are all partakers of that one bread."

Paul here declares that they who hold communion together are one body. And if I sit down to commune with those who sprinkle infants, I am told that such infants are, and were made members of the body of Christ by baptism. So then I sit down to partake in fellowship with the unconverted, with infants, and with the unregenerated; yet Paul asks in 1 Cor. 10: 19–21, "What say I then, that the idol is anything, or that which is offered in sacrifice to idols is anything?"

What is a God without body, parts, and passions but an idol? Yes, and that of the meanest and worst type of idolatry. Then how can Saints sit and partake of that typical emblem of the broken body of Jesus with a people who declare he has no body nor parts; for be it remembered they declare that Father, Son, and Holy Ghost are "one in substance;" so that such as the Father, so is the Son, such is the Holy Ghost.

Again: If infants are members by baptism, why are they not allowed to commune? By not allowing them to do so the lie is given to their being members by baptism. Paul says, "Let every one examine himself and so let him eat." The infants are not capable of self-examination.

Again: "He that eateth and drinketh unworthily eateth and drinketh damnation to himself," etc. The opposite of this would be true in the other case, that whosoever ate and drank worthily, would eat and drink blessings to themselves. Then why deprive the infants of such blassings? For except ye eat my body, and drink my blood ye have no life in you, is the sentiment of Christ. So that by keeping back infants from communion (if this last reference alludes to it) they are deprived of life, of what benefit can their baptism or their membership be to them?

"The word was made flesh." So we do not eat the literal flesh under a transmuted mystery, but as Christ said, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." Then by eating the bread, and drinking the wine, we are put in remembrance of him who gave the word, which is manna to the hungering soul, and the Holy Spirit which is as a well of living water springing up into everlasting life to the thirsty soul.—John 4: 10–15; also John 7: 38, 39: "He that believeth on me . . . out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive," etc. Also Amos 8: 11: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

I conclude from the foregoing that the word must be as diligently searched, sought after and labored for in order to feed the hungry soul, as we must labor for the bread that perishes; and just so in regard to the waters of life—the Holy Spirit—we must work faithfully and diligently in harmony with the revealed word in order to obtain the indwelling of the Spirit which will quench our thirsty souls. Paul says in Rom. 1: 20: "For the invisible things . . . are clearly seen, being understood by the things that are made." Also 2 Cor. 4: 18 to the same intent. Then I conclude that faith, repentance, baptism are the first things necessary as terms of communion; next, a good conscience, or as Paul says, (1 Cor. 11: 28), "But let a man examine himself," etc., and not to partake unworthily (v. 27, 29) is also a strict term.

No one can justly claim the immunities and privileges of any kingdom until they have either been born or adopted into that kingdom. And the law of adoption into the kingdom of God is, "Verily, verily, I say unto you, except a man be born of water and of the Spirit he can not enter into the kingdom of God."

The eucharist is an exclusive privilege of the children of the kingdom that any one who has not been adopted into the church by the law of adoption has no right to partake of the children's meat. Jesus said in Matt. 7: 6, "Give not that which is holy unto the dogs," etc. and the sacraments are that which is holy, and the dogs are they who are without the church. For proof see Matt. 15: 21–26. A woman not of the church is here called of the dogs; see also Mark 7: 27. It may be said that this woman did receive a blessing, however. True, but not of the table; but of the crumbs under the table. So she and all others would have to become an adopted child before having the right to partake of the benefits of the table. Paul also warns the brethren to beware of dogs. Phil. 3: 1, 2: "Beware of dogs, beware of evil workers, beware of the concision," (the concision are they who had been cut off).

Now to settle the question as to the dogs being those out of the kingdom, turn to Rev. 22: 14, 15: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For *without are dogs*," etc. Nephi, chapter 8, page 456, Sec. 6, 7, informs us that they were only the believers or disciples who partook, and by doing so they witnessed "unto the Father that ye are willing to do that which I have commanded you." Par. 9: "Ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily," for if any did, they but ate and drank "damnation to his soul." "Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him." "Nevertheless ye shall not cast him out from among you," etc. Also D. & C. 46: 2; Nephi 9, page 461: 7; 12, p. 470; 1; p. 480: 8; also 500: 7. Each of the above are very definite in stating that but disciples are proper subjects, and that the "unworthy" whether in or out of the church, are forbidden.

Ezra 2: 61–63. Certain men on the return from the Babylonian captivity who belonged to the priesthood: "They sought their register . . . but they could not be found, therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them that they should not eat of the most holy things," etc.

Ps. 1: 1, 5: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Neh. 9: 2: "And the seed of Israel separated themselves from all strangers," etc. See also Neh. 13: 1, 23–31, which shows an exclusive communion.

Isa. 8: 12: "Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid." Also 16th v.: "Bind up the testimony, seal the law among my disciples." See also Ezra 4: 1–5. Judah and Benjamin refused to allow their adversaries to help them build the house of God, although they professed to worship the same God. (Verse two.) How much less should latter day Israel refuse to allow our adversaries to help us build the true "house made without hands" seeing that they do not even worship the same God? (Iob. 30: 1; Ps. 22: 16.)

Deut. 32: 15–17: "But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God. . . . They provoked him to jealousy with strange words, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." This agrees wonderfully with 1 Corinthians 10. The new gods that "your fathers knew not" are called devils (or idols) and the fathers knew not of a God without body, parts, or passions; therefore all who sacrifice to him (if there be any such) sacrifice to devils, and ye, brethren, can not partake of the tables of the Lord and the table of devils.

2 Chron. 11: 5: "And Rehoboam dwelt in Jerusalem." He built many cities and fortresses, and cast off the Levites "from executing the priests' office unto the Lord." "And he ordained him priests for the high places and for the devils, and for the calves which he had made." "And after them [the Levites] out of all the tribes of Israels, such as set their hearts to seek the Lord God of Israel came to Jeru-

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salem to sacrifice unto the Lord God of their fathers." So ancient Israel who only had the works of the law refused to sacrifice with their king unto other gods, or to commune in any other way than according to the law, with another people. How much more the true Israel after the Spirit should refuse to commune with others who sacrifice to other gods. Paul has warned us in 1 Timothy 4:1 "That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," etc. Therefore take heed that none of you be found doing homage with them, in partaking of the table of devils, (or idols). This idol worship will go on till the very end, or till the plagues are poured out. See Rev. 9:20: "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood; which neither can see, nor hear, nor walk." Neither can the imaginary God without body, parts, or passions, see, hear, nor walk. The eternal fitness of things must adjust themselves: for the people having eyes they see not, and ears they hear not; so like the people, they must have a God that has no eyes, nor ears, nor any other part.

The buildlng of God is progressive; it is upward and onward. As faith is necessary to repentance, so repentance is to baptism. So also is faith, repentance and baptism to communion in the eucharist; so are all these to the washing of feet on the part of the priesthood—one round after another till we reach the top of the ladder. But to reverse the order is rebellion; to administer baptism before faith and repentance is reversing the command, hence is no baptism, to say nothing about the mode, nor anything else. Seeing these be lawful terms of fellowship, "let us walk in the light," then the blood of Jesus Christ his Son will cleanse us, as it was shed for many, not for all in this sense.

J. A. McIntosh.

"FEED MY LAMBS."—John 21:15.

One deeply interested in the Sabbath School has requested me to pen an article on the above subject.

The injunction at the head of this article was given by Jesus Christ to Peter, and he had also given to him the keys of the kingdom of heaven (Matt. 16:20), and it undoubtedly had reference to the care necessary to be exercised in watching over and properly instructing the membership of the church of Christ. In the spiritual fold, as in the literal fold, there are the lambs and the sheep; the "babes in Christ" as well as those of mature experience. Both of these classes need the superintending care of those whom God has made overseers in his church, and it is their duty to see that both the lambs and sheep are properly fed and nourished.

The lambs need "the sincere milk of the work." They are not prepared to receive strong food, dealt out in large quantities, with deep and learned reasonings; hence the general methods of preaching the gospel are too high and difficult for their comprehension. Moreover, they are apt to conclude that the preaching is intended for their elders without any special reference to them; hence they are not likely to be benefited by it. Therefore it becomes the duty of the shepherds of the flock to see that means are provided specially adapted to the wants of the young, and for this purpose the Sabbath School has been originated as an auxiliary in the great work of the world's conversion, and it has been found to be of great benefit to every rising generation since its first establishment. I am reminded that it did not originate with our church; that there is no mention of such an order in either of the three records. This truth I cheerfully concede; but realizing that "all good comes from God," and having seen and felt the power and influence of the Sabbath School for good to my own heart, as well as to hundreds of others, I recognize it as one of those means originating in the providence of God for the preparing of the way for the kingdom of God by the diffusion of scriptural truth and imbuing men with a love for the divine word. It is no argument against it to say that errors have been taught in it. No one questions the divine mission of preaching the gospel, and yet errors have been inculcated by this means, and by some whom God had called as his ministers. It is the work of Satan to defile the channels of truth; it is ours to keep them pure and clean. Were it possible he would pollute the very fountain of truth; but we rejoice to know that he is powerless there. No intelligent observer can doubt the power of the Sabbath School for good. Its history, the history of the church, and even the world, gives abundant proof of that fact, and this is evidence that it has divine approval. Why, then, should we for a moment hesitate to use this mighty lever by which we may prepare the young mind to see and comprehend the truth, and thus hasten the rolling forth of the divine kingdom?

Can the adult minds of the church find any better, nobler work to engage in than that of gathering the young together on the Sabbath day, and instructing them in the truths revealed from God, helping them to understand the origin of our race by the creative power of God, the great fall of humanity from the exalted condition in which man was created—the cause and nature of that fall—the infinite love of God in providing for our redemption from the thralldom of sin and death by giving His Son Jesus Christ as a ransom for all, that "whosoever believeth in him should not perish, but have everlasting life?" Can there be a holier work than teaching the young the glorious principles of the gospel, obedience to which secures us an interest in his blood, and a right to be called the children of God? God and Christ and the Holy Ghost are engaged in this work! Archangels, angels, and all the heavenly host rejoice to be co-workers with them! Prophets and apostles of all ages have been thus engaged and have sought out every means for the unfolding of God's purpose to the young and old. And shall we neglect to enroll ourselves as co-workers with them wherever and whenever opportunity presents itself because we have not been directly commanded? It is writen, "It is good to be zealously affected in a good cause."—Gal. 4:18.

And God has declared through his prophet in these last days: "Behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness is damned."—D. C., 58:6.

God has further said, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."—D. C. 68:4. While this is a duty of every parent at home, it will not dispense with the work of the Sabbath School, but will aid in its advancement.

I think it will be found, as a general thing, that youth can study and exercise to greater advantage in concert than alone. But let that be as it may, there is great advantage to the young mind in attending the Sabbath School, for they not only read the word of God, but they are lead to study it and find out its true meaning, their mental powers are called into action, they learn to think independently, and to express their views intelligently and weigh their own views by the expression of those of their fellow-students, besides having the benefit of the more enlightened minds of their teachers, and crowned with the larger experience and more complete intelligence of the superintendent. Moreover, if every teacher is truly a child of God they will point out and impart lessons of spiritual excellence, and thus lead the young mind in the footsteps of their dear Redeemer; for this is the real object of the Sabbath School. Thus it is made a great auxiliary to the Church. It may indeed be called a nursery to the Church of Christ wherein the tender plants which God has given us may be prepared for transplanting into his kingdom. Shall we as a church, or as individuals, permit these tender plants of priceless worth to become stunted for lack of culture, or grow wild and useless, only fit for the burning, when it is in our power, and is our imperative duty to lead and train them until they

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become bright ornaments, yea, more, glorious pillars in the kingdom of God? Shall we leave them to the blighting influences of the world, to be corrupted and poisoned by the deadly sirocco of sin and folly? God has forbidden it; and shall we not carry out his high behest and thus throw the mantle of love and light around them and feed them with the bread of life that they may grow in grace and every excellence of the divine character that they may become valiant soldiers for truth, humility and God? If we will not care for our own, the world,—the God-hating, Christ-despising world will! If we will not feed them with the bread of life, the world will feed them with corruption! If we will not seek to clothe their minds with light, the world stands ready to enshroud them in worse than Egyptian darkness! If we will not teach them faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost, together with all the precepts of godliness and the gracious promises of God, the world will eagerly instill into their minds and hearts the poison of unbelief and rebellion against God! If we will not teach them virtue, meekness, love, holiness and mercy, justice, purity, love and truth, the world will see to it that their entire being is cankered with pride, vanity and burning lust that consume to the lowest hell; and instead of being prepared for companionship with God and Christ in glory, it will fit them for companionship with demons, and Satan will gather them into his dark domains; and the terrible consciousness that gnaws like a worm at the vitals of his victim will gnaw at our hearts until we are consumed with the self-condemnation and the damning knowledge that we have basely neglected our duties and must be held responsible before the awful bar of a just God.

Fathers, mothers, guardians, will you awake to your responsibilities and the sacred duties you owe to God and to your children, and to the race at large? Will you take the tender plant and nourish it for God? Will you shield the helpless lambs from the yawning jaws of the wolf and feed them with food convenient for them that they may be gathered safely into the fold of God? If you will, then avail yourselves of all the means that God has in his allwise providence placed in your possession for their instruction, spiritual growth and eternal salvation; and be assured that the Sabbath School is not the least of the means in the economy of God whereby we may carry out the injunction of the Great Shepherd,—"FEED MY LAMBS."

C. DERRY.

ADDRESSES.

Thomas Taylor, Chepstone Villa, Albert Road, Handsworth, Birmingham, England.
W. H. Kelley, Kirtland, Lake Co., Ohio.
Mrs. Jane Conser, 260 Leib St., Detroit, Mich.
J. H. Peters, Coleman, Midland Co., Michigan.
Mads P. Hanson, box 512, Plymouth, Mass.
J. W. Wight, Queensferry, Victoria, Australia.
T. W. Smith, Papetee, Tahiti, via San Francisco.
J. A. Currie, Jr., Bandera, Bandera co., Texas.
John Thomas, Buchanan, Henry Co., Tenn.
Joseph F. Burton, Santa Ana, California.
J. W. Gillen, 3129 Caroline street, St Louis, Missouri.
M. H. Bond, 46, Waverly St., Providence, R. I.
Isaac N. Roberts, Springdale, Arkansas.
A. J. Cato, Nathan, Pike Co., Arkansas.
Mark H. Forscutt, No. 1221, North Twelfth St., St. Joseph Mo.

Conference Minutes.

DECATUR.

A conference of the above district was held in the Lone Rock branch, Harrison county, Missouri, on October 5th and 6th, 1889; H. A. Stebbins presiding, S. D. Shippy, clerk. Branch reports: Lamoni, 9 baptized, 7 received, 2 ordinations, 1 marriage; present number 662. Lucas, 9, baptized, 2 received, 1 marriage; present number 220. Little River, 1 removed, 1 ordination; present number 108. Greenville, 1 died; present number 37. Centerville, 1 received, 1 removed; present number 20. Lone Rock, 1 baptized, 1 ordination, 2 marriages; present number 62. Allendale, 3 baptized, 2 received; present number 78. Elders' reports: H. A. Stebbins gave a review of the condition of the branches and of the work done and being done in district by himself and other brethren who were not present to report for themselves. The individual ministry work of C. H. Jones and M. M. Turpen of the Seventy, John Johnston, I. P. Baggerly, Wm. Anderson, J. L. Richey, E Keeler, A. Himes, and J. W. Johnston of the Elders, L. Fowler and E. E. Marshall of the Priests was reported by them in person. Reports by letter were read from Elders John Shippy, R. M. Elvin, John Watkins, E. B. Morgan, Thos. Wellington and L. W. Wells. The committee on Davis City camp meeting made an itemized report, showing total expenses $67 78, total receipts $58.11, leaving balance due committee $9 67. By order of conference a collection was taken up. Amount thereof $8 68, thus paying it into 99 cents. H. A. Stebbins was re-elected president for coming year, and S. D. Shippy clerk. Preaching Saturday evening by J. S Snively. Prayer-meeting an Sunday morning in charge of H. N. Snively and Wm. Anderson. Preaching on Sunday morning by E. Keeler and H. A. Stebbins. Sacrament meeting in the afternoon. M. M. Turpen preached in the evenining. Adjourned to meet at Lucas at 10 o'clock on Saturday, March 1, 1890.

WESTERN TEXAS.

Conference opened November 1st, J. A. Currie, Jr., president, H. L. Thompson vice-president, O. D. Johnson secretary. Elders: J. A. Currie (baptized 6), A Kuykendall, L. L. Wight, W. H. Davenport. Priests: T. J. Sheppard, O. D. Johnson. Teachers: E. B. Bennett, A. Hay. Branches: Bandera 15. Oakwood 39: 4 received. Medina City 39; 6 received. Bishop's agent: Received since last report $24 30, on hand $4 30, received from Bishop $50 00, on hand $15 00 The general church authorities were sustained; also those of the district. Adjourned to Oakwood branch, Friday night on or before the full moon in February.

Miscellaneous.

MARRIED.

MAPEL—SHARP.—At Cleveland, Iowa, on the evening of September 5th, 1889, at the bride's residence, by Elder John Watkins, Mr. David R. Mapel and Sr. Eliza Sharp. A happy life for the couple. May they live long to keep their covenant.

DIED.

NELSEN.—Sr. Annie Nelsen, wife of Bro Andres Nelsen, departed this life the 14th day of August, 1889 She was born March 14th, 1814, at Oldberg, Highland, Denmark, and was aged 75 years and 5 months. She emigrated from Denmark to Utah in 1863. She was married in 1867. She remained a member of the Utah Church until 1866, when she visited her sister in Forest City, Harrison county, Missouri, where she was baptized into the Reorganized Church by Peter Rasmusson. She had no faith in Brighamism for years. She died full of faith that she would meet her Redeemer.

CLARK.—At Boonsboro, Iowa, July 26th, 1889, Agnes Clark, daughter of James and Mary Clark, born March 2d, 1870, aged 19 years, 4 months and 24 days. Funeral sermon by Elder W. C. Nirk, at the M. E. Church.

CORNISH.—At his home in Usborne, Ontario, November 19th, 1889, Francis P. Cornish, aged 36 years, 4 months and 6 days. He was born July 13th, 1853, in Usborne, Huron county, Ontario, and was baptized December 21st, 1873, by Elder A. Leverton, at Usborne. He leaves a wife and three children, and a father, three brothers, three sisters and a host of friends to mourn their loss. He was a kind husband, a loving father and affectionate brother. Funeral serron by Bro. G. H. Henley, of London, Ontario.

NOTICE OF APPEAL.

To the president and General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, and all whom it may concern:

Whereas, as the last October session of the district conference of the London, Ontario, district of the above named church an act of re-baptism performed by the appellant was decided to be illegal; this, therefore, is notice of an appeal against the finding of the said district conference, made with the view of making re-baptism *a test case*, and of having the question on that practice finally decided. And this appeal is to the April session of the General Conference to be held at Lamoni, Decatur county, Iowa, April 6th, 1890.

J. A. MCINTOSH, *appellant*.

EGREMONT, Gray county, Ont., Nov, 26th.

NOTICE.

Elder Forscutt desires all who subscribed to him at the Reunion for "Facts for the Times," and "Dean Stanley on Baptism," and paid in advance, to write him for what they subscribed and give their addresses, as he can not find the book in which he made the entries. The publishers of "Facts for the Times" have written him that it is out of print, is "being enlarged and revised," and they can not tell the price it will be. They have returned his money, and he wishes to return it to subscribers.

AN APPEAL.

To the Saints of the Mission, Greeting:

I feel constrained to appeal to your generosity for means to carry on this grand, glorious work in which we are engaged. Being one of the ministers upon whom God has placed the responsibility of teaching the temporal law, I beg of you to investigate this matter and consider well this appeal by reading and re reading it; also by seeking the Lord in earnest, fervent prayer, that his Holy Spirit may direct you and impress upon your minds the responsibility resting upon each and every one.

I have been informed by those whom the Lord has placed in charge of the finances of the church, that the treasury is empty and unless there are means forthcoming some of our able and most worthy ministers must return home. What a pity and what a sad state of affairs in view of the fact that there are now so many urgent calls and so many wide and effectual doors open to us on every hand! Now, dear Saints, let us remember that as many as have accepted and obeyed the gospel have placed themselves under bonds to be governed by the law of the gospel; and one part of that law is, that the ministers shall live of the gospel: "Even so hath God ordained that they which preach the gospel should live of the gospel"—1 Cor. 9:9

Again it is written: "Muzzle not the ox that treadeth out the corn . . . the laborer is worthy of his reward."—1 Tim. 5:18

Of course, it is only those who spend their entire time in the ministry who are to receive that support which is needful for themselves and families, also the poor and needy are to be provided for out of said treasury. (1 Cor. 16:12; John 12:4-6; 13:28, 29; Rom. 15:26, 27; D. & C., page 150, par. 3; also 231, par. 3.

It is not my duty to say how much you shall give, for the Lord hath said that all shall pay a

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tenth of their increase. Now, brethren, we are very strict in the enforcement of the law designed to make us citizens of God's kingdom and insist upon a full compliance with every one of them. When we have become citizens of that kingdom there are laws therein for our government, and among these is the law of tithes and offerings. Can we be good citizens of God's kingdom and disregard this law any more than a foreigner can be a good citizen of this country and not obey its laws, though he may have become a citizen through obedience to the laws of naturalization?

This temporal law was well understood and observed by the ancient worthies. Abraham paid tithes of all he possessed to Melchesidec, (Heb. 7:2–11); also the children of Israel observed it: "The tithe of the land shall be the Lord's." —Lev. 27:30; "The tenth of the herd and the flock shall be holy."—Lev. 27:32; "And the Levites paid a tenth of their tithes to the priests."—Num. 18:26–28; "Thou shall surely tithe all the increase of thy seed."—Deut. 14:22, 23; "Israel brought tithes of all abundantly."—2 Chron. 31:5, 6.

Christ recognized the law of tithing: "Woe unto you scribes and Pharisees, hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not to leave the other undone."—Matt. 23:23.

While we boast of judgment, mercy and faith, have we paid our tithes? If so, we have kept the whole law and stand justified before God; if not, we, like they, have observed but a part of the law, and Jesus condemned them because they had failed to keep all of the law, which included judgment, mercy, faith and tithes. For he says: "These ought ye to have done, and not to leave the other undone."

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove me *now* herewith saith the Lord of hosts if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:8–10.

From the above we glean that God charges this nation with robbing him in not paying their tithes and offerings. If it be true that God is no respecter of persons, and we fail to pay our tithes and offerings, are we not guilty of the same sin?

Some say, "I am not rich, therefore I can not pay tithing."

It is not absolutely necessary to be rich to pay tithing. For instance, if a man owns a house and lot valued at $200, clear of all incumbrance, he owes $20 to the Lord in tithes on that property. If you have a bank account of $100 as a surplus, you owe $10 of that to the Lord in tithes.

Again: If you during the year earn $500, and it requires $400 of that amount to support your family, there would $100 of a surplus on which you should pay tithing. But if you have no property, bank account nor surplus, you can not be tithed. But remember that those who the law of tithing does not reach come under the law of "free-will offerings, oblations and sacrifice." The nation that robbed God in not paying their tithes, robbed him also in not bringing their offerings, so one is as binding on God's people as the other.

Again it is written: "God loveth a cheerful giver;" also "that we should lay by in store as God hath prospered us." And we often sing:

"And all is fair and all is bright,
And all is well when we do right."

Therefore if we do that which is right we will observe the temporal law of God, and He has promised that if we do, He will pour out a blessing upon such, as we will not be able to contain.

I am aware that there is a great depression of business which has affected the channels of trade and commerce by which the financial rescources of the country are crippled. It is also a fact that many of our brethren are poor who have to toil and work hard and receive but a small pittance for the labor performed, which make it difficult for them to do much for the church financially; nevertheless, the Lord expects them to do a little, and all the littles put together make quite a sum. In the language of the poet:

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land."

We have an incident on record where a poor widow cast her mite (little) into the treasury and the Savior who witnessed it said that she had done more than they all. (Luke 21:1–4). And will not the Savior commend all the poor Saints who will follow the example set by this generous though poor woman. The Lord informs us through the "Seer" that this "is a day of sacrifice," which implies that we should deny ourselves many of the pleasures and luxuries of life. It also suggests that we should be economical in our mode of living, for it is written that God will hold us accountable for our stewardship.

We should bear in mind that Christ will not come to earth until this gospel of the kingdom shall have been preached in all the world for a witness to all nations.

Again: We often hear the Saints praying, "O Lord, send forth more laborers." Does it occur to the minds of those who pray thus, that God can not send forth laborers unless there is ample means in the treasury wherewith to support the laborers and their families? Many of our able ministers have been dropped from the ministerial list for want of means to support them and their families.

Many of the dear Saints have done nobly in the last year, and we hope and pray that those who have been negligent of their duties in the past will awaken to a full realization of what the law demands of them.

Please send your tithes and offerings to the Bishop's agents in the mission, whose addresses are as follows:

Frank Criley, No. 116, Federal Street, Allegheny City, Pennsylvania.

T. J. Beatty, Limerick, Jackson county, Ohio.

Isaac Coffman, New Hope, Augusta Co., Va.

Andrew Barr, Forester, Sanilac county, Mich.

Wm. Lockerby, Coldwater, Branch Co., Mich.

Will the presidents of districts, branches and the ministry in the field call the attention of the Saints to this appeal.

Your brethren in gospel bonds,

G. T. GRIFFITHS,
One of the Presidents of Mission.

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AUTUMN LEAVES.

We wish to announce to our friends and patrons that with the beginning of Vol. III we purpose adding

AN ENTIRELY NEW DEPARTMENT

To our magazine; and as this department will be exclusively in the interest of the young, we hope to awaken in them a more lively interest in helping to sustain—both by contributions and by helping to increase the circulation—the work inaugurated especially for their benefit.

This department will be under the charge of

PROF. J. A. GUNSOLLEY, B. S.,

And will be devoted to an interchange of thoughts and ideas upon all topics of interest pertaining to mental and spiritual growth, the study of God in nature as well as in the Bible.

The Latter Day Work is increasing wonderfully in magnitude, and it behooves him who desires to keep pace with its rapid strides to embrace every opportunity of informing himself not only with reference to the standard works of the church, but things transpiring in the world at large, whsch have a direct bearing upon the grand march of events, pointing to a culmination in the secong coming of Christ.

In addition to this there will also begin in the February number a

DOMESTIC DEPARTMENT,

Which will be taken charge of by "MARTHA," and will be devoted strictly to such matter as will aid the mother and housewife in her toilsome labor of love, and help her to realize how high and holy is her calling, and how much of the abstract comfort and peace of the family is dependent upon her.

Brethren and Sisters, will you aid us, by helping to enlarge our subscription list? If cash commission suits you better than premiums, write us for our terms. Less than a month now remains before the January number will be ready for sending out, but much can be done in a month, by persistent and earnest effort. We could furnish you many testimonials of the work the magazine is doing, especially outside of the church; but we do not believe it necessary. We look for a largely increased subscription list the coming year, and hope we shall not be disappointed.

Yours gratefully,

M. WALKER.

N. B.—A request for renewal of subscription, or to have the magazine sent on time will be all that is necessary, if you are not prepared to pay now. We want to accommodate all, but can not afford to continue it to parties who do not request it. Remember it will only cost you a postal card to keep your name from being dropped, and insure you the magazine for 1890.

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THE SAINTS' HERALD.

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

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 21, 1889.

REFLECTIONS.

A MISSOURI editor thus addresses us: "I would be pleased to have you send me the 'Prophecy of the Rebellion' by Joseph Smith, also copy of *Herald* and Book of Mormon. These I am anxious to read but have never had the opportunity."

It is significant and comforting to note the increasing inquiries for our church publications. After a careful reading of them no one who loves truth can satisfactorily explain away its manifest presence in the doctrines and general teachings of the standard works of the church; and no one will do so who is earnestly seeking the kingdom of God. Jesus said: "My sheep hear my voice, and I know them, and they follow me."

It remains with us as a people, members and officials, to so study the word as to be able to properly present it to them. Our duty does not end here, for the whole tenor of the word teaches us that in addition to presenting the truth, we must live by it, and thus convince the world, by example as well as precept, that "the law of the Spirit of life in Christ Jesus hath made us free from" the convenient and general errors, follies, sins and selfishness common to humanity. Personally, the longer we live the more forcibly comes to us the solemn conviction that we must be continually making a very careful examination into the duties enjoined upon us as individuals. The early church, as a whole,—indeed the major portion of it,—failed to reach the requisite degree of faithfulness in obeying the written law. They "treated lightly" the express commands of God, and were told that "this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the Book of Mormon and the former commandments, not only to say, but to do according to that which is written."

When we do according to the above we shall be prepared to receive what the Lord contemplated giving the church (and in fact did give to some) in the days of the Martyr, and shall enter in and occupy those higher and richer blessings and endowments of spiritual power which the church received of in part, and which the Lord designed to give them in full, in the Martyr's day; but which they failed, as a body, to become worthy of.

If faithfulness in them was the cause of their failures and disasters, faithfulness and obedience will prove the only means whereby we shall be successful and finish the work left undone by careless, modern Israel. Conditions of life in opposition to the will of God brought the people of God into a condition of opposition and inharmony with Him, as they must inevitably and irrevocably also do with us if we individually or collectively assume and remain in such opposite conditions. For the domain of law is to bless, or punish and correct; and he who would receive its benefits must be obedient to it; while he who is a transgressor must suffer, be corrected and finally rejected and fail of justification if he abides not in the bounds and conditions of principles designed by heavenly wisdom to sanctify and preserve. "Return unto me and I will return unto you," is the beneficent admonition of the Lord; and by this He means "not only to say but to *do* according to that which is written."

Among the early church individual faithfulness existed, as it does it the present church; but its existence was too limited to reach the desired end, for "Zion can not be redeemed except it be according to the laws of the celestial kingdom," "otherwise I can not receive her unto myself;" and this applies to spiritual conditions as well as temporal regulations, and the latter will never be put in operation until the children of Zion are not only in name but in fact "THE PURE IN HEART."

Another feature: In the days of the Seer certain revelations were given for the temporal and spiritual preparation of the ministry; the establishment of the people, etc., etc., all of which, so far as revealed and preserved to us, are contained in the later revelations of the Book of Covenants. We must build according to that pattern and not attempt to deviate from it; for every means but those instituted of heaven will fail and miserably fail in their intended purpose.

Let us make the preparation necessary by living peaceably together, and by becoming united and obedient in our scattered condition, that we may be disciplined and prepared while among the various branches for the gathering time, when we must possess the qualifications necessary to abide in "the holy hill of Zion." If thus we do we shall each and all, "him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work" be laboring "together with God for the accomplishment of the work entrusted to *all*," and the work will be firmly established in the different branches of the church, others be raised up, and the gospel be preached unto all nations, and we be able to abide the presence of Him who shall then come to reward every man according as his work shall be.

Let us "occupy" until He comes.

JUDGE ZANE ON MORMONISM.

BY recent Utah papers we have the late ruling of Judge Charles Zane, in which he holds that a member of the Brighamite Church, "in good standing," is not fit to be a citizen of the United States. This is upon the theory that the spirit, genius, and teaching of that church, for the past near fifty years, has been not only out of harmony with democratic, American principles and sentiments, but that it has also been and is actively hostile to them. And while he, like Judge Anderson, holds B. Young, H. Kimball, J. M. Grant, Geo. A. Smith, John Taylor, G. Q. Cannon, C. Penrose, W. Woodruff, etc., to be the chief sinners in these matters, he claims that those who uphold these men in their teaching, giving credence, aid and comfort to them in their unlawful and anti-American conduct and conversation, are unfit for and unworthy of citizenship, probably on the ground that he who bids the evildoer Godspeed is thereby "made partaker of his evil deeds,"—as the loving John teaches us in holy writ. Here is what the Judge says on the points involved,—we italicize essential portions:

"An alien before the court for naturalization has rights that must be respected, and in order that these examinations may be conducted with dignity and propriety, fairness and impartiality, I will request the District Attorney or his assistant to appear at the times I have mentioned, and aid in the examination of applicants and their witnesses. This will prevent so many examiners.

There has been a decision of this court, Judge Anderson sitting, in which it has been held after quite a protracted and thorough investigation, consuming nearly two weeks, that *a member of the Mormon Church in good standing is not a fit and suitable person to be naturalized;* that the obligations of a member of *that organization* to the Church are inconsistent with the obligations of an American citizen.

The court found and adjudged that the Church of Jesus Christ of Latter-day Saints *is an unpatriotic organization*, that to become a member of it and to retain that fellowship obligations must be assumed and beliefs and professions made, and conduct required *in conflict with* and *opposed to* that devotion and attachment and to those duties exacted of a citizen of the government of the

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United States. The government of the United States will not divide its allegiance with any other government or any other organization, and unless the court is satisfied by the evidence offered that the applicant has resided the required time in the United States, that he is a man of good moral character, attached to the principles of the Constitution of the United States, *well disposed to the good order and happiness of the same*, it will not admit him, but on the other hand, if the court is satisfied that any applicant having the other qualifications, and residence, is of sufficient intelligence to understand the principles of the government, is well disposed towards it, is of good moral character, attached to the principles of the Constitution, it will admit him.

But this Court having held that the Mormon Church is an organization of such a character that *membership and fellowship in it disqualifies* an alien for citizenship, for the present, at least, the Court will respect that opinion. The purposes and character of the Church taint and characterize all of its members and disqualifies them for citizenship, according to the judgment of the Court; its members must be regarded as precluded for the present, by the trial in which it was condemned. The Church was not condemned by Judge Anderson on account of *religious faith, doctrine or worship*, but because of its *moral, social*, and *political doctrines* and the unlawful practices and conduct that it *enjoins*. Therefore, it can not be said that the effect of the decision is to interfere with religious beliefs or the free exercise of religion."

BRUNO AND THE POPE.

The papal allocution on the Giordano Bruno statue in Rome was read at every mass in all the Catholic churches of the Chicago diocese. Everybody has read some of the excerpts from the document as it was originally printed in Rome, and Cardinal Gibbons' fiery letter upon the matter excited much attention some weeks ago. In a nutshell, the allocution is the pope's protest against the Italian government for permitting the erection of a statue to Bruno in Rome.

The reading yesterday was preceded by the following encyclical from Archbishop Feehan: [We omit part.]

"Also a solemn triduum of prayer for the intention of the holy father will be held on the 8th, 9th, and 10th of November, the exercise to consist of the litany of the blessed virgin and benediction of the most holy sacrament.

"A plenary indulgence, on the usual conditions, may be gained on that occasion.

"On Sunday, Nov. 10, the annual collection for the pope will be made in all the churches. Please announce it beforehand and forward the proceeds to the chancellor as soon as possible. I remain, reverend and dear sir, yours faithfully in Christ, P. A. FEEHAN,
"Archbishop of Chicago."

The allocution is a very lengthy document. It begins by declaring that since the Italian revolution and the usurpation of Rome the apostolic see has been exposed to a long series of outrages. It says:

"He whom they load with honors is a man twice apostate, judicially convicted of heresy, and a rebel to the church up to his last breath. Much more it is for these very reasons that they have wished to honor him, for it is evident that no real merit is found in him.

"It is painful to state—it is almost a prodigy—that in this holy city in which God has established the home of his vicar the eulogy of human reason in rebellion against God should be heard, and that where the entire world has been taught to seek for the pure precepts of the gospel and counsels of salvation there today, in consequence of a criminal subversion, culpable errors and even heresy should be consecrated with impunity by statues. Events have led us to this point that we see *the abomination of desolation in the holy place*.

"Seeing, then, the baseness of such deeds, inasmuch as the government of christendom has been confided to us, together with the guardianship and defense of religion, we declare that Rome has been outraged; that the sanctity of the Christian faith has been odiously violated, and with grief and indignation we denounce to the entire Christian world the sacrilegious crime."

His holiness goes on at some length to describe the renewed exigency that such an outrage raises for the re-establishment of the temporal sovereignty, and declares that the Bruno statue shows the futility and falseness of the promises made at the time of the Roman occupation—the law of the papal gurrantees.—*Chicago Times*.

Like every question this one has another side. That other side has many features, but we mention only a few of them, suggested by quotations from the foregoing documents themselves, as follows: "He whom they load with honors is a man twice apostate, judicially convicted of heresy, and a rebel to the church up to his last breath." . . . "Events have led us to this point that we see the abomination of desolation in the holy place." . . . "Inasmuch as the government of christendom has been presented to us, together with the guardianship and defense of religion."

We merely make terse notes of what these extracts suggest, and also quote part of what a distinguished writer has written of Bruno:

"On the demand of the spiritual authorities, Bruno was removed from Venice to Rome, and confined in the prison of the Inquisition, accused not only of being a heretic, but also a heresiarch, who had written things unseemly concerning religion; the special charge against him being that he had taught the plurality of words, a doctrine repugnant to the whole tenor of Scripture and inimical to revealed religion, especially as regards the plan of salvation. After an imprisonment of two years he was brought before his judges, declared guilty of the acts alleged, excommunicated, and, on his nobly refusing to recant, was delivered over to the secular authorities to be punished 'as mercifully as possible, and without the shedding of his blood,' the horrible formula for burning a prisoner at the stake. Knowing well that though his tormentors might destroy his body, his thoughts would still live among men, he said to his judges, 'Perhaps it is with greater fear that you pass the sentence upon me than I receive it.' The sentence was carried into effect, and he was burnt at Rome, February 16th, A. D. 1600.

"No one can recall without sentiments of pity the sufferings of those countless martyrs, who first by one party, and then by another, had been brought for their religious opinions to the stake. But each of these had in his supreme moment a powerful and unfailing support. The passage from this life to the next, though through a hard trial, was the passage from a transient trouble to eternal happiness, an escape from the cruelty of earth to the charity of heaven. On his way through the dark valley the martyr believed that there was an invisible hand that would lead him, a friend that would guide him all the more gently and firmly because of the terrors of the flames. For Bruno there was no such support. The philosophical opinions, for the sake of which he surrendered his life, could give him no consolation. He must fight the last fight alone. Is there not something very grand in the attitude of this solitary man, something which human nature can not help admiring, as he stands in the gloomy hall before his inexorable judges? No accuser, no witness, no advocate is present, but the familiars of the Holy Office, clad in black, are stealthily moving about. The tormentors and the rack are in the vaults below. He is simply told that he has brought upon himself strong suspicions of heresy, since he has said that there are other worlds than ours. He is asked if he will recant and abjure his error. He can not and will not deny what he knows to be true, and perhaps—for he had often done so before—he tells his judges that they, too, in their hearts are of the same belief."

We have, in this quotation, an account of what Bruno's apostasy consisted of, of what the Roman Catholic Church, past and present, regards a "judicial conviction of heresy," and how it dealt with "rebels."

"The abomination of desolation in the holy place." By this language the Pope refers to the city of Rome, the principal seat of the hierarchy. The statement naturally recalls the original, as recorded in the book of Daniel, in which reference is made to Jerusalem, the holy city; also the words of the apostle Paul to the church at Galatia, some of which had turned from the "law of liberty"—the "new covenant" in Christ—back to the "yoke" of the Mosaic economy of Sinai:

"Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 24-26.

Rome represents bondage, spiritual and civil. "We have no means of judging the future but by the experiences of the past," was the statement of Patrick Henry, one of the most eloquent pleaders for liberty. And under the ecclesiastical and civil domination of Rome resulted the dark ages and the semi-civilized conditions of society which then prevailed. "Looking backward" we behold her in her true light, past and present; and can now justly say, this Agar is Rome in Italy: obsolete, antique and unprogressive. Not on the banks of the Tiber do we see the forces that are moving the world upward and onward into higher conditions, but on the Thames, the Siene, the Hudson and the Mississippi; where freedom and toleration are enjoyed and guaranteed by the Divine overruling Providence which is taking away the dominion of ancient Rome "to consume it unto the end."

The world has had enough of Rome's "government of christendom" and "guardianship and defense of religion" which for centuries so ruled the Christian (?) world that its population decreased, commerce dwindled, and public roads were, as a general thing, almost impassible, while the masses existed in superstition and ignorance.

It has been truly said that "Catholicism,

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as a system for promoting the well-being of man, had plainly failed in justifying its alleged origin; its performance had not corresponded to its great pretensions; and after an opportunity of more than a thousand years duration, it had left the masses of men submitted to its influences, both as regards physical well-being and intellectual culture, in a condition far lower than what it ought to have been."

"We are not going again to Canossa," nor to Rome. The world has learned better by bitter experience. Those things which political and ecclesiastical, ancient and mediaeval Rome has personified and represented are purely Gentile, and their consequent, final destiny is linked with Babylon the great which shall fall.

But Jerusalem, the beloved city of the great king, though afflicted and down-trodden, represents eternal, enduring truth and He who is its embodiment. While Rome—Babylon—falls Jerusalem must rise; while Rome is falling we behold Jerusalem awakening and preparing for temporal and spiritual rehabilitation. The contemplation is significant; the finale is inevitable and near.

THE RESURRECTION.—No. 5.

THE DOMINION, GLORY, POWER, CAPACITY, AND HAPPINESS OF THE SAINTS IN THE RESURRECTION.

THE dominion of the saints will be the earth in its renewed and eternal condition:

"We, [the saints] according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."—2 Peter 3: 13, 14.

"And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be *changed*."—Heb. 1: 10–12.

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa 65: 17.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66: 22.

Here are some of the promises that God will *change* the present heavens and earth, and make them "new" for the saints. Paul in speaking of this present creation, and in view of the new one, says:

"For I reckon that the sufferings of this present time [life] are not worthy to be named with the glory which shall be revealed in us. [Evidently at and after the resurraction.] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [*i. e.* of their reward, inheritance, power and glory.] . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves [saints] also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption [in the resurrection] of our body."—Rom. 8: 18–23.

Here the "whole creation" is represented as travailing in pain, in view of putting off its corruption, and participating in "the adoption," "the redemption" of the body. And we are here told that "the creature itself *also* [as well as the saints] shall be delivered from the bondage of corruption into the glorious liberty of the children of God." When the saints are "delivered from the bondage of corruption into the glorious liberty of the children of God," their "adoption" is effected in its completeness by "the redemption," or resurrection of their bodies—their bodies being renewed by the power of God. So with "the whole creation;" when the sons of God are fully manifested by the resurrection, "the creature" will be delivered from "the bondage of corruption" also; and hence it will be a new creation—"a new heavens and a new earth wherein dwelleth righteousness."

Jesus promised, saying, "Blessed are the meek; for they *shall* inherit the earth." (Matt. 4: 7.) The hope of the saints, that they should "inherit the earth," gladdened their hearts not only while living, but after they had ended their Christian warfare on earth, after they had gained their last victory, heaved their last sigh, and after they had passed into the joys of the paradise of God, they still hoped to possess the earth for an inheritance:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and *priests;* and *we shall reign on the earth.*"—Rev. 5: 9, 10.

In Ezekiel 37: 1–14 we learn that, when God resurrects the house of Israel, He will give to them the land of their fathers:

"And I shall *place you in your own land;* then shall ye know that I the Lord have spoken it, and performed it saith the Lord." verse 14.

The Lord promised unto Abraham, and unto his seed after him, the land of Canaan; and yet "he gave him none inheritance in it; no, not so much as to set his foot on; yet he *promised* that he would give it to *him* for a possession and to *his seed* after him, when as yet he had no child." (Acts 7: 5.) God can not lie; and how is this promise to be fulfilled? We answer, By Abrahamm's resurrection, and the restoration of the earth:

"And Abram said, Lord God, how wilt thou give me this land for an everlasting inheritance? And the Lord said, Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh that the Son of Man shall live; but how can he live if he be not dead? he must first be quickened" [resurrected].—Gen. 15: 9–11.

The Psalmist David says of this promise:

"He hath remembered his covenant *forever*, the word which he commanded to a *thousand generations*. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number; yea, very few, and strangers in it."—Ps. 105: 8–12.

Paul said:

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4: 13.

We will now quote from Doctrine and Covenants 85: 4, 5, 6, 33:

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may *possess* it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness; and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness; and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"And again, another angel shall sound his trump, which is the seventh angel, saying: It is

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finished! It is finished! The Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God; and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him."

And again:

"Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the vail of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every *corruptible* thing, both of man or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purposes and the end thereof: things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted."—D. C. 98: 5.

Enoch saw the time when the heavens and the earth would be renewed, and when the saints would enter upon their glorious inheritance:

"And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy."—D. C. 36: 13, 14.

We have now shown that the Saints will inherit the earth in its restored state, and we are led to enquire, over what else will they have dominion? We answer, Everything else upon the earth under Christ; for they are joint (equal) heirs with him (Rom. 8: 17).

"He that overcometh shall inherit *all* things; and I will be his God, and he shall be my son."—Rev. 21: 7.

"Therefore let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all* are yours; and ye are Christ's; and Christ is God's."—1 Cor. 3: 21–23.

"For unto the angels hath he not put in subjection the world to come, whereof we speak. For one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put *all* things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."—Heb 2: 5–8.

Again:

"And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and dominion, for ever and ever. Amen."—Rev. 1: 6.

Also:

"And hath made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5: 10.

Again:

"And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of the potter; and he shall govern them by faith, with equity and justice, even as I received of my Father."—Rev. 2: 26, 27.

And this:

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20: 4.

These will have dominion over those of lesser glories; for "like sheep they [who are not saints] are laid in the grave; death shall feed on them; and the upright [righteous] shall have *dominion* over them in the morning." (Ps. 49: 14.)

And when the thousand years, and the "little season," are past, then "His servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall *reign* for ever and ever." (Rev. 21: 3–5) So their dominion will continue without end.

We have endeavored to present plainly to the reader the fact that the saints, after their resurrection, are to have a literal dominion, "place;" and that it is to be the earth in its restored and glorious condition; that the saints are to reign, literally, with Christ, and that their reign will be, first, for a thousand years, and then, after that, they will enter upon a higher sphere, and commence an eternal reign. But we do not propose to tell the glories and wonders of that reign; we know little, very little, in regard to it; and probably none will be able to fully appreciate it until they enter upon it.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9.

"But," Paul says, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God," verse 10; and in conclusion we can only say to the Saints, that we pray that, "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." (Eph. 1: 18, 19.)

Truly, the hope of the Saints is a glorious one. How worthy of Him who hath promised! Who of us is sufficient for these things? God alone is able to give us the inheritance and the glory:

"For I reckon that the sufferings of this present time are not worthy to be named with the glory that shall be revealed in us."—Rom. 8: 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17.

Then let us faitfully follow the Captain of our salvation, who for the joy that was set before him endured the cross, and despised the shame, and is now set down upon the right hand of the Majesty in the heavens.

As to the power and capacity of the resurrected saints, we are led to conclude that they are infinitely beyond what are enjoyed by mortals. Their power and capabilities must be adequate to the sphere upon which they shall enter:

"For now we see through a glass darkly; but *then* face to face; now I [Paul] know in part; but

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then I shall know even as also I am known."—1 Cor. 13: 12.

Paul had attained to great knowledge in the things of God, "through the abundance of the revelations given unto" him; but as compared with what the Saints were to receive in the resurrection, it was like "seeing through a glass darkly"—it was knowing "in part" only. The powers which the saints, including the apostles, enjoyed in this lifs, was but a foretaste of "the powers or the world to come." The powers exercised by Moses, by Elijah and Elisha; by Peter and John; by the angels, and by our Savior while on earth,—great as it all was, is not so great as must be exercised by the Saints after their resurrection. Jesus said to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do; *because* I go unto my Father." (John 14: 12.) Jesus, no doubt, had reference to all the great works he had wrought in his Father's name. He had healed the sick, cleansed the leper, cast out devils, raised the dead, turned the water into wine, increased the bread and fish, walked upon the water, stilled the wind and the waves, and many other marvelous things; and His disciples were to do "greater things" than He had done. And why? Because He went to His Father. And when should they do these "greater works?" Evidently not during their mortality, but after they should be "raised in power." Jesus is clothed with "all power, both in heaven and in earth." John says "we shall be like him." Paul says the saints "are complete in him, [Christ,] which is the *head of all* principality and power." (Col. 2: 10.) He further says that "the God of our Lord Jesus Christ, the Father of glory," set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put *all things* under his feet." (Eph. 1: 20–22.) The resurrected saints are to reign with Christ, hence they are to receive a fulness of his power, for they "are *complete* in him."

To be continued.

FURTHER ORGANIZATION.

WHAT was the nature of the organization spoken of in section 44, paragraph 2, D. C., given February, 1831, wherein it was promised that when certain things were accomplished the church should "obtain power to organize themselves according to the laws of man," seeing that the church had already been "organized and established agreeably to the laws of our country by the will and commandment of God," April 6th, 1830, as see section 17, paragraph 1, D. C.? JOSEPH FLORY.

The commandment in section 44 was directed to Joseph Smith, Jr., and Sidney Rigdon, who were then in Kirtland, Ohio, and related to the gathering in and organizing "the Elders," which took place the 6th and 7th of the next June, 1831, when a more extended organization of the priesthood was had, including a more thorough organization in respect to temporal matters under the bishopric.

The "church" began to be organized April 6th, 1830, in Fayette, State of New York; and this extended organization of "the Elders" took place in Kirtland, Ohio, in another town and state.

It was essential that the ministry should be so organized as to be recognized as within the provisions of civil law in those states wherever the Saints had church organizations, that they might be free from conflict or collision with said law, also that they might have the recognition and protection thereof.

BY letters received from Pres. Joseph Smith under date of the 9th and 10th insts., we learn that he has been laboring actively of late; preached seven sermons in eight days, had good attention and interest, and at some times packed and orderly congregations.

At America Fork he had the Young Men's Improvement Hall filled with people who gave excellent attention to the word. Some are eagerly investigating to get at essential facts touching the origin, doctrine and work of the Reorganized Church. He reports snowy, rainy, unpleasant weather, but he is in good health and spirits.

He writes that on the 8th inst. he attended by invitation of the family, the funeral services "of our friend, and one time brother, David Williams, formerly of Canton and St. David, Illinois. Thus I was permitted to take the family by the hand and to look on the face of Bro. Davy Williams for the last time. He was wasted and worn as if his battle for life had been long and hard. I had great respect for him."

He reports that Bro. J. R. Evans was then at Spanish Fork and that the people seemed anxious to hear in respect to the Reorganized church. Prest. Smith has frequent invitations to private interviews with persons interested in the latter day work.

EDITORIAL ITEMS.

IN the published letter of J. R. Lambert, contained in HERALD for December 7th, the extract from an elder's letter, furnished by him, should end with the word "truth," at the close of his communication, instead of the word "doctrine," as published. The Scripture quotations intervening should be enclosed by single quotation marks.

"Preaching every night to full houses," writes Bro. J. C. Foss from Maine—his field of labor.

From Brooklyn, New York, Bro. M. H. Bond wrote the 2d inst: "Meetings every night. Good turn out yesterday. Brooklyn picking up." The spirit of the times to us is for progress and cheering tidings of peace and spiritual growth all along the line. We must have it or be left in the rear while the church moves forward. Let all step to the front in the ranks of the workers, joining hands with them; dropping old obstruction weights and hindrances, and erasing all past causes of disquietude from memory, except so far as we remember them profitably. Those who do not will inevitably fall to the rear and suffer loss.

Elder Joseph F. Burton wrote from San Benito, California, November 29th: "I expect to start for San Luis Obispo and Santa Barbara counties accompanied by Elder Eugene Holt, who is about to take the ministerial field for life, and is now making arrangements to that end. He has been much blessed of late."

Any one knowing the whereabouts of George Teeples and Alvira Wheeler who "joined the old church in Michigan and started for Utah," will please inform their niece, Mrs. Sarah Jane Pulver—nee Slattery, this office.

Bro. M. H. Bond sends us a copy of the Brooklyn, New York, *Eagle* of the 6th inst. It contains a lengthy account of an interview with Bro. Bond, in which good points are made for the truths for which the Reorganization is contending earnestly. It draws the line of division between true Latter Day Saintism and Brighamism in no uncertain way. Such articles are timely and greatly aid the public in correctly estimating us.

Bro. E. C. Brand wrote the 9th inst. from Scranton, Kansas: "We dedicated Scranton church yesterday. Baptized two and one to-day. Prospects here bright. Shall return about the 22d."

THE following is going the rounds of the papers:

THE MORMONS IN BOSTON.

Boston has a genuine Mormon Church; not Brighamite, but established and founded upon the principles of the Book of Mormon as written by the prophet, Joseph Smith. It is known as "The Reorganized Church of Jesus Church of Latter Day Saints," and its attendance has increased from its organization with six members in June, 1866, to a present roll of 100 in active service, while the converts who have been baptized within its precincts during this interval, have been counted by hundreds, and are now scattered through every section of the country for the conversion of still others to their faith.

This church dates its origin back to the time of the first prophet, Joseph Smith, Sr., "who," so say its records, "instituted the church because of instruction he had received from a heavenly visitant." He is its "first president," and to him, the whole body, including the branch at Boston, looks for its primary instruction. The church in Boston belongs to the eastern mission which embraces the New England States, New York, Eastern Pennsylvania, New Jersey, Nova Scotia and New Brunswick, with adjacent islands. In many of its articles, the "Epitome of the Faith and Doctrines" of the Boston branch, as of the others, is quite similar to the creeds and confessions of faith in the other churches, while in some it differs widely, as follows: Confirmation, following baptism, is administered by the elders. There will be two resurrections; the first is for "the just", who, with Christ, will inhabit and control the earth for a thousand years. The second resurrection is the final judgment which will condemn all those who have "knowingly" done evil. The article relating to marriage proves quite conclusively that there is a great difference between the Brighamite faith, as regarded polygamy, and their own beliefs. It reads: "We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression." The church

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is said to be reorganized because it believes that all other religions are schisms from the original body and that it alone is founded on the Word of God.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I AM WITH YOU ALWAYS."

"Lo! amid the press,
The whirl and hum and pressure of my day,
I hear Thy garments sweep, Thy seamless dress,
And close beside my work and weariness
Discern Thy gracious form, not far away,
But very near, O Lord, to help and bless.

"The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany;
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee!"

THERE is at the sweet Christmas tide a song of the heart, welling up from its secret fountains, giving voice to the lips and as it echoes out upon the world it falls upon the ear of the careless passers by and they pause, as if held by a spell, to listen to its notes of sweet gladness and thanksgiving. "Glory to God in the highest, on earth peace, good will to men" is the measure of its strain, the notes of its gladness.

The benediction of its presence falls upon the earth as a mantle of vapor and when the sunshine sparkles upon it not the lofty branches of the forest trees only, but the low-growing shrub, the tender grass just springing from the earth, even the tiny weeds by the way-side are covered, crowned with diadems of pearl and in sparkling drops send back an answer of praise and gratitude to the Giver of peace. As the crystal tear springs to the eye when the heart is too full for utterance and thus becomes the soul's medium of speech, so the dew silently distilled in the hour of darkness, becomes the voice of nature's gladness when the morning sun shines upon it, with life and brightness in every quivering ray.

But this song of peace, where was it chanted first? Did it echo amid the vaulted chambers of the richly decorated temple? Was it chanted by the angels, to the robed priest in attendance at the altar? Did it sound above the Levite as he slew the bleeding sacrifices in the outer court of the temple? Nay, not there; but to the humble shepherds in the lonely fields keeping watch over their flocks by night! "The poor have the gospel preached unto them" was the message sent by him who spake as never man spake, to comfort the heart of his faithful prophet and forerunner in the gloomy prison where priestly hatred had cast him.

Tell it again to John, "The poor have the gospel preached unto them." Let the song ring out from your hearts today! Lift up your heads ye who have found no mercy in the heart of man, for your cry has come up into the ear of the Lord and lo! I have sent Him—the Son of my bosom, to declare the gospel unto you.

Listen! Do you hear it? Oh, wondrous change, wondrous humility! "*I am among you as he that serveth* . . . I am come as a light that men who love light need not walk in darkness. One is your Master, all ye are brethren." Again the angel messengers have brought to earth the tidings chanted by the angel choir more than eighteen hundred years ago; and soon upon the world will ring out the voice of Christmas chimes waking the echo from the river to the uttermost parts of the earth, "Glory to God in highest, on earth peace, good will to men!" Men have gone forth commissioned to preach this gospel to the poor. There can be no change in the gospel and if it requires meekness and humility upon the part of the humblest member, it requires more upon the part of the minister. "He that will be greatest?" Let the answer come from the volume of his word, for the heavens and the earth must pass away, but the word of the Lord endureth forever.

To the poor among men, the outcast and the humble the Lamb of God was sent. To those burdened with sin; heart sick and weary of its tyranny, he came with messages of grace and peace. His mission was to serve to strengthen to upbuild and cheer. Could heart of man desire more than this? Could mortal ask for nobler work. This ministry can be done only in humility for the Psalmist has truly written, "A wounded spirit who can bear?

Weary Saints; toilers toward the promised rest, through a stranger country, open your hearts at this Christmas-tide and let the peace of God enter them and forever abide. Listen amid your cares for the "sweep of his garments," for he has promised to be with you and he will never forget to fulfil that which he has promised—never.

There are some by whose firesides this Christmas-tide an empty chair is standing, and yet some whose arms are empty though they still feel the touch of those clinging little hands about their neck and the tender little head nestling upon its soft pillow. Let us take heart and press on for we shall find them when we reach the end of our journey. There is a sweetly comforting thought in the lines below to those who have found it hard to part with their loved ones:

LIFTED OVER.

"As tender mothers guiding baby steps,
When places come at which the tiny feet
Would trip, lift up the little ones in arms
Of love, and set them down beyond the harm,
So did our Father watch the precious boy,
Led o'er the stones by me, who stumbled of
Myself, but strove to help my darling on;
He saw the sweet limbs faltering, and saw
Rough ways before us, where my arms would fail;
So reached from heaven, and lifting the dear child,
Who smiled in leaving me, he put him down
Beyond all hurt, beyond my sight, and bade
Him wait for me! Shall I not then be glad,
And, thanking God, press on to overtake?"

Yes; thanking God, we will press on to overtake, whether the "Lifted over" was the babe clinging to our breast, or the strong arm upon which we leaned. There come places upon life's journey where the feet which have long stood firmly trip, and who shall say to an all-wise God, "What doest thou?" Alas, the selfishness which shrinks from pain the purifier, and welcomes joy which often leads ours souls astray. The sweet peace of the Christmas-tide brings on its wings the hope which enters within the veil. Let us, then, renew our dilligence and press on.

ST. LOUIS, Mo., October 30th.

Deal Sisters of the Home Column:—A few of the sisters of Cheltenham branch have formed a Prayer Union and wish to have their names enrolled. The Union is for the strengthening and enlightening of the sisters as well as the purpose of praying for the sick and afflicted, and we ask an interest in your prayers that we may be able to do our share of the work allotted to us, and that we may ever have the Holy Spirit with us in our daily walks.

There are so few of us that we don't expect to do a great deal just yet, but we hope by pushing onward and upward we may let our light so shine that it may attract the attention of some of earth's weary pilgrims who are watching for a gleam of light to lead them to the path of truth.

Dear Saints, what a blessing it is for us to be allowed to come together to worship and sing praises to that gracious Lord who is so kind and indulgent to his weak and erring children when they stumble or fall.

Let us pray that we may all be watching and praying lest we should incur his displeasure and be left to fight our battles alone. We feel our inability to do anything of ourselves, for without his Spirit we can accomplish nothing.

We have a few in our branch who are doing all in their power to build up and elevate the Saints in this place, and our prayer is that they may reap the reward of the faithful.

Your sister,

LOTTIE COOK.

EXTRACTS FROM LETTERS.

Sr. Catharine A. W., of Delaware, writes:—"I want to tell the sisters of the Home Column how much good their letters have done me and to exhort them not to grow weary in well doing, for many times I have been cheered and strengthened through their efforts to persevere. I rejoice in this work of God. Pray for me that I may be prepared to enter into the marriage supper of the Lamb."

Sr. Mary C. Hannah, Los Angles, Cal., writes:—"I rejoice in the good news of the numbers who are being added to the church from time to time, showing how the gospel is winning its way. I am, as yet, alone in the work, as God has not answered my prayers in behalf of my husband, but my faith is not shaken—in his own due time he will answer. The longer I am in this work the more I love it, and I desire earnestly to do my whole duty and keep all His commandments."

Sr. E. A. Gill, of St. Edward, Neb., writes:—"I tried for some time to observe the hour for prayer each week, but was so often interrupted that I had to give it up. I have been sick all summer and now have a cancer on my thumb. I think the Home Column Missionary Fund was better arranged with the name of the town given, as it helps the elder and oihers to find the scattered Saints. It was in that way Bro. H. O. Smith found us. He staid one week and preached for us. I feel strong in the faith and am determined to press on until the victory is won."

Sr. Peter Hansen, of Plymouth, Mass., writes: "I send $1 50 to renew my subscription for *Autumn Leaves*. I am sorry I did not subscribe from the first, for I would not be without it for double its cost. It is the best magazine I have ever read. I can not understand how any true Latter Day Saint can get along without it, but every one knows his own business best. I hope for the day to come when the Saints of latter days will realize that they can not make progress without studying all the publications of the church. Oh, dear brothers and sisters, let us not forget this great truth that when we help the church publications we are really helping ourselves. I for one know that the more I study this gloriou

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work, the more the Spirit of the Master influences my heart and enlightens my understanding, so that I can fully comprehend the meaning of the words of Jesus "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath in store for them that love him and keep his commandments." May the *Herald* and *Autumn Leaves* live long and accomplish much good."

Sr. Hannah, of Riverside, Cal., writes: "I can bear a faithful testimony to the loving kindness and goodness of God which has been with me all the days of my life. I with my father, mother and brother were driven from our home near Nauvoo, but I thank the Lord we never went to that wicked place where many honest-hearted Saints were led. I am thankful for the church papers, for they strengthen me to persevere and I rejoice in the spread of the work."

Sr. Elizabeth Robinson, Angus, Iowa, writes: "We have prayer and testimony meetings at our house twice a month. The Holy Spirit meets with us, and we have blessings long to be remembered. We also have a Sunday School and Bro. Thompson is our superintendent and is doing all he can to teach the children. I ask the prayers of the Saints that I may have patience to endure to the end."

SAN BENITO, Cal., Nov. 29th.

As one gazes on the face and form of a departing friend they are wont to recount their virtues and the deeds they have done in their life. So with the year that has nearly run its course, ere it passes away I turn my thoughts backward to see if during its months there has been any marked evidence of an onward and upward progress. "Come up higher" has been the message borne by the heavenly agencies to the children of the kingdom here below, till it became the watchword for the year.

Which one of all the children who heard it or read the message, did not feel a heart-thrill of joy? For in the very invitation there seemed to be a realization of getting nearer to God and Christ, and to all that was high, and noble, and good. And with the inspiration of the moment, the vision of the mind was able to grasp a little of the brightness of a higher sphere. One gleam only, but in that one gleam all the wealth of the world sank into insignificance. But like Moses of old, we may view the offered position without ever entering therein.

Entrance is only secured by "doing noble deeds, not dreaming them."

As children of the kingdom here below, we are still of the earth, and to go upwards to a higher plane, there must be a constant effort put forth on the part of those who climb, and then it is slow work. Probably many of the zealous, energetic ones who not only are continually ascending themselves, but putting forth untiring efforts to raise others on a higher plane also, may often have felt dissatisfied in not seeing at once as great a degree of success as they would wish. But who shall say there has been one effort put forth in vain through the fruits, may not yet be fully developed. (I speak only of events within our own circle, as "helps," not governments.) None can read the Sunday School reports in *Hope* of November 15th without feeling sensible that the efforts put forth in that direction have been crowned with success. Better methods have been adopted during the past year than heretofore. Yes, the Sunday School work is being placed on a higher plane and becoming a prominent feature in the latter day work. With all my heart I say, God bless all the faithful laborers in that noble cause! Would that I was qualified for such, and had the satisfaction of knowing that I had done something in the past year towards bringing about the good results.

Prayer Unions also have increased during the past year, not only in number, but in spiritual benefit. Those who can not meet with others, but give the hour to humble, earnest prayer and self-examination, realize that it strengthens and invigorates the mind just as a good, wholesome meal does the hungry; and through this channel we trust many have gained the strength that has enabled them to cast from them much that bound them down, and so have "come up higher."

Something over two years ago an excellent article appeared in the Home Column, headed "Steadily Forward." This caption seemed so appropriate for the saints of that time, that it was reiterated from time to time till it became the watchword for the "army of the Lord." And the sounding forth of this watchword from time to time nerved many a heart to a more firm and permanent action, while many a brave "soldier of the cross was cheered in his onward march. But to press "steadily forward" evidently was not all that was required by "our our great Commander," for, lo! there came a voice from above in words "sounding all along the line of march," "Come up higher!"

The invitation is sounded to all. But if the whole army is not obedient to the call, individuals may be. And what does such a message purport? "Come up hither and I will show thee things which must be hereafter," was the message of the Lord Jesus to his servant John, when he desired to show him things which must shortly come to pass.

True, only half the sentence was given in this our day, but may not the great unchangeable God have a like purpose in view? Among other important events John was told of an apostasy, and a restored gospel. Ere long we believe the angel will again be sent to communicate to the servant of God, a like sad and joyful message, saying: "The dispensation of the Gentiles is fully come in, and the time has come to send the gospel to the Jews."

Oh, sad indeed, when there shall be a "famine for the word of the Lord!" When religious darkness shall overshadow the western world, (save those who have the light within them), when people shall meet in their churches as has been their wont to do, but there is no spirit of worship, when they shall pray, and there comes no answer and the heavens are as brass above their heads, when they shall make an effort to win souls to their churches, and what they call to Christ; but men's hearts are hardened and they will not hear. And ere long their light shall go entirely out, for they have no oil in their vessels to replenish their lamps, and all will sleep in darkness. Yes, a sad time, indeed, for the Gentiles who have not heeded the gospel, and despised the name of "Saint."

But oh, the joyful news of those who have been the outcast for years though once so loved of God, even his "chosen people;" they who indeed rejected the Messiah, but never forgot the God of their fathers; they who for ages have continued their pitiful cry, "How long, oh Lord! how long!" and ceased not to bewail their departed glory.

What joyful news, I say, for them when their Father speaks again, telling them that though in his anger he hid his face from them for a little moment, he now returns to them with everlasting kindness, and for all their sorrow they should be rewarded double. Yes, his ear is tender to the entreaty of his children, and he will not long resist the cry of his first-born. For all of this we should indeed "come up higher" and enter into the full spirit of the day in which we live, a day in which if the pen be allowed to trace unseen events it would write: "Angels are ascending and descending, moving rapidly hither and thither; the heavenly hosts and the powers of the air are marshaling their armies for a mighty conflict; the Spirit of God is stirring in the hearts of men and they too are marshaling their forces and making ready, girding on the armor of righteousness with which to resist the enemy and fight for Christ."

But what can we sisters do in so great a conflict? We can "keep the lower lights burning." We can bring refreshing draughts to the soldiers. We can often bind up their wounds. And though we may not wield the sword or enter into the conflict, we can minister to those who do. Oh, yes; there is much for women to do on the field of battle if we are only willing. But what for those who remain at home?

A far greater and more important work. Rear up your sons and prepare them to take the place of the veterans who fall in the conflict, and so fill the ranks, that the "royal banner" may never suffer loss.

SISTER EMMA.

KENTON, Tenn., Oct. 26th.

Dear Mothers and Sisters of the Home Column:—It is a little over three years since I enlisted in this glorious army, and I do greatly rejoice that I have been brought out of darkness into this great light. Tongue nor pen can describe the joy and peace it brings. It is balm to the weary soul.

I am the mother of a large family and am striving to teach my children to do right. All mothers know what trials mothers have and how difficult it is to get children to act just the way they would have them to. I will admit that I did not realize how to teach my first children, and I rarely ever think of it without great remorse. I desire your prayers in behalf of my children, that they may be converted and brought out of darkness into the light of the gospel. I have four little ones gone to a better land, and two daughters married. I often have felt the need of the common comforts of life, and my surrounding circumstances would render me very unhappy if it was not for the comforting Spirit which so often tells me of a happy future. There are no saints here, except one brother and sister, my husband and myself. The people here are very much prejudiced. I would like for an elder to come here and preach to them. Brethren Griffin and Seaton were the first of the saints I ever heard preach. Brethren Griffin and John Thomas were here last fall, and brethren Griffin and Gillen were here in the winter. I would be glad if they would remember us and come again. I do greatly desire to live near some branch of the church, for I do love the saints better than all other people. I love

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the latter day work, for the Spirit beareth witness with my spirit that it is of God.

Sisters, how is it that we are so anxious for that great day of the Lord, and so far from being united? Let us not be carried away with the fashions of the world, and let us not be covetous, as I fear some are. We can not serve God and Mammon. Let us be neat and plain as becometh saints, and let us all examine ourselves and see if we have that charity spoken of by Paul? Ah, how greatly I desire that charity! Let us strive to come up higher. May God bless every true Latter Day Saint.

Will some one please explain the 11th and 12th verses of the eighth chapter of Matthew?

Your sister in bonds of love,

JANE WILLIS.

Dear Sisters of the Home Column:—I will try and write a few lines, hoping to encourage some lonely one like myself. I have received so much strength and courage from your letters that I am thankful for the Home Column. Do not get weary, dear sisters, you are doing a great work, encouraging the weary, strengthening the weak, upholding the tempted and tried; not until the judgment day will be revealed the magnitude of that work, therefore I am constrained to cast in my mite, weak though I am. I feel it a pleasure as well as a duty, if I can but say one word that will encourage or help the weary scattered saints who have not the privilege of meeting with their brothers and sisters to worship God, and be strengthened by their faith and prayers. We believe we are remembered, but Oh, it is so good to know it, to see and read your letters of love; they are precious food! I speak from experience and feel there are others who can testify to the same.

Dear saints, pray for the scattered ones. Pray for the afflicted ones, the poor and the needy, and for the families of those who are away on missions, also for us whose husbands are not on missions and not even in the church. We need your prayers and sympathy, also your encouraging words to enable us to prove faithful and have patience and grace sufficient for the day, for verily we find it a day of trial and great temptation, causing us to be always on the watch-tower, if we would gain the crown laid up for the faithful; therefore I ask again your faith and prayers for the scattered ones. I hope you will all remember *Autumn Leaves* and encourage your friends and neighbors to subscribe for it the coming year, for it is worthy of your support and is doing much good both in the church and out of the church.

May the Lord bless you all, is the prayer of

Your sister,

AUNT PAMELIA.

FLORILLA, Mo., Nov. 14th.

Dear Sisters of the Prayer Union:—Will you allow me to enter at this late hour and tell you what we are doing down here in this corner? There have been three families of Saints moved in here this fall, and all seem well pleased, and today promptly at two o'clock, we met at Sister Sparling's and organized a Prayer Union. Sister Judkins president, Sr. Sparling treasurer, Sr. Tucker secretary. The Spirit was with us and we felt strengthened from this our first meeting. We are few in number, but we know if we walk upright before God and do the commandments of our Lord and Master, he will bless our every effort to do good. Dear Sisters, I want you all to remember us who are here among the Ozark mountains in your prayers, that the Lord will bless and strengthen and guide us to do our duty so that we may be as a city set on a hill that can not be hid. We hope to have a branch organized here in the near future; there are enough here now ready and waiting to organize. Sisters of the Union, will you please remember Sr. Judkins' husband who is afflicted with paralysis, that if it is the Lord's will he may have the use of his limb restored. I will bid you all good night, and will come again in the future,

SR. M. E. TUCKER.

HOME COLUMN MISSIONARY FUND.

Dec. 5, Amount received to date.....		$2,143 12
Sr. Emma Hall, Ia.....	$ 50	
Sr. Lou Berry, Ia.....	1 00	
Sr. Maria Wilson, Mo...	2 00	
Sr. C. Bates, Ia.....	50	
Sr. Rachel Crompton, Ms.	75	
Sr. M. C. Bliss, Mass.....	2 60	
Sr. A. Page, Cal.....	3 35	
Sr. S. B. Robinson, Cal..	2 50	
Sr. B. Haws, Nev.....	50	
Sr. Mary McLeod, Minn.	5 00	
Sr. Carrie Goode, Ia.....	50	
Sr. Eliza Poland, Me.....	50	
South Division Prayer Union, Omaha, Neb...	5 00	
North Division Praye Union, Omaha, Neb.....	6 95	
Sr. Servilla Clapp, Mont.	75	
Sr M. Carrington, Wis...	1 00	
Sr. M. Hoague, Wis.....	1 00	
Sr. Mary A. Wood, Me...	75	
Sr. Alice Christensen, Cal.	1 00	
Sr. Louisa Strange, Ont..	1 00	
Sr. N. A. Brooks, Colo...	50	
Sr. Ellen Olsen, Kan.....	1 00	
Sr. Lydia Simpson, Kan.	10	
Sr. Mary Lee, Tenn.....	1 00	
Bro. D. W. Thomas, Mo.	75	
Sr. Florence Brollier, Neb.	1 00	
Sr. Martha Westland, Col.	50	
		42 00
Dec. 12, Amount to date.....		$2 185 12

☞Send all moneys to D Dancer, Lamoni, Iowa.

Correspondence.

ST. JOSEPH, MO., Nov. 28th.

Bro. W. W. Blair:—I have read with interest the investigation by the United States Court in Salt Lake City, of the Anti-Mormon oaths taken in the Endowment House. It carries my mind back to the time when I took the same satanic oath. The course pursued by the court is getting at the very foundations of Brighamism. I can certify to the statement made by Mr. Henry W. Lawrence on the sixth day of the investigation as being in nature and substance the oath taken by myself in company with others at the endowment house in Salt Lake City. For many years I looked upon that work as being an acceptable work in the sight of God and angels. And from the feelings caused by the misrepresentations of the officials of Brighamism concerning the will of God being binding upon such as had received their endowments to defend the priesthood under all circumstances appertaining to its counsel, we were made to believe, and in good faith, too, that it would be in the service of God. Hence the cause of the Mountain Meadow Massacre.

There is no need for me to state the nature of the oath, nor the different purposes for which it was enjoined, for it is already in print. But I will state, however, that such oaths of secresy comes down to us from the devil through Cain, the murderer, and that polygamy is of a like nature. Such doctrines will in time be broken up, for their stench is felt from sea to sea, throughout the land. Such doctrines are no part of genuine Mormonism; and this being the case, such as believe and practice them are in fact Anti-Mormons, for they are in opposition to true Mormon principles.

And in regard to the answer of President Wilford Woodruff to the associate press of Chicago the 23d inst., concerning the investigations in progress in the court in Salt Lake City, it makes me think of a remark found in one of Brigham Young's sermons, where it says that the English language is so constructed that a man can "talk one way and mean another, when he feels disposed to do so." It was but natural for Mr. Woodruff in his position to give the deceptive answer he did to smooth over, as much as possible, his treacherous acts and those of his people toward the Government, and also to mislead the minds of those less informed of his own people in regard to the Mormon religion. First, it is true as he stated that the "Mormon religion is consistent with the most patriotic devotion to the Government of the United States," but polygamy is not Mormon religion, as the following from the Book of Mormon, page 118, will show:

"Wherefore, my brethren, hear me, and hearken unto the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."

Now, it is a well known fact from Brigham Young's usurpation in 1844 to the present time their works prove them transgressors of this strict law of the Lord, and that since 1862 they have been transgressors of the law of the United States forbidding polygamy.

Mr. Woodruff would have the press to believe that he and his people are patriots devoted to the United States government, and Mormons of the first class order, by quoting the commandments to the church given through Joseph Smith enjoining the Saints to keep the laws of the land. And in regard to secret rites and ceremonies, he acknowledges that such has been administered to members of his church; and this being a fact, too, as in the practice of polygamy, is not genuine Mormon religion, for the Book of Mormon condemns that practice. But Mr. Woodruff claims it as Mormon religion as follows: "The Mormons on the stand decline to disclose the formula of the endowment, because secret religious rites and ceremonies are the property of the individual citizen."

I will again quote the Book of Mormon and see if it is Mormon religion: "And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it from the beginning of man."—Page 531. Mormon here declares that the Lord doth not work in secret combinations; and this being the truth, as also in regard to the word of the Lord forbidding polygamy, how can Mr. Woodruff and his people

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claim to be Mormons when they thus set aside the very teachings of Mormon? The fact is, they are the "apostate Mormons," which name Mr. Woodruff misapplies to those who leave his church.

Mormons, otherwise Latter Day Saints, are strict monogamists whose practice is "consistent" with the law of our nation, and the "commandments to the church" by Joseph Smith during his lifetime. And I would respectfully invite President Woodruff and his people to return to the old paths, the pure doctrine of Christ, lest the hand of God scatter them still more and they be like sheep without a shepherd. I was a resident of Utah for twenty years and a zealous Brighamite most of that time. I went through the Endowment House twice, and am well acquainted with the inside works done to bind honest, confiding people to serve and defend a perverted priesthood. I am often led to ask myself why I did not detect the cunning craftiness sooner. The answer is, my zeal was greater than my knowledge of the doctrine of Christ, being blinded by the craftiness of men. But, thank the Lord, I now see the true light, which light shines brighter all the time. The Reorganization has done and is doing a wonderful work in and for the redemption of Zion.

Yours in the one faith,

SIMON SMITH.

COLDWATER, Mich., Nov. 29th.

Bro. D. Dancer:—Please send me some tracts—all you can—for the sake of the work in this part of the vineyard. We are trying to open up some new places just now and the would be very religious are trying to freeze us out in the town of Quincy. Five have been baptized here recently. Four were children of some of the Saints; baptized by Bro. C. Scott.

The articles written by Bro. Joseph reviewing the abominable corruption out west are good. The times are hard and it is going to be hard to get subscribers for church works; but we will do our best. All is well. Will write you something for the *Herald* soon, so you will see how we are on the situation.

Very truly yours,

E. C. BRIGGS.

OSCEOLA, Iowa, Nov. 29.

Bro. Blair:—I came into this church last March, and I can testify to its being the true Church of Christ. Things I once hated I now love. It is a pleasure to me to read the testimonies of others, and of the good work that is going on. As I am the only one in the family that belongs to the church I have a heavy burden to bear, but I am thankful that I have the prayers of the Saints and there is One above who is able to lighten the burden. Although I have not had the opportunity of being with the saints much in the time past, yet it drew me closer to my Savior, and now, while with them, I know how to appreciate them.

There are but three families of Saints here, and we have our prayer meetings every Sunday afternoon. We feel that the Lord is with us, if there is but few of us in number.

Pray for me that I may gain more wisdom and knowledge of the truth.

Your sister in Christ,

EVA.

COOK'S POINT, Tex., Nov. 27th.

Brn. Smith and Blair:—The good work still moves on in this section. I baptized another lady and blessed three children since my last report to the *Herald*. We have also had two weddings in Cook's Point branch, namely, J. W. Sherrill to Sr. Frances Nunley, and Robert Milam to Sr. Chloe M. Tarber, all members of said branch.

Our members in Texas have taken a notion to scatter this fall instead of gathering together. Nearly every branch in Central Texas has lost nearly one-third of the members, or in other words, about one-third of the members have moved off from the branches from one to two hundred miles.

There is no one that knows how hard it is to build up the church in Texas but those who have tried it. It is hard to get openings, and then hard to build up branches; and then still harder to hold them together, for most of the members in Texas are transient people, and have no farms. I will let you hear from this section again before long.

I am yours in bonds,

E. W. NUNLEY.

BEAVER, Ohio, Dec. 6th.

Bro. W. W. Blair:—Having hung my "harp upon the willow" for the past few days, owing to a physical and mental depression produced by over exertion, this morn my mind reverberates back some seven months agone, when as spring in its incipiency was putting forth its budding tendrils, I donned the ministerial armor and with bated breath and silent misgivings I bade adieu to home and dear ones and ventured out into the "great harvest field," since which time I have been constantly at work. Immediately after the terminus of the General Conference I repaired to my home, made a satisfactory adjustment and disposal of temporal affairs and mounted "Nahum's Chariot" *enroute* for the east, destined for the historical and once sacred stake of Zion, namely, Kirtland. From here, in company with Bro. Griffiths, we departed for the various branches of the district, preaching as time and opportunity afforded, also making several new openings. In company with Bro. L. W. Powell we succeeded in opening up the work at Sharon, Pennsylvania, a city of about ten thousand inhabitants. The few Saints here donated liberally, raising forty-five dollars to pay for hall rent; held meetings nearly five weeks, resulting in the baptism of seven. Held protracted efforts at Diamond, Washingtonville and Warren, Ohio, securing several sheaves for reward, and seemingly meeting with divine and human favor, when like a thunder-bolt came the news of David Powell's untimely death. This caused the departure of my traveling companion, leaving me alone, since which time we have not labored together.

I attended the Kirtland district conference and delivered four discourses while there. Then the missionary in charge and the writer visited the stamping ground of the noted Solomon Spaulding and succeeded in making an opening in near proximity thereto. Thence by instruction of the Spirit we came to the South-Eastern Ohio and West Virginia district, attended the annual conference and reunion, assisting in dispensing the word as wisdom and prudence directed; afterwards visited the several branches of the district until the departure of Bro. Griffiths some five weeks ago, he returning home, and I remained to labor as time and wisdom would permit. Learning from Bro. L. W. Torrence that a new opening could be effected at Beaver I immediately repaired to this place. First, I essayed to secure the use of the M. E. Church and was met with the astounding rebuttal, "It is against our discipline" (?) Our second and more favorable attack was upon the United Brethren faction of christendom, which resulted in permission to use their house. The announcements were made for preaching. The news spread like wildfire that a ravening wolf (Mormon), had entered the sheepfold, and soon the cry of "Mormonism," "Impostor," "Egg 'em," rang out on the still Pike county air, but Dame Curiosity accomplished her purpose and I had a good audience. Held eight services here with excellent attention and growing interest, audiences ranging from twenty-five to two hundred, as weather permitted. I was then invited to step "down and out," as they did not wish to have their church polluted by any more Mormonism. But God was at the helm, and the Protestant Methodists (near town) threw their doors open and said, "Come." Gratefully accepting the invitation we commenced services there, and so far have preached eighteen discourses there, making twenty-six sermons in this vicinity. Scarcely had I resumed my meetings when the "Disciples" attacked us in the shape of a local preacher and "one-come-for-the-purpose." We held a confab of three nights' duration resulting in their withdrawal and leaving the field again to ourselves; and notwithstanding I challenged them to continue the investigation and debate the issues between the two churches, they backed down and out, leaving me in far better condition than they found me, and the work held in higher estimation by the people. The minister left with a, "I-can't-but-father-kin-cry," saying they would get somebody that would debate with me; but so far they have failed. I informed them as they had made the attack I would remain on the defense. One has been baptized and many are near the kingdom; but the doctrine being so new it will retard their immediate entrance. I have, however, accomplished our purpose, namely, to remove prejudice and bring the truth fairly before the people.

Persecution has at times reigned almost supreme; but by wise deportment, and desisting from unnecessary attacks on others, we have won the sympathy of the people, and upon every hand the cry is heard, "Come home with us," etc.; and in the expression of an enemy, "There are men here who would like to cut that boy up and throw him out of the window, but it is hard to do, when he preaches and comports himself as he does."

A Methodist friend said, "Yes, he'll preach fine for awhile, until he gets you where he wants you, and then he will lift the curtain and show you the elephant!"

I will visit Wellston, Radcliff and Hartford City, all new openings, and put forth an effort. Expect to return to North-Eastern Ohio, about January 1st to remain until conference.

The Lord has abundantly blessed me in my labors, giving assistance wherever needed. The Saints have been courteous and kind wherever it has been my lot among them, and when depressed and worn out we have received new vitality and strength on receiving kind words

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and cheering exhortations from them. Bro. Torrence and family, also Bro. Allen and family, are noble examples of what Saints should be; and it is a pleasure to represent the cause with such living witnesses to attest its effect, and, although isolated from any branch of the church, are noble and faithful workers.

I will remain here another week and then leave the work as it is for the present, trusting that the ministry who reside at Limerick, when on a furlough, will come over here and spend a few days in recreation.

As time advances and I become more adapted to the work of the ministry, I feel to labor more strenuously and make it my life's work. And while life is not a bed of roses, neither is everything which glitters gold, yet the gratification realized in showing others the light and in representing a cause which becomes brighter the more it is examined, thoroughly compensates me for all labor and time expended.

Yours in Christ,

T. W. WILLIAMS.

POMONA, Cal., Dec. 6th.

Bro. W. W. Blair and the Church in General:—I have the sad intelligence to impart to you of the death of my brother H. P. Brown. He died at his home, No. 619, 19th Street, Oakland, California, on the morning of the fourth of the present month, being sixty-four years, three months and eight days old, having preached the gospel of Jesus Christ forty-five years, and having given all of his best days to the cause he loved the best of anything on this green earth, both by voice of mouth and pen. His wife should receive the sympathy of the whole church, not only in their prayers, but in purchasing the many volumes of the *Expositor* now left on hand, which volumes in the hands of live Saints are worth double the cost—fifty cents per volume.

Sister Margaret is now nearly worn out in her untiring care for him for the past year, since he had the paralytic stroke by which he lost the use of the limbs of his right side from his head to his feet.

It should be remembered that he was one of of the elders that helped build up the Zarahemla branch—the first germ of the Reorganization.

In the *Expositor* will be found Adventism reviewed, except the very cause of Wm. Miller's getting so interested in the second coming of Christ. I being older than Bro. H. P. have a better recollection of what took place in those days. The first cause of Wm. Miller's advocating the second coming of Christ was his hearing Jared Carter and another elder preach on the setting up of the Church of Christ and preparing for His second coming. The teaching of Miller was so glaring in those days that many lost their senses. My own sister at the discovery of the falling of the stars in 1833 went into hysteric fits.

H. P. Brown was the first person I ever heard preach the gospel as it is recorded in the Bible. That was in 1845, in his twentieth year. My sister was so afraid that he would make a balk that she would not go into the building, but remained outside and listened. After that she was not afraid.

His earthly work is now done, and his reward is sure. He has worked faithfully for an inheritance, and died with full faith of a call in the first resurrection. I am the only one of my father's family that have stood by him in the faith of Christ. My mother also died in the faith, but was not baptized. I promised her on her death bed that I would be baptized for her, not knowing at that time but the ordinance was in the church. And now at the present day I think I will live to see the day that the Father through Christ, will restore that ordinance, that I may fulfill that promise.

I am now the last one living of my father's family, and January 5th, I will be seventy years old, if I live to see it.

My love for the cause is undimmed, although my ears are dull of hearing, which hinders my preaching.

Please do not forget the widows in their afflictions; and my prayer is for the cause, and the prosperity of the true church. With love to all and hatred to none.

I am, as ever, in bonds,

E. C. BROWN.

GALENA, Ind., Nov. 20th.

Brn. Joseph and William:— My stay at Indianapolis was short, owing to not having means wherewith to pay hall rent; however, I think good will result from our mission. Through the kindness of sister Everett's husband my meetings were advertised in three of the leading papers of the place. Mr. Everett also assisted me in looking out a hall for future use, in which our elders can hold meetings free of charge by addressing Rev. G. R. Sturgeon, No. 133, Yandes street, Indianapolis, Indiana. He requested that he be notified some time before coming as he publishes a paper denominated, "The Gospel Truth," in which he gives a notice of our meetings. He also said he would have notice given of our meetings in the *Times*.

Sister Everett also authorized me to say that any of the elders passing that could stop and hold some meetings would find a home at her home, which can be found in Ryan block, room 2, fourth floor. Sister Susan is heartily endorsed by her husband, Mr. Arther C. Everett, if he is a free-thinker. If there were more free-thinking people there would be less of that intolerent spirit which is so prevalent, especially in the larger cities.

As there is now an opportunity to have the work permanently introduced there, I hope the church will look after its interests.

Yours in the conflict,

M. R. SCOTT.

This is a reply to our request for the use of the Adventist Church:

INDIANOPOLIS, Ind., Nov. 14th.

Arthur C. Everett, Esq., Dear Sir:—As per agreement, I hereby reply to your request for the use of the "Seventh-day Adventist" Church.

We appreciate your situation, knowing you have much trouble in securing places wherein to hold meetings and worship. We can sympathize with you because of similar experiences. We are a people disposed to liberality, and a kind of liberality that becometh the followers of Christ.

Knowing what you do of Seventh-day Adventists, you need not be told that our views are decidedly distinctive.

Our church property here is not the property of the Indianapolis church but is built by the state at large and is under the control of the State conference, and matters of this kind necessarily must come before the State Committee.

We are disposed to move cautiously in this instance, because of the stigma which attaches to your name and people. And while you may not have any connection with or be in harmony or sympathy in any way with the "Mormon Church" you have credit for the same.

We sympathize with you in this from the fact that we know what this "credit" work is. Seventh-Day Adventists get credit for all the fanaticism of the entire Advent world, and there are sects, many. Individually I would not encourage you, although I have very little right to either encourage or discourage you. We are compelled to work cautiously in this city (as everywhere else for that matter) because of the prejudice that exists against us. We have been classed with Mormons, Atheists, and almost every other evil combination that exists. All without cause. And we feel it necessary to avoid giving cause for any such things.

In conclusion I would say that the president of the State Conference is expected in the city to-day, and you might call on him to-morrow, and explain yourself, your faith, work and methods, and if you can satisfy him that you have no connection with the "Mormon Church" and that your faith and methods are in harmony with the word of God, you will no doubt get the use of the church.

I leave the matter here and refer you to Elder F. S. Starr, who you can see at No. 175, Central avenue, to-morrow, November 15th.

Very respectfully for the church,

L. M. DUNLAP, Dea.

VALVERDE, Colorado, Dec. 1st.

Bro. Blair:—Our hearts have been made glad by the addition of one to our number by baptism, a young man of sterling quality, who, if faithful, will, without doubt, make a number one Latter Day Saint. The little branch here meet together every Sabbath and the Spirit of the Master is with us to comfort and cheer, for which we are very thankful.

This is a hard place to get a hearing. People do not seem to have time to seek the life hereafter; the mind is too much occupied with the things of the present. Others are so narrow-minded that they will not let the light of truth shine into their hearts. Among this class are our Methodist—(I was going to say friends)—but they are anything else but true friends. I had been associated with them as assistant superintendent of the union Sabbath School for nearly a year, and things moved along smoothly, with the exception of a disagreement on doctrine once in a while, until they got their new church completed and the union Sabbath School was turned over to them. They then had no use for a Latter Day Saint superintendent. They could come and ask us to subscribe to help build their church, but when I asked for the church for Bro. Caffall to preach in they would not let me have it, and when I asked their reasons for refusing, one of the trustees said it was on account of the doctrines we taught, among which was polygamy. The minister, who was the main one in deciding the question, has said in our house that he had been in Utah and knew the difference between us and the Utah church; but in the trustees' meeting he carried the idea that we were all the same. One of the trustees

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gave her consent and said she would use her influence with the other members of the board in our behalf, but when the board met she stated that she only gave her consent knowing that there was enough of the others that would vote against us to carry the question. She said she did not want us in the church any more than the rest of them; and so it goes. But I do not think they are making anything by the procedure, as the matter has become noised around and created quite an indignation among thinking people. One consolation, if we are not making many converts our Methodist brethren are not doing any better, and for my part I would rather have one of Bro Caffall's converts than all our opponents make in a year. When such things transpire it gives us a chance to state our position, and when so stated to thinking minds the cause loses nothing, and I am almost led at times to think that those that are so bigoted and narrow-minded would not be much account as Latter Day Saints; but we know that when the light shines into the heart it makes different men and women, and so we strive on, hope on, that some may see the light. Your brother,

E. F. SHUPE.

MEDINA CITY, Texas, Nov. 21st.

Dear Herald:—Our conference convened on the 1st of this month, and continued for several days, peace and harmony prevailing. Preaching and testimony meetings continued until the 10th. The Spirit was enjoyed, God's blessings were poured out, and all returned home declaring they were ten times paid for coming. Our new chapel was very much appreciated by the saints. Bro. H. L. Thompson of Bell county, seventy-four years old, was with us through the entire meeting and bore his part in the preaching services with that energy of Spirit that would do credit to a younger man. Our joy was full to overflowing when, on the 8th, our beloved Bro. O. P. Sutherland, of Missouri, arrived, for our childhood days were almost like that of our family. After maturing into manhood our lot was cast together in the army of the late confederacy, and now after a separation of about fifteen years we meet and strike hands under the banner of Christ our divine commander. Here we leave you, dear reader, to imagine our joy and heartfelt gratitude to God.

Last Sunday, the 17th inst we attended meeting below Bandera, and on our return we called on our aged sister, Helen Bell. She gave us her testimony as follows: "I am nearly eighty-two years old; was baptized in 1840 in Scotland, and emigrated to Nauvoo, Illinois, in 1841. I was in Nauvoo when Brn. Joseph and Hyrum Smith's remains were brought to the city, and remember well the night before, when the long roll-beat called to arms and all nature seemed distressed. The saints had received the sad news of the death of their beloved prophet and patriarch, the great leaders of modern Israel. The entire city was thrown into confusion and mourning; even the animal creation seemed distressed. Horses simultaneously neighing, cattle lowing, sheep bleating—in a word, everything was in an uproar. I saw them the last time in life that they were permitted to look upon the city and the people they loved. I joined the Reorganized Church in 1866, and have received many blessings and bright assurances of the truth of this gospel, and can bear my testimony to-day that I know it to be of God."

If the above lines are published, many will read them that can testify with us of the faithfulness of this agsd sister through all those long years. At present she is quite feeble in body, but her mind is quite active for one of her age.

I shall make this letter short, thinking that, perhaps, some brother or sister will write more fully the spiritual condition of this country. I shall only say, the work moves onward. Two were baptized, two childrdn blessed and the sick administered to with good effect during conference; and one baptized since. Meetings are held in saints' chapel the second and fourth Sundays in each month, and prayer-meeting every Wednesday night. Traveling elders will meet with comfortable conveyance from Centre Point depot, if they will let us know in time of their coming. Yours for the truth,

L. L. WIGHT.

FULTON, Iowa, Dec. 4th.

Dear Herald:—One chancing to come into the midst of the little band of Saints resident in this vicinity, knowing naught of the marked changes which have taken place in the last eighteen months, would per force exclaim in astonishment at the apparent improvement in order, number, spiritual understanding, manifestations of God's favor in and out of the branch. The earnest, zealous devotion, punctuality in attendance, evident familiarity with text of the law and usages of the kingdom, unity and peace characterizing the lives and conduct of officers and members alike, certainly entitling Fulton branch to the palm as the Banner branch of the Eastern Iowa district, whose conference session has just closed. Its late session was unprecedentedly united, hearty, business-like, orderly successful, spiritually and financially, the Saints needing only the opportunity to make liberal deposits in the hands of worthy representatives of the church finance department.

The cheerfulness, heartiness and generousness of the Saints' obedience to this most wise provision for the work's advancement bespeaks an earnest faithfulness on the part of the officers in teaching it, as well as a consistent readiness on the part of Saints to obey all God's law as a means of obtaining the maximum of blessing.

The good Lord has wrought mightily with and for this noble flock; many bright soul-enlightening testimonies have been given; the visible gifts have been copiously bestowed, and, we should opine, wisely exercised and acted upon, judging from the almost marvelous progress in spiritual knowledge made by all. The esteemed president, Bro. Jno. Heide, takes pardonable pride in saying in commendation of his flock, "We haven't a drone among us, they are all workers."

An air of intelligence, culture and manifest determination to obey the Spirit's invitation to "come up higher" pervades the whole household here. To such a volume has the army of the Lord swelled here that no private house can seat, conveniently, the branch and its friends desirous of attending its weekly prayer-meetings. So at the suggestion of Bro. J. S. Roth, missionary to this district, the branch this evening takes under advisement the project of building a Saints' Church. We heartily wish this plan succes and hope the good work may not stay nor tarry till a commodious, neat and comfortable edifice is a their disposal.

My old traveling companion, J. S. Roth, still throws the hot shot of heaven's artilery into the enemy's strongholds to the demolition of his ramparts, the comfort and edification, instruction and admonition of God's elect, whose confidence in his sturdy integrity, dauntless courage, and plain, impartial, uncompromising administration of the celestial law, remains unshaken by the clamors and railing without and the sneer, covert, inuendo and exparte complaint of a few grumblers within. God pity the spiritual "dyspeptic."

The ordination of three zealous, faithful and most promising youthful members to the Aaronic priesthood has enlarged the official roster and thereby very materially increased the importance of the branch by making it a considerable factor in the missionary force of Eastern Iowa district. While we hope good things of these our noble brethren, we would point to the fact of good results depending upon the individual obedience, diligence, faith and humility of each and all. May the best results accrue.

Such a season of spiritua l refreshing as this conference occasion afforded is without equal in the history of the Eastern Iowa district. Some whose spiritual sands were nearly run, whose altar fires had nearly flickered out, were on this bounteous occasion filled to the full, fanned into vehement flame, and to the Father above be the praise. At His hands may we often be so bountifully fed. WM. T. MAITLAND.

LATAH, Washington, Dec. 2d.

Editors Herald:—I have not addressed you for some time for several reasons, the principle one being that my travels, trials, experiences, failures and successes, are common occurrences in the life and travels of every missionary of the latter day dispensation, and to enter into a detailed account would only be a rehashing of an old, old story and a sort of a self-advertisement, especially if I only write up the goody goody side of the picture. Therefore I will only give a brief account of myself.

I left California on the 21st day of July for Oregon; found friends in waiting for me at the landing who welcomed me back. I also found that the seeds sown by myself and others had not been rooted up, but were producing fruit; prejudice had been allayed, and places were opened for preaching that were closed when I was there three years ago.

I stayed in Oregon a little over two months when pressing calls came from Gilman, this state, where I labored for two months in conjunction with Bro. John Davis, lately from Lucas, Iowa, and Bro. Alfred Tarling, of Streator, Illinois, both of the lesser priesthood, and with other brethren and sisters of that place. Prejudice was allayed and three were added by baptism, Bro. Davis officiating; five children were blessed, the sick were made whole by the prayer of faith, others renewed the covenant who had been on the background for years. And on the 21st of last month I left them for Portland, Oregon, where on the 24th five of us met to partake of the sacrament, when a sister of mine, who had been baptized by Joseph Smith in 1843, and who had stood aloof from the church for over thirty-five years, came forward with tears and renewed

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her covenant. This was in answer to prayer, and is a great encouragement to go on.

On the 25th I came to this place where I found one of the scattered sheep who had been driven from the fold by the false shepherds of Utah, Luke Storey, by name, waiting to welcome me to his home. On the next day I was called upon to administer to a son-in-law of Mr. Storey's who was very bad with pneumonia, bleeding profusely from the lungs, with other evidence of near dissolution. The Lord heard our prayers in his behalf, and he is now sitting up. Last night we had a school house full of people to talk to, with reasonable liberty, good attention, and with several invitations to call upon families. I have another appointment out for tonight but the weather is bad—snowing. I expect to remain here for a couple of months, and would like to hear from Bro. Newton Fields and other Saints in eastern Oregon and Washington.

My address for the next two months will be Latah, Spokane county, Washington.

My health is about as usual; my faith and knowledge increases day by day, and I am trying to fight the good fight of faith.

Yours in gospel bonds,

A. HAWS.

GREENVILLE, R. I., Dec. 2d.

Dear Herald:—Bro. O. A. Vickers and myself have been holding meetings here for over a year. We first held them in the School-house, but as prejudice was raging so we were refused the privilege of meeting there. I made up my mind not to give up but press on, so I opened my house and have had good meetings, and the Lord has blessed us with his Holy Spirit. We have baptized five, one lady being a member of the Baptist Church. Her husband has also obeyed and others are believing our report.

Last Saturday night my brother and myself with our companions went to Cranston to Bro. and Sr. Suils. We were very kindly received, and held a meeting there in the evening. Quite a number of neighbors and friends were present. We also held a meeting next morning and had good attendance with good liberty to speak. We arrived at the usual place of meeting of Cranston branch. Bro. O. A. preached with good liberty. Yours in gospel bonds,

EMORY F. VICKERS.

TABOR, Iowa, Dec. 4th.

Bro. Blair:—Since our camp-meeting held at Wheeler's Grove, I have labored continuously until yesterday. I went from the camp-meeting to the Richards' Settlement with Bro. Hougas and we preached alternately in the Union School-house to fair audiences. I continued there for one week, after which I preached one week in ths Central School-house, three miles east of the Richards' Settlement; had good congregations who listened very attentively and did good work for me in song service. In both of these places there are some who believe the doctrine taught and are almost ready to obey. I was treated well, and nearly all say, "Come again." I visited the Saints in Hamburg and held services over two Sundays; had good liberty in preaching the word to both Saint and sinner. In administering to the sick the Lord was with us in power to heal. One man, not a member of the church, was healed. His arm had been afflicted for six months. His wife testified in our meeting that he was healed. She is a member of the South Methodist Church. Here I baptized three who live east of this place ten miles.

I visited Mill Creek and Shenandoah and was blessed in both places. Preached every night to the people, doing the best I could. The Saints in all these places are doing well generally; some are very active, zealous workers. Elders Mortimore and Calkins have been helping all they could both in their own branches and in the Richards' Settlement. Bro. Donelson and family have attended these meetings.

The Shenandoah branch is doing well; Bro. Cline presiding, with Brn. Wilcox, Leadingham, Gaylord and others helping. They have paid off the debt on their church. Bro. James Calkins met with a sad accident by a runaway team, but through the prayers of the Saints and the ordinance of God's house he is making rapid progress.

Our church dedication at Plum Hollow was conducive of much good. After you and Bro. Forscutt left Bro. Lambert came and continued the meetings with what help we gave him over two Sundays. We had good audiences who paid the best of attention. We are hopeful for the work in that vicinity. God bless the faithful Saints of that branch for their never tiring zeal, labors of love and sacrifice of time and means for the work of the Master.

Tuesday, November 11th, I accompanied Bro. Lambert to Macedonia, where previous arrangements had been made by Bro. James Kelley of that place for preaching in the Methodist Church. We commenced our services the same night. The sweet singers of Israel from Wheeler's Grove and Farm Creek put in an appearance, and, to their credit, greatly assisted in our song service. Our congregations steadily increased during the week, and Sunday afternoon we had a house nearly full of very earnest and attentive listeners. Some of the leading citizens of the place thanked Bro. Lambert for coming and for the good word spoken and hoped he would come again. Since he left some expressed themselves very sorry to think they missed the opportunity of attending, others telling them of the noble effort put forth.

One person was baptized the following Sunday at Farm Creek by Bro. D. Hougas. A favorable impression was made and others are almost persuaded to be baptized.

I preached six sermons in the church at Wheeler's Grove and six in the Farm Creek School-house. These Saints are alive to the interests of the work.

Since you were in attendance at our conference held last June, eight or ten have been added by baptism to the Farm Creek branch. That branch is in good working condition and may build a church next summer. May God help them in this very much needed and laudable work. From thence I went to Emerson and held two meetings with the good Saints of that town. In this place they want you to come and preach for them, for there are those who made your acquaintance in an early day. With these you can do more, I think, than any other minister can at present. They are holding you to your promise and say to you "Come."

I then went on to the Keystone branch, preached Saturday night, the 30th, and twice on the Sabbath, assisted by Bro. George Kemp. These Saints are a faithful little band of good workers spiritually, and have never failed to do their part temporally. They have done nobly in paying their tithing. We shall be with the Saints here until after next Sunday, expecting to preach in the church at Plum Hollow, and next week go home on a short visit, as we have not been home since April conference. Let me say to the Saints, Let us be up and doing while the day lasts, for the night is surely coming when no man can work. Let us "lay up treasures in heaven, where neither moth nor rust can corrupt."

Brethren and sisters, let me exhort you not to forget "the Lord's storehoure." Pay in your "tithes and offerings as God has prospered you," and you shall in no wise lose your reward in time nor eternity.

Yours in bonds,

HENRY KEMP.

Communications.

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

THE "SEALED BOOK."—No. XXII.

BY ELDER R. M. ELVIN.

CHRIST.

THERE is a clear and positive tradition of the conception, life work and crucifixion of the Redeemer. On this Lord Kingsborough says: "How truly surprising it is to find that the Mexicans, who seem to have been quite unacquainted with the doctrines of the migration of the soul and the metempsychosis, should have believed in the incarnation of the only son of their Supreme God, Tonacatecutle. For Mexican mythology, speaking of no other son of that God except Quecalcoatle, who was born of Chimalman the virgin of Tula, without connection with man, and by his breath alone, (by which may be signified his word or his will, announced to Chimalman by word of mouth of the celestial messenger, which he despatched to inform her that she should conceive a son), it must be presumed that Quecalcoatle was his only son. Other arguments might be adduced to show that the Mexicans believed that Quecalcoatle was both God and man, that he had previously to his incarnation existed from all eternity, that he had created both the world and man, that he descended from heaven to reform the world by penance, that he was born with the perfect use of reason, that he preached a new law, and, being king of Tula, was crucified for the sins of mankind, as is obscurely insinuated by the interpreter of the Vatican codex, plainly declared in the traditions of Yucatan, and mysteriously represented in the Mexican paintings."—Mexican Antiquities, vol. 6, p. 507–8.

Here is another legend of the same character. Bancroft says: "In Nicaragua proper they adored Tomaoteot, the great God, whose son Teotbilche was sent down to mankind. This looks like another Christ-myth, especially when we read of

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attendant angels who had wings and flew about in heaven."—Native Races, vol. 3, p. 492.—He further tells us: "The Nootks, like so many American peoples, have a tradition of a supernatural teacher and benefactor, an old man that came to them up the sound long ago. He landed and instructed the men of that day in many things; telling them that he came from the sky, that their country should be eventually destroyed, that they should all die, but after death rise with him above."

Bancroft says of the tradition just related above: "by which visit is not improbably intended to be signified an avatar or incarnation of that chief deity or Great Spirit, worshipped by many California tribes, as the 'Old Man Above.'"—Ibid p. 151.

The visitation of Christ to the American continent seems to be indicated in the following traditional legend. Wood, in speaking of a spot held sacred by the Indians, between the Minnesota and Missouri rivers, says: "On this sacred spot the Great Spirit is said to have stood in the ancient times, and to have called together all the Indian nations."—Uncivilized Races, p. 1313.

Here is an important testimony in the same line: "In very remote times, about the era of the apostles according to the padres, an old white man, with long hair and beard, appeared suddenly at Huatulco, coming from the southwest by sea, and preached to the natives in their own tongue, but of things beyond their understanding. He disappeared shortly after as mysteriously as he had come, but left as a memento of his visit a cross."—Ibid, p. 454

Here is the affirmation of the Book of Mormon, as to the visitation of Christ to the ancient people of America: "Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are."—Nephi 1:8.

While on the monuments of Central America there are found the representations of bearded white men, I might ask, how could the beardless American Indian have imagined a bearded race? Simply out of the question without the association or visitation of said white bearded man. Quetzalcoatl was the chief character of the Nahau family. Of him John T. Short writes: "*From the distant East*, from the fabulous Hue Hue Tlapalan, this mysterious person came to Tula, and became the patron god and high-priest of the ancestors of the Toltecs. He is described as having been a white man, with strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle. His habits were ascetic, he never married, was most chaste and pure in life, and is said to have endured penance in a neighboring mountain, not for its effects upon himself, but as a warning to others. He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; for, when addressed on the subject of war, he is reported to have stopped his ears with his fingers."—North Americans of Antiquity, p. 268.

Whosoever professes love for and confidence in the revealed word of God, will find in the following not only substantial evidence of the Book of Mormon, but likewise more than a shadow of a foundation for the traditions that have been discovered among the aborigines of North and Central America. God "made of one blood all nations of men for to dwell on all the face of the earth." This most certainly includes the inhabitants of America. "And other sheep I have, which are not of this fold," reveals the divine understanding, and perfect knowledge that was possessed by Christ. He was no stranger to the words of the prophet, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."—Isa. 56:8.

I have established by irrefragible evidence that the aboriginal inhabitants of America were of Jewish origin, and they are therefore outcasts of Israel, with the promise of God vouchsafed unto them, be it remembered, that neither let or hindrance standeth in God's path, but all his promises are yea and amen. The Father extends to the Son an invitation and says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2:8. These are not idle or empty words and well might America be considered the "uttermost parts of the earth" from the locality at which David was when he wrote these words. He says again: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's; and he is the governor among all nations."—Psa. 22: 27, 28.

How hard it seems for some who profess a belief in the Bible to accept the truthfulness of the above, and admit the work of Christ among the ancient people of America. Once more hear David: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—Psa. 72:8, 9. These quotations, as also that statement of the Book of Mormon, and the several traditions of the Indians, all unite to clothe with greater beauty the universality of the mission of Jesus Christ, whose work of redemption was, is, and shall be unto all nations, tribes, and people.

The Nahua tradition of the departure of Quetzalcoatl, as given by Short, is as follows: "He was skilled in many arts; he invented (that is, imported) gem-cutting and metal-casting; he originated letters, and invented the Mexican calendar. He finally returned to the land in the East from which he came; leaving the American coast at Vera Cruz, he embarked in a canoe made of serpent skins, and 'sailed away into the East.'"—North Americans of Antiquity, p. 271.

THE CROSS.

Another strong witness in favor of the visitation of Jesus Christ to the American continent and equally, a strong proof of the divine character of the Book of Mormon, is the finding the cross as a relic of the ancient civilization of America. Wood said the cross was left as a memento by the "old white man" who visited Huatulco.

Speaking of a skeleton taken from a mound in Ohio, Priest says: "On the breast of this person lay what had been a piece of copper in the form of a cross. . . . The cross on the breast of this person excites the most surprise, as the cross is the emblem of the Christian Religion."—American Antiquities, p. 180.

Cronise says: "Humboldt refers to the Mexicans having some confused idea of Christianity." The New York *Herald*, in November, 1866, contains a communication from Mexico, concerning a discovery made by a person named Lyon, about three hundred miles to the northeast of Jalapa, of ruins of Christian places of worship, which had been abandoned before the conquest of Mexico by the Spaniards. Among these ruins were found the statuette of a man with the emblems of Christianity—the cross, lamb, etc.—carefully carved. Grijalva, who was in Yucatan in 1518, states that there were many great stone crosses in the country at that time, and that the people worshipped them. The Spaniards under Cortez found many such crosses in Mexico."—Wealth of California, pp. 30, 31.

Bancroft says: "One of the most remarkable emblems of Maya worship, in the estimation of the conquerors, was the cross, which has also been noticed in other parts of Central America and in Mexico, although less prominently than here."—Native Races, vol. 3, p. 467.

Speaking of a table at Palenque, Stephens says: "The principal subject of this tablet is the cross."—Incidents of Travel, vol. 2, p. 346.

Chamber's Encyclopedia says of the cross: "And the Spanish conquerors were astonished to find it an object of religious veneration among the natives of Central and South America."—See article Cross. And the American Encyclopedia says: "The Spanish conquerors of the New World found crosses of stone and of wood erected in Mexico and Central and South America. The Muyscas and Mayas reverenced it, and among the Toltecs it was called the 'tree of nutriment,' or 'tree of life.' In the ruins of Palenque and in those of some of the Central American cities, of unknown antiquity, it is often met with on sculptured stones, with surroundings which prove its sacred character."—See Article Cross.

Baldwin says: "Casa No. 2 of Mr. Stephens, is usually called La Cruz, because the most prominent object within the building is a great bas relief, on which are sculptured a cross and several human figures. . . . The cross is supposed to have been the central object of interest. . . . The cross is one of the most common emblem present in all the ruins."—Ancient America, p. 109.

In speaking of the funeral rites of Nahua or Mexican nations, Bancroft says:

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"On the small flag was a cross worked in red thread."—Native Races, vol. 2, p. 619. And in speaking of a department of a Nicaraguan Temple he says: "It was surrounded by an enclosure, in the middle of which stood a cross nine feet high, representing the god of rain."—Ibid p. 793. Without rain we would soon be without food and in a starving condition, therefore rain, or water may be the true emblem of life; and without Christ we have no eternal life. The Nicaragua tradition is within the lines of sense and truth, viewed from a logical standpoint.

Of a Mexican god Bancroft says: "His symbols were the bird, the serpent, the cross and the flint."—Native Races, vol. 3, p. 268. He tells us that: "In a tablet on the wall of a room at Palenque, is a cross surmounted by a bird, and supported by what appears to be the head of a serpent."—Ibid p. 135.

Of one of the Mexican "culture heroes" he says; "He always wore a long white robe; which according to Gomara, was decorated with crosses."—Ibid p. 274. Of the Mexican God Tlaloc he says: "In taking leave here of Tlaloc I may draw attention to the prominence in his cult of the number four, the cross and the snake." —Ibid p. 348. In describing a Mexican festival he says: "The Toci priest spread out his arms and stood like a cross before the image of the war god; this he did four times."—Ibid p. 356.

All nations do homage to the female character, and of a Mexican goddess Bancroft says: "In her right hand she held as a sceptre, a vessel in the shape of a cross."—Ibid p. 369.

Of the god of fire he remarks: "On the left arm was a shield, almost entirely covered with a plate of gold, into which were set in the shape of a cross five chalchiuites."—Ibid, p. 385.

Bancroft gives the explanation of the cross in the Mexican language: "The cross is to be found in Mexican Manuscript, and appears in that of Fejervary with a bird, which, as an inhabitant of the air, may be said to accord with the character of the symbol. The Mexican name of the cross, tonacaquahuitle, 'tree of one life, or flesh,' certainly conveys the idea of fertility."—Ibid, p. 469.

He tells of an observance at another Mexican festival: "The principal feature of the feast was a tall straight tree, which was stripped of all its branches except those close to the top and set up in the court of the temple. Within a few feet of its top a cross-yard thirty feet long was fastened; thus a perfect cross was formed." —Ibid, p. 508.

In speaking of Palenque he says: "The T shaped niches are of very frequent occurrence throughout the ruins, and have caused much speculation by reason of their resemblance of the Egyptian tau and the cross."—Native Races, vol. 4, p. 312.

Of an enclosure at the same place he says: "Fixed in the wall at the back of the enclosure, and covering nearly its whole surface, was the tablet of the cross, six feet four inches high, ten feet eight inches wide, and formed of three stones. The subject doubtless possessed a religious signification, and the location of the tablet may be considered a sacred altar, or most holy place of the ancient Maya, or Tzendal priesthood."—Ibid, p. 334.

Surprise and astonishment await us, as we search among the antiquities and ruins of the ancient people of America. Mr. Bancroft tells of a building at Mitla: "Under the northern building of this palace there is a subterranean gallery in the form of a cross."—Ibid, p. 407.

In life or death, at peace or in war, those ancient people seem to have never neglected the cross.

Bancroft says of the shape of a tomb at Mitla: "One of these tombs was in the form of a cross."—Ibid, p. 412.

Speaking of ruins in Vera Cruz he says: "This stairway, as is more clearly shown in Esteva's view of this side than in my cut, is arranged in the form of a cross."—Ibid. p. 438.

It can hardly be supposed that the erection or forming of all these crosses was a mere accident upon the part of the ancient Americans.

Of the relics found in the ruins of Vera Cruz Bancroft says: "The only movable relics found were the figure of a female bearing a sculptured cross, a representation of a mummy closely wrapped as if for burial and having features of a different type from those ordinarily found in Aztec idols, and the form of a man with arms crossed and legs bent."—Ibid. p. 461.

Of a building at Xochimilco, Mexico, he says: "Within the circle is a very perfect maltese cross."—Ibid, p. 498

Bancroft says there was found a five branch cross at Otoncapoloc, Mexico: "In connection with which was found a flat stone over six feet long, bearing a sculptured five branched cross."—Ibid, p. 503.

Mr. Bancroft quotes that: "Veytia also speaks of the cross of Meztitlan, sculptured together with a moon on a lofty and almost inaccessible cliff."—Ibid, p. 544.

He tells of a cross and altar at Zacualtipan, Mexico: "The room contains the remains of a kind of altar and sculptured cross."—Ibid, p. 545.

The Incas were the lords or chiefs of Peru. Of them Bancroft writes: "I may mention here that the Incas possessed a cross of fine marble, or jasper, highly polished and all of one piece. It was three fourths of an ell in length and three fingers in thickness, and was kept in a sacred chamber of the palace and held in great veneration."—Native Races, vol. 5, p. 48.

Ellen Russell Emerson says: "The Indian's *crux capitata* is seen in the outline of two mounds here given. In the next device which is that of an Indian Mound the cross of the winds common use is given. The construction of the next cross, which is another form of an Indian Mound, seems to be the labor of an artist of some training, rather than that of a savage."—Indian Myths, pps. 20, 21.

The true value and merit of the cross and religion of Christ, as understood by the Book of Mormon writers, are reflected in the following: "Now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God."—Nephi, 13:6.

Another writer uses this forceful expression: "There is no other way nor means whereby man can be saved only in and through Christ."—Alma 18:3.

Rev. M. T. Lamb and others in their inordinate and vehement opposition to the Book of Mormon deny that the cross is the symbol of Christ and the Christian religion, notwithstanding I am confident, after on extensive reading and meditation upon the subject, that the cross and Christ (this includes the Christian religion), are inseparable and indivisible, and its antiquity is not derogatory to the meaning and divine character, but confirmatory thereof. Sir Gardner Wilkinson, explaining the meaning of the circular cross in Egyptian legend, says: "The cross-cake was their heiroglyph for civilized land;" upon which Mr. Wilkinson remarks: "Obviously a land superior to their own, as it was, indeed, to all other mundane territories; for it was that distant traditional country of sempiternal contentment and repose, of exquisite delight and serenity, where nature, unassisted by man, produces all that is necessary for his sustentation."—Atlantis, p. 322.

So much for the Egyptian tradition. Here is the signification to the Greek:

"This same mild season gives the blooms to blow,
The buds to harden and the fruits to grow."

(To be continued.)

Selections.

EXCEPTIONS.

It is not just to judge a man's life by its exceptions. A single brick, if it be an exceptional brick, is not "a fair test to the whole structure." It is true, whether the brick is far above or far below the average. Because a man has once in his life sunk down below his true character, if he has risen again never more to sink, it is not fair to sneeringly single out that blemish as a specimen of his manhood; and because a man has risen once in his life to extraordinary lofty achievement, if he has fallen back to his own level never more to rise, it is not fair to refer with pride to that achievement as a specimen of his strength. While it is true that a man is no stronger than his weakest point, when that point is involved in the testing, yet that weakest point may be now entirely eliminated from his character, leaving behind nothing but the ugly surface blemish on his record; and while it is that what we have done once we can generally do again, yet if, as a matter of fact, we have never succeeded in doing it again, it is not fair to credit ourselves with a present ability which does not in reality appear to exist. To ferret out past mistakes, and fasten them to another's character as its label, or to herald an isolated past achievement as a sample of our present power, is to reverse the first principle of truth, and make the exception the rule. How much harm and injustice are done by such unsound

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judgment? To be fair, and to make legitimate deductions, one must judge a character, a principle, a tendency, at its normal best, not from the highly forced single success,—still less from its poorest illustrations.—*S. S. Times.*

THE INCREASE OF TRUTH.

"His truth endureth to all generations."—Psalms, chapter 5.

The mental struggles in the world of religious faith and doubt may find illustration in the experiences of four great minds. Gibbon went from the Anglican to the Roman church, then back to the Protestant faith, and then to at least a partial infidelity. Cardinal Newman in defending Protestantism reasoned himself into Romanism. Huxley from a scientific standpoint has landed in agnosticism, while James Martinson, from the psychical, is a profound theist.

Projected into the larger world these debates take place in organized forms and may be classified as the ultra ultra-conservatives, who believe that wisdom is a child of the past and hence resist all innovations of thought. In politics these are royalists, and in England oppose home-rule in Ireland, and in France the Boulanger party would restore the power of the pope and the clergy. In religion such conservatives as Dr. Hodge oppose the revision of the confession of faith, and in the Episcopal convention only one, Mr. Judd of Chicago, voted against making the Nicene confession obligatory upon the clergy because many did not believe it, but for that reason the convention thought it wise to make them repeat it.

The ultra radicals in politics are the anarchists who would destroy the past and present to rebuild anew. In religion they are the atheists who deny God and a future life. But between these extremes are the determinists or eclectics, who would discard the worn-out and save the good in both church and state and go on to the new and the better. These are the Gladstones, and Castellars, and Victor Immanuels, and Washingtons, and Lincolns; the Coleusoes, [Colensos? ED.] and Stanleys, and Farrars, and Charings, and Freeman Clarks, and Bushnells, and Beechers, who would make religion a great reasonable faith and a divine life and the church a welcome home for all.

The great and decided changes of the past have resulted in more light, as in the new astronomy, and geology, and evolution, and in the reformation; and such scholars as Drs. Schaff and McCosh favor revision of the Presbyterian creed; and the president of the Baptist Theological seminary in our city declares these old dogmas make God a monster; and a Baptist pastor has the courage to deny a personal devil, though Drs. Goodwin and Withrow still hold on to the old belief.

The facts of life are hard enough to bear without carrying along dark superstitions. Once the swamps and all dark places were filled with satyrs and fauns and the graveyards with ghosts. The red devil in the swamp is reclaimed, and the cure is tiling and draining and not in Latin prayers. The devil of wars, and fightings, and oppressions is in the pride and love of power of money; the devil of lust is in the carnal desire; the devil of intemperence is in bad whisky and not in some outside power, and all these wrongs are the abuse of a possible good, and the remedy is in better thinking and living and seeking in prayer the saving love and power of God.

We must get back of surface forms of truth into the great sources. The bible did not make truth or the church religion; truth and religion made the bible and the church. God is truth, and truth waits for a clearer revelation in the hearts and minds of our great century.—*Selected.*

Miscellaneous.

NOTICES.

Notice is hereby given that at the session of annual conference to meet at Lamoni, Iowa, April 6th, 1890, the following amendment will be offered to the rules on representation, to wit: That the members of the Aaronic priesthood have the right to act as *ex-officio* members, to be put before the conference on the third day to be voted on by the body.

DANIEL DONEVAN,
GEORGE E. HARRINGTON,
R. MAY.

CORRECTIONS.

Received April 9th, 1888, of Bro. Michael J. Eukes, tithing $30, instead of Daniel R. Harris.

The obituary of Rosa Adella Smith, page 803, in HERALD for the 7th instant, should read "thirtieth," instead of "thirteenth."

MARRIED.

CARMICHAEL—APPLETON.—In San Benito, San Benito county, California, on November 21st, 1889, Bro. Nathaniel Carmichael and Miss Nettie Appleton, by Elder J. F. Burton.

Conference Minutes.

TEXAS CENTRAL.

Conference convened with the Texas Central branch, November 2d. Texas Central, Elmwood and Cook's Point branches reported. Elkhart returned for correction. Elders W. W. Squires, S. R. Hay, E W. Nunley reported. Teacher T. W. Sherril, Deacon C. A. Schusler reported. Bishop's agent, no report. The president was sustained until next conference, also Bishop's agent and secretary. The president was authorized to appoint the time and place for next conference. Resolved, That we do not pay the expenses of the delegate to the General Conference as was resolved by the conference at Elmwood. A new license was granted to Elder W. W. Squires, as his old one was not strictly correct in its wording. Adjourned.

INDEPENDENCE.

Conference convened in Saints' Chapel, Independence, Missouri, September 7th, president I. N. White in the chair. Bro. E. L. Page was elected clerk of the district. Committee on Credentials was appointed. Branches: Armstrong 121, a gain of 19 Lowry City 42, a gain of 1. Eldorado Springs 80 a gain of 30. Independence 664, a gain of 8. Rich Hill 67, gain 5. Clinton 26, gain 2. First Kansas City 36 loss 2. Holden 43. Report of Committee on Credentials read and adopted. Elders: H. H. Robinson, B. Myers (since died), J. H. Lee, J. A. Robinson (baptized 4, organized 1 branch), J. C. Chrestensen, E. L. Page, E. Curtis, W. Newton (since his return from England baptized 9), C. St. Clair, J. W. Brackenburg (baptized 1), J. Curtis, T. W. Chatburn (baptized 3), Westwood, J. Anderson, S. Crum, J. H. Wells, C. M. Schroeder, F. G. Pitt, I. N. White. Priests: W. M. Crick, D. F. Winn, J. C. Kaler, W. H. Keiley, A. Cox, R. May. I. N. White sustained as our district president, and A. White sustained as Bishop's agent. Resolved, That it is the desire and expression of the conference that none but *ex officio* members and delegates shall have voice and vote in the district conference. Sunday's services were as usual; the sermon in the evening by I. N. White being of high excellence and spirituality. A resolution to sustain the church authorities prevailed. Adjourned to Independence, Saturday, December 14th.

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Yours gratefully,

M. WALKER.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 28, 1889.

THAT "OPINION."

IN HERALD for the 14th inst. we presented our readers with the decision of Judge Thomas J. Anderson in the District Court for the Third Judicial district of Utah involving the right to citizenship of members of the Brighamite Church. As to the legality of that decision we have nothing to say, for the laws of our nation have wisely provided suitable tribunals in which and by which the decisons of inferior courts may be examined and finally adjusted; and besides, we are uncompromising advocates of the eleventh commandment, "Mind your own business," which, "being interpreted means," do not meddle with the affairs of others.

We have long known that the Brighamite leaders, from 1844 up to the present time, were teaching and practicing the very things the sacred books and early traditions of the Church of Christ emphatically forbade and denounced; and we have also known that ultimately, and at no distant day, the God of heaven would bring them into judgment therefor, make their folly and evils manifest "upon the housetops," and break their power to mislead and oppress.

Some of the leading men of the Reorganized Church have long ago seen the storm gathering to burst upon Brighamism like a whirlwind, to its overthrow; and they have sought to be instant in season seeking to reach the ears and hearts of that blinded people and help them out of their delusions and away from their dangers ere it should be too late. Thousands have been reached and rescued to their joy and prosperity; but others would not hear, while some indulged in mocking and even violence toward the ministry and membership of the Reorganized Church, resisting, misguiding and misstating the kind and persistent efforts made, at great sacrifice, to inform them and do them good.

In view of these efforts no one, Brighamite or otherwise, can say now or hereafter that the "Josephites" did not seek to warn and help the erring ones out of their dangers and difficulties in due season and save them from impending wrath and ruin. But when the Brighamites shut their ears against the pleadings, warnings and persuasive efforts of the Reorganized Church, their leaders and many of their people utterly refusing them, it remained to be seen what virtue there was in repressive and compulsory measures directed by the rigorous hand of civil law and wielded by the ministers of justice for our nation. The Brighamite leaders can blame themselves, first and last, for the shame and smiting which has come and is coming to them.

It is too late for the present leaders to go back on the teachings of Brigham Young and his follows and claim that such were merely and only "the opinions" of those leaders and not the doctrine and faith of the church, and attempt to prove it by appealing to the Book of Mormon and Doctrine and Covenants, for it is notorious that the Brighamite Church from the first has been led into its apostate, pitiable, reproachful condition by its radical and continuous departure from the plain and most prominent teachings of those books, following the dictation and example of those old "file-leaders" and exhorting the people to do the same.

It is well, even at this late date, for the Brighamite leaders to seek shelter and safety beneath the protection offered in the teachings of the Book of Mormon and the authentic revelations given through Joseph the Seer, but how much better it would be if their conduct and teachings had always been in harmony with them.

It was a sad spectacle to see the teachings and conduct of the Brighamite leaders laid bare in Judge Anderson's court by written and oral testimony, and note their utter condemnation by the word of God and the law of the land. But while this served to hold up the transgressors to public and richly merited rebuke, it served also to bring into essential prominence the righteousness and all-worthiness of the laws which God has given in these last days for the government and salvation of his Saints. In this God makes the wrath and wickedness of men to praise him.

Certainly, God will overrule all these things for his glory, and for the salvation of his faithful, humble Saints. He has foreshown through his servants, anciently and modernly, the great latter day apostacy; and whoever will patiently examine the sacred books of the church will find no difficulty in locating it both as to time, character, and people. Saint Paul said of this:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4: 1-3.

This prophecy teaches, 1, that this important prediction was given "expressly" for the benefit of the Saints; and 2, that it would have its fulfilment "in the latter times;" and, 3, that only "some" (not all the Saints), "shall depart from the faith;" and, 4, that this departure would be effected because this "some" would give "heed to seducing *spirits*," and to the craftiest, most deceptive and abominable forms of Satanic delusion, viz., "doctrines of devils," which are in fact and working directly opposed to Christ and his redemptive work; and, 5, that those thus deluded would be marked by their "speaking lies in hypocrisy;" (that is "assuming a false appearance of piety and virtue;" "concealment of ones real character or motives;" feigning; intentional deception, etc., etc.); and, 6, as a consequence of their delusion and deceptiveness, "having their conscience [their moral sense of right and wrong] seared as with a hot iron;" and, 7, "forbidding to marry" [according to the legal, common, proper customs as set forth in the accredited "faith" and word of God]; and, 8, "commanding to abstain from meats."

Now, the Saints are the only ones among whom this apostasy could occur in these "latter times" for the very good reason that they alone have accepted "the faith" of the gospel in its fulness, and therefore only they could "depart from the faith." We repeat it, that only Latter Day Saints could fulfil this prophecy of Saint Paul. And to this we add that those called to be Saints in these "latter times" have fulfilled it exactly, for some of them, in the different factions, have done precisely what is set forth in the prediction; and it is manifest that spirit-power, of the Satanic kind, has inspired, corrupted, blinded, hardened and misled the predicted "some," so that Brighamites and others have made the "abominable" doctrine of plual marriage a virtue and a means of salvation and exaltation; made Adam or some other creature to be the God and "the only God" they should serve; made their religious systems to combine both civil and religious powers and prerogatives, thereby causing conflicts between themselves and the laws of the land; and one (if not more), of the apostate factions,

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namely Baneemyism, commanded "to abstain from meats."

None of the various sects of Christendom in these "latter times," nor all of them combined, have fulfilled this notable and very important prophecy of Paul; but "some" who have departed from "the faith" delivered to the faithful Latter Day Saints, as contained in their sacred books during the life-time of Joseph the Seer, have fulfilled it. They could fulfil it; but the sects could not. And all who claim to be Saints should see if they are in this apostacy or not. Is is a certain fact, that a great division and numerous subdivisions have occurred among Latter Day Saints, and that, too, in respect to essential, fundamental doctrines; and herein is conclnsive evidence that Paul was correct when he prophesied that "some shall depart from the faith," etc., etc. Who are they who have departed from the original, authorized "faith" as set forth in the accepted, authentic books and records of the church prior to the death of Joseph the Seer and the division and scattering of the Saints! Be honest. Be just.

Examine yourselves; see if you are in "the faith" or not. Don't delay this self-examination, for much, very much depends on where you are in this matter. It is not at all surprising that God has foreshown both the fact and the character of the great latter day apostacy and its consequent divisions. But it would be very surprising if he had not done so, and that, too, in great plainness. Paul, in 2 Thessalonians 2:1–12, foretells "the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," and says it will affect a certain class "because they received not the love of the truth" ["Thy word is truth"—Jesus in John 17:17]. This event, as the contexts show, relates to affairs just prior to "the coming of our Lord Jesus Christ," (verse 1), and applies primarily to a certain evil class among the Saints, as well as to others, who will resist and reject "the truth." And of these it is said (in verse 11) that, "because they received not *the love of the truth* that they might be saved" by it, "God shall send them *strong delusion*, that they should believe a lie, that they all might be damned who belived not *the truth*, but had pleasure in unrighteousness."—verse 12.

Paul calls this "working of Satan" ("man of sin," "the son of perdition"), "the mystery of iniquity." How perfectly this harmonizes with what we have already seen of Paul's prediction in 1 Timothy 4:1–3? And Joseph the Seer tells us "the man of sin" is Satan, and that when the high priesthood, in its higher offices was conferred, in Kirtland, June 6th, 1831, "the man of sin was revealed, and the authority of the Melchisedec priesthood manifested." Satan here sought and obtained great power over some, as many have testified to the writer. But the "choice seer" detected Satan's wiles, exposed his "working," and, by faith rebuked and cast him out in the presence of many witnesses. In view of all this it is not strange that Satan would again ply his crafty "working" in the times of distraction, darkness and division which befell the church upon the persecution and martyrdom, of the prophet and patriarch, June 27th 1844; and that he would inspire ambitious souls and ensnare them in "a strong delusion," and, among other things, by spirit forces cause Brigham and those in like disordered condition, to usurp the presidency of the church and invade offices, councils and quorums, with which they, as apostles, had no right or authority under the law and order of God, and causing Brigham to imitate, in voice and manner, (like a common spirit medium) the martyred Seer. God is not the author of either arrogance, unlawful claims or methods; but Satan is, and that is one of the distinctive features of his "working."

In all the foregoing Paul points out with precision the chief characteristics of the apostacy of "the latter times," and in 2 Tim. 3:1–9 he supplements it by this very particular text:

"For of this sort are they which creep into houses [as was done by "some" at Nauvoo, and since, who taught that women could not be saved and exalted except through plural marriage, and in some instances teaching wives that their husbands were not of the right tribe, priesthood or affinity to save and exalt them], and lead captive silly women laden with sins, led away with divers [various] lusts, ever learning, and never able to come to knowledge of the truth. Now as Jannes and Jambres withstood Moses, [It is said these were those Egyptian magicians, who withstood Moses by their craft in the hall of Pharaoh], so do these also resist the truth; men of corrupt minds, reprobate [to reject, abandon, disown] concerning *the faith*. But they shall proceed no further; for their folly shall be made manifest unto all men."

While it may not be proper to limit this prediction to apostate Saints only, it is quite evident that they fulfill it in a most direct and striking sense; and it is notable that the prophecy foreshows a point after which "their folly shall be made manifest unto all men," and beyond which "they shall proceed no further" until that is done.

While it may be truly said that the "folly" and evils of apostate Mormonism began to "be made manifest" in some degree prior to 1858 when the United States army entered Utah against the boastful protestations and wrathful predictions of Brigham Young and his fellows, breaking into their "secret chambers of the Lord" and loosing the bands in some measure from the oppressed and blinded Saints, yet since then, at different times, as in 1863, 1868–9, 1879, and now in 1889, the evils and errors of Brighamism—"their folly"—has been and is being "made manifest unto all men" throughout the civilized world, and the Lord is placing bounds and limits to the work of that "ism" by exposing its secret as well as its public "working," and in this the courts in Utah are playing a most important part. Whoever will read Book of Mormon 4:4, page 514, also Doctrine and Covenants 1:1; 56:1, 2; 63:2; and 64:7, with 105:5, 9, 10, etc., etc., will find much additional testimony on the points involved, and what God will do with "the rebellious."

In conclusion, we believe the "Opinion" of Judge Anderson will prove of great weight in solving the Brighamite apostacy. And while we do not propose to argue the legality or propriety of Judge Anderson's course (that being a matter with which competent courts alone are authorized to deal), yet it must be apparent to all well acquainted with the situation, that the transactions had in said court will largely influence public sentiment, the national government, and future decisions of courts on similar issues. Destiny is now rapidly shaping affairs in Utah.

THE lessons being evolved out of the Utah Mormon problem, though at the cost of great trial and distress to many upright souls, also to the everlasting reproach and condemnation of others, and to the disgust and indignation of our nation and good society everywhere, are likely to prove of universal benefit, both locally and throughout the civilized world by reason of the important social, moral and local questions forced into discussion by the doings and teachings of the Brighamite leaders.

We have long held that the God of heaven would yet be glorified in the resultant good to come of His chastenings and corrections in purging out the evils of apostate Mormonism, and that in doing so He would make bare His arm in the eyes of all nations, thereby manifesting His will and the eternal principles He has ordained for the government and general well-being of the race. The questions of marriage and divorce; the rights of conscience as related to religion and civil government; personal rights and duties as related to the rights of society at large; the delegated prerogatives and powers of civil governments over the citizen; these and many other questions fundamental to the good of mankind, are likely to be brought forth in shapely, clearly defined forms, from the fiery furnace through which Brighamism is being forced.

The late decision of Judge Anderson, concurred in by Judge Zane, which, it is generally thought, will be sustained by the Supreme Court of our nation, is very far-reaching in the principles it enunciates, for it says in effect that all who will be citizens, must give their allegiance first, last and all the time to their nation, and to that government whose blessings they enjoy.

In respect to the strictly religious phases of the problem, the Reorganized Church is in the proper position to define and demonstrate the errors and evils of Brighamism to all men, and to point out the remedy, and the only remedy for them.

Joseph the Seer said in Nauvoo, January 20th, 1844, in a letter to Hon. John C. Calhoun, in *Times and Seasons*, vol. 5, p. 395: "I or *my posterity* will plead the cause of injured innocence;" and the following article from the pen of Pres.

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Joseph Smith, which we clip from the Salt Lake *Evening Times* of the 14th inst., is but one of a host of efforts made in that direction in the past, and is a striking and comforting proof that the prediction is having a most literal and notable fulfillment. Read the article carefully and profit by what it teaches:

IS POLYGAMY PRODUCTIVE OF GOOD RESULTS?

One of the chief claims urged in defense of the practice of plural marriage in Utah is that under a provision of the Constitution Congress is restricted from prescribing a form of religion and from proscribing any person for exercising the right of conscience and the worship of God so long as he does not interfere with the rights of others in the exercise of that right to worship.

In order that no inquirer may be misled, as some claim that there is a distinctive difference between polygamy and plural or celestial marriage, the identity of what is complained of in Utah is determined by the statement of Apostle and Associate Historian Franklin D. Richards, who, in a chapter of history on Utah Mormonism, furnished last year for George J. Hager's work "*What the World Believes, the False and the True*," calls it "Mormon polygamy," though insisting that they prefer that it should be called celestial or plural marriage.

Thos who have occasion to study Mormonism from the outside, whether as a neophyte seeking light and knowledge with a view to unite with its fortunes and faith, or to measure it with the claims of other faiths, is entitled to examine the faith, doctrines and practices as the same are presented in the teachings, precepts and examples of the chief disciples. It is but natural to look to these as the proper exponents of the system. And, though it may be true that the bad acts of a man do not necessarily disprove the divinity of religious precepts or his good acts prove the divine nature of his assumed mission, there is a sort of justice in the adage "Actions speak louder than words."

The United States census shows that in 1850 the population of Utah numbered 11,380; in 1860 it had increased to 40,273; in 1870, 86,786, and in 1880 to 143,963.

Of the numbers thus given the excess of the males over the females is given in 1870 as 100 to 96.7, and in 1880 100 to 93 2½.

The numbers in 1880 were as follows: Males 74,509; females, 69,454; excess of males, 5,055.

The consideration of these numbers will show that in Utah, where it is claimed that the right of men exists by reason of religious belief to marry more than one wife, the sexes are nearly equal in number, the excess being in favor of the men. If the right to marry inures to man by virtue of creation, the same right extends to woman for the same reason. The equality in numbers argues this. It follows that if one man is privileged to marry more than one woman at the same time, all other men should be permitted the same privilege. If ten men of every one hundred in the population marry each two wives and all of the hundred women marry, including the twenty who are mated with the ten, there are necessarily ten of that one hundred men who are wifeless, deprived of the liberty to marry by the ten who have more than their proportionate number. Each man who marries more than one woman commits a wrong, constructively, against some other man, one or more. To illustrate this: In a household of forty persons there is placed a basket containing a corresponding number of oranges, one for each member of the family; if each member is contented to take from the basket the one portion of fruit provided for him, all will share equally, as the giver designed; should any one usurp the privilege to take from the basket more than the one evidently his by design, he does so to the injury, direct or constructive, of some other equally entitled to receive as himself.

Some who defend plural marriage assert that there is a great excess of women folks in the world and that the principle providing for polygamy was intended to operate to the benefit of this excess—as for instance, say they, in Massachusetts, Connecticut, Rhode Island and others of the manufacturing States there are great numbers of women who, under the monogamic institutions of the State, are deprived of their God-given right of wifehood and motherhood, and that plural marriage is designed to remedy this grave wrong.

This statement and the argument, if it were not absurd, would be ridiculous for this reason: The excess of women is in States where the logic of Mormonism does not obtain. If disparity of numbers is good as an argument it should hold where plural marriage is claimed as a right. Using the census of 1880 as an illustration, the following is seen: Males, 25,518,820; females, 24,636,963; total, 50,155,783, with an excess of males of 881,857. How these are divided in the several States and Territories does not matter for the purpose of this article unless the census of Utah should reverse the figures, which is not the case.

There were in Utah in 1880, between the ages of 15 and 29 years: Males, 19,367; females, 18,315, showing a difference of 1,052 more men than women of these possible marriageable ages. The logic of these numbers is incontrovertible. If the excess of marriageable women in Massachusetts, Connecticut and Rhode Island is an argument in favor of polygamy in those States, then the excess of marriageable men in Utah, Idaho and Montana is an equally strong argument in favor of polyandry; more wives than one for the man in those States, more husbands than one for the woman in the Territories named. Will polygamists accept this idea?

To avoid the inevitable conclusion which the consideration of the equal or nearly equal numbers of the sexes forces upon the enquirer, those who are the advocates of plural marriage assume that it is a privilege—a sort of reward of merit which God grants to the most worthy. "Only those considered worthy were permitted to engage in it." So states Apostle Franklin D. Richards. ("What the World Believes," p. 604).

The power to determine who was and who was not worthy is vested in local authorities, endorsed by the general church authorities. Apostle Richards states: "'Celestial Marriage,' as the plural system is called, is only for persons of *elevated character*, recommended by the local and endorsed by the general church authorities."

This statement gives the inquirer to understand that the power to dictate who was worthy, possessed of that elevation of character to entitle him to marry more than his created half of mortality—to take more wives than one—was vested in Utah in President B. Young during his lifetime; after his death in President John Taylor, and now in President Wilford Woodruff. That these men were the ones who might reward worth, estimated by themselves, with wife or wives according to the merit of the receiver, and withhold from others a similar need of reward because of unworthiness. All that need be said of such a power is, that it could not fail to work perniciously, and the history of Utah will furnish ample proof of this. That worthy men, as worth went, may have accepted authoritative clemency and enjoyed the peculiar reward may be admitted; but who will care to assert that no unworthy men received those marks of favor?

One of the results which grew out of the equality of numbers between the sexes was an almost total disregard of the rules of the Mosaic law, which the teachers of plural marriage affirm made provision for polygamy. The teaching of the wise man was to get "wisdom." "With all thy getting get understanding" was his counsel to his son. This teaching was apparently travestied in Utah by quite a different formula. "Get wives, brethren. With all your getting get more wives."

In attempting to follow this counsel a species of panic to marry seized many, and mother and daughter or daughters, aunt and niece or nieces, and two or more sisters, were taken to the altar and borne away triumphantly as wives. Middle-aged and aged men divided the claims of younger men and arrogated to themselves the superior right to make wives of marriageable young women because of a higher priesthood, and even immature girlhood was immolated upon the altar of the desires of these hoary-headed men to "enlarge" their earthly and celestial kingdom. Nor were all of them over-careful in selecting wives, and women of impaired and weakened bodies and brain were added to the household number. To use the trite saying of a good sister, "the elders seemed to be more anxious for quantity than for quality."

Nor was this all. Women who had become wives and mothers in the days when no such dogma as plural marriage was known to them or taught in the church which they joined, and in whose ritual of things "lovely and of good report" virtue

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and marital fidelity in wedlock meant one husband and one wife only in the circle of love and home and heaven, were taught, and coaxed, and wheedled, and threatened, and tormented, and vexed, and finally coerced into sacrificing their sense of personal purity and possessory right unto consenting that husbands, to whom they had been married in love and to whom they had yielded life-long devotion and wifely duty; husbands who had sworn before God and in the presence of earthly witnesses to cleave unto them and to them alone, should take to their bosoms other women to serve them as wives. And if any wife unable to so make sacrifice of herself refused consent, her husband, her lord, her "savior," whose celestial exaltation depended upon his marrying other than herself, set her consent aside, crucified her and put her to an open shame by marrying one or more, as his desire demanded and opportunity offered; while she was neglected and ignored, her successor and rival was favored, petted and caressed, to be in turn set aside if caprice and opportunity served. There are too many wives now living in Utah and elsewhere whose names are known, and whose testimonies may be had, whose lives have been blighted in the way named above for it to be successfully denied or its influence to be ignored in the settlement of this vexing question. In addition to this the wife, though fulsomely styled "a queen," was by legislative enactment deprived of her right of dower, and the property, in the accumulation of which she had borne her share of toil and care, was left to the disposal of the husband, subject to the same influence that had already deprived the wife of her sole right to husband and home.

Such a moral condition of things could not fail to produce heart burnings, bitterness of feeling and unhappiness. The wail of it was heard years ago, when a leading elder stated publicly that "the first wives would break the chain cable of the church if they could." It was the revolt of womanly conviction against the prevailing treachery toward them, that caused these wives to so speak and so act that the then presiding officer stated that he would given them "two weeks in which to make up their minds to round up their shoulders" to accept polygamic praccices, "first wives and all." There are now in Utah wives—not a few—who by dint of persistent rebellion against the dogma under which women have been enslaved have been able to keep their husbands out of the meshes of plural marriage, but it has been at the expense of entreaty, tears, anguish of mind and pain of heart, and in instances of fierce and indignant remonstrance; indeed, there are some wives who, after all had failed to save themselves and children from the dreaded degradation, have yielded in despair and never smiled more. Here and there one has refused either to yield or be crushed, and such have gone out from, to them, dishonored homes unregarded and uncared for, preferring to bear the burden of life alone than to share the common blessings of air, shelter and food with those who had robbed her of life's better things—love and peace. Children of first and legal wives are found in whom respect for their fathers is dead. Sharing with the mother in her misery, these children have grown up feeling the isolation imposed upon them. The result in numerous instances has been such that, not only is the mother lost to the church, but the children are turned away from the religion of their fathers—not merely from the dogma and practice which caused the desolation of their home, but from all of it, arguing that if it were false and bad in one feature it must be in its entirety.

Another result not much less to be deplored and which is productive of wrong and evil, and which is easily traced to its source in the doctrine and teaching under which plural marriage is practiced, is the ease with which existing marital relations are broken and new ones contracted. "Utah divorces" have passed into the realm of proverbs. An elder of standing in Utah assured the writer that in no State in the United States, if indeed anywhere, were the women so free to change irksome relations as in Utah.

This is not left to conjecture; the history of Utah furnishes plenty of proof of it; the Historian Franklin D. Richards states: "As there is no rule or obligation that compels a plural wife to remain in relations which she desires to sever, fairness and a proper deportment are rendered necessary on the part of the husband in order to retain her allegiance and her affections."—"*What the World Believes.*" —p. 609.

Of the ceremony of celestial marriage the same man states that "the ceremony of sealing in each case, whether of a first wife or a plural wife, being *exactly the same*, and solemnized in the name of Deity for time and all eterity, thus laying hold upon the world to come, it came to be viewed as a mark of distinction and a sacred privilege to be practically connected with what was called the "Eternal Order of Patriarchal Marriage," in which were the "blessings of Abraham, Isaac and Jacob."

Putting this and that together, it is readily seen why changes in martial relations are easy to make. The obligation which binds a plural wife to her so-called husband is as frail as her caprice. If she "desires to sever" the relations assumed before the altar and "in the name of Deity," there is no rule restraining her. The fair dealing and deportment towards herself by which her husband retains her wifely affections and duty, are determined by her. It is no wonder then, that first and lawful wives are neglected, while the plural wife receives lavish attention and deference.

But, what shall be said of the bond which holds the allegiance of the first wife? If Mr. Richards states the truth then the ceremony, and as a consequence the obligation, are the same in the case of the first wife as in the case of the plural wife. If there is no rule or obligation by which the latter is compelled to remain in relations which she desires to sever, there is none binding upon the wife. If there is no bond binding upon the wife, can there be any upon the husband by reason of the same ceremony? The only answer possible is, No. If there is in any of the states of the United States a marriage law with rules and provisions looser and more destructive to the happiness and permanency of the family and home establishment, the writer has never read such law.

In consideration of the foregoing wrongs, real and constructive, resulting to men defrauded of their equal right to one wife each, made possible and lawful by the act of Creation; the wrongs perpetrated against first, and consequently lawful wives, both in feeling, sentiment, person and property; the wrongs resulting to children in faith; respect to parents and family prestige; the wrongs done to society and the general opinion of the American people, with what propriety and regard to truth can any man say that the practice of plural marriage, celestial marriage in its plural aspect, or polygamy, is not such an infringement of the rights and privileges of others, in fact and constructively, as to take such practice out of the limit and protection of that clause in the Constitution providing for the exercise of the right of conscience?

It has been heretofore shown that there was no warrant for the practice of polygmy in Scriptural teaching or sanction, it is now shown in the light of numbers and facts that it is not only wrong in itself, but that in its practice it is productive of injury and wrong to others; and for these reasons it should receive the condemnation of good men and the decided opposition of those who believe that right should prevail.

THE RESURRECTION.—No. 6.

MEN feel their mental incapability—they thirst for new acquisitions of knowledge and wisdom. They desire to know all of the past, the present, and the future, that relates to the wonderful works of God; and they desire suitable wisdom in order to use that knowledge aright. There are many, no doubt, who, like Newton, have devoted a lifetime in investigating natural philosophy, and who have felt as that great man did when he said, that with all his research he was like the man who walked upon the shore of a boundless sea, picking up a pebble here and there. Man searches and learns, from his cradle to his grave; and when he has done this, and looks out upon the immensity of God's works—the vast, unexplored ocean of intelligence before him, which the mind of man has never comprehended nor conceived of—he feels that he is but a child. His soul is not satisfied. He desires an amount and kind of knowledge that he has capacity now to neither receive nor use. Shall it always be so? Shall man, when redeemed and bearing "the image of the heavenly," still go with these desires unsatisfied? or shall the ca-

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pacities and powers of his soul be so enlarged, purified, and exalted, that he can read and comprehend *all* the works of his Maker—their history and their purpose? David evidently saw the time, through the Holy Spirit, when all the longings of a righteous soul would be fully gratified, for he says:

"As for me, I will behold thy face in righteousness; I shall be *satisfied*, when I awake in thy likeness."—Ps. 17:15.

And so, doubtless, it will be with all who attain unto the resurrection of the just—they will "be satisfied" fully, when they "awake" in the "likeness" of their Lord and Savior.

THE GLORY.

The glory of the resurrected Saints will be the glory of Christ—and his glory is that of his Father. When we now speak of the glory of the Saints, we refer to the heavenly intelligence, grace, power, knowledge, splendor, beauty, and grandeur, that will distinguish their being and personal presence. Ezekiel describes the glory of God as follows:

"From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of God."—Ezek. 1:27, 28.

John the Revelator says he saw the throne in heaven, and him that sat on it, and gives the following description of his personal glory:

"And he that sat there was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald."—Rev. 4:3.

When Christ was transfigured upon the mount, and clothed with the glory which shall attend him at his second appearing, "His face did shine as the sun, and his rament was white as the light." (Matt. 17:1). And when he appeared to Paul on the plains of Damascus, there was manifested "a light from heaven, above the brightness of the sun." (Acts 26:13), And when He appeared unto John upon the Isle of Patmos, He was "clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; . . and his countenance as the sun shining in his strength."—Rev. 1:13–16.

Joseph the martyr has given us his testimony as to the appearance of the Lord, when he, by vision, saw him in at least a measure of his glory. He says when in his fifteenth year his mind became greatly exercised upon religion, and he read the teaching of James, which says that, if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him, that he felt encouraged to pray, and accordingly retired to ask the Lord for grace and guidance. He wrestled in prayer before the Lord until, he says:

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, This is my beloved Son, hear him."—*Mill. Star*, 14:2.

He also says that, in the month of January, 1836, he, in a vision, saw the Father and the Son, and the glory of the celestial kingdom:

"The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out of the body I can not tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold."—*Mill Star*, 15:620.

In April following, both Joseph and Oliver had a vision of our Savior in the Temple, in which is vividly portrayed his glorious personal appearance. Of this he says:

"In the afternoon I assisted the other presidents in distributing the elements of the Lord's supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day.

"After having performed this service to my brethren, I retired to the pulpit, the vails being dropped, and bowed myself with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us: The vail was taken from our minds, and the eyes of our understanding opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters."—Ibid, p. 729.

In all the foregoing passages the wonderful glory of God and of Christ is presented to us in a striking manner.

The angels appeared at times, clothed with the glory of God. John the Revelator says:

"And I saw another mighty angel come down from heaven, clothed with a cloud, [probably of light], and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."—Rev. 10:1.

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow."—Matt. 27:2, 3.

The language of mortals is inadequate to describe their dignity, beauty and splendor. Jesus has said:

"They who shall be accounted worthy to obtain that world, [the resurrection world] through the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are *equal unto the angels;* and are the children of God, being the children of the resurrection."—Luke 20:35, 36.

Joseph the Martyr says:

"And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne, forever, and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first-born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them *equal* in power, and in might, and in dominion."—D. C. 76:7.

"And *then* [after Christ comes] shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made *equal* with him."—D. C. 85:33.

Dear reader, have you a well founded hope of attaining unto this, the glory of angels, of Christ, and of the Father!

If you have been "baptized into Christ," and are living in the Spirit and walking in the Spirit, then you may have that hope, and also the "earnest" of that blessed inheritance.

THE HAPPINESS OF THE SAINTS IN THE RESURRECTION.

We may readily conclude that the joys of the resurrected saints would be quite indescribable, for "eye hath not seen nor ear heard, nor hath it entered into the heart of man the things that God hath prepared for them that love him." When we consider the dominion, the power, the enlarged capacity of mind, and the wondrous glory the saints are to possess, we must think that their joys will be ineffable,—their happiness above measure. Their position will demand that all their mental faculties, including their senses, be infinitely enlarged, intensified, refined, and exalted.

Some seem to think the saved will not need to use the senses in their future state. They hold that such an idea lessens and degrades the excellency of heavenly joys; and yet they fail to bring one good argument to sustain their objection. Their objection is neither sensible nor scriptural. What can men or angels know, or how can they enjoy, except through the exercise of the senses in connection with the mind?

The senses are the avenues, the means through which joy or sorrow, pain or pleasure, grief or gladness, is received by the person. The Scriptures give account of no other means,—our minds can conceive of no other,—hence we are not justified in looking for any other, either here or in the world to come. The Holy Spirit, "which is the power of the world to come," the first fruits of which,—a mere *foretaste* of which we obtain in this life,—strengthens, purifies, and capacitates the senses, but it does not supersede nor set them aside. It enlarges, exalts, guides, instructs, and qualifies the mind, but does not suspend its office or prevent its action. "They who shall be accounted worthy to

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attain to that world, through resurrection from the dead, . . . are equal unto the angels." Angels eat, and angels drink. Abraham entertained them at one time on "butter and milk, and the calf which he had dressed," as also with the "cakes upon the hearth," which Sarah did bake. (Gen. 18: 1–7.) "Man did eat angels' food."—Ps. 78: 25.

"Be not forgetful to entertain strangers; for some have thereby entertained angels unawares."—Heb. 13: 12.

To entertain strangers in the sense alluded to here, one would have, no doubt, to give them both food and drink.

After Jesus was raised from the dead, He both ate and drank. Peter says:

"Us, who did *eat* and *drink* with him after he rose from the dead."—Acts 10: 41.

Immediately after his resurrection He appeared to his disciples, and

"He showed them his hands and his feet. And while they yet wondered and believed not for joy, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and a honey comb. And he took it and did eat before them."—Luke 24: 39–42.

If Jesus after his resurrection did eat, and angels did eat, and drink, and the saints become "like them," then they will eat and drink also. This view of the matter is both reasonable and Scriptural, and must be the hope of every enlightened child of God.

We read that angels and the sanctified in heaven sing:

"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5: 9.

"And I looked, and lo! a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Ibid, 14: 1–3.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."—Ibid, 15: 2–4.

If the sense of taste is to be gratified with food and drink, and the sense of hearing gratified and delighted with electrifying strains of heavenly music,—transporting, rapturous music, such as mortals never hear,—may we not, nay, *must* we not conclude, that all the senses,—tasting, smelling, hearing, seeing and feeling,—will, in their purified, and exalted state, be exercised with substantial, holy, heavenly pleasures? It is inevitable; common sense, the common experiences of life, as well as the scriptures, go to show that it must be so. God has created man to be ultimately and entirely happy; and it must be obtained in that way which is ordained of God; and man will fail of this happiness only by his own neglect and disobedience.

THE HOPE OF THE RESURRECTION.

The hope of the resurrection has always been the chief hope of God's people, except when they have transgressed and wandered away into great spiritual darkness. All to whom the principles of life and salvation were taught understood concerning the Messiah,—the Redeemer,—His life, sufferings, crucifixion, resurrection and ascension to glory. Christ, in his life, death, and final triumph, is the "chief corner stone," "the foundation," and the *only* foundation upon which any, anciently or modernly, could build and have eternal life. The gospel of Christ, and that only, brings "life and immortality to light;" and that gospel always has, and always must, embrace the literal resurrection of the dead. Paul, that wonderful man of God, teaches that the resurrection is a vital, all-essential part of the gospel; and that without the resurrection the hope of all is vain. He says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." "And, the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

He further says:

"I protest [declare] unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus my Lord daily, though I die. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink for tomorrow we die."—1 Cor. 15: 31, 32.

By this we learn that the resurrection was his chief hope,—his daily joy,—and the ground, the all-important ground, upon which he based his hope for future rewards and glory. He knew that "to depart and be with Christ" was "far better" for him than to remain in this life, yet he knew that the glory, the power, the dominion, and the eternal rewards could be received only after the resurrection, and after the coming of the Lord Jesus in glory, and after the great last change shall come after the thousand years' reign. Hence he says:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the just."—Phil. 3: 7–11.

His hope was fully and entirely in the resurrection. If that failed, the scheme of redemption failed. If that failed, his faith was vain,—he was yet in his sins,—and all that had fallen asleep in Christ must perish. But Paul knew that his faith was not in vain; he *knew* the wondrous doctrine of the resurrection was true; and that it was the means appointed of God, and the absolutely indispensible means, by which mortals could attain salvation and glory; knowing this he reasons as we have seen, and then gives the following words of instruction and comfort:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. 4: 13–18.

The resurrection was the hope of Enoch, Genesis 7: 6; of Abraham, Genesis 7: 9–12; of Moses, Luke 20: 37, 38; of Job, 19: 23–27; of David, Psalms 16: 9, 10; 17: 15; of Isaiah, 25: 19; of Hosea, 13: 14; of Ezekiel, 37: 1–44; of Daniel, 12: 2; of Martha, John 11: 34; of Israel, Acts 24: 15; 23: 6; 26: 6; 28: 20, and by the Saints, Colossians 1: 23; Titus 2: 13; 1 Peter 1: 3. And the hope of the Saints in the resurrection, as in all things that pertain to salvation, is "one hope" (Eph. 4: 4), and not a variety or diversity of hopes. If men's hopes are founded on the promises and appointments of God they are safe; but if they are founded on the theories and doctrines of men or devils, they will fail; and they will suffer disappointment and loss.

Dear reader; are you hungering and thirsting for the joys of God's salvation? Are you preparing to live and reign with Christ at his coming and in his kingdom? Do you desire to possess dominion and glory in the new heavens and new earth? and have a body that is "incorruptible," "raised in power," "raised in glory," "like unto his [Christ's] glorious body?" Do you desire to meet and dwell with Jesus and and all they who are saved in Christ?—to be clothed with the same glory, and to receive the same rewards?—to have all

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your powers and faculties purified, enlarged, and exalted, so as to receive a fulness with the Father, and the Son? If you do, then humbly follow Christ; He is "the resurrection and the life."

HOME AGAIN.

PRESIDENT JOSEPH SMITH arrived home on Thursday the 19th inst., looking well, and in the enjoyment of good health and spirits. He left Lamoni over a year ago (December 6th, 1888) for San Bernardino, California, and remained for some months laboring in southern California. Thence he went to northern California where he also labored, but was considerably hindered in both those localities by unusually stormy, forbidding weather. From there he proceeded to Utah where he was assisted by Bro. R. J. Anthony and others in his labors in that territory, also in Idaho.

In Utah, as elsewhere, generally, he was treated courteously and was given a fair hearing. Some additions were made to the church, and many there are investigating. What the final result of his efforts will be remains to be seen, but there is no question but what they will be for great good.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Rich gift of God! A year of time!
What pomp of rise and shut of day,
What hues wherewith our Northern clime
Makes Autumn's dropping woodlands gay,
What songs of brooks and birds, what fruits and flowers,
Green woods and moonlit snows, have in its round been ours."

THE NEW YEAR.

ONCE more the dial on the worn and rudely battered face of old Time, points to the meeting of the old and the new year. The new to abide, the old to depart forever. Forever! what a solemn feeling of reverence and awe comes over us as we look upon his worn face feeling that we shall see it nevermore—nevermore! Is not the thought a mistaken one? Shall we never meet these faded, vanished years again? Surely we shall meet them in the great eternity of God, and before the throne of his power stand face to face with the record we have made.

"Rich gift of God! A year of time!

Has it indeed been rich in its garnered treasures of faith, hope, love, joy and peace; rich in its triumphs over self, in its strife for the mastery and its victory too, even though nothing remains to chronicle that victory but apparent loss and defeat? Do we stand at its close amid the wreck and ruin of all the cherished plans and dreams which filled our hearts when it opened its first leaves to our gaze? Is the love of God in our hearts strong enough to enable us to say, as we contemplate these, Thy will be done? Do we look in vain for the triumph of right, as we had surely expected to see it; and have we faith sufficiently unshaken to say, "His ways are not as our ways?" In the midst of trials and loss, persecution and temptation, can we say as exhorted by one of old, we "count it all joy"? Are we richer, are we better, are we really nearer the attainment of that which we seek than we were when the hand of time lifted the curtain and the year which is now old and departing, came in its young strength and unsullied beauty to greet us?

As we say farewell to the old year and turn to welcome the new, what is it that moves us to sadness or joy in the past, or expectation in the future? Both are powers of the mind, but to us the power of one seems infinitely greater than the power of the other. The one is hope, the other memory.

There is always hope in the future, and inspired by hope we labor for the attainment of that which we most earnestly desire. If that labor has been for a righteous cause, if we have "followed right because it was right, in scorn of consequence," then can we calmly, gladly bid the departing year farewell, even though he has brought only apparent defeat and we live on "hope deferred;" for we have made of Memory a joy forever. Let the years hasten on with their record, while clouds obscure our horizon and the waves roll mountain high. Let the bitter blasts howl and darkness enshroud us as with a pall; let every ray of sun-light be obscured and from our hearts well up the bitter cry, "Why hast thou forsaken us?" there dwells within the soul a light no night of darkness can dim; a joy no rolling wave can quench, and an abiding faith unshaken by the war and crash,—the seeming wreck and ruin scattered far and near upon the shore of time! Not I, not you, my fellow toiler upon life's rugged way, shall be held responsible for the result, but "He who spake and there was light"

"The man who knows his cause is just
Is armed with forces strong as steel.
No fear disturbs his perfect trust
Or cools the ardor of his zeal.

"His faith is fixed in living laws,
That move the centuries along,
And plant the triumph of a cause
Upon the right and not the strong.

"He may be jeered and mocked of men,
And all his words may seem to wait;
The Truth be crucified again.
Between the forms of lust and hate.

"But in his eye no tear appears;
He leans on One to whom alway
A day is as a thousand years,
A thousand years are as a day."

Before us is opening a new page of the great volume of time. Shall we make of memory a friend—a joy for the years to come? Let us write upon her imperishable tablets only true and worthy acts, acts which are the outgrowth of pure and worthy motives, and when we have done this let us like the captive Hebrews say, "We are not careful to answer this in the matter, for the God whom we serve is able to deliver us . . . but if not—" ah, the grandeur of this God-like trust, this sublime indifference to the result of doing right—"but if not, be it known unto thee, O king, that we will not serve thy gods!" Better thy fiery furnace seven times heated, than this ignoble betrayal of the trust our God has reposed in us.

Saints of God, is this the goal of our ambition, this the plane we are striving to reach? Do we know that before the brightness of his truth *all* error must fall, all dross be consumed and love of self disappear as dew before the morning sun? Why then should we love, hold to or cherish any of these, though they flourish like a green bay tree and men bow down to them as they pass? Why should we?

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYERS.

Sr. Rachel Evans, of Sullivan, Missouri, asks your faith and prayers, that if it be God's will he will restore her sister to her reason. She is now in the asylum at Fulton.

Sr. L. E. Fuller, Escanaba, Michigan, requests your prayers for Sr. Swinson, that if it is God's will she may be healed. She is not in the church, but is a suffering child of the Father and has faith enough to ask you to pray for her. May God inspire your souls with his own pitying love for all his suffering children.

Bro. Stephen Huntley, of Newark, Dakota, asks your prayers that God may be pleased to restore him to health.

Sr. Kate McGee, of Potter Valley, California, requests the faith and prayers of the Union that if it be God's will she may be restored to health.

"I wish the prayers of the Prayer Union in behalf of Bro. W. N. Joiner, of Bandera, Texas. He is afflicted with a cancer on the face. That he may be healed or find grace to bear the affliction, and also for his companion, that she may have courage to obey the gospel, she being already convinced. Your brother in Christ,

"O. D. JOHNSON."

HOME COLUMN MISSIONARY FUND.

Dec. 12, Amount received to date		$2,185 12
Sr. Mary Clements, Mo.	$1 15	
Br. Chas. Curtis, Utah	3 00	
Sr. Mary Birk, Dak.	5 00	
Sr. Martha Young, Iowa.	1 00	
Sr. Ruby M. Thompson, Oregon	5 00	
Sr. Mary C. Hart, Iowa.	1 05	
Sr. Lydia Clark, Mich.	75	
Sr. Nellie J. McCully, Washington.	10	
Sr. Julia A. Smith, Mich.	1 00	
Sr. Jennie E. Knight, Ia.	50	
Sr. Catharine Lloyd, Mo.	50	
Sr. Lucy A. Norton, Me.	50	
Sr. Millard, Nev.	1 00	
Sr. Reidler, Nev.	1 00	
Sr. E.C Hillman & family, Nebraska	1 19	
Oscoda Saints, Mich.	2 24	
Sr. N. M. Bickford, Ill.	25	
Br. I. A. Roberts, Mo.	5 00	
Br. Lars Polsen, Mo.	1 00	
Sr. E. Lourie, Cal.	1 00	
Sr. E. Burr, Mich.	75	
		32 98
Dec. 19, Amount to date		$2.218 10

☞Send all moneys to D. Dancer, Lamoni, Iowa.

TILBURY CENTER, Ont., Nov. 16th.

Dear Sisters in Christ:—Feeling the calm, sweet influence of the Spirit of the Master, and having been asken by quite a number of Saints lately why I do not write to the *Herald* any more, I feel like telling a part of the old old story of Jesus and his love. I have great cause to rejoice in this latter day work, for truly the Lord does bless me. I can testify to the part given by the Spirit in last week's *Herald* where it said: "I will bless you with wisdom and strengthen you and give you evidences of my truth." Oh, yes; I have had many evidences of the truth of this work! And again where it says that the prayer of faith of the humble, contrite heart shall be heard and answered. Yes; praise God; when I have been standing alone feeling I had not an earthly friend to give me one pitying look or one kind word the Lord has heard the prayer of his unworthy child and delivered me.

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Dear Saints, you who are wounded by the sting of the retailer of scandal and are tried almost beyond endurance, never forget or lose sight of that best of friends, Jesus, for as the Lord liveth and if you put your trust in him he will never leave you nor forsake you, and remember it is those who have gone through great tribulation who will be in the temple of God.

Bro. Scott said in last *Herald*: "Let us be careful that the arrow of scandal, or what other arrow it may be, has not the barb of truth, then be assured it will rebound into the accuser's face and all will come right in God's own time." Let us hold to our faith in meekness, gentleness and longsuffering. While I am writing the still small voice of the Spirit is saying, "Ye saints of God rejoice and be exceeding glad for great is your reward."

Then, brothers and sisters, let us buckle on the whole armor of righteousness and fight the battle of salvation right through to the end. Then shall we hear the plaudit, "Well done, thou good and faithful servant," and be rewarded according to our works. Let us all remember each other in our prayers, that God may help us to live lives worthy of the name we have taken upon us, and that we may be worthy to enter into the marriage supper of the Lamb, is the desire of your sister in bonds, M. M. BROOKS.

P. S.—We had Bro. Leverton with us the last week preaching, and we had the pleasure of having five baptized in our branch. Bro. Leverton endeared himself to us so much that we hated to part with him. He is one of the few who try to do as he would be done by. M. M. B.

WARREN, Ohio, Nov. 17th.

Dear Herald:—I feel prompted to-night (as I have been a number of times before) to write a few lines to the Home Column. As I have been so many times encouraged and cheered by the letters, I shall feel doubly paid if my weak effort shall help some of the weak ones if ever so little. I can truly say that I rejoice in the latter day work and I feel to thank God daily that he has brought me to see this "marvelous work and a wonder" and am prepared for one to say that I know this work is of God. I have been healed by His power in answer to prayer and the administration. Will try and give you a statement of the facts. The latter part of last March I was taken with a very serious trouble in my right knee. It came on very suddenly with the most excruciating pain. It seemed I could not endure it. The doctor was then coming to our house to see a sick friend and we consulted him about it. He said it was not rheumatism but a disease called cinavitis. He said I had better go to bed and keep it perfectly quiet for a week or two, which I did, and at the end of two weeks it was no better and two weeks more went by still no better. Then the doctor came and attached a seven pound weight to my foot and told me I must stay there until the swelling had gone and the pain ceased. There I lay for nine long weeks, and at the end of the ninth week it was no better than at first. I felt impressed that if I was administered to that it would get better. Bro. Garrett came and held preaching services at our house. He administered and I was relieved, but (doubting Thomas like) I did not get up, wondering if it would last. This was on Sunday, and I had no pain until Monday, when the weight had to be put on again. The next time Brn. Garrett, Griffiths and Strachan were here, and after the administration I experienced the same relief, then got up and walked from my room into the next without any bad feeling in either limb, and thank God that is the last day I have had to stay in bed since. I have continued to gain ever since and have been doing all my own work for about two months and enjoying better health now than I have for years. Bro. L. W. Powell was with us about two weeks and we enjoyed some gospel feasts. He is highly esteemed here and made many friends. He inducted one more soul into the kingdom, which makes us ten in number here. There are others waiting for the return of Bro. Lennard Scott, whose return we are expecting every day. How Satan, the old arch-enemy of truth, does rage, and all the more when he sees there is good to be done. It is wonderful what he will put in the minds of those who will lend themselves to his use. But with all his cunning we find he overreaches himself. There are more enquiring about the preaching now than ever and saying they want to come. I hope and pray that the little band here may all live worthy of the name Saint, and my daily prayer is that I may have of His Spirit to guide me into all truth, that I may be deemed worthy to live and reign with Christ a thousand years.

Your sister in Christ,
CARRIE M. SHAFER.

QUEENSFERRY, Victoria, Aus.,
October 28th.

Dear Sisters of the Home Column:—Another year is near its close, and we begin to think of the relatives and friends in foreign lands, that the kindly word and wish may reach them by the Christmas tide.

Tho' hitherto, at this season of the year our minds have turned to distant England only, as the home of those dear to us, we now wish to waft a greeting to the land with which is associated the happiest experiences of our life, which have come to us through obedience to the gospel as restored in its purity and fulness upon that land.

As each mail arrives and we receive so much that is comforting, instructive and helpful from the sisters of the "Column," our heart fills with love and gratitude for the encouragement and press on towards the mark for the prize of the high calling of God. It is with a thankful heart that we offer all of the Column our warmest, sincerest wishes for a joyful happy Christmas and a glad New Year.

While thinking of Christmas and its rejoicings the thought comes that of all people the Latter Day Saints should look most gladly forward to that time, it being their blessed privilege to be in the enjoyment of the restoration of the gospel, heralded by the angelic messengers on the occasion which we celebrate with the proclamation of "Peace on earth — good will to men." And while this high privilege is ours, ought we not to be very careful of the manner in which we commemorate the birth of our dear Savior, that our pleasures may be pure and in keeping with the event we desire to keep in memory.

It is with heartfelt pleasure that we read in the Column and *Herald* of the testimonies of the Spirit's power that daily is increasing among us. We are encouraged thereby to trust God for the fulfillment of His word and promises, to take up our trials with more patience and in fuller faith abide his time and will. Oh, that we might be more faithful! that our Heavenly Father may not stay his hand but send down the blessings he has for us, but can not give till we fit ourselves to receive them.

The writer is but one of the younger ones and is more desirous of receiving instruction than essaying to impart it, yet she feels to have been much blessed in the latter day work and is in sympathy with all who labor for its advancement. That we have received of the power of the same Holy Spirit that has ever been among God's people, when he has had a pure gospel upon the earth assures our hearts and faith and makes us ever prayerful, that we may be faithful and receive of it in fuller measure, that we may grow in grace and knowledge continually until we attain unto the measure of the stature of the fulness of Christ. May the Spirit of God ever be with us to lead, comfort and sustain, enabling us to overcome all unrighteousness and to live unto his name's honor and glory is my prayer.

SISTER LILLIE.

LORIMER, Iowa, Nov. 17th.

Dear Sister Frances:—Some time ago I sent a request that the Prayer Union would pray for our little girl, and thinking perhaps that those of the Union would like to hear from those who request their prayers I write this. When I sent in my request she was very low, and feeling that no earthly aid was near I sent in the request. Patiently I waited for the day when those of the Union would send up their petition to Him above in her behalf. Thanks be to Him, for I can truly testify that from that time she has been improving daily, and to-day I feel to thank Him that He has heard and answered the prayers of the Union and I feel to bear testimony to the work, for I can truly say that I know the work we are engaged in is the work of God and that His Spirit is in connection with it, and my desires are to so live that I may be worthy of the promises He has given.

Yours in bonds,
W. T. SHAKESPEARE.

Correspondence.

COLEMAN, Mich., Dec. 1st.

Dear Brothers and Sisters:—In many places where we might have Sunday-schools we are idle. Christ said, "Feed my Lambs." What are we doing? Are we not letting pass great opportunities for doing good for the cause by not educating the young?

Many parents are allowing their children to be taught in ways that are abominable in the sight of the Lord, and why? I answer, because we have not enough schools of our own, and they say they must have some way of spending their Sundays. Then why not teach them the revealed will of God and not the doctrines of men? What shall we say when our Master comes to take account of our stewardship? Shall we say we had nothing to do? God forbid! There is plenty of work for each to do, or why did our Savior say the harvest is great and the laborers are few? True, we are not all called to the min-

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istry, but must the ministry do it all, while we sit with folded hands? Nay, brethren and sisters, let us be up and doing, for the night cometh when no man can work. Let us arouse to a sense of our duty and be active in the Sunday-school work, that the lambs of the fold may not starve; then when Jesus comes our lamps will be bright and burning and our Master's voice will be heard saying, "Well done, good and faithful servant, enter into the joy of the Lord."

Fearing that I may take up too much of your valuable time I will close, hoping that a greater interest in Sunday-school work may manifest itself. In gospel bonds,

SISTER BERTHA.

Spital Hill, SHEFFIELD,
England, Nov. 29th.

Dear Herald:—I am pleased to hear of the success of the work of God in every land, and pray that it may continue to the end of time.

It is only a short time since I united with the church and during that time I have received many evidences of the truth of the latter day work, and feel to praise our Heavenly Father for the same.

I know that God blesses his children when they approach him in humility; and it is this state I want to attain to. I love to read the testimonies of my brethren and sisters which are edifying and instructive to me; and I can say of a truth that they are the children of God, because they are led by the Spirit of God.

The work in England is progressing steadily, the Lord confirming his word by signs following; giving peace to many who are low in this world's estimation. I desire to continue in the work to the end, that I may be worthy to enter the kingdom of God with the redeemed to sing the praise of God forever more.

JOSEPH ARBER.

MAKLEEVILLE, Cal., Dec. 12th.

Bro. W. W. Blair:—I arrived at Dayton, Nevada, September 24th, and was kindly received by Bro. T. R. Hawkins and daughters, Sisters Hart and Walmsley. I found them alive in the work, and by their daily walk and conversation they bear a name worthy to be called Saints. Bro. Hawkins being Justice of Peace for twelve years and under the tongue of good report, he had but little difficulty in procuring the court-house for five nights, which only provided for two nights for any one denomination at any one time.

Mr A. Walmsley then hired the Odd Fellows Hall for seven nights more. I had good congregations, and left some very near the kingdom. Some said they wanted to be baptized, but the water was too cold. I concluded they did not want to very bad.

I went to Mottsville, spoke several nights, thence to Fairview and spoke ten times. Had good congregations. I then went to Diamond Valley where all the Saints were anxiously waiting to receive me. I divided up the time among them so that none would feel slighted. I spoke seven times there and baptized five, three men and two women. I feel that more will obey soon; I had large turnouts almost every night. The district attorney was present one evening and was well pleased.

I had an invitation from Markleeville, the county seat of Alpine county, California, by the county Judge, district attorney, and county clerk to come and preach for them, and that I should not want for anything. Bro. R. Trimmer carried me here with his team and wagon through the snow sometimes up to the hub of the wagon. He had to get out and get a stake and clear the wheel that was blocked. We arrived about noon. The Judge informed us that arrangements had been made for me at the hotel, where I am quite comfortable.

I have spoken two nights in the court-house, and although the weather was stormy the house was filled. I never had better liberty, and I feel that God has a people here. This is a new opening, as no one of our faith has ever preached here.

Surely God is opening up the way before me. I have found the Saints in general strong in the faith, and having a desire to do their duty. Bro, D. R. Jones has truly done well and performed his duty to the best of his ability; also Bro. D. I. Jones. My field—Oregon, Nevada and Northern California—is large. Bro. Haws (now in Oregon) and myself are the only ones actively engaged in this field. I have many calls, but can not answer but few, for I want to work the ground well as I go. There is no use traveling over the country preaching once or twice in a place. I believe when I get the people interested I should speak eight or ten nights, and then we are able to determine whether God has any people there or not.

I pray that God will bless the labors of his servants. Yours in bonds,

THOMAS DALEY.

TABORVILLE, Mo., Nov. 26th.

Dear Herald:—I rejoice in this latter day work. I had been a member of the Christian Church for a good many years and was honestly trying to serve God, but at times a vague unrest would take possession of me, and it seemed that God was so far away that he surely could not hear my prayers; but two years ago this summer he directed the footsteps of his servant, Bro. I. N. White, to this place, and I soon saw I was not serving him according to his will. I was baptized by Bro. White and confirmed by Brn. White and Swenson, and I can truly say that the time since has been the happiest part of my life, and if I could see my dear husband come into the fold my happines would be full.

The Lord has blessed me in restoring me to health for I had been in poor health for years, but now am strong and well.

Pray for me, dear Saints, that I may live faithfully and also see my husband and children in the fold. Your sister,

FLORENCE MASTERSON.

DOW CITY, Iowa, Dec. 14th.

Bro. W. W. Blair:—I have been reading the article, "Utah Mormon Mormonism come to judgment." I thought twenty-five years ago that it would have come to judgment more speedily than it has, and in a more pronounced manner. But it now plainly manifests the wisdom and mercy and longsuffering of the good Father in giving them space to repent; and also the wisdom of the church in the strenuous efforts put forth against their blind and obstinate opposition to those calling themselves back to the "old paths." I used to think such efforts were throwing away "good ammunition," that they were "joined to their idols." But in a day to come the church can say, in that case at least, we are "clean from the blood of all men." The dark cloud that hangs over the people in the vallies of the mountains no doubt has a silver lining, and we hope and pray that out of the evil much good may come.

Everything seems to be moving along with us smoothly, so far as church matters are concerned; we are having good meetings and a peaceful, quiet feeling seems to prevail everywhere as far as I know. Yours in goshel bonds,

JOHN PETT.

PITTSBURG, Pa., Dec. 9th.

Dear Herald:—After the district conference and reunion held from the 28th of September to October 6th which I was favored to attend (in part). I returned home with my wife for a short time, finding plenty to do in making arrangements for coming into the Pittsburg and Kirtland district at the request of the missionary in charge, Bro. G. T. Griffiths.

I bade adieu to loved ones on the 24th of October and arrived in Wheeling on the 26th. On Sunday met with the Saints in their Sabbath School and social service and at night made an effort to speak to a very pleasant assembly; remained about two weeks holding nine preaching services and visiting among the Saints, not alone to share their hospitality so kindly offered, but to encourage them to attend the regular services and thereby let their light shine. I had anticipated opening up a number of places in that section, or rather urging the brethren to do so, but a card from Bro. Griffths requested me to be in Pittsburg November 10th for forenoon services. In order to "be subject to the powers that be" I boarded a train at 5:40 Sunday morning, the 10th of November and arrived in time to take rest before taking the stand, and was met at the depot by our worthy Bro., Ralph G. Smith. It has been a number of years since I visited this branch. A number of those then present have passed over to the beyond and there were but few whose faces were familiar at this meeting. I have held services, aided by the branch officers, Brn. G. H. Hulmes and E. Thomas, twice each Sabbath since my arrival, at 10:30 and 7:30. The branch has not control of the hall during the week. I have tried to aid the work in this place in every way I could. The branch seems to be in a very good condition spiritually. I have a very high opinion of the ability of its officers; they are men of God, careful in their counsel, wise builders—and the results of their work is manifest. I would we had thousands of such men in the active ministry.

There are qute a number of young men and young women belonging to this branch who have been holding what they call a "young folks' prayer meeting." I have had the pleasure of attending all their meetings held since I came among them. I have not words to express the pleasure it gave me to see the love they have toward each other and the zeal they exhibit in their meetings. Why, it would even do the apostles good to hear the prayers and testimonies, by the Spirit, of these young Saints. One feature of their work is to spend fifteen minutes before the close in reading original essays, those reading having been previously appointed to write. They

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write upon such subjects as Unity, Love of God, Self-Culture and various other topics which are necessary virtues of the people of God. I will predict that, if they but continue as they have begun, they will render material aid to Sr. Frances in the line of contributions for *Autumn Leaves*. May the young Saints of many other branches follow and emulate the example of this organization. We have been enabled to reach the ears of some who heretofore have had but little knowledge of our claims, who have expressed themselves pleased with our views. We trust our efforts will not be fruitless.

It was with much reluctance that I came to this place, for I have not been ignorant of the fact that many of our able men have been here, and some of them recently. What can I do there? I am requested to go. I realize my weakness; thought of the ability of my brethren which was far above mine. But I came and have not regretted it.

One in charge of the mission wrote me, "The Lord will bless you." This has been realized already. Am willing to learn and do what I can by the help of Our Father.

During the present conference year have baptized but few; am not so anxious to baptize as I used to be, but ready when candidates "believe with all their hearts" and are drawn to obey. I will close by wishing all a merry Christmas and a happy New Year.

Yours in hope,

L. R. DEVORE.

WESTON, Iowa, Dec. 10th.

Editors Herald:—In 1877 I was obedient to the law of liberty, because the God of heaven had sent a true servant to proclaim His word, and I never regretted that step. I feel to say to the editors of the *Saints' Herald*, *Zion's Hope* and *Autumn Leaves* that I hope to continue in the same faith and I hope the editors will continue to send me these papers. I can not see how any can spend money for luxuries and not take these papers. They are rich in matter to me and worth more than the price. To God be the glory.

PETER ANDERSON.

DEEPWATER, Mo., Dec. 10th.

Dear Herald:—I see so many cheering letters in your columns. It does me so much good to read them; they make tears of joy course down my cheeks.

I have been a great sufferer for many years, but the Lord is yet sparing my life. I have been trying to serve the Lord for many years as best I knew how, but still I felt a lack of something and I knew not what. I was a Free-Will Baptist, but for years I had felt a need of something more than I found with them. Still I was better pleased with that church than any other I knew of.

I was baptized last June by Bro. I. N. White. I feel thankful to God that he has spared me through all of my afflictions to embrace the gospel.

I have often thought before I knew much about the Saints that the Lord was sparing me for some good purpose, for I have passed through so much sickness and afflictions, and I think if it was for nothing else it was for the purpose of my embracing the faith.

I had a very severe sickness last spring and was given up by two doctors. We sent for Bro. I. N. White, for I knew the Lord could cure me. He came and administered to me, and I was better in a few minutes. My aching left and my fever cooled. But I took a backset and it was unhandy to get an elder at any time, so I had a few prayers offered in my behalf and mended along until by the mercies of the Lord I was up again to the surprise of many.

My afflictions prey upon me very heavily now, and I feel that I can not be here very long unless I have a change for the better instead of worse.

I earnestly ask the united prayers of all the Saints, that I may be healed of consumption and other diseases if it is the Lord's will, for I know he is able to do it, also that I may be faithful. I have been blessed many times in answer to prayer.

I would be glad to live to see my husband come into the true church. Pray for him and my brother-in-law, that they may see the errors of their way and come into the fold and be saved.

Your sister,

AMANDA J. HUDDLESTON.

NORTH HENDERSON, Ill., Dec. 6th.

Bro. W. W. Blair:—My heart was made glad and I rejoiced while reading the testimony of Father Landers. I do thank my Heavenly Father that He is mindful of that dear old soul, giving him strength of mind that he can still speak words of cheer to the Saints in his extreme old age.

I truly can testify that the Lord has blessed him with the gift of healing. I want to speak of an incident that occurred about the year forty-six. My sister was taken sick with fever and grew worse daily. My father went thirty miles for Father Landers to administer to her. Father Landers replied: "Bro. Black, we will kneel in prayer and ask the Lord to rebuke the disease." They did so, and the next morning Father Landers said: "Bro. Black, I have no need to go with you; your child is better." She got up that morning and in a short time was restored to health. Truly God has blessed Father Landers in his mission of love and mercy. May God bless him.

Our little branch here is still trying to live and holding on to the rod of iron, as best they can, but we are getting very hungry for preaching.

ISABEL GLASS.

WEBB CITY, Mo., Dec. 1st.

Dear Herald:—My husband and I were baptized into the Saints church July 25th by Bro. Hobert. Since then my oldest daughter was sick with the spinal menengitis but through prayer and faith in the Lord and by the power of God she is well, She had strong faith herself; she wanted nothing but consecrated oil. But the saddest of all is I have a boy nine years old who was taken sick before we came in the church. He has the same disease and for twenty-one weeks he has been sick and is now almost a skeleton. He don't have fever now unless it is inward. He wants to drink most all the time. We had two doctors with him but all of no avail; and we have called the elders several times and for a while he seemed to get better, but now he has spells of some kind with his spine. I ask an interest in all the Saints' prayers in his behalf, that as much as in accordance with God's will he may be raised and have his right mind and the right use of his limbs. My desires are to serve the Lord, and raise up my children in the fear of the Lord.

Your sister,

MATTIE JONES.

WHEATVILLE, Wis, Dec. 9th.

Dear Herald:—I wish to inform your readers of the prospects in this Western Wisconsin district. I am happy to inform you it is onward. I received a letter from Bro. W. S. Pender at Valley Junction a few days ago stating the prospects to be good. He had baptized five at that place and others were near the kingdom.

I have been preaching what I could and the Lord has wonderfully blessed me. On December the 1st I baptized three at Wheatville, and on last Sunday I was at Bell Center, this state, when one more gave their name for baptism. A number more will unite between this and spring.

The calls for preaching are increasing. I opened up a new field last week. Some are believing there and I promised to return soon. Some are very hard against us there and promised us some bad treatment, but if the Lord will we shall go back again. The harvest is ripe in this field. O, may the Lord send the laborers forth! I hope to be sustained in this field next year so I can spend all my time in the labor of the Lord. I have done what I could this year and hope to do more in the future.

In bonds,

A. L. WHITEAKER.

BUCHANAN, Mich., Nov. 26th.

Kind Reader:—Listen, oh, listen, while I relate briefly some of the miseries, heartaches and crime entailed upon the children of God, at different periods through kissing:

Very recently, while reading from the Book of Omni, and from the words of Mormon, the Spirit of the Lord rested upon me, and showed me that those two mighty races, once so highly favored of the Lord, dwelling upon this continent at two distinct periods, fell by reason of wicked abomination, and the first step to it was kissing.

Oh Saints of latter days, have we observed any indications of such a destructive power among our fair sons and daughters? If we have, let us at once try to stamp out the error before it gains a foothold too strong for us. Lift a warning voice ere we see our innocent ones led into captivity and chains of darkness by its awful deceitful power.

Oh, daughters of Zion, look earnestly to your children, that they are not captivated by it. For they are as costly jewels as diamonds set in gold; their mission, their worth, the good that they will do, the future will unfold.

And forget not your husbands and sons, especially those who are in the field battling for truth; for there is a spirit hanging over them that is trying to cause them to commit acts unpardonable, and thus destroy their mission and labor of love.

Oh, let us not sleep while the enemy of souls is so zealously trying to overthrow the church and kingdom of God by those little innovations, but let us arise with heart and voice and denounce the evil practice of kissing.

Some I know have gracefully folded their arms and said, "There is peace and safety for us." But does not the good book tell us that

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when those words are spoken, then shall come sudden destruction?. I think it is a mistake to suppose that we may glide along smoothly while others have waded through blood for the sake of the cause that we enjoy.

Examine, kind reader, the prophecies of Daniel, twelfth chapter, and tell me, oh tell me, the meaning of those three dates or ends of some important events evidently referred to. If that figurative language of time, times and a half, points to the termination of the great apostasy of the primitive church in 1830, and the more recent date of 1290 days, has reference to the time of the Reorganization, or the end of the apostasy brought about by Brigham Young and those other like aspirants, in 1860, pray what is the meaning of the last date pointing to 1905? There is a great blessing promised to those who shall wait and come to that date, and Daniel is to rest and stand in his lot at the end of the days. Let us hope also that it will not be the end of an event similar to those of the past; and that those who now stand may stand until the great clock of time shall say it is done and our warfare is over. Your sister,

EDITH EAGLESON.

RICHMOND, Mo., Dec. 12th.

Editors Herald:—I am doing what I can to spread the gospel in this district. I went into the north-east part of Carroll county to preach the funeral sermon of Mr. Arther White who departed this life August 28th. It was preached in the Baptist Church by the writer to a large congregation for the country. Mr. White was not a member of any church, but professed a belief in the Reorganized Church of Jesus Christ. His wife is a member and is still living in that neighborhood.

While I was in that part I got the use of the United Brethren church and returned in one month and preached five nights to quite a number. I left an appointment to commence December 2d. I have just closed a series of eight sermons at that place. Had very good sized congregations and good liberty, but I was somewhat hoarse on account of cold. The neighborhood I was preaching in is where Bro. Emsley Curtis lived. I have also been preaching five miles east of Richmond in a school house every third Sunday in the month, usually morning and night; also at two different places south of Richmond, in the river bottom.

We held our district conference the last Saturday in November. Only four elders were present and some priests and some of the laity. We have only six members in this district. Most of the members seem a little sleepy. I hope they will thoroughly awake before the Bridegroom comes.

I have not baptized any, but I am satisfied that prejudice has been allayed and a more perfect understanding is had among the people which will bring forth fruit after many days. If the Saints would manifest more zeal by works in the way of love and unity, their light would reflect farther and higher and others could see better. We have several things to contend with down here. There are fears within, but not with me in regard to this work, for surely there is nothing better. So I shall battle along to the end, God helping. Yours for truth,

R. L. WARE.

CENTRAL POINT, Dec. 1st.

Dear Saints:—This is the Lord's day and I had an appointment at our school house but was hindered by the rain, so I thought I might encourage you by bearing my testimony to the latter day work. I know it is of God, for the signs do follow them that believe and obey. I have been healed and have seen others healed by the power that is given the elders of the Church of Christ, and I praise the Lord for the visions and dreams he has shown me. I had a testimony of the Book of Mormon in answer to prayer, May 27th, in reading the first book of Nephi. When I came to the twentieth verse of the first chapter the letters were enlarged and changed to the color of gold with a narrow border of green around each letter, which caused me to praise the good Lord. If any Saint should come this way, please call on a brother.

WM. POOLER.

Communications.

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

ANCIENT AMERICAN RUINS.

THE following is taken from "Pitman's Manual of Phonography," edition of 1889.

"A correspondent of the *Wooster Spy* writes as follows of certain highly interesting discoveries recently made by the Geographical and Geological survey of the territories, conducted by Dr. Hayden:

"'Prof. Hayden has given South-western Colorado a new interest, by discovering and describing ancient ruins in that section, and in south-eastern Utah. The fertile valley Enamas was densely inhabited and highly cultivated by an enlightened race of people centuries ago. The ruins of the houses, towns, fortifications, ditches, corrals, pottery-ware, drawings, etc., show that many arts were cultivated by these prehistoric people which are now entirely lost. Their houses were built of almost every kind of stone, from small boulders to the finest sandstone.

"'The finest of these ruins, and the nearest perfect, are situated about thirty-five miles below Enamas City, in a large valley fifteen miles long by seven miles wide, on the west side of the river. This valley has been covered with buildings of every size; the two largest being three hundred by six hundred feet, and about 300 feet apart. They are built of small blocks of sandstone, and in adobe mortar, the outside walls being four feet and the inside walls from one and a half to three feet thick. In the lower stories are found portholes a foot square. There are rooms on the left, and the floors for about four stories high are still standing. About the second story on the west side there was once a balcony along the length of the building. No signs of a door are visible on the outside walls, and the ingress must have been from the top. On the inside there have been passages from room to room.

"'Most of them are small, from eight by ten to twelve by fourteen feet; the doors have been two by four feet. The arches over the doors and portholes are made of small cedar poles two inches wide, placed across, on which the masonry is placed. The sleepers supporting the floors are of cedars, about eight inches thick, and from twenty to fifty feet long, about three feet apart. A layer of small round poles was placed across the sleepers, then a layer of thinly split cedar sticks, then about three inches of earth, then a layer of cedar bark, then another layer of dirt, then a carpet of some kind of coarse grass. The rooms that have been protected from exposure are whitewashed, and the walls are ornamented with drawings and writings. In one of these rooms the impression of a hand dipped in whitewash, in the joist, is as plain as if it had beed made only yesterday. In another room there was drawings of tarantulas, centipedes, horses and men.

"'In some of the rooms have been found human bones, bones of sheep, corn cobs, gods, rawhides, and all colors and varieties of pottery ware. These two large buildings are exactly the same in every respect. Portions of the building plainly show that they were destroyed by fire, the timbers being burnt off, and the roofs caved in, leaving the lower rooms entirely protected. The rock that these buildings were built of must have been brought a long way, as nothing to compare with it can be found within a radius of twenty miles. All the timber used is cedar, and has been brought at least twenty-five miles. Old ditches and roads are to be seen in every direction. The Navijo [Navajoe?] Indians say in regard to these ruins that their forefathers came there five old men's ages ago (five hundred years) and that these ruins were here and the same then as now, and there is no record whatever of their origin.'"

Here is proof of the divine origin of the Book of Mormon which may assist to confirm the faith of some of our members who lately have come into the church. They will be able to see by this the difference between an idle tale and a revelation from God. This was undoubtedly one of the cities of the Nephites. Joseph Smith the martyr was indeed a prophet of God.

NATHAN LINDSEY.

RODNEY, Iowa.

TRINE IMMERSION.

IN THE *Herald* of August 14th, last I find an editorial on the subject of "Trine Immersion," and as this has revived some of my former conflict, I feel disposed to write.

I think the brother mentioned as having the argument with some of that people is mistaken when he states that "trine immersion and feet washing are their strongest holds." Having been identified with them for ten or twelve years, and having been several years in their ministry, I have reason to believe that they hold non-resistance, non-swearing, non-conformity to the world in dress, the kiss of charity, adjusting church difficulties according to Matthew 18th, and anointing with oil and laying of hands as much as the former principles.

The brother thinks them easily cornered

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on church organization and authority. This I think to be correct, for bishops, deacons and elders in first and second degree are all the officers among them that I know anything about it; and as to authority, they claim nothing else—to my knowledge—but the written word of the Bible.

This brings to my mind the remark which a certain Dunkard brother made, namely: "The worse the people the more authority they claim." The opposite of this is, the less authority claimed the better the people, and consequently those who have no authority are the best of all; yet we learn that Jesus Christ "taught as one having authority and not as the scribes, and he commandeth even the wind and the sea, and they obey, for with authority commandeth he even the unclean spirits, and they obey him."—Mark 1:27. "Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases."—Luke 9:1.

Paul says: "For though I should boast somewhat more of our authority, . . . (2 Cor. 10:8; see also marginal line of 1 Thess. 1:6). Paul exhorts Titus to "rebuke with all authority."—Titus 2:15. And now while I have great respect for the Dunkard society and confidence in its sincerity, I nevertheless considered it my privilege and duty to look at its origin and authority. Truth can loose nothing by investigation; error should be exposed, and I pray the Lord that error may speedily be put down.

Supposing it was admitted that trine immersion is correct: who shall administer it? This was an important question in the origin of the Dunkard or Brethren Church. I will herewith send you a clipping from the *Microcosm*, published by Hall & Co., measurably describing its origin. Please republish it. The writer says there were seven at its inception, but if my memory serves me right there were five brethren and three sisters, and these, according to history, were all Pædo Baptists, or those that were simply sprinkled. Now by an examination of Matthew 28:19 they were convinced that they were not baptized, and did not know of a baptized society. Certainly, according to their own theory, there were none legitimately baptized amongst them. Therefore they cast lots who should baptize first, or be the administrator, and the one upon whom the lot fell (whose name they vowed to keep a secret for fear any should build their hopes on man) baptized Alexander Mack, who then baptized all the other company, the administrator included. Thus we learn that the first administrator of baptism was himself unbaptized, without any direct or present revelation from God, for they claim the last revelation was given on the Isle of Patmos. Now I believe that God is under no special obligation to ratify such procedure, no matter how sincere they are or how much they seek to obey the commands of Christ. I fear the sects of the world have taken to themselves authority which Jesus Christ never gave them, and thus violated instead of keeping the commands. And here no doubt lies the reason why the signs do not follow the Dunkards and other sects. God is under no obligation to confirm their words with signs following, according to Mark 16:20.

It is needless to claim "apostolic succession," as you plainly see. Now if one person or a few are justified in organizing a church, why are not all others thus privileged? Solve the question who may or can, but remember that God is not the author of confusion.

I should dearly love to hear or see two competent men measure swords upon the doctrinal points of both churches, namely the German Baptist and the Reorganized Church of Jesus Christ. I think by the time the discussion was ended some at least would know whether I have been bewitched or not.

We are still laboring steadily. Baptized and confirmed three of Hiram A. Rudd's children. We have but little open opposition, but plenty of silent contempt. May God kindly remember all his children. D. W. SHIRK.

CRAWFORD, Neb., Oct. 13th.

COURCH OF THE BRETHREN—GERMAN BAPTISTS.

THIS body of Christians arose in the year 1708, in Schwartzenau, Germany. The general lack of spirituality in the Established or State Church, at that time, induced seven neighbors to meet regularly for the purpose of reading the Scriptures, prayer and mutual edification, with a view of attaining a higher state of holiness. Not knowing the existence of any organized Baptist church, they were led by reading the Bible to reject pœdo-baptism; and, by a strict interpretation of the commission (Matt. 28:19), to adopt trine immersion.

Among them was a man of liberal education by the name of Alexander Mack, whom they chose as their leader, and organized themselves into a church, taking the name of "Brethren" as their title, in harmony with Matt. 23:8, "All ye are brethren." From their mode of baptizing they were often called Tunkers and Dunkards, from the German word *tunken*, to immerse.

Their number increased steadily, and two other societies were formed besides the original one, but which were soon driven by persecution to Crefelt and Holland, while the original congregation removed to Friesland. Between 1719 and 1729 they all removed to America, and settled in the vicinity of Philadelphia and Germantown. From these points they spread to Maryland and Virginia; and with the tide of emigration were carried westward to the Pacific. No organized churches of this denomination exist in the Eastern States or in New York; but in all the other Middle, Northern, and Western States, in most of the Southern States, and of the Western Territories,—being most numerous in Pennsylvania, Virginia, Ohio, Indiana, Illinois, Iowa, and Kansas.

In church government each congregation maintains the democratic form; and all business matters are decided by the majority vote of the whole church. In the District Conferences into which the States are divided, and in the General Assembly of the whole denomination, known as the Annual Meeting, the republican or representative form of government prevails. To the executive committee of the Annual Meeting only ordained elders are eligible. Each church is entitled to two representatives at the District meeting, and each District Meeting sends two delegates to the Annual Meeting or General Assembly.

In regard to the so-called "general principles" of Christianity, the "Brethren" agree with the other Protestant Churches. Their peculiarities are, that they have never allowed their members to hold slaves, go to war, hold any office requiring the administration of an oath, nor to take an oath themselves, to join any secret organization, to go to law with their brethren, nor to indulge in the vanities and fashions of this world. As early as 1781, just one hundred years ago, their Annual Council interdicted the manufacture of ardent spirits by its members. None are received into church fellowship without repentance, faith, and trine-immersion. They hold that the Lord's Supper (*deipnon*) is always a full meal, and is eaten in the evening, and differs from the bread and wine of communion which were distributed by the Lord "after supper." (1 Cor. 11:25). At their seasons of love-feasts (*agapais*), (Jude 1:12), they practice washing the Saints' feet (John 13:14; 1 Tim. 5:10), giving each other the right hand of fellowship and the kiss of charity. The different sexes always practice these ceremonies separately. "Anointing the sick with oil, in the name of the Lord" (James 4:14) is a privilege of which many in this church avail themselves when sick.

Although the first Sunday School ever held was organized at Ephrata, Pa., by one who had been a member of the Brethren, yet the Sabbath School work, until recently, was greatly neglected in this denomination. Foreign missions, Sunday School literature, and Colleges, have received a great impetus during the last five years. A Home and Foreign Mission Board was appointed a year ago at their General Assembly, and a very successful mission is sustained in Denmark, besides numerous home missions. Three Sunday School weeklies, one monthly, six church weeklies and one monthly are sustained by this denomination. One academy in Virginia, another in Maryland, a college at Ashland, Ohio, one at Huntingdon, Pa., and another at Mount Morris, Ill., have recently been established by members of the Brethren Church. The two last named colleges are in a flourishing condition.

The number of communicants can not be given until after the census report is published, but there are 1739 ministers enrolled. ELDER S. Z. SHARP, A.M.

ADDRESSES.

E. F. Shupe, Valverde, Arapahoe county, Colorado.
Thomas Taylor, Chepstone Villa, Albert Road, Handsworth, Birmingham, England.
W. H. Kelley, Kirtland, Lake Co., Ohio.

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THE SABBATH QUESTION.

In writing on this question we shall not undertake to do so with a view to settling the question as to whether the first or the seventh day of the week will ultimately be the true Sabbath day—the day of rest and of worship for the Saints of God to observe.

It is a well known fact that there is a difference of opinion among the Saints on this subject, and I have no doubt but what they differ honestly. There having been a good deal of discussion on the Sabbath question the Lord saw fit to speak to the church on the matter as follows: "Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week, commonly called the Lord's day, as a day of rest, as a day of worship, as given in the covenants and commandments."—D. C. 119:7.

The Saints having been admonished in relation to the matter it would be well to see whether we understand the admonition correctly or not. To the mind of the writer the revelation of April 11th, 1887, does not settle the question so that there may not hereafter be a change made from the first to the seventh day; but it simply teaches that for the time being, or "until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week," etc.

If we are to understand as some claim that "the revelation does not teach nor imply that at some future time it may be found that Sunday is not the proper rest-day for the church," why should it be said that they are to observe the first day until certain specified events should take place, if there was no possible chance for a change to be made when those future events should occur? Evidently the language used limits the time of its being in force to the time when those specified events take place. How are we to know beforehand what the "further revelation" on the subject may reveal or what the decision of the assembled quorums may be on that question? It seems to us to be a mere presumption—claiming a point without proof—to say that there may not be a change made by future revelation or the further investigation of the matter in the assembled quorums, when they may be called upon to decide "concerning the law in the church articles and covenants" on this question.

Should the writer (as a representative of the church) be questioned by one not acquainted with our faith and doctrine how the church stood on the Sabbath question, he would answer that there is a difference of opinion among the members and the elders on that question; but that the doctrine of the church as given by revelation is that "until further revelation is received" or until "the quorums of the church are assembled" and decide upon the question we are commanded to "observe the first day of the week . . . as a day of rest." After which the doctrine of the church will be as the further revelation or decision of the quorums may have determined. But whether it will be in favor of the first or seventh day as the Sabbath I have no means of knowing before-hand.

From the writer's standpoint of view it appears to him that no one in representing the doctrine of the church on the Sabbath question has any right to say that Sunday will be for all future time the rest-day or Sabbath for the church. Whether that representative will present the matter from the pulpit or through the press—in periodical, or tract form—he should be careful in representing the matter and not presume too much as to what the future will or will not bring about. If one has the right to say the future will not make a change because he so believes, another has just as much right to say that the future will make a change because he so believes. The writer believes that none have the right to say what the future will bring about on this question, but each one has the right to his opinion on the matter, and if he must express it let him say that it is only his opinion, and not the doctrine of the church. The revelation was evidently given to stop the discussion in the manner it had been previously conducted, through the press, and to admonish the Saints to observe the first day of the week until the matter would be finally settled by further revelation, or by quorum decision; thus, to the mind of the writer, leaving it an open question as to what the final decision will be on that question. This certainly seems to us to be the simple, plain and unstrained meaning of the language in which the revelation has been given.

Joseph Flory.

Selections.

ON THE JERICHO ROAD.

The subject of the Rev. Dr. J. H. Barrows' sermon at the First Presbyterian Church was "On the Jericho Road." The parable of the good Samaritan was the basis of the many practical lessons which the discourse contained.

Dr. Barrows said it was not for him to deny that the conditions of the modern world are far from right, but were they ten-fold worse so long as one brother was in need and he could help him it would be his duty to do so, even though other men leave their obligations unfulfilled. This parable was a terrible indictment of much that we see in the modern world. With all our growing humanities there is no adequate provision yet made for human need. The bitter cry of outcast London is a modern echo of the wounded man's helpless cries in that rocky gorge of Judea.

No one can read the descriptions which are given of the boundless luxury, the palatial adornments, for example, of the great mansions of New York, and then linger over the descriptions of the vast tenement-houses where thousands in immediate proximity to this luxury are living lives worse than brutal—men, women, children eating, sleeping, dying in narrow rooms and foul atmospheres where every condition of wholesome life is absent, where virtue is almost impossible, where life is robbed not only of interest but of decency—no one can linger over these two pictures and believe for a moment that the parable of the good Samaritan has taken full possession of the modern mind and heart. Men have been so busy bowing down to the laws of political economy, worshiping the Moloch of competition, exalting the claims of the rule of supply and demand, that they have too often forgotten that there are some laws older than Adam Smith, Ricardo, and other economists; that older than political science is the law of mercy and humanity. The world to-day needs most of all, now that the wealth of ours, the richest nation, is more than half of it concentrated in the hands of less than 25,000 persons, to Christianize or Samaritanize the 25,000.

The uprising tide of social discontent which appears in Europe and America has back of it a sense of wrong and has in it in some degree the Spirit of Jesus Christ, and, no doubt, unless in a far larger measure the wealth of the world is concentrated to the relief of humanity, its bodily, mental, social, and spiritual relief, we shall see that general adoption of perilous principles—principles involving a radical change in the type of our civilization. The vast inequalities which are sheltered and defended under the present system are the mightiest forces to-day in the social evolution, or revolution, which so many deplore and so many hail with thanksgiving.

There is no link binding the rich and poor together so strong as kindness on the part of the rich, but the kindness must be personal, it must not be second-hand and far removed, and take on the form of charity. It must come close to people's lives, it must have in it the spirit of self-denial. The good Samaritan lodges to-day most frequently in the houses of the poor.

The doctor said nothing had touched him more deeply than the case of a poor woman in this city. Her husband was killed on the railroad and she supports her children by washing. Last winter a physician came to see her in her sickness and asked her how she was able to get along now that she could not work, and she told him that the ladies for whom she worked did not know it, but that her children brought home the washing as usual and then her poor neighbors, after their day's washing was done, came to her weary and worn in the evening and did hers, so that her work went on as usual. Isn't there a neighborly kindness which puts to shame all our boasted generosity? Living in our rich and comfortable homes, having no anxieties about bread, clothing, and shelter; toiling desperately, not for a living but to add a few more thousands and millions, what are we, the best of us,

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but miserable hypocrites and pretenders in the matter of neighborly helpfulness compared with these humble women of the wash-tub?

God may or may not be pleased that we should double our fortunes, but who can doubt that the eyes of Jesus look upon us through the eyes of the good Samaritan with divine rebuke?

FAITH IN OUR TIMES.

"CHRISTIANITY is no longer an exact science, nor is faith a word with an exact meaning." Prof. Swing thus began his sermon on the unity of faith at the Central Church. "Faith has been taken from the exchanges. It has lost its commercial value. There was a time when people could buy articles with belief—when the church stood in the market place, saying: "If you believe my articles I will forgive your sins and give you heaven.'

"Not one church but a hundred denominations stood forth crying the same offer; 'Believe my group of docttines and all will be well with you—believe any other group and all will be ill with you—and forever.' Sometimes the Romanists tortured men and women to make belief more easy. Sometimes the Protestants did the same. In Spain and Portugal was a day set apart for the auto da fe, for the act of faith. Those who had no faith were burned alive to the delight and edification of the multitude.

The first auto da fe was in 1560; the last in 1761, on which occasion a pious old man of seventy, who could express his belief in all the doctrines of the church save two or three, was burned alive in company with fifty-four common persons. Twenty years later a thoughtful heretic girl was burned—in 1781. The fires of the inquisition only died out when those of the French revolution were lit. The reign of terror taught that the power to kill was no longer monopolized by the church. Religion ceased to murder when the other side learned the art.

"In those bloody times the faith of the nations and creeds was nothing like what Christ taught. It was a conformity merely. Faith was a password or sign of membership. Measurably this is true even now. The question is often not 'Do you love and serve God?' but 'Are you one of our company?'

In our day the faith has essentially escaped from this condition and stands for religion. Credulity will no longer atone for a single sin; faith believes not in books or creeds, but in God. To religion it matters not whether the sun is at rest or in motion; ignorance and science are one to it; we Christians want the sun to shine, to raise up the priests of the earth, to make matin and vesper time, but our faith reposes on God's goodness.

"The holiest faith need not go beyond Jesus, for more fortunate than the mind that knows is the heart that trusts. Christianity is one and the same, whether Jesus Christ shall merge in God or stand ever at his right hand. The questions that men raise have nothing to do with faith, which is the Godward movement of the soul. In worship all of these ulterior differences disappear. The hundred become one denomination, just as when a vessel laden with returning citizens sights first the dim shore of this continent they are all filled with one joy, no matter what their condition, what their character, for all eyes look toward that shore as containing the dear home of each.

"Now and then some Presbyterian and Episcopalian shake hands and laugh over the discovery that they believe the same things. They might have had that laugh forty years ago if they had looked sooner for the truth. Christian union, the unity of faith, ran through all creeds and nations just as much then as it does now, but they did not know it. This unity was present when Peter went up to the house-top, and it has been present ever since, but unknown—a hemisphere hidden beyond the sea of untraveled thought.

"There are two paths to unite all Christians—one to make all doctrines and forms alike, the other to grow men and women great enough to recognize the essential harmony that runs through all.

"Reason and death are partners in the work of reform. Reason has taught the young the newer truth, and death has lulled to sleep the old who opposed the truth. Nor is it cruel to say, for the same process is still at work, because death will soon lull us to sleep and leave reason to deal with the still younger.

"Faith is belief with love and peace attached to it. It is devotion at work in religion. When man's soul was detached from God to pass through the phenomenon of death faith was given as death's partner and co-worker, that her words might supplement death's great silence.

"I would advise you to detach your faith from church, creed, or catechism. The church holds but the dried and pressed flowers of faith. Go to God. Look upon your belief as a fresh and personal divine impulse within you, a flower planted into your heart by the hand of Deity himself."

Conference Minutes.

NORTHERN NEBRASKA.

Conference convened at Fremont, Nebraska, October 25th. Reports: H. J. Hudson, W. M. Rumel Elders, O. H. Brown, Priest. Statistical from Columbus and Union branches. Bishop's agent reported: On hand last report $205 85, received since $304 24, total $510.05, paid out since report $338 70, balance $171 35. Resolved, That the district secretary is hereby urged to present the matter of the Fremont petition to the presidents of the several branches and that they be requested to receive money by subscription, the money so received to be sent to the Bishop's agent. W. M. Rumel sustained as district president till next conference. District secretary was released with vote of thanks for past services and J. Huff elected to fill vacancy. Secretary, *pro tem.*, was instructed to notify past secretary to turn over all books and papers to J. Huff. Bishop's agent sustained till next conference. Preaching by W. M. Rumel, O. H. Brown and G. Whitman. Adjourned to Omaha, last Friday in February, at 7:30 p. m.

NORTH-EAST KANSAS.

Conference was held at Scranton, December 7th and 8th; E. C. Brand, president, W. Chapman Clerk. Scranton 64. 1 baptized; Netawaka 42, 1 received; Fanning 33; Good Intent 19, 1 baptized; Centralia no report. Elders: E. C. Brand (baptizad 1), W. Menzies, J. B. Jarvis, P. Adamson, J. Menzies, F. Lofty, D. Munns, W. Hopkins, W. Davies, W. Gurwell, D. Williams, H. Green. Not reported, H. Parker, A. Dodd, J. Buckley; P. Devlin, G George. Priests reporting: W. Cairns and W. McMullin. Teachers: R. Smith, W. Chapman and W. B. Thatcher. Deacon, J. Patterson. Resolved that Elder Frank Lofty preside over the district next three months. Resolutions prevailed sustaining district and general church officials, and E. C. Brand missionary in charge. Resolved that when we adjourn we do so to meet March 8th, at 10 a. m., at Atchison, if a hall can be obtained; if not at Good Intent, twenty days' notice to be given in *Herald*. Preaching by F. Lofty and E. C. Brand. Adjourned.

Miscellaneous.

NOTICES.

Notice is hereby given that there will be a resolution offered at the next General Conference to be held commencing April 6th, 1890, at Lamoni, Iowa, asking the General Conference to amend the rules of representation so as to constitute all who hold the office of priest Ex-officio member of the General Conferences.

CHARLES P. FAUL,
W. H. KELLY.

CLARKSDALE, Mo., Dec. 10th, 1889.

Those members of the First Quorum of Elders, who have changed their Post-office address, will please send their present address to the secretary of the quorum, Bro. V. White, Lamoni, Iowa. In bonds,

ROBERT M. ELVIN, *Pres.*

BORN.

BRANNAN.—At Denver Colorado, April 30th, 1889, to Mr. John and Sr. Ella Brannan, a daughter, blessed December 1st, 1889, by Elder E. F. Shupe, and named Ella Louise.

MONROE.—Near Lamoni, Iowa, October 31st, 1889, to Bro. Isaac and Sr. Anna Monroe, a daughter. Blessed December 15th, 1889, by Elders R. M. Elvin and R. S. Salyards, and named Ada Lorena.

MARRIED.

HANNAH—CARROLL.—At Saints' meeting, December 15th, 1889, at the residence of Bro. John Walker, near Lowry City, Missouri, Mr. G. W. Hannah and Sr. Sarah Carroll, by Elder T. R. White.

DIED.

CHANT.—The death occurred October 8th, 1889, of the beloved wife of Mr. William Chant at his residence, corner of Yarwood street, St. Thomas, Ontario, at the comparatively early age of twenty-five years and eleven months, from a complication of diseases, disease of the heart being the principal one. She leaves a husband and one child, three sisters, one brother, a widowed mother and a host of kind and sympathetic friends to mourn her departure. Less than one year ago she was permitted to hear the gospel preached in its purity by the Latter Day Saints in this city, and her honest heart being unbiased by prejudice and consequently open to conviction, she readily embraced that form of doctrine once delivered to the Saints, since which time she has lived a zealous, devoted, exemplary Christian, which even the world around her have especially noticed. She was a devoted and loving wife, mother and neighbor. She bore her affliction with much patience and endurance to the end, and strongly admonished those around her dying bed to yield obedience to the gospel, and thus prepare to meet her in her Savior's kingdom. The Saints here miss her companionship, and her earnest, faithful, and pleading

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prayers (for her husband especially), but generally for all her relatives, that the veil might be raised from their eyes and thus have them opened to the light of the gospel. Her happy, smiling countenance which lasted to the end of (and even after) life, has passed from our view for the present. While here amongst us however, it seemed to have a charm that would inspire with more zeal for the work in which we are engaged. Thus passed away one of the most devoted of our number. Funeral conducted by Elders R. C. Evans and Wm. Strange, A telling sermon the same evening by Elder Evans.

BROWN.—At his residence No. 619 Nineteenth street, Oakland, California, December 4th, 1889, after a protracted illness commencing with an attack of paralysis, our well known brother, Hiram P. Brown, attorney at law and editor of the *Expositor*, succumbed to the great last enemy, aged 64 years, 2 months and 21 days. Bro. Brown was born at Queensbury, Warren county, New York, and became identified with the church by baptism in 1842 in the seventeenth year of his age. He was a man of more than ordinary ability and a profound Biblical scholar, an earnest, logical and eloquent speaker, and an able expounder of the faith and doctrine of the Saints. He ever cherished in his heart a deep, warm friendship for all true believers in the Book of Mormon and adherents to the original Mormon faith; but was an openly avowed and ever aggressive and uncompromising enemy to polygamy and kindred abominations taught and practiced by the Utah Mormon Church. He leaves a kind, loving wife, affectionate children, and a large circle of friends to mourn their loss. Peace be to his ashes! and may his spirit mingle with the spirits of the righteous and rest in the paradise of God until the resurrection of the just. Funeral services conducted by Elder J. B. Price, of Oakland, assisted by Elder Charles Parkin, of San Francisco.

ADAMS.—Sr. Hannah Adams, relict of the late Elder James Marvin Adams, born July 12th, 1808, at Augusta, Oneida county, New York; baptized December 4th, 1836, at Andover, Ashtabula county, Ohio, by Elder John Knapp; died December 6th, 1889, at her home in Woodbine, Harrison county, Iowa. Funeral sermon preached by Elder Charles Derry in the Saints' Church, Sunday, December 8th. Text, John 11:25; Rev. 14:13. Our aged and much beloved sister was truly a mother in Israel. She had been a member of the church fifty-three years lacking two days; and all these years she had been active in the Redeemer's cause, counselling and comforting the weak and cheering on the strong. Full of hope in the coming of the Lord Jesus Christ and with faith in his gospel that wavered not in the darkest hour, she departed this life with a full assurance of a glorious resurrection when her crucified and risen Redeemer returns again to reign in glory on the earth. She was beloved by all who knew her, and loved the Lord. The only regret in leaving was in the sad thought that her children, for whom she had so long and fervently prayed, and with whom she had so earnestly plead, were yet outside of the kingdom of God. Yet there was still a hope burning in her soul that her prayers and tears would not be in vain.

Farewell, mother, thy rest is sweet;
For thee death had no venomed sting.
Through Christ thy triumph is complete,
And Jesus is thy Savior, King.

JONES.—Henry Tilman Jones departed this life at Haley's Creek, Tennessee, November 14th, 1889. He was born December 26th, 1830, in Henderson county, Tennessee, where he has always resided. He joined the Northern Methodists a little after the close of the rebellion; and made them a faithful member and a warm leader up to about thirteen years ago. He was baptized August 5th, 1888, by Elder John Thomas and confirmed by Elder Seaton the same date, and was faithful until death.

RANGE.—At Hollister, California, November 24th, 1889, Naomi E., youngest child of Bro. John and Sr. Ella Range, aged 5 months and 22 days.

HUMPHREY.—At Dennisport, Massachusetts, November 29th, 1889, of dropsy, Sr. Rebecca A. Humphrey, aged 39 years, 1 month and 7 days. Funeral service with sermon by Elder John Smith to a crowded congregation of sympathizing friends. She had long been a sufferer from disease, but her troubles now are ended and she has gone where the weary are at rest.

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Holiday rates via the Burlington Route, C., B. & Q. R. R. On December 24, 25, 31, 1889, and January 1, 1890, Excursion Tickets will be sold at one and one-third fare for the round trip from any Station on the C., B. & Q R. R. to any Station within 200 miles on the Chicago, Burlington and Quincy (including Omaha and Nebraska City), the Chicago & Iowa; the Chicago, Burlington & Northern; the Hannibal & St. Joseph; the St. Louis, Keokuk & North-Western, and the Kansas City, St. Joseph & Council Bluffs Railroads. Tickets good for going passage on date of sale only. Good to return until January 3d, inclusive. They can be obtained of any Ticket Agent of the C., B & Q R R.

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